

Srimad Bhagavadgita

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श्रीमद्भगवद्गीता

Introduction

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

Every human being, in his or her life, is busy in pursuing different types of goals. There are some short-term goals and there are many long-term goals and throughout our lives, we are busy fulfilling or struggling to fulfill, these goals that we have fixed for ourselves. And when you talk to the people, you will find that these short-term and long-term goals vary from individual to individual. While one person keeps struggling to buy a house, another person is struggling to sell the house. While one person is struggling to get married to someone, another person is struggling to get rid of the married one. Thus goals are different and often opposite and these goals even get revised from time to time. What we were frantically searching for a few weeks or months before, now we are not at all interested, even if given free. Thus superficially seeing, we find that the goals are infinite in number and they vary from individual to individual, time to time, even from age to age these goals differ. A few centuries before, our children would never have asked for computer game. But now the times have changed. The desires of our children are totally different from what we desired during our childhood. Thus from age to age, time to time, person to person, season to season, the goals vary. But if you deeply probe into this phenomenon, we can find there are certain goals which are common to all beings; all human beings. They are universal goals and they are basic goals and not only they are universal, but they do not change from age to age. It was there a few centuries before and it is there now also. This we will call the 'Fundamental or Basic Universal Goals of Humanity.' Even animals have that, but it is instinctive. In the

case of human beings, it is well defined. These goals can be classified into three for our convenience.

i) *SECURITY*: The first and foremost is security. I want to be secure in my life and this desire for security and survival and the consequent desire for food and shelter is universal. It is there in all animals instinctively and in the human being it is a sophisticated goal. We work for varieties of insurance. Every type of insurance is a version of our desire for security – house insurance, car insurance and if one is a very big musician - throat insurance and if one is a very great football player - leg insurance. Security and safety is one universal and eternal fundamental goal.

ii) *PEACE*: Next universal goal is ‘I want to lead a peaceful life, शान्तिः.’ Live and let live. So I want to be peaceful, comfortable with myself. Hunting for peace and going from आश्रमम् to आश्रमम्, from one resort to other, having extra houses in कोडैकनाल and ऊटी, all are searching for peace. So the second instinctive goal of every human being is peace or शान्ति.

iii) *HAPPINESS*: The third goal which is natural, universal is the desire for happiness, desire for fulfillment, desire for enjoyment. सुखम् or आनन्दः in संस्कृत is the third universal eternal goal.

Security, Peace and Happiness. All human beings are running after these three only through different methods. One considers a status will give security, another person considers lot of people around will give security, another person thinks real estate will give security until he discovers real-estate is really not real. Some people consider gold, share, position, job ... endless. The means of seeking security varies, but the end is universal. Similarly, peace also. It seems two soldiers were talking about the reasons for their joining army and one soldier said “I was not married, I love war, therefore I joined the army.” The other person said “I am married and I love peace, therefore I joined the

army.” How is this? Meditate on this. So therefore, different people seek peace in different methods. With regard to these three fundamental goals of humanity our scriptures have some comments to make with regard to these three fundamental goals or destinations, our scriptures have some comments or suggestions to give and what is the comment or suggestion of our scriptures? The scriptures point out that all these three are available within ourselves. All these three basic needs, desperate needs of these three are available within ourselves. And not only that, they add another statement which is disturbing; they say not only these three are within you, they say they are within you *only*. Within you, if they say, it is alright. They add that all those three are within you *only* and what is the significance of the word *only*. Can you guess? The significance of the word *only* is they are within you *only*, means they are not available outside. And therefore, if you seek them outside, all of them will elude you, all of them will evade you. The other day I had gone to some house for **भिक्षा** and they gave me a soup made of noodles. And soup is given in a bowl you know and there is a spoon, you use a spoon and you know, what is the nature of noodles? What is that? Semi-solid. Now you take the noodles in the spoon, you do see noodles, when you lift the spoon, it slips, it goes down. Even now, I do not know how to handle the noodles. I knew I am in soup. I understood what is the meaning of the word ‘to be in soup’? Don’t ask me how I managed, that is a different story; but what I am saying is this peace, security and happiness they are like the noodles in your life, which is ‘in soup.’ And therefore if you look for these three outside, the search becomes a misplaced search. Therefore, according to the scriptures, the fundamental human problem is ‘misplaced search’ for something in a place where it is not available. And therefore, the intelligent approach is to search for something in a place where it is available. Now the question is: Why do the human

beings commit such a mistake? Why do the human beings commit such a mistake and make the life a soup and go from struggle to struggle to struggle? Why? The scriptures point out that these three basic needs are available within but they are hidden. They are covered like the treasure that is covered under the ground or like the bore well water which is under the ground. One Swami, who had an **आश्रम**, was struggling for water. When an ordinary house needs a lot of water, imagine an **आश्रम**, in which several members are there, big kitchen is there. **आश्रम** means what: **आ श्रम** → **आश्रम**. What is **आ**? **आ** means Big. **श्रम** means problem. So, a house is small **श्रम**; **आश्रम** is **आ** → Big **श्रम**! That **स्वामिजि** dug the ground all over the **आश्रम** to tap some source of water, he could not and he was struggling to get it from outside several places and 10 years he had to struggle sometime he gets, sometimes he does not. This is a real incident. One day he was standing outside waiting for someone and one government official from water department came with some instrument ‘Hydrometer’ or some instrument, which can detect the ground water, it seems. He said, why can’t we try and he asked the **स्वामिजि** to move a little bit, who was standing on the gate and he kept the meter and they found out that right underneath there is a huge and perennial source of water. And he has dug everywhere except that place. Seeing that **स्वामिजि** was jumping it seems, like **मोक्ष, नन्दति नन्दति नन्दत्येव**. Why was the struggle for 10 years? What he wanted he had but it was covered. Similarly, the scriptures point out, we have the perennial bore well which has got the permanent source of these fundamental needs, viz., security, peace and happiness. But the problem is it is hidden by layers of covering. And sometimes the water is so deep; we have different layers, one clay layer, some rubble layer and some other layer, similarly, it is covered. And therefore, what is required to get these three? The scriptures point out, remove the layers of covering and tap the bore well. Tap the

eternal spring of S P H: Security, Peace and Happiness. May you tap from the eternal spring! And this process is called discovery. Discovery means what: *Dissing* the cover. *Dissing* means what: Removing the cover. The स्वामिजि did not produce water, because water was already there. He only removed the covering which was between him and water.

Now the next question is: What are the layers that cover these three, so that I can handle appropriately? If the cover is stone and rubbles, you have to use a different weapon, instrument; if it is wet clay, you have to use an appropriate instrument; the instrument depends upon the type of covering. The scriptures point out that there are three layers covering the spring of S P H (Security, Peace and Happiness) within us is covered by three layers. The grossest, subtle and the subtlest, the finest layer. And what are those three layers? They are known as

- i) मलम् literally means Impurity.
- ii) विक्लेपः means Extrovertedness. विक्लेपः literally means Disturbance. Disturbance caused by extrovertedness, outgoing tendency.
- iii) आवरणम् otherwise अज्ञानम्, ignorance. So मलम्, विक्लेपः and आवरणम्.

i) मलम् or impurity refers to varieties of mental problems, normally enumerated as the six-fold impurities, six-fold enemies, six-fold obstacles to discover our inner joy. And those impurities are कामः, क्रोधः, लोभः, मोहः, मदः, मात्सर्यः. You would have heard कामः – desire, क्रोधः – anger, लोभः – greed, मोहः – delusion, मदः – arrogance or vanity, मात्सर्यः – jealousy or competitiveness. These are the main six-fold impurities in the mind. They make the first layer of obstacles in unearthing our inner joy.

ii) Then the second layer of obstacle is **विक्षेपः** – the mental restlessness, mental wandering, mental extrovertedness is the second layer of obstacle, because of which I am not able to see; like when the water is turbulent, you cannot see the bottom of the river properly. If the water is muddied, you cannot see. That muddied water has got **मलम्**, impurity. The turbulent water has got **विक्षेपः** obstacle. When these two are there, you do not see what is down below. Similarly, when the mind has got impurity and turbulence, you cannot recognize the truth behind. So **विक्षेपः**, **चाञ्चल्यम्** etc.

iii) The third obstacle is called Ignorance. Ignorance of the fact that I am *the only source* of these three, I am the spring of **आनन्दः**, I am the embodiment of security. I am full of, I have abundance of **शान्ति**. This fact, I am ignorant. Ignorance is the third layer.

Therefore what is required? Remove these three layers by appropriate **साधनः**. **साधन** means any discipline or exercise. You may call it spiritual exercise, spiritual discipline that you practice to remove these three obstacles. And each discipline is called a **योगः**. **योगः** means that which unites the seeker with the destination. **योगः** means that which unites the seeker, Me, with the destination called ‘security, Peace and Happiness.’ Like when the treasure-hunter uses different instruments, each one is like **योग** because when obstacles are removed, who is united with whom? The treasure-hunter is united with the treasure. So the hunter-treasure-union is caused by this and that which causes the union is called the **योगः**. Like marriage broker. That Broker, what does he do? He combines these two. He can be called **योगि**. In **रामायण**, **आञ्जनेय** served that purpose of uniting **राम** and **सीता**. The whole **रामायण** is compared to a spiritual journey. We have to use three different disciplines or **योगs** to recover the treasure, to claim my own treasure. And the three **योगs** prescribed in the scriptures are called

❖ **कर्मयोग**, to remove the first layer of obstacle;

- ❖ the second योग is called उपासनायोगः, to remove the second layer of obstacle and
- ❖ the third one is called ज्ञानयोगः, to remove the third layer.

कर्मयोगेन मत्त निवृत्तिः. You can understand these three संस्कृत sentences.

कर्मयोगेन मत्त निवृत्तिः, उपासनायोगेन विक्षेपः निवृत्तिः, ज्ञानयोगेन अज्ञान निवृत्तिः.

These three योगs do not bring me anything. These three योगs do not bring anything but it connects me to my *own* treasure. It helps me claim my *own* wealth. Like some people die without writing proper will and for the other survivor, to claim the property; it is his own property, her own property, but you have to go through so many procedures and ultimately, what do you get? You don't get money; you have claimed the money which has been already yours. You are claiming your birthright; as तिलक् said “स्वराज् is my birthright. I will have it.” Thus three योगs are prescribed.

i) कर्मयोग is a lifestyle consisting of *proper action and proper attitude*. What do you mean by proper action? Any action which will primarily contribute to the reduction of कामः, क्रोधः, लोभः, मोहः; instead of increasing them. Any action which will help in the reduction of the impurities is called proper action. And proper attitude is the right attitude towards the action as well as the result of the action. A healthy attitude towards the action and its result which will help me grow through every experience. Healthy attitude is that which will help me, which should help me grow through every experience; even through the most painful experience. Elaboration we will have later in the गीता. It is enough if you note this much. *Proper action plus proper attitude* is कर्मयोगः. कर्मयोगः removes the first layer of impurity. That much is enough for now.

ii) Then the second योगः is उपासनायोगः, which consists of different types of meditations, different forms of meditations. We need not go to the details. We will be seeing that again later. And all different forms of meditations will help in quietening the mind. The extrovert, turbulent, restless, outgoing, wandering, fidgety mind has to have some relaxation. A stress-free mind is the result of उपासनायोगः, which we call विक्षेप निवृत्तिः. मल निवृत्तिः can be positively presented as चित्तशुद्धिः. Removal of impurity can be translated as attaining purity. Is it not so? Removal of impurity, मल निवृत्तिः is चित्तशुद्धिः. Similarly, उपासनायोग will lead to विक्षेपः निवृत्तिः, removal of restlessness which can be positively presented as attaining the steadiness of the mind; instead of wandering, the mind is steady and calm. In संस्कृत, it is called चित्त-निश्चलत्वम्. निश्चलत्वम् is opposite of विक्षेपः; शुद्धिः is opposite of मलम्. Removal of मलम् is equal to getting शुद्धिः. Removal of विक्षेपः is getting निश्चलत्वम्.

iii) Then comes the third योग called ज्ञानयोगः which consists of enquiry into my real nature. Do I require peace from outside or is my very nature is peaceful? Do I require security from outside or am I the ever secure आत्मा? Do I require happiness from outside or can I tap it from myself? So ज्ञानयोगः consists of Self-enquiry, Self-analysis, आत्मविचारः.

And if a person goes through कर्मयोगः, उपासनायोगः and ज्ञानयोगः, all these three layers are removed. And there is no option in these three, because we have all these three layers, in fact, very, very thick, thick layers we have got. And therefore, to help us in going through these three योगs and also discover the inner security, peace and happiness our scriptures guide us and these wonderful scriptures who guide us are called the वेदs. The वेदs are these wonderful scriptures whose only aim is helping us to tap our own wealth. वेद means source of knowledge, विद् means to know, वेदः means a source

of knowledge and these वेदs are revelations from the Lord Himself, which have come down to us through the ऋषिs. God is the transmitting centre, ऋषिs are the receiving centers. Just as we have transmission station and receiving station; God is the transmitting centre and every ऋषि is a receiving centre. And these वेदs have got four portions.

- i) The first portion is called मन्त्र भागः or संहिता भागः. मन्त्र and संहिता both mean the same; the first portion.
- ii) Then the second portion is called ब्राह्मणः भागः. भागः means part or portion.
- iii) The third part is called आरण्य भागः, आरण्यकम्.
- iv) And the fourth and final part is called the उपनिषत् भागः.

मन्त्रः, ब्राह्मणः, आरण्यकम्, उपनिषत्. Of these four भागs the second भागः i.e., ब्राह्मण भागः deals with कर्मयोगः. Therefore it is called कर्मकाण्डम्. काण्डम् also means भागः.

- कर्म काण्डम् or ब्राह्मणः भागः teaches us कर्मयोगः.
- आरण्यक भागः teaches us उपासनायोगः. उपासनायोगः is taught by आरण्यक भागः. Therefore it is called उपासनाकाण्डम्. काण्डम् means portion and then finally,
- we have उपनिषत् भागः, which teaches us ज्ञानयोगः and therefore it is called ज्ञानकाण्डम्.
- ◆ कर्मकाण्डम् of the वेदs teaches कर्मयोगः and helps us in मल निवृत्तिः and
- ◆ उपासनाकाण्डम् teaches उपासनायोगः and helps us in विक्षेपः निवृत्तिः,
- ◆ ज्ञानकाण्डम् teaches and helps us in अज्ञान निवृत्तिः.

What about मन्त्र भागः? मन्त्र भागः or संहिता भागः deals with prayers or सूक्तम्s which are addressed to the various deities because only if we pray to Lord, we will be able to diagnose our problem. Only

a prayerful life will help us in diagnosing the problem. Only then we will come to these three योगs. If भगवान्'s grace is not there, we will never look inwards. We will be materialistic people; eternally searching for peace and happiness through materialistic thing. You can never take a treatment unless you diagnose. The problem of human being is he has not even diagnosed the problem. What is the problem I said? Misplaced searching. Going to a cloth shop and looking for a shoe. Like that ब्राह्मण who went to the महामहम् tank in south कुम्भकोणम् and every twelve years there is a big function and he took dip in that tank along with hundreds of people and dropped his ring. He could not bend and search because no place even for bending, so many people. Therefore, he came out and was wandering around and he saw another tank where nobody was there. So he said wonderful place for searching. And he started searching there. And another social-service-minded person came and asked what are you searching for? He said, 'I am searching for the lost ring.' He said, 'I also want to do some service.' 'service better than self...' something like that motto. Therefore he wanted to search. And third person came and he also joined and like that these people went on searching. And then came eleventh person and asked where did you drop? He said in the other tank. "Fool! Why are you searching here?" "Here it is comfortable to search." You can search eternally. When we hear this story, we all laugh. But throughout the life we are doing the same thing. And if the search should be redirected it requires भगवान्'s अनुग्रहः, therefore मन्त्र भागः alone changes the direction towards योगः – from भोगः to योगः.

This वेद is a very, very voluminous scripture. It has got 4 branches, ऋक् वेद, यजुर् वेद, साम वेद, अथर्वण वेद; is very, very huge and in the यजुर् वेद itself two branches: शुक्ल यजुर् वेद, कृष्ण यजुर् वेद and therefore for many people the original वेदs are inaccessible.

Therefore out of compassion, the Lord Himself gave us a condensed version of the वेद, consisting of all the three योगs and that condensed वेद, वेद सारः is the भगवद्गीता. गीता is a relatively small work consisting of 700 verses, which is small compared to the original वेदs, that भगवद्गीता is वेद सारः. It occurs in the महाभारतम् in the form of a dialogue between कृष्ण and अर्जुन and if you learn the गीता, you have learned the entire वेद. And therefore, all our traditional आचार्यs point out that you may not be able to learn the वेदs and original उपनिषत्s, even if you can't study them, doesn't matter, at least learn the गीता.

भगवद्गीता किञ्चिदधीता गङ्गा जललव कणिकापीता ।

सकृदपि येन मुरारि समर्चा क्रियते तस्य यमेन न चर्चा ॥ भजगोविन्दम्
२० ॥

शङ्कराचार्य says that if you don't study any scripture, minimum study the भगवद्गीता, it will be useful in getting a direction to your life. And it is this भगवद्गीता शास्त्रम्, this वेद सारः which we are going to study from the next class onwards and this भगवद्गीता is generally studied after studying a set of prayer verses known as भगवद्गीता ध्यानश्लोकs. This भगवद्गीता has got several commentaries in different languages. शङ्कराचार्य himself has written a very beautiful commentary.

And one आचार्य known by the name मधुसूदन सरस्वती has written a very beautiful commentary and before writing the commentary, he writes a few prayer verses known as गीता ध्यानश्लोकs, consisting of 9 verses. And we always start anything with a prayer, because any undertaking can have any number of obstacles. Today you come to the class, next week something or the other obstacles may come and therefore to ward off the obstacle, generally we chant the prayers. And here we have chosen मधुसूदन सरस्वतीs 9 prayer verses.

And in these 9 prayer verses, he offers नमस्कार to महाभारतम्; महाभारतम् नमस्कार because भगवद्गीता is part of महाभारतम्. Then, he offers भगवद्गीता नमस्कार, looking upon गीता as साक्षात् सरस्वती देवी, the mother of wisdom, nourishing us with the milk of wisdom. Thirdly, he offers व्यास नमस्कार, because व्यास is the author of the entire महाभारतम्, including भगवद्गीता and therefore व्यास नमस्कार. And finally कृष्ण नमस्कार, because Lord कृष्ण happens to be the गुरु, the जगत् गुरु who teaches अर्जुन and through अर्जुन He is teaching the entire humanity and He is going to teach us also. Thus we get भारत नमस्कार, गीता नमस्कार, व्यास नमस्कार and कृष्ण नमस्कार, in 9 verses. In the next class or next two classes, we will see the ध्यानश्लोकs and thereafter enter into the भगवद्गीता proper.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ध्यान श्लोक - 1

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

In the last class, I mentioned that there are certain prayer verses known as गीता ध्यानश्लोक, which are generally studied before the actual study of the भगवद्गीता and the purpose studying the prayer verses is that through these prayer verses we invoke the grace of the Lord so that we will be able to successfully complete the study of the भगवद्गीता, to ward off the obstacles that may come. And you know that the भगवद्गीता is part of महाभारतम् but these prayer verses are not part of महाभारतम् but these are written by a great आचार्य by name मधुसूदन सरस्वती, who wrote these verses before writing a commentary upon the गीता. The name of his commentary is गुढार्थ दिपीका, beautiful name, गुढार्थ दिपीका, a lamp which illumines the hidden and deeper meanings of the भगवद्गीता. It is a very famous commentary and it is so famous that another आचार्य wrote a commentary on his commentary. And this मधुसूदन सरस्वती, before he starts his गुढार्थ दिपीका, writes about 9 verses which are the well-known ध्यानश्लोक. And I said in the last class that in these 9 verses,

➤ मधुसूदन सरस्वती offers नमस्कार to महाभारतम्. भारत नमस्कार as the most sacred book;

➤ then he offers नमस्कार to the भगवद्गीता itself looking upon गीता as mother सरस्वती, the embodiment of wisdom;

➤ then he offers नमस्कार to व्यासाचार्य, the author of महाभारतम् and therefore the author of the गीता also.

➤ And finally he offers नमस्कार to Lord कृष्ण who gives the गीता teaching to अर्जुन. So the teaching belongs to कृष्ण. व्यासाचार्य is only a reporter, as it were, receiving the teaching and giving it out to us. So कृष्ण नमस्कार is the fourth.

Thus भारत नमस्कार, गीता नमस्कार, व्यास नमस्कार and कृष्ण नमस्कार. These four we find in these 9 prayer verses and first we will study the meanings of these prayer verses because later we will start the class with these prayer verses, so that you can enjoy the meaning when we chant later. First we will chant the verses together.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ब्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १॥

नमोऽस्तु ते व्यास विशालबुद्धे, फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २॥

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३॥
सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४॥

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५॥

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यब्राह्मवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६॥

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसिनः श्रेयसे ॥ ७॥

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८॥

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९॥

I will rearrange the order of the verses while giving the meaning so that we can go from one नमस्कार to another नमस्कार.

I. महाभारत नमस्कारम्

So the first नमस्कार is to महाभारतम् itself which comes in the 7th verse. Therefore, I will first give you the meaning of the 7th verse. So look at the 4th line of the verse.

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटम्
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥ ७ ॥

पाराशर्यवचः सरोजम्, गीता-अर्थ-गन्ध-उत्कटम्, अमलम्, नाना-
आख्यानक-केसरम्, हरि-कथा-सम्बोधन-आबोधितम्, भारत-पङ्कजम्,
सज्जन-षट्-पदैः मुदा अहरहः पेपीयमानम्, लोके कलि-मल-प्रध्वंसि नः
श्रेयसे भूयात् ॥

भारत-पङ्कजम् नः श्रेयसे भूयात्. You know महाभारतम् is a work composed by व्यासाचार्य; it comes under the scriptural literature known as इतिहासः. इतिहासः means a scriptural literature which is partially based on history. So historical events are taken, actual events are taken and they are modified here and there and some masala added, you know what is masala and then with a mixture of fact and fiction

this work has been created, like historical movie. The main theme will be based on history but they will add ideas here and there so that movie will be attractive. So part fact and part fiction literature is called the इतिहासः. The very word इतिहासः means 'thus it happened', हासः means *happened*, इति means *really, in this manner it happened* and therefore महाभारतम् stories are supposed to be a real events with slight modifications presented. And since it deals with the भरत वंश, the dynasty of भरत, it is named भारतम्. So भरत वंशम् अदिकृत्य प्रवृतम् भारतम् and it is called महाभारतम् because it is a voluminous literature perhaps the biggest in the entire world with 1 lakh verses, 100,000 verses. भगवद्गीता is only 700 verses and this गीता is part of महाभारतम् which has got 1 lakh verses. And therefore it is called महाभारतम् scripture. Let the scripture be नः श्रेयसे, श्रेयस् means our well being, prosperity, happiness, health, मङ्गलम्. श्रेयस् means मङ्गलम्. श्रेयसे भूयात् means let it be a source of happiness to me. May the study of महाभारतम् enrich my personality, transform my personality, help me grow physically; physical growth we have enough, emotionally and intellectually and spiritually. For whom? Not for व्यास. He is already accomplished. नः means for us, who are the students of महाभारतम्. So, नः means for us श्रेयसे भूयात् – let it be a source of happiness. And in this महाभारतम् is compared to a lotus. Just as a lotus is a very very attractive flower, attractive because of its beauty and because of its fragrance it is attractive to the nose, the smell and because of the honey, it is attractive to the taste also; catering to the eyes, the nose and the tongue. Therefore it is compared to पङ्कजम्, पङ्कजम् means lotus. So भारत पङ्कजम् means the महाभारतम् lotus be a source of happiness to me. And from this an important idea is conveyed, the study of महाभारतम् at home is good only. Because there is a general misconception that only रामायणम् must be studied at home and महाभारतम् should not be studied, because it is dealing with family quarrel and if you read about family quarrel, in our family also quarrel

will come, as though it is not there already. Anyway, this is a very big misconception, it is only a blind belief, it is not at all true. महाभारतम् study and therefore गीता study is an auspicious thing for all. Therefore let it give us joy. Then the rest of the words are the glory of भारत lotus, the description we get; each one is an adjective to भारत पङ्कजम्. What are the glories? Go back to the 1st line. पाराशर्यवचः सरोजम्. A lotus is born in a pond. Lotus pond is the source of Lotus. If महाभारतम् is comparable to lotus, naturally the question will be what is the pond out of which the महाभारतम् lotus has emerged? Here मधुसूदन सरस्वती says पाराशर्यवचः, वचः means speech or the words, better speech, the speech of whom? पाराशर्यः means व्यासाचार्य. पराशरः is the name of व्यासाचार्य's father and since व्यासाचार्य is the son of पराशर, पराशर's पुत्र पाराशर्य. And वचः means organ of speech, from the mouth of व्यासाचार्य has come the beautiful lotus of महाभारतम् and therefore the mouth is compared to सरः, सरः means pond. So वचः सरः means mouth-pond or speech-pond, from that pond has emerged the महाभारतम् Lotus. So सरोजम्. And अमलम्, it is a flower without any impurities. It is a pure lotus. The interesting thing is one of the name of the lotus is पङ्कजम्. The word पङ्क means slush; slush means muddied water and lotus is born in that pond with muddied water, even though the water is slushy and muddied the lotus is pure without any slush. Just as the lotus is pure even though it is born in muddied water, similarly, महाभारतम् is very very pure. अमलम् – without any दोषः. अमलम् means शुद्धम्. Pure in terms of the teaching, it is without any defect and in terms of the language also it is pure. There is neither grammatical-defect nor content-defect and therefore it is शुद्धम्. And this महाभारतम् lotus is extremely attractive. गीता-अर्थ-गन्ध-उत्कटम्. उत्कटम् means prominent, so popular, famous, well-known, attractive, which draws the attention of all the people. Because of what? गन्ध उत्कटम् – because of the powerful fragrance. The महाभारतम् lotus has got such a powerful fragrance that anybody

around will turn. Now the question is what is the fragrance of महाभारतम्? Here the author says: गीता-अर्थ – the teachings of the भगवद्गीता is the fragrance. If the महाभारतम् is lotus, भगवद्गीता is the fragrance coming out of the महाभारतम्. In fact, महाभारतम् is attractive, because of the गीता. In fact, महाभारतम् is popular, because of the गीता. भगवद्गीता more people know than महाभारतम्. Therefore गीता-अर्थ, अर्थ means teaching, गन्ध means fragrance, उल्कट means prominent or popular; that which is popular because of fragrance of गीता teaching. नाना-आख्यानक-केसरम्; any flower will have several filaments, small thread like things are called filament, which are seen in the flowers. If महाभारतम् is like a flower, what are the filaments of महाभारतम् lotus? Here he compares नाना- आख्यानकम्. आख्यानकम् means stories, even though महाभारतम् is one book, there are hundreds and thousands of beautiful small stories. In fact, many great संस्कृत scholars have written independent works based on these small stories occurring in the महाभारतम्. The story of शकुन्तला which is beautifully written by the great संस्कृत poet, कालिदास and which is world famous drama called अभिज्ञानशाकुन्तलम् is taken from महाभारतम् only. Like that there are thousands of stories which can be compared to filaments hanging from the lotus of महाभारतम्. So नाना-आख्यानक-केसरम्, केसरम् means filaments and आख्यानक means small, small stories, the story of हरिश्चन्द्र, the story of शकुन्तला etc., there are many and it adds to its extra glory. And not only that, हरि-कथा-सम्बोधन-आबोधितम्. Lotus is of two types: one is the lotus bud, the other is the well bloomed expanded lotus. Both are beautiful, but the beauty of the bud you cannot completely enjoy, whereas the fully blossomed lotus is attractive. That is why they buy the bud and with the hand they separate. It will not be beautiful. Naturally it should bloom. Similarly, the महाभारतम् lotus is a fully blossomed lotus. It is an expanded lotus. Expanded with what? हरि-कथा-सम्बोधन-आबोधितम्. आबोधितम् means expanded, blossomed. Through what?

सम्बोधन means narration. Narration of what? हरि-कथा – the stories of Lord कृष्ण. Even though it is dealing with भरत वंश only, but often महाभारतम् is filled with the stories and exploits of Lord कृष्ण and therefore हरि-कथा-सम्बोधन means narration of कृष्ण stories, through those stories महाभारतम् has expanded into hundred thousand verses. And not only that, सज्जन-षट्-पदैः पेपीयमानम्. Thus wherever flower is there, honey will be there and attracted by the honey, the honey bees will go towards those flowers. Similarly, महाभारतम् contains deep wisdom, on all the subjects under the Sun - religion is discussed there, philosophy is discussed there, psychology is there, politics is there, sociology is there, human relationship is there, any science that you can think of व्यासाचार्य has very brilliantly discussed in the महाभारतम्. In fact, it is said that what is not there in महाभारतम्, it cannot be there anywhere and whatever is there anywhere, that all is discussed in भारतम्.

धर्मे च अर्थे च कामे च मोक्षे च भरतर्षभ । यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित् ॥ महाभारतम्, आदिपर्व, ७६-३३. स्व. ७-३८ ॥

There is no topic which is not discussed in महाभारतम्. So it is not an obsolete work of some superstition but it is a very live and valid treasure house of wisdom dealing with every science. And therefore all the students whoever wants to learn is like a honey bee. And therefore सज्जन-षट्-पदैः. सज्जनः means noble people. And who are the noble people? Who have got an open mind when they approach the scriptures, those who have got reverence towards the महाभारतम् such people are called सज्जनः. They are like the honey bee and when they approach महाभारतम्, they know it is not mere stories for children, behind every story there is a lessons on psychology, lessons on family problems, lessons on human relationships, lessons on the ultimate truth of the creation. Superficially it is a story but you go behind it, it is study of various sciences. And therefore by the सज्जन-षट्-पदैः, षट्-पदम् means honey bees, six legged one is honey bees here. And by

these people अहरहः पेपीयमानम् – so they drink the honey of wisdom by enquiring into, by the analysis of महाभारतम् in general and भगवद्गीता in particular, so they suck the honey of wisdom. पेपीयमानम् means repeatedly sucked. लोके – in this world. And when do they do that? अहरहः – day in and day out. First time, they study they get one meaning and another time they go like a diamond, a totally different facet of life is brought out. There are psychologists who study every character to unearth valuable lessons on human minds. Study of कर्ण itself is a lifelong study. Study of दुर्योधन, study of द्रौपदी, study of कुन्ती, study of धर्मपुत्र. Every character you analyze you get valuable lessons. So thus, पेपीयमानम् मुदा means happily they drink the nectar. And कलि-मल-प्रध्वंसि. And this महाभारतम् is a literature, which can destroy the problems which are prevalent in a materialistic universe. कलियुगः is known for predominant materialism, competition, compromise, cut-throat. This is कलियुगः; the very word कलि means fight and quarrel. Even in sports there will be cheating, there will be competition, there will be betting. That is the nature of कलियुग and when there is materialism and valuelessness are rampant, our mind also will be colored by that. If we should not be affected by that, महाभारतम् is the medicine for the कलि मलम्, मलम् means the impurity caused by कलियुगः. So even within families quarrel and of course there is no family stability at all. All these are very big psychological problem for children and psychological problems of present children will be the sociological problems of next generation. When families break down, children will suffer because single parent or no parent or each parent is busy with somebody else. So when such things happen in कलियुग, the children suffer and there will be sociological problem and if you want to avoid such problem, there is one medicine; what is that? महाभारतम् medicine. Therefore he says कलि-मल-प्रध्वंसि. प्रध्वंसि means destroyer, remover of मलम्, the impurities belonging to कलियुगः. कलियुगः is the name of the present materialistic age. And may that

महाभारतम् strengthen me, strengthen my family and strengthen our society. This is भारत नमस्कार.

II. गीता नमस्कारम्

Now we will go to गीता नमस्कार. Verse no.1;

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ब्रथितां पुराणमुनिना मध्ये महाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं

अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १॥

ॐ (हे) अम्ब भगवद्-गीते ! स्वयम् भगवता नारायणेन पार्थाय प्रतिबोधिताम्, पुराण-मुनिना व्यासेन महाभारतम्-मध्ये ब्रथिताम्, अष्टादश-अध्यायिनीम्, अद्वैत-अमृत-वर्षिणीम्, भगवतीम्, भवद्वेषिणीम्, त्वाम् (अहम्) अनुसन्दधामि ॥

We have read it. I will give you the meaning. So here the author is addressing भगवद्गीता as the Mother. हे अम्ब! You are सरस्वती देवी, the mother who will nourish my internal personality. The local mother by feeding the physical food will nourish my physical personality but the गीता mother, by feeding the wisdom-food will nourish my inner personality. And mother knows what type of food should be given when. Liquid food in the beginning stages, then semi-solid food in later stages and thereafter solid food. The right time right food should be given and the child does not know, the mother out of compassion does. Similarly, भगवद्गीता mother gives you the wisdom of कर्मयोग in the beginning stages give the wisdom of उपासनायोग in the later stages and also the ज्ञानयोग, really solid food, when the baby is sufficiently grown up. Therefore wonderful, compassionate, loving, nourishing, kind mother you are Oh गीता! Therefore हे अम्ब! हे गीते! addressing the गीता. हे गीते, भगवद्-गीते त्वाम् अनुसन्दधामि – I meditate upon you with reverence. And what is this भगवद्गीता? We get the description पार्थाय प्रतिबोधिताम् – a teaching which has been given to अर्जुन, one of the पञ्चपाण्डवs. पार्थः means अर्जुनः, प्रतिबोधिताम्

means taught. So पार्थाय प्रतिबोधिताम् Taught by whom? Not any ordinary person, भगवता नारायणेन स्वयम् – by Lord नारायण Himself, the omniscient God and therefore in this teaching there will be no defect at all. And that is why it is a time-tested wisdom. It has blessed the society from beginningless time and blesses the society even now and we ourselves can personally see whether गीता is benefitting us or not. It is a challenge given. Therefore, given by साक्षात् भगवान् himself. भगवता नारायणेन प्रतिबोधिताम्. And compiled by whom? कृष्ण did not write. Compilation, the reporting is done by व्यासेन ग्रथिताम् – reported by व्यासाचार्य who is supposed to be an अवतार of Lord विष्णु.

व्यासाय रूपाय व्यासरूपाय विष्णवे ।

नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥

Therefore व्यासाचार्य's report will be correct. Otherwise like newspaper report - something happening, something is reported. What can be done? So विष्णु has taught properly, व्यास has reported properly. And what type of journalist he is? पुराण-मुनिना – the most experienced ऋषि who has given us 18 पुराणs, very experienced आचार्य who has given the पुराणम्s like भागवत पुराणम् etc. Where has he given this? मध्ये महाभारतम्. This भगवद्गीता is occurring in the middle of महाभारतम्, in शान्ति पर्व, when अर्जुन faces a crisis and all the resources he had, do not help him. His knowledge, his courage, his strength, his popularity, his beauty, all those things do not help him. At that time कृष्ण gives this teaching. So महाभारतम्-मध्ये पुराण-मुनिना व्यासेन ग्रथिताम्, ग्रथिताम् means composed. And what is the content of the भगवद्गीता? अद्वैत-अमृत-वर्षिणीम् – it showers the wisdom of अद्वैतम्, the non-dual infinite truth. How many infinities are possible? Only one. Therefore truth is called अद्वैतम् and अमृतम् means the nectar or the wisdom, the wisdom of अद्वैतम्, i.e., सत्य ज्ञानम् it showers. And how big is the भगवद्गीता? अष्टादश-अध्यायिनीम् – which consists of 18 chapters, 700 and odd verses are there. Therefore, अष्टादश-अध्यायिनीम्. And

भवद्वेषिणीम्, भवः means संसार and संसार means dissatisfaction with oneself. Self-dissatisfaction is called संसार which alone drives a person to go from one activity to another. Either I am physically dissatisfied, not happy with my color of my skin or not satisfied with the hair or not satisfied with the teeth arrangement. Some problem or the other; physical dissatisfaction or emotional dissatisfaction like my children don't love me. I have done everything for them. I worked like a Bull. And that girl came yesterday and this boy, my own son has forgotten me. Dissatisfaction. Emotional dissatisfaction or intellectual dissatisfaction. Because I want to know what is this life? Why are we born? Where are we going? These are intellectual dissatisfaction? All dissatisfactions put together is called संसार. And what is मोक्ष? Total satisfaction with myself *as I am*. This पूर्णत्वम् or fulfillment is called मोक्ष and भगवद्गीता is the destroyer of the संसार. Therefore भवद्वेषिणी. द्वेषि means enemy, destroyer of संसार. And such a भगवद्गीता, I meditate upon before I start the study. Then one more गीता नमस्कार comes. Verse no.4;

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४॥

गोपाल-नन्दनः सर्वोपनिषदः गावः दोग्धा, गीता-अमृतम् महत् दुग्धम् सुधीः वत्सः पार्थः भोक्ता ॥

So what is the भगवद्गीता? Here मधुसूदन सरस्वती says गीता is not the philosophy of कृष्ण. गीता is not the philosophy of even व्यास. Then what is गीता? It is the teaching which is contained in the वेदs. So वेदs are the original scriptures which have been existing in our culture from beginningless time; we do now know when वेदs started itself and the end portion of the वेदs is called उपनिषत् which alone gives us this Self-knowledge and भगवद्गीता is the essence of the उपनिषत्s, the essence of वेदान्त. And to convey this, the author gives another

analogy. So here, वेदs especially the Upanishadic portion he compares to a cow. सर्वोपनिषदः गावः – all the उपनिषत्s belonging to ऋक् वेद, belonging to यजुर् वेद, belonging to सामवेद and अथर्वण वेद, all the final portions of all the वेदs called the उपनिषत्s, they are all *like* cows. They are not cows. They are *like* cows. What does कृष्ण do? कृष्ण is an expert cowherd boy. We know from mythology that कृष्ण is an expert person who knows how to handle the cows. Similarly, कृष्ण knows how to handle the Upanishadic cows also and therefore what did कृष्ण do? Milked the Upanishadic cows, which means extracted the essence from the उपनिषत्s. Therefore, गोपाल-नन्दनः, गोपाल-नन्दनः means कृष्ण, son of गोपाल or the cowherd boy and He has milked. Here milking is symbolic, the Upanishadic essence has been extracted by Him. And if the cows have to give out the milk generally they keep the calf in front. Otherwise, the cows will not release the milk. When the calf is seen, the cow out of compassion and love, gives out the milk. For the Upanishadic cow to give the milk, who is the calf? पार्थो वत्सः – अर्जुन is like the calf, because keeping अर्जुन in front, कृष्ण milked the Upanishadic cow and out of this milching came the milk of wisdom. And what is the milk of wisdom? He says गीता-अमृतम् एव दुग्धम् – this nectar of भगवद्गीता, the teaching of the भगवद्गीता is the milk and milk is supposed to be a balanced diet. In between they were telling milk is not good. Now again they have changed the opinion. They say now that milk can reduce the weight. In Readers' Digest, milk can reduce the weight. So you all can start drinking milk, if you are overweight. दुग्धम् गीतामृतम् महत् – the great and glorious गीता is the milk. This is गीता नमस्कारम्. So भारत नमस्कारम् over. गीता नमस्कारम् is over.

III. व्यास नमस्कारम्

Then the next one is व्यास नमस्कारम्. Verse no.2;

नमोऽस्तु ते व्यास विशालबुद्धे, फुल्लारविन्दायतपत्रनेत्र ।

येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २॥

(हे) विशाल-बुद्धे, फुल्ल-अरविन्द-आयत-पत्र-नेत्र, व्यास! त्वया येन भारत-तैल-पूर्णः ज्ञानमयः प्रदीपः प्रज्वालितः ते नमः अस्तु ॥

हे व्यास विशालबुद्धे! The student is addressing व्यासाचार्य. The very word व्यास means the one who has divided the वेदs into four and also the one who has expanded the Vedic teaching through the 18 पुराणs. So व्यास means the divider and the expander. So विव्यास वेदान् यस्मात् स तस्माद् व्यास इति स्मृतः ।

Originally the वेद was one, but people were not able to study the whole वेद. Therefore व्यास classified them and he called four of his disciples and each disciple was put in charge of one वेद, so that the burden is shared. This division he has done. Therefore he is called व्यास. Not only that, he has expanded it through his पुराणs. So then before doing this job what was his name? After dividing and expanding he got the name व्यास. But before that he must have had some name. व्यासाचार्य's original name is कृष्ण. He is also कृष्ण. कृष्ण is also कृष्ण. व्यास is also कृष्ण. Why they are called कृष्ण. Because it seems both of them were of dark complexion. Perhaps they chose, you will not have this complex. This color complexion-complex is so much that even in matrimonial column they write fair. So any skin color is beautiful - yellow or white or dark, or mixture. Whatever it might be, because कृष्ण himself was dark. द्रौपदी was called कृष्णा. She is also dark. Then how to differentiate between this कृष्ण and व्यास? To differentiate them, व्यासाचार्य is called कृष्ण दैपायनः. दैपायनः means the island born कृष्ण. So his initial is different. So हे व्यास! And how great you are? विशालबुद्धे – you are an आचार्य of great erudition, whose knowledge is very great in terms of its vastness as well as in terms of the depth. There are some people who know various subjects, but all very little, in tit-bits. But there are some specialists who know one subject deep, but the other subjects they do not know. व्यासाचार्य had both the width and depth of knowledge. Therefore, विशालबुद्धे, बुद्धि means ज्ञानम्, one whose knowledge was very great. And फुल्ल-

अरविन्द-आयत-पत्र-नेत्र – who had beautiful eyes like the petals of a fully bloomed lotus. One whose eyes were beautiful, like the petals of a fully bloomed lotus. मधुसूदन सरस्वती is glorifying. Really speaking व्यास is supposed to be ugly looking. So here you can take it as the third eye of wisdom. That was beautiful. Then त्वया ज्ञानमयः प्रदीपः प्रज्वालितः - you are so great that you have lighted the lamp of wisdom. दीपः means lamp, ज्ञानमयः means wisdom. The lamp of knowledge has been kindled, lit by you. With the help of what? Oil. भारततैलपूर्णः – with the oil of महाभारतम्. With the help of महाभारतम् story, you have lighted the lamp of wisdom. And therefore I offer you a नमस्कार because with that lamp, I can remove the ignorance from my gloomy intellect. This is व्यास नमस्कार. Thus we have four श्लोकs, dealing with भारतम्, गीता and व्यास. Now we have five more versus, which deals with भगवान् कृष्ण. That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ध्यान श्लोक - 2

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

We are seeing the meaning of the भगवद्गीता ध्यान श्लोक. These nine ध्यान श्लोक are not part of the गीता but they are written by one great आचार्य, by name मधुसूदन सरस्वती, before he wrote a brilliant commentary on the गीता and because these verses are nice, well-presented verses, these verses were used by all the later students of the गीता and therefore, they became almost an integral part of the भगवद्गीता. And I said in the last class that in these 9 verses the author is offering नमस्कार to महाभारतम्, भगवद्गीता, व्यासाचार्य and भगवान् कृष्ण. भारत is worshipped because भगवद्गीता is a part of the महाभारतम्, भगवद्गीता itself is worshipped, because we look upon the गीता wisdom as mother सरस्वती herself and we offer नमस्कार to व्यासाचार्य because he is the author of the महाभारतम् and therefore the author of the गीता also and he is considered to be one of the incarnations of Lord विष्णु. And finally, the author offers नमस्कार to भगवान् कृष्ण Himself who happens to be the teacher of अर्जुन. Of these, we have seen 4 verses, through which we did भारत नमस्कार, गीता नमस्कार and व्यास नमस्कार. And we have got 5 more verses which happen to be in the form of भगवान् कृष्ण नमस्कार. We will see the meaning of those five verses today. Before that we will read the ध्यान श्लोक once together.

IV. कृष्ण नमस्कारम्

So now we will see those verses which deal with Lord कृष्ण.

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३॥

प्रपन्न-पारिजाताय, तोत्र-वेत्र-एक-पाणये, ज्ञानमुद्राय, गीता-अमृत-दुहे,
कृष्णाय नमः ॥

कृष्णाय नमः – our नमस्कार to Lord कृष्ण who is of the above description. प्रपन्न-पारिजाताय. पारिजात is a mythological tree which is supposed to be in the heavens and the uniqueness of this tree is if you sit under the tree and desire for anything, by your mere wish the tree will provide whatever you ask for. And therefore this tree is called a wish-yielding tree. It is unfortunate that such trees are not available around here. We could have started with water! So, in the heaven it is said. Here Lord कृष्ण is compared to such a पारिजात वृक्ष, which means that by praying to the Lord you can get anything, whether it is धर्म, अर्थ, काम, or मोक्ष. All the पुरुषार्थs the Lord will give, if only we ask. And therefore the condition is presented प्रपन्न – for those people, who surrenders unto him. So प्रपन्नपारिजाताय. Then तोत्र-वेत्र-एक-पाणये. In the महाभारतम् battle field, Lord कृष्ण was the charioteer of अर्जुन and therefore he was in the front as a driver and holding a whip in the hand to drive the chariot. So तोत्र-वेत्रम् means the handle of a whip. तोत्र means whip, वेत्र means the handle. तोत्र-वेत्र means whip handle. एक-पाणये – He is holding in one hand to drive the chariot. And this indicates that the Lord, even though He is Lord of the Universe, He does not consider any job as below His dignity. Through this He is conveying an important message, “*whatever profession you have, whatever job you are doing, do it with pride. Don’t look down upon any profession; may you maintain the dignity of any labor that you undertake.*” भगवान् did not feel inferior to be a driver of अर्जुन. He drives the whole world, but still He doesn’t feel bad about it and that is the message He gives. Do any action with commitment, love, enthusiasm and pride. So, तोत्रवेत्रैकपाणये. And at the same time, not only He is the most effective worker; Lord was the greatest ज्ञानि as well as the greatest गुरु of अर्जुन. Therefore ज्ञानमुद्राय कृष्णाय. With the help of other hand, he was wielding or courting the ज्ञानमुद्राय which is otherwise called the चिन् मुद्र. चिन् मुद्र is a symbolic presentation of the philosophical teaching contained in the गीता and

contained in the उपनिषत्s and this चिन् मुद्र indicates जीवात्मा-परमात्मा ऐक्यम्. This index finger represents the जीवात्मा, the individual, who is at the moment a limited entity having a beginning and an end, a mortal, finite entity and not only he himself is a mortal संसारि, this is a threatening finger also. In संस्कृत, this finger is called, तर्जनि. तर्जनि means तर्जयति इति तर्जनि. (as it is said - I will see you one hand). Threatening finger this is. This finite जीवात्मा is a threat to himself as well as a threat to the society. And this जीवात्मा is unfortunately associated with the three fingers naturally. The thumb is away in a distance whereas the three fingers are closer to this finger. They represent the three गुणाः - सत्त्व, रजस् and तमोगुण, the three शरीरम्s. Do you remember three शरीरम्s? स्थूल, सूक्ष्म and कारण शरीरम्s associated with the material body. These three fingers represent perishable material body; the जीवात्मा is associated with that. And what is spiritual साधन? Separate this जीवात्मा from the material vesture - the perishable bodies, the changing गुणs - from them you separate and then this thumb represents the परमात्मा. The thumb represents परमात्मा because with the help of the thumb alone the other four fingers can function. Any job you want to do, including writing, you require the support of the powerful thumb. Thus without the help of the thumb try to do any work and it will be difficult. Just as the powerful thumb supports all the other fingers, परमात्मा is the आधारः, the support of the whole creation. And now the जीवात्मा is away from the परमात्मा. And what should the जीवात्मा do? Get detached from the matter vesture and join the परमात्मा thumb. And when the जीवात्मा and परमात्मा join together, जीवात्मा परमात्मा ऐक्यम् takes place. Now what happens? You have got a circle. And what is the uniqueness of the Circle? A circle does not have a beginning or an end. It is पूर्णम्, it is अनादि, it is अनन्तम्. Once the जीवात्मा merges with परमात्मा, the mortal जीवात्मा becomes the immortal परमात्मा, the अपूर्ण जीवात्मा becomes पूर्ण. Therefore the whole spiritual साधन is: जीवात्मा has to

detach from the three गुणाs, i.e., matter and attach to परमात्मा. Therefore what is the साधन? Detachment-attachment is the साधन. Now also we have done detachment-attachment. The other way round. We have detached from परमात्मा (perfect detachment) and attached to everything else. Now just the reverse, detach from अनात्मा and attach with परमात्मा and that will give you immortality. And this wisdom of immortality, कृष्ण is symbolically presenting through ज्ञान मुद्र or चिन् मुद्र. And to that Lord, who is the greatest ज्ञानि, who is the greatest कर्मि and who is the kindest Lord, who blesses the devotee with everything he or she asks for, to that wonderful lord कृष्ण my नमस्कारम्. And because of these reasons alone, कृष्ण becomes the most popular one. The very word कृष्ण means the one who attracts the devotee. Imagine somebody gives you whatever you want. Naturally you will be attracted to that person. Therefore, by blessing the humanity, the Lord has become the greatest attractor. Therefore सर्वान् भक्तान् कर्षति आकर्षति इति कृष्ण. And to that कृष्ण, I offer my नमस्कार. This is the first verse on Lord कृष्ण. Now we will go to the next verse, the 5th verse.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५॥

वसुदेव-सुतम् देवम्, कंस-चाणूर-मर्दनम् , देवकी-परम-आनन्दम्, जगद्गुरुम्, कृष्णम् (अहम्) वन्दे ॥

The 5th verse is also कृष्ण नमस्कार. कृष्णम् वन्दे – I offer नमस्कार to Lord कृष्ण. And what is the greatness of the Lord?

- i) As a member of a family, as a person कृष्ण was great,
- ii) As a member of the society, citizen of the world, कृष्ण was great and
- iii) As the जगद्गुरु, कृष्ण is great.

Greatness of कृष्ण in three levels we get the description here. वसुदेव-सुतम् देवम् – so the Lord who is the son of वसुदेव. And not

only the son of वसुदेव, देवकी-परम-आनन्दम् – a great source of joy to देवकी, his mother. Therefore, as a member of the family, Lord कृष्ण gave joy to the family members. This is where our duty begins. We should give happiness to our family members, then expanding we give happiness to the community, then expanding we give happiness to the next generation also. Some people are very good, they take care of the family but their contribution to the society is zero. There are great service-minded people, who take care of all the children in the society and leave out their own children at home. Children will be yearning for the father or mother; the lady has no time. Why? Slum children I am taking care of. That is also not correct. One has duty to the family, one has duty to the contemporary society, one has duty to the posterity also. कृष्ण fulfilled all the three successfully. Therefore वसुदेव-सुतम् देवकी-परम-आनन्दम् indicates कृष्ण's contribution to the family.

And what did He do the society? कंस-चाणूर-मर्दनम् – He destroyed all the असुराः who were a threat to the peace and harmony of the society, who were the embodiments of अधर्म. Such people Lord कृष्ण killed and saved humanity from अधर्म.

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।

धर्म-संस्थापन-अर्थाय ... ॥ ४-८॥

Thus by establishing धर्म, Lord contributed to their Society, His contemporary society.

Now the next question is how did He contribute to the posterity? Because by killing कंस and चाणूर, we are not going to get benefit, because we have got different types of कंसs and चाणूरs. कंस and चाणूर are the names of the असुराः. So to the posterity, कृष्ण's contribution is the भगवद्गीता. जगद्गुरुम् कृष्णम् – He taught the भगवद्गीता to अर्जुन and through अर्जुन, he has given the wisdom to not only the contemporary humanity, but even to the posterity. महाभारतम् war is supposed to have taken place, 3,102 BC. Somebody has

calculated. So sometime around 3,000 BC. Now it is 2,000 AD. 5,000 years have gone. Even now भगवद्गीता is fresh and alive, capable of helping the students of the गीता. What better contribution we require from कृष्ण! Therefore, कृष्ण is called जगद्गुरुम्. The Lord, the teacher, the preceptor of the universe - to that wonderful Lord कृष्ण, I offer my नमस्कारः. Thus two verses on कृष्ण are over. Now we will see the next verse on कृष्ण. Verse no.6;

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

शल्यब्राह्मवती कृपेण वहनी कर्णेन वेलाकुला ।

अश्वत्थामाविकर्णघोरमकरा दुर्योधनावर्तिनी

सोतीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६॥

भीष्म-द्रोण-तटा (इव), जयद्रथ-जला (इव), गान्धार-नील-उत्पला (इव), शल्य-ब्राह्मवती (इव), कृपेण वहनी (इव), कर्णेन वेलाकुला (इव), अश्वत्थामा-विकर्ण-घोर-मकराः (इव), दुर्योधन-आवर्तिनी, सा रणनदी पाण्डवैः उतीर्णा खलु केशवः कैवर्तकः ॥

कैवर्तकः केशवः. In the 4th line, we have an expression कैवर्तकः केशवः. कैवर्तकः means a boatman. So the one who knows to ride a boat, to steer a boat even in the most tempestuous situation and even in a most treacherous river, the Lord can drive the boat. And in this beautiful verse, the महाभारतम् war is compared to a treacherous river. It is an analogy. महाभारतम् war is compared to a treacherous river, with so many varieties of dangers lurking and the पाण्डवs had to cross the river to save themselves and this was the biggest crisis and the biggest challenge in their lives. For the पाण्डवs, it was the महाभारतम् war and for every human being, there are situations in life which are treacherous, which are trying and which are dangerous. And a person who is caught up in such a situation is called आर्त पुरुष्. आर्तः means one who is helpless, one who is in soup, one who is cornered and one who doesn't know how to get out of the situation wherein all doors are closed and पाण्डवs were आर्तs when they had to face the महाभारतम्

war and at that crucial moment, Lord कृष्ण became the savior. When they sent the SOS, you know SOS, *Save Our Souls*, Lord कृष्ण, became the savior and in the scriptures, such a savior is called आर्त त्राण परायण. आर्तानाम् आर्ति हन्तारम्. There is a श्लोक. And what is the danger that पाण्डव्स faced is described and what are the dangers involved in the महाभारतम् war is described here. For this river like महाभारतम् war, who were the two shores or banks of the river?

➤ It says भीष्म-द्रोण-तटा. If महाभारतम् is compared to the river, भीष्म and द्रोण were the banks which determined the direction of the war-river. Just as the banks determine the direction of the river; similarly, these people were two powerful warriors who can decide the course of the war. That is challenge No.1. In fact, two challenges.

➤ Then what is the next problem? जयद्रथ-जला. The water of the river is none other than जयद्रथ, सिन्धु राजा, the king of सिन्धु देश, who was also on the side of कौरव्स and was very, very powerful. And he is like the river whose depth cannot be fathomed. And him the पाण्डव्स had to face. Crisis no.3. Everyone is a danger.

➤ And गान्धार-नील-उत्पला. गान्धार means the king and prince of गान्धार देश. The king of गान्धार देश is by name सुबलः and the prince of the गान्धार देश was शकुनि and the गान्धारी is the daughter from गान्धार देश; therefore गान्धारी's brother and father, especially brother शकुनि is comparable to नील-उत्पला. Like the blue lily in the waters, which is very attractive but when you go near, there is slush and you get trapped. Thus शकुनि is the most deceptive warrior, like the blue lily in the waters. So गान्धार-नील-उत्पला.

➤ And शल्य-ब्राह्मवती. शल्य, another king of मद्र देश. माद्री, who is the wife of पाण्डु, comes from मद्र देश and king of मद्र देश is शल्य. He was another powerful person, related to पाण्डु, पाण्डु's wife is माद्री, but he joined the opposite party. He is the relative and joined the opposite party. And he was like ब्राह्मः – crocodile. So शल्य is like the crocodile in the river.

➤ And कृपेण वहनी. कृपाचार्य, another great archer who was the teacher of all the पाण्डवs. Along with the द्रोणाचार्य, कृपाचार्य was also a teacher of पाण्डवs, of कौरवs, of यादवs; such a powerful archer. And he was also unfortunately on the opposite side and he is like वहनी – like the powerful undercurrent. The undercurrent you never know, because superficially it is very calm and you go there and it just drags. And कृप was like the powerful current.

➤ And then there was कर्ण. कर्णेन वेलाकुला. कर्ण was like the turbulent waves in the waters. वेलाकुला. वेल means waves. आकुला means turbulent. So, turbulent, noisy, tossing, tornado like waves. कर्ण was powerful like a wave.

➤ Then अश्वत्थामा-विकर्ण-घोर-मकराः. And there were so many varieties of मकर. मकर is a type of man eating fish. There are certain flesh eating fish also. Smaller ones and bigger ones are there. And who are they? अश्वत्थामा, the son of द्रोणाचार्य.

➤ Then विकर्ण, brother of दुर्योधन, son of धृतराष्ट्र and they are like घोर मकराः, the flesh eating there is a type of fish called piranha, supposed to be flesh eating fish. So they are like that sharks. Jaws movie you might have seen. So they are like the sharks in the river.

➤ What about दुर्योधन? दुर्योधन-आवर्तिनी. आवर्तः means a whirlpool, an eddy, that which moves in a cyclic fashion. You know if you get caught in that, everything will be suck. Bermuda Triangle you would have read, where even ships disappear. So who is that? दुर्योधन is like the eddy or whirlpool of the river, महाभारतम् river, रणनदी.

And पाण्डवs, with a feeble catamaran want to cross the river. How is it humanly possible? What we know is that they crossed. It is impossible but they made it. And how was it possible? Because of the skilful boatman, oarsman. And who was that skilful director? कैवर्तकः केशवः. That means what: मधुसूदन सरस्वती says, that tomorrow if you face such a situation then you can also surrender to the Lord, you will

find out a way. As somebody nicely said when all the doors are closed, remember all the doors are not closed. When all the doors are closed, remember, what, all the doors are not closed!! So therefore, Lord will help out all the आर्तs. So three verses on कृष्ण we have seen. Now we will go to the 8th verse.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।

यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८॥

यत् कृपा मूकम् वाचालम् करोति, पङ्गुम् गिरिम् लङ्घयते (च) । तम् परम्-आनन्द-माधवम्, अहम् वन्दे ॥

परम्-आनन्द-माधवम् वन्दे – so I salute माधव. माधव means लक्ष्मीपति, श्रीपति. मा means लक्ष्मी देवी. धव – consort or husband. So, माधव means श्रीपति. And what type of नारायण? परमानन्द. Naturally, if लक्ष्मी is in your hands. If money is in the hand who will not smile? Therefore, Lord is very very very smart. Whether other things are there or not, he has kept लक्ष्मी beside. So naturally परमानन्द. And here it is not mere wealth in the form of money, remember, the greatest wealth is wisdom. Mere wealth alone need not give आनन्द, in fact, often wealth gives problems and causes quarrel among children. In fact, they wait for our death. So remember, लक्ष्मी is a source of आनन्द only when सरस्वती is there. And therefore Lord had wisdom also and therefore परमानन्द. And what does that Lord do? मूकम् वाचालम् करोति. So he makes a dumb person into an eloquent speaker, if only he surrenders to the Lord. That is, the Lord can do anything, he is सर्व शक्तिमान्. So मूकम् वाचालम् करोति. The other way round also. What is that? A person who talks too much, the Lord silences also, appropriately. Then पङ्गुम् गिरिम् लङ्घयते. He makes a lame person climb even Everest mountain. He is capable of giving strength. You know lame people have climbed Everest. So many handicapped people have climbed Everest. Because of what? Their willpower, which is the blessings of the Lord. Therefore, He makes the lame an Olympic champion. Then, यत् कृपा means that माधव कृपा, the grace of माधव makes all this

possible. So माधव कृपा मूकम् वाचालम् करोति, पङ्गुम् गिरिम् लङ्घयते, तम् माधवम् अहम् वन्दे. I salute. And which means what? Here, for a गीता student what is the mountain? The गीता study; because 700 verses are there. And we are able to complete in a class 3-4 verses we have been seeing. So, at the rate of 3-4 verses a day, if we have to complete 700 verses, how many weeks are required is a home work. Tell me next week, how many weeks? Therefore how many months and therefore how many years required; I won't tell you now, then you won't come to the next class. So don't feel diffident, you can climb the गीता mountain and the successfully complete the study, if only you surrender to the Lord. That is why we are starting with a prayer. Oh Lord! Whether we are able to do or not You please make it possible. And now comes the 5th and final verse on Lord कृष्ण.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः

वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।

ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनां

यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९॥

यम् ब्रह्मा वरुण इन्द्र रुद्र मरुतः दिव्यैः स्तवैः स्तुन्वन्ति, यम् सामगाः वेदैः साङ्ग-पद-क्रम-उपनिषदैः गायन्ति, यम् योगिनः ध्यान-अवस्थित तद्-गतेन मनसा पश्यन्ति, यस्य अन्तम् सुर-असुर-गणाः न विदुः, तस्मै देवाय नमः ॥ ९॥

तस्मै देवाय नमः. You can understand. My prostrations to that Lord. देवः means God. And what type of God? Not ordinary God. Go back to the first line; यम् स्तुन्वन्ति – which God is worshipped by so many other deities like ब्रह्म, वरुण, इन्द्र, मरुत, they are all names of various deities described in our scriptures. And of these deities, ब्रह्म is the greatest one, because he is the creator of this world, even that ब्रह्म worships विष्णु. From that it is very clear, how great विष्णु is or कृष्ण is. स्तुन्वन्ति – they all glorify, sing the glory. How? दिव्यैः स्तवैः – through divine hymns, sacred स्तोत्रम्s, sacred prayers. If you read

भागवतम्, you will find off and on, this स्तुति comes, ध्रुव स्तुति, कुन्ती स्तुति, रुद्र स्तुति. So many devotees will glorify. Even ब्रह्म comes and glorifies विष्णु. If they themselves glorify, how glorious He must be. And not only that, they all glorify in the higher world. Because they are not available locally. Even here on the earth, all the devotees of the Lord glorify Him, सामगाः गायन्ति. सामगाः means the chanters of the सामवेद. गा – the chanter or the singer, which represent all the four वेदs; therefore those people who chant the four वेदs, here साम is specifically mentioned because सामवेद is in musical form. And therefore all the वैदिकs sing the glory of the Lord, वेदैः – through the four वेदs. स अङ्ग-पद-क्रम-उपनिषदैः – not only वेदs but अङ्गs, वेद has got so many satellite scriptures, secondary scriptures are there, which are meant to elaborate वेदs, which I have told in the introduction as the स्मृति ग्रन्थs. So अङ्गः means वेद अङ्गानि, six अङ्गs are there; we need not go to the details, it is enough if we note secondary scriptures called वेदाङ्गाः. And पद-क्रम. पद and क्रम represent different types of chanting the वेदs. They had ingeniously devised different types of chanting (they are संहिता, पद, क्रम, जटा and घन) of the वेदs.

i) One method of chanting is called पद chanting. पद पाठः where each word is chanted separately. Instead of chanting पार्थाय प्रतिबोधिताम् भगवता... you have to chant पार्थाय, प्रतिबोधिताम्, भगवता, (we will forget) each word is taken as a sentence.

ii) Then in क्रम they join two-two words. 1-2, 2-3 पार्थाय प्रतिबोधिताम्, प्रतिबोधिताम् भगवता, भगवता नारायणेन. This is called क्रम पाठः.

iii) Then there is a जटा पाठः where they have 1- 2, 2-1, 1-2; 2-3, 3-2, 2-3; 3-4, 4-3, 3-4. This is called जटा पाठः. You can try. पार्थाय प्रतिबोधिताम्, प्रतिबोधिताम् पार्थाय, पार्थाय प्रतिबोधिताम्; प्रतिबोधिताम् भगवता, भगवता प्रतिबोधिताम्, प्रतिबोधिताम् भगवता

iv) And then comes घन पाठः. A toughest form of chanting, where they have to do 1-2, 2-1, 1-2-3, 3-2-1, 1-2-3; 2-3, 3-2, 2-3-4, 4-3-2, 2-3-4. Even to talk in numbers it is difficult. 3-4, 4-3, 3-4-5, 5-4-3, 3-4-5; 4-5, 5-4, 4-5-6, 6-5-4, 4-5-6. Like that the words have to be joined and chanted. That is called घन पाठः.

All these different types of chanting are used for the glorification of the Lord. Therefore गायन्ति – they sing your Glory. And not only that, योगिनः यम् पश्यन्ति – great ज्ञानिs, great meditators (one who meditates) see the Lord in their own inner mind; they see the Lord मनसा तद्-गतेन – with a mind which is concentrated on the Lord. So with the help of a one pointed mind, एकाग्र मनसा the योगिs visualize or perceive the Lord, not outside, but inside, within. So ध्यान-अवस्थित – in the state of meditation; योगिs perceive the Lord inside. Devotees see the Lord outside, योगिs see the Lord inside. So योगिनः यम् पश्यन्ति. And यस्य अन्तम् न विदुः सुर-असुर-गणाः – even though the Lord is described in the scriptures as a person, the Real God is not a person. Even though God takes a personal form for the sake of the devotee, the Real God is not a person. Why do we say so? Because if God is also a person, like you and I, what will happen, can you guess? There will be limitation. First limitation is what? If you are in the Sterling club, you are not at home. If you are at home, you are not in Sterling club. This is called spatial limitation. And there will be time-wise limitation, if you are in this century, you are not in the previous or later centuries; there will be mortality. Therefore, real भगवान् does not have time-wise limitation and space-wise limitation. And where will be that God? Important! कौन बनेगा करोडपति! (Who will become a Millionaire!) quiz. Where is that God who does not have time-wise and space-wise limitation? This fellow thinks and tells वैकुण्ठ and कैलास. That is not the answer. If God is limitless, that God is in वैकुण्ठ *also*, in कैलास *also*, in the Sterling club *also*. So he says that Real God many people do not know. Therefore सुर-असुर-गणाः – so even the gods, देव

and असुरs, न विदुः – do not know. यस्य अन्तम् अन्त means the limit of that Lord. What type of limit? Both limit – space-wise limit of the Lord as well as the time-wise limit of the Lord even देवs and असुरs do not know. Why they do not know? Because limit is not there; because भगवान् is limitless. So भगवान् has got two forms - one is a limited human form, temporarily taken for the sake of the devotee and limitless space-like form, which is his real nature. All the details we will get in the गीता. कृष्ण himself will say, that devotees think that I am Mr. कृष्ण located in गोकुल or some place. They are all fools, they take My body as Me. My body is only माया मानुष वेशः. The *Real I* am all-pervading. To that all-pervading Lord नमः – I offer नमस्कार. That means He will be available even in the 21st century in Sterling club also. That Lord is there to bless the students of the गीता. And may that Lord bless us all to successfully study and understand this great scripture. With this ध्यान श्लोकs of the गीता is over. From the next class, we will enter into गीता proper. And try to come regularly and if possible if you can write some kind of notes also, it will be useful, because you cannot keep all the ideas in the mind, as such you have memory problem. Nice to keep some kind of notes, you can make the points in the class or go home and keep a salient features and share this with the family if they wish to listen to you. It will be a revision for you.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ प्रथमोऽध्यायः । अर्जुनविषादयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 01, VERSES 01-03

Having completed the ध्यान श्लोकs, now we will enter the 1st chapter of the भगवद्गीता and the 1st chapter happens to be an introduction to the teaching of the गीता. It is in the form of a dialogue between Lord कृष्ण and अर्जुन, begins only in the 2nd chapter, especially in the 11th verse. From the 2nd chapter 11th verse, the actual गीता teaching begins and that is why आदि शङ्कराचार्य also, who writes a commentary on the गीता begins his commentary only from the 2nd chapter 11th verse. He does not write a commentary on the 1st Chapter and reason is that the 1st chapter happens to be an introduction to the गीता. But even though it is only an introduction, we cannot disregard this chapter because introduction is equally important and it puts the foundation for the गीता dialogue to take place. And therefore we will be seeing the 1st chapter also and in the 1st chapter i.e., the introductory chapter serves two purposes.

A. The first purpose of the 1st chapter is presenting the basic human problem known as संसार. So the presentation or the description of the basic human problem known as संसार comes in the 1st chapter. I call this '*basic human problem*', because this human problem is universal, irrespective of the nationality, irrespective of religion, caste, education, sex, age, the आश्रम, irrespective of all the superficial human differences, the basic problem of संसार is common. And this does not belong to a particular time of history. This problem is a human problem at any time of history. This was faced by अर्जुन 5,000 years before and we are also facing or we will face in this century also and even after 10,000 years if the human beings are going to survive, they will continue to have this problem. And therefore, I am calling this

as basic or fundamental problem, which the scriptures call संसारः. Presentation of this human disease, known as भव योगः, संसार योगः is the first purpose of the 1st chapter. And why should व्यासाचार्य describe the संसार disease in the 1st chapter? Because the entire गीताशास्त्र happens to be a remedy for this universal disease. The entire गीताशास्त्र, consisting of 17 chapters (from the 2nd chapter onwards) is presenting a remedy to this and therefore it is known as मोक्षशास्त्रम्. मोक्षशास्त्रम् means a scripture which deals with the remedy for the human problem of संसार. Unless we know the disease, we cannot appreciate the importance and relevance of the remedy. Therefore, संसार वर्णनम् is the first purpose of the प्रथम अध्यायः and that is why the very chapter is called अर्जुनविषादयोगः. In fact, here the word विषादः means संसारः. It is अर्जुन संसार योगः. So the human problem faced by अर्जुन in a particular context. This is the first purpose of the 1st chapter and what is that description I will deal with soon.

B. The second purpose of the 1st chapter is introducing the गुरु and the शिष्य whose dialogue is going to be the गीता teaching. The introduction of the preceptor, the spiritual guide, viz., Lord कृष्ण and अर्जुन, the spiritual seeker; they have to be introduced, because the entire गीता is in the form of a dialogue between them.

Now I will briefly discuss these two topics. Let us take the first one. संसार वर्णनम्. What is the description of संसार? The human problem can be presented in different ways, just like a disease can be explained in different ways, each system defines the disease in different ways. If an allopathic doctor describes or defines a disease, he has got a particular way; but the very same disease, if is diagnosed by an आयुर्वेद doctor, he has got only 3 principles - वातम्, पित्तम्, कफम्. One person may say it is jaundice or cancer or this or that; this is allopathic presentation of the problem but आयुर्वेद will present; but that this person suffers is the same but the presentation is different. Similarly, the scriptures also present the universal human problem in different

formats in different contexts and in the 1st chapter, व्यासाचार्य presents in a particular fashion. What is that? व्यासाचार्य points out that संसार is a combination of three diseases, it is a syndrome. Not of one problem, but three diseases known as रगः शोकः and मोहः. The combination of these three is called संसार. What are these three?

i) The first one is रगः. It is an important word, whose significance must be clearly grasped, because throughout the गीता कृष्ण will repeat this word very often, especially those people who are associated with carnatic music, they must be very alert. (रग means they will ask कल्याणि, काम्भोजि). This is not carnatic music रगः. This is Vedantic रगः. The word रगः means attachment; emotional dependence, psychological addiction is रगः. And when we talk about रगः in the भगवद्गीता very often, we must differentiate this रगः or attachment from love, which is a very very similar and closer emotion. While attachment is very much criticized in the गीता love is something very much glorified in the गीता. While attachment is presented as a trait of a संसारि, love is presented as a trait and characteristic of a liberated saintly person. And therefore the word ‘attachment’ and ‘love’ must be very clearly differentiated. वेदान्त is against attachment. But वेदान्त is all for love. Now how do you differentiate attachment and love?

ATTACHMENT	LOVE
Attachment is based on selfishness. I am attached to a person. I am emotionally hooked or dependent or holding on to a person based on selfishness, which means all the time I think of what do I get; what do ‘I’ get out of this particular relationship. I never bother about what the other	Love is a totally different relationship, it is based on selflessness where I am not going to emphasize very much on what do ‘I’ get out of it, but I am interested in the other person also. Not

<p>person gets out of this relationship. Either I don't care or it is only secondary. I am always interested in my happiness and for the sake of my happiness, when I emotionally depend upon a person, that selfish leaning, that selfish dependence is called युगलः.</p>	<p>that I should ignore my own well-being, I am interested in my happiness also but not at the cost of other person. Therefore, love is based on selflessness whereas attachment is based on selfishness.</p>
<p>Attachment is always in the form of taking. I hold on to things and situations and people for taking something.</p>	<p>Love is something which is based on giving and sacrifice. So one is in the form of taking; another is in the form of giving.</p>
<p>Attachment is always conditional. That as long as I am going to be benefitted by this relationship, as long as I am comfortable I hold on to that. The moment I am not comfortable, I drop the relationship like a hot potato and that conditional psychological dependence is called attachment.</p>	<p>Love is not based on conditions. It is unconditional.</p>
<p>And next, attachment invariably comes from a weak mind which is empty; which is not happy within itself and therefore it depends upon external factors for satisfaction, happiness, fulfillment, etc. Therefore attachment is born out of weakness.</p>	<p>Love is not born out of weakness but it comes out of strength and fullness.</p>
<p>Finally, in attachment the intellect is</p>	<p>In love a person's</p>

clouded and therefore attachment will lead to violation of धर्म. Attachment will lead to violation of धर्म.	intellect is sane and clear and therefore it will never lead to the violation of धर्म.
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These are the main differences between attachment and love. While love is a sign of freedom; attachment is a sign of bondage. And therefore, attachment is presented as the basic disease of संसार.

ii) Then the second disease, which is an expression of संसार, is born out of this attachment. What is that? शोक: or sorrow. Attachment will invariably lead to sorrow because I have been emotionally depending upon an external factor when the dependence goes away, which is very natural, definitely I am going to fall. Like a person who walks with a walking stick is going to heavily lean upon the walking stick. The moment the walking stick is gone, this person will fall down. Whereas imagine another person who goes with a baton, a stick without leaning on that, we can see early morning several people walking, they don't lean on that. Just for style. Now they hold it, but they don't lean on it. If I lean on the stick, when it is a crutch, the moment that is gone, I am flat; but if I am just holding it, even if it is lost, nothing is going to happen. Similarly, attachment is a psychological crutch which will make me psychologically flat, frustrated and disappointed. In fact, I am shocked, when the object of dependence goes away from me. And unfortunately, whatever object I depend upon psychologically is impermanent in nature, whether it is possession, whether it is people, whether it is property, whether it is position, whether it is the very physical body, whatever I am attached to, whatever I am psychologically leaning upon is impermanent. That means any time in future, I am going to lose that; making me, or leaving me high and dry. And therefore वेदान्त asks the question, what

preparation you have to face this potential threat? Because every human being has to face; we are preparing for our old age. Because we are going to earn until we retire and we know that that income source is going to go away after retirement and therefore, we are preparing for old-age, by saving or by insurance, by mediclaim, they are all physical security we are preparing. But for psychological leaning and the consequent future loss, what preparation are we making? And as long as we don't prepare our future is in danger, psychologically in danger. And this pain, this psychological fall, this psychological depression a person faces because of the loss of the object of attachment is called शोकः, sorrow. And what गीता says is the preparation cannot be done when the problem comes; the preparation has to be early. For old age when do you prepare? Is it in old age? No, from now itself, by PF, other thing, share, etc we do that. Not after old age we start thinking. Therefore, we try to solve the problem of old age not in old age, but when we are young. In the same way, when the object of attachment is lost, whatever pain will come, we can never solve that pain at that time and therefore the preparation has to be when things are around and comfortable. That is called 'farsightedness.'

यावत्स्वस्थमिदम् शरीरमरुजम् यावज्जरा दूरतो

यावत्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।

आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महा

न्संदीप्ते सदने तु कूपखननम् प्रत्युद्यमः कीदृशः ॥ वैराग्य शतकम् ७७ ॥

The psychological strengthening process, psychological insurance should be, when? यावत्स्वस्थमिदम् – when physically I am healthy, when I am psychologically healthy, when the sense organs are intact, when the family members are reasonably cooperative, when the business conditions are also reasonably good, when everything is fine, आत्मश्रेयसि तावदेव कार्यः प्रयत्नो महान् – at that time be farsighted. If you try to solve a problem when the tragedy has struck, that is a foolish

approach; it is like digging a well when the house is on fire. Therefore, be farsighted because every attachment is a potential sorrow. Therefore the second disease is attachment borne sorrow.

iii) The third disease व्यासाचार्य presents is मोहः. मोहः means delusion. When there is रागः and शोकः attachment and consequent frustration or worry, the intellect does not function properly. The intellect is veiled by, the intellectual is clouded by रागः and शोकः. And when a clouded intellect takes decisions, all those decisions will be wrong decisions. And all the wrong decisions will appear as right decision and all right decisions will appear as wrong decision. This inversion of things, this clouded perception is called मोहः, which will lead to अधार्मिक way of life. अधर्म will be seen as धर्म and धर्म will be seen as अधर्म. This delusion, this confusion is called मोहः. And it becomes a vicious cycle. Once I get clouded, once my vision is clouded then my actions will be wrong and because of that the situation will be worse and again because that I will be worried and again I will take wrong decisions, like a chain reaction, the whole life will be a series of रागः-शोकः- to मोहः. मोहः to again रागः to शोकः. In fact, a person never gets out of dependence. He will be shuffling the dependence from one object to other. Instead of working for freedom, he will be only changing from one dependence to another, like a person who gives up smoking and takes to snuff. You have not solved the problem. You have only changed the disease from one disease to another.

This cycle of shuffling the diseases and going from suffering to suffering is the human problem, which is known as संसारः. And presenting this संसारः is the purpose of the 1st chapter and the purpose of the later 17 chapters is how to get out of this whole whirlpool or vicious cycle, so that I am an independent person. Not physically; physical independence nobody can get. Psychologically I am an independent person. This is called मोक्षः or freedom. This is the first purpose of the 1st chapter.

And then what is the second purpose? I said, introducing, गुरु-शिष्य and the context. And why the scriptures should introduce the गुरु and शिष्य. All the spiritual teachings that are found in the scriptures are generally in the form of dialogues. They are presented in the form of a dialogue to show that we have to gain spiritual knowledge only with the help of a spiritual guide; we should never attempt individually. Therefore, the self-medication or self-effort without guidance can be counter-productive like self-medication can be often dangerous. If you do not take any medicine, it is OK. But we take medicine, because somebody took that medicine for his headache, so also me; the headache can be because of 2500 reasons including one of the family members may be one of the reasons. Anything tooth can cause headache, ears can cause headache, eyes can cause headache, neighbors can cause headache, stomach problem can cause headache, anything can cause including worry. Therefore, dialogue indicates that a teacher or a spiritual guide is required if a person wants consistent progress. Without that we can get some idea of spirituality and often it will be confused ideas or worse misunderstood also. And therefore, the importance of गुरु is highlighted.

And then the qualifications of the teacher and the student also can be presented. So therefore the second purpose of introducing a teacher and a student is to show who is a qualified गुरु and who is a qualified शिष्य. The गुरु is Lord कृष्ण himself and the disciple is अर्जुन.

And the context is also presented. The context is the महाभारत war. I need not describe this elaborately as you know very well the महाभारत war is a war between पाण्डव्स who are धार्मिक people and कौरव्स who are अधार्मिक, unrighteous people. And the पाण्डव्स wanted to avoid war by all means, even though they knew that the कौरव्स are doing अधर्म, they have done all types of अक्रम and they have taken away पाण्डव's land. They tried साम, दान, भेदः - all the non-violent

methods they tried. Because अहिम्सा परमो धर्मः. The scriptures point out that अहिम्सा is an important value. And being धार्मिक people, पाण्डव्स tried the अहिम्सा method. But later they found that the अहिम्सा method does not work and therefore, as a last resort, they decide to resort to war. And हिम्सा is accepted in our scriptures under certain conditions. अहिम्सा is not an absolute value. अहिम्सा is a conditional value, the scriptures allow certain conditions under which a person can take to हिम्सा. That is why, even our gods, they are all said to be embodiments of compassion, they are described करुणासागरः कृपासागरः etc but you will find that all our gods have got weapons - कोदण्डपाणि, पिनाकपाणि, सुदर्शनचक्र all gods keep, why because, if non-violent methods fail, for the sake of परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् धर्मसंस्थापनार्थाय destruction is allowed. It is not अधर्म. It is exactly like a doctor amputating one of the limbs. No doctor loves the job of amputation, cutting a limb. All his attempts will be to save the limb alone through medication. But the moment he has seen that by medication, the disease cannot be cured, not only that it is going to spread further and destroy the whole individual then the doctor out of compassion, not out of anger or hatred, out of compassion the doctor decides to amputate it. In the same way, in the society also, if there is अधर्म anywhere, then we have to, especially a क्षत्रिय, who has to rectify the अधर्म by non-violent methods and if non-violent methods fail, a क्षत्रिय can take to a violent method and the पाण्डव्स thought over this violent option for long because they were there in the forest for 13 years and they suffered all kinds of problems being kings and क्षत्रिय्स and they have thought whether it is proper to fight. And then after consulting, after thinking very well, they decided that war alone is the only solution. Amputation दुर्योधनो-nectomy. Finish him off. There is no other way and therefore, they have thoughtfully decided to take to this धर्म युद्धम्. And what do we find? When both of them, both the armies join together and they are about to fight this war, then अर्जुन

feels like supervising the army on the opposite side and he requests कृष्ण to bring the chariot in front of the opposite side and then he surveys the people and the people he sees in the front happens to be not दुर्योधन. If he had seen दुर्योधन, his anger would have burst out. But instead of दुर्योधन whom he saw was भीष्म, द्रोण, etc and with them अर्जुन had the problem of 'attachment.' How do we know whether it is attachment or love? It is very difficult. I told you that the difference between attachment and love is that attachment will lead a person to violate धर्म whereas in the case of love there would not be violation of धर्म. In the case of अर्जुन, he has the problem of attachment, because his thinking becomes clouded as a result of that. How come we know that his thinking becomes clouded? Very simple. After 13 years of reasoning, he had come to the conclusion that this महाभारत war is धर्म युद्धम्. He had thought out very well. But suddenly, in a moment, he begins to see the very same महाभारत war as अधर्म युद्धम्. And therefore, there is a twisting in perception; धर्म is seen as अधर्म. And not only that, having decided to take to war, a क्षत्रिय should never withdraw from the war and when a क्षत्रिय is responsible for his family, he should never run away from family life and take to सन्न्यास. Misplaced सन्न्यास is also अधर्म. What is misplaced सन्न्यास? Whenever problem comes run away. Escapist-सन्न्यास is अधर्म. And अर्जुन knows this very well but in the battle field, he talks about taking to सन्न्यास. So he sees the अधार्मिक सन्न्यास as धर्म and he sees the धर्म युद्धम् as अधर्म, which is an indication of muddled thinking. And not only it is very clear for us, this becomes clear for अर्जुन himself because later अर्जुन himself confesses to कृष्ण and says

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वाम् धर्मसम्मूढचेताः ॥ २-७॥

हे कृष्ण! I am confused. Wherever confusion has come, attachment is lingering somewhere. Isn't it? Suppose we are working somewhere, we are the head of some institution or company. When somebody commits a mistake and report comes. Immediately we see the laws. According to

the laws, this is the punishment for this mistake. And this boss decides, 'yes, you please give that punishment.' Then somebody comes and tells, 'do you know who has done that? It is your brother-in-law.' Suppose, now the moment the news-item comes, then, you are in dilemma. Conflict comes when there is some axe to grind, some involvement is there. Otherwise everyone is very धार्मिक when they have to take decisions with regard to somebody else. So, why we are not able to think clearly? Even they say, even the best doctor will find it difficult to do a very difficult surgery, if the patient happens to be his own child, because it is not that he is not doing as a perfect professionalist, but he is doing that as a father also; then the problem comes and therefore we find in the 1st chapter of the गीता, अर्जुन goes through the problem of रागः towards भीष्म and द्रोण and this रागः leads to शोकः and this शोकः leads to मोहः and अर्जुन finds himself helpless.

And the moment he discovers the helplessness, he surrenders to Lord कृष्ण, who knows the medicine. And therefore what is the qualification of the student? *Discovery of the human problem is the basic qualification of the student because without discovering the problem, he will never know the relevance of the remedy. So therefore, discovery of the problem.*

And what is the qualification of the गुरु? He should be free from that disease and also he should know the remedy. The one who is free from the problem and the one who knows the remedy, that person is गुरु. And here we find अर्जुन has the qualification to be a disciple and कृष्ण is more than qualified to be a गुरु and since two qualified people come together, the conditions are ideal for a spiritual dialogue to take place and therefore the dialogue starts from the 11th verse of the 2nd chapter. These are the two purposes of the 1st chapter. Presenting the problem, presenting the गुरु and the शिष्य. With this background, we will enter into the verses.

Verse No .01

अथ प्रथमोऽध्यायः ।

धृतराष्ट्रः उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १-१॥

धर्म-क्षेत्रे कुरु-क्षेत्रे समवेताः युयुत्सवः ।

मामकाः पाण्डवाः च एव किम् अकुर्वत सञ्जय ॥ १-१॥

हे सञ्जय! धर्म-क्षेत्रे, कुरु-क्षेत्रे, युयुत्सवः समवेताः मामकाः पाण्डवाः च एव किम् अकुर्वत ?

व्यासाचार्य presents the context. The two armies have assembled. दुर्योधन's army is very powerful, both qualitatively and quantitatively he has got more number of soldiers and also many of them are अतिरथिs and महारथिs, very powerful. And पाण्डव's army is weaker, both qualitatively and quantitatively, but the पाण्डव's have got one plus factor, the most powerful factor – कैवर्तक केशवः – that boatman, that Lord is with पाण्डव's. Before the war is to begin we find धृतराष्ट्र is asking सञ्जय, what is happening there? As you know that the धृतराष्ट्र is a blind father of कौरव's. The blindness of धृतराष्ट्र indicates the अविवेकः or his indiscrimination. Even though धृतराष्ट्र very well knew that the कौरव's are resorting to अधार्मिक activities, he does not stop them out of his problem of attachment. Even though he may not know what is धर्म by himself, विदुर was there very much constantly advising him and guiding him; knowingly he violates all these norms. That inward blindness is symbolized in the महाभारतम् as the blind धृतराष्ट्र. Even though he is blind, because of the grace of व्यासाचार्य he has been given an opportunity to know what is happening in the battle field. सञ्जय has been given the special power of the television – the capacity to see what is beyond the range of perception. व्यासाचार्य had the power of दीर्घदर्शनम् and temporarily he blesses सञ्जय with this power. Therefore सञ्जय and धृतराष्ट्र are

seated together. सञ्जय is seeing what is happening there and धृतराष्ट्र is asking सञ्जय thus: हे सञ्जय! किम् अकुर्वत? – What did these people do? Who are they? मामकाः पाण्डवाः च एव. मामकाः means my people viz., कौरवs. पाण्डवाः च एव means and also पाण्डु's children. Not only कौरवs and पाण्डवs but all the other kings who have joined these two parties. Where they have assembled? धर्म-क्षेत्रे, कुरु-क्षेत्रे समवेताः – they have assembled in the कुरुक्षेत्र. Even now that कुरुक्षेत्र is available, you can see that that tree also is there. They say it is that tree which symbolizes the dialogue. Therefore in the कुरुक्षेत्र, which is धर्मक्षेत्र, which is considered as the land of धर्म, in that land समवेताः – they have assembled together. For what purpose? Not for a get-together, not for a tea party, but युयुत्सवः – with a desire to fight it out (very unfortunate desire, but that is what it is). What happened at that time? Continuing;

Verse No .02

सञ्जयः उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ १-२॥

दृष्ट्वा तु पाण्डव-अनीकम् व्यूढम् दुर्योधनः तदा ।

आचार्यम् उपसङ्गम्य राजा वचनम् अब्रवीत् ॥ १-२॥

तदा तु पाण्डव-अनीकम् व्यूढम् दृष्ट्वा, राजा दुर्योधनः आचार्यम् उपसङ्गम्य, (इदं) वचनम् अब्रवीत् ॥

सञ्जय replies. So he says, राजा दुर्योधनः पाण्डव-अनीकम् दृष्ट्वा – so the king दुर्योधन saw the army of the पाण्डव. अनीकम् means army, which is व्यूढम् – well arranged. According to युद्धशास्त्र they have got varieties of व्यूढs. व्यूढम् means a particular manner of arranging the armies. पद्म व्यूढम्, चक्र व्यूढम्, गरुड व्यूढम्, etc., they are all tactical positioning, just to trap the enemies. {You know how अभिमन्यु got trapped into one of these व्यूढs he knew how to get in (like some of the temples, huge temples like मधुरै मीनाक्षी temple, like

that here in this war)} It is done with the negative motive so that the opposite party gets trapped and therefore पाण्डव-अनीकम् व्यूढम्, व्यूढम् means tactically arranged in the form of various particular form of व्यूढम्s, that दुर्योधन saw. After surveying them, आचार्यम् उपसङ्गम्य राजा दुर्योधन approached his आचार्य, his गुरु in warfare. Not गुरु in any other field but in युद्धशास्त्र. Who is that? द्रोणाचार्य, he is the आचार्य. He approached द्रोण and वचनम् अब्रवीत् – he addressed द्रोणाचार्य in the following words. What did दुर्योधन say to द्रोण?

Verse No .03

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ १-३॥

पश्य एताम् पाण्डु-पुत्राणाम् आचार्य महतीम् चमूम् ।

व्यूढाम् द्रुपद-पुत्रेण तव शिष्येण धीमता ॥ १-३॥

हे आचार्य! तव धीमता शिष्येण, द्रुपद-पुत्रेण व्यूढाम् पाण्डु-पुत्राणाम् एताम् महतीम् चमूम् पश्य ।

So here we have to supply दुर्योधन उवाच. It is not said, but it is understood because these are the words of दुर्योधन. So हे आचार्य! हे द्रोण! पाण्डु-पुत्राणाम् महतीम् चमूम् पश्य – may you see this huge army of the पाण्डवस! And who is the head of the army, who is the leader of the army? He says द्रुपद-पुत्रेण व्यूढाम्. द्रुपदपुत्र is the son of द्रुपद, viz., धृष्टद्युम्न. धृष्टद्युम्न, the son of द्रुपद, is the leader of the army and the leader alone arranges the army and therefore he says द्रुपद-पुत्रेण व्यूढाम्, which is arranged by द्रुपदपुत्र and who is this धृष्टद्युम्न? So दुर्योधन is very angry and he says, तव शिष्येण. In the family also, when the son does some mischief, the wife or husband will tell, ‘your son has done this’, as though he is not his/her son. Without him/her, how the पुत्र is going to come. When he gets first class then, ‘my son’; mistake, then ‘your son.’ Like that, दुर्योधन is saying, your शिष्य has done all this mischief, तव शिष्य. Not only he is your शिष्य, but धीमता – he is a clever, a cunning शिष्य. Why he is a cunning शिष्य? Because he has

learnt all the archery from you and he is using that knowledge to destroy you, like joining a company and learning all the skills and start another company and become the competitor of the original one. See the अक्रमम्. In fact, I hear that is happening everywhere. Similarly, here also, in fact, धृष्टद्युम्न is born exclusively for killing द्रोण, because द्रुपद and द्रोण had a rivalry and द्रुपद was not powerful enough to destroy द्रोण and द्रुपद conducts an exclusive यागः to get a son to kill द्रोण. See for what all they use पूजा! Doing all पूजाs to destroy people. कृष्ण will talk about this as तामस पूजा. तामस पूजा is a पूजा which is meant to destroy others. राजस पूजा is a पूजा which is done purely for selfish gain. सात्त्विक पूजा is a पूजा done for the well-being of the whole world. लोकाः समस्तः सुखिनो भवन्तुः. Now द्रुपद has done a यागः and out of the यागः- the अग्नि कुण्डः, धृष्टद्युम्न comes, what is the purpose? To kill द्रोण! And the most ironical thing is धृष्टद्युम्न goes to द्रोण to learn archery. And द्रोण teaches the skills knowingly that he is going to use all these against me; because the rule is that once a qualified शिष्य comes, asking for a knowledge and if I have the knowledge, I have to give. That is धर्मशास्त्र. Just as a parent has to bring up the child, without bothering whether the child is going to protect me in future or not. That is the approach of धर्म; that is approach of any relationships. Here also, द्रोण gives all his knowledge to धृष्टद्युम्न and that is what दुर्योधन is reminding द्रोण. हे द्रोण! he has learnt from you and he is standing there to kill you. Therefore धीमता – by this clever धृष्टद्युम्न, this army has been arranged. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 01, VERSES 04-13

I said in the last class that the 1st chapter serves two purposes. The first purpose is presenting the problem of संसारः, which is in the form of रगः, शोकः and मोहः रगः, शोकः and मोहः – Attachment, Grief and Delusion. And this problem of संसारः has to be presented because the entire गीता teaching which starts from the 2nd chapter happens to be a solution for this disease called संसार. Therefore, unless one discovers the disease or the problem he will never know the value of the medicine. And therefore, व्यासाचार्य through the 1st chapter presents the problem of संसार. And the second purpose of the 1st chapter is to bring the student and the teacher together i.e., student-अर्जुन and teacher-कृष्ण have to be brought together. And this is important because, Self-knowledge has to be gained only with the help of a गुरु; not by an independent attempt. And while introducing the teacher and the student, व्यासाचार्य will indirectly reveal the qualifications of the student and also the qualifications of the teacher. And only when both the teacher and the student, गुरु -शिष्य are properly qualified, then and then alone the dialogue will become successful. And therefore, the second purpose of the 1st chapter is introducing the student and teacher and for this purpose, व्यासाचार्य is presenting the context. And the context is महाभारत war. Both the armies have decided to settle their dispute by this unfortunate violent method of महाभारत war and they have assembled together. And धृष्टद्युम्न has arranged the army of the पाण्डव्स and कौरव्स are also ready to begin the war. And just before beginning this battle, दुर्योधन comes in front of द्रोणाचार्य who happens to be their गुरु and he is addressing द्रोण in the following verses beginning from the third श्लोक onwards and therefore the third श्लोक is दुर्योधन उवाच. दुर्योधन uttered the following words to द्रोणाचार्य and we saw this verse in the last class. पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥

हे द्रोणाचार्य! please survey the army of पाण्डव which is a huge and vast army which is arranged by द्रुपद पुत्र, i.e., धृष्टद्युम्न and who is a cunning person; because he has learnt archery from द्रोणाचार्य and he is going to use the very same knowledge against द्रोणाचार्य and दुर्योधन continues in the following verses also, which we will read.

Verse No .04

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १-४॥

अत्र शूराः महा-इषु-आसाः भीम-अर्जुन-समाः युधि ।

युयुधानः विराटः च द्रुपदः च महारथः ॥ १-४॥

अत्र, भीम-अर्जुन-समाः युधि शूराः महा-इषु-आसाः, महारथः युयुधानः, विराटः च द्रुपदः च ।

दुर्योधन's words continue and in these verses दुर्योधन is enlisting the important warriors, the powerful soldiers in पाण्डव's army. And who are they: अत्र शूरा महेष्वासा महारथः शूराः means valorous ones, courageous ones, who are not frightened of our army and they are all महेष्वासा. इष्वासः means a bow, a धनु, महेष्वासा means a महा धनु, those who are wielding powerful bows which are received from great sources, including the divine sources. Therefore they are wielding powerful bows and arrows and each one of them is a महारथः or महारथि. महारथि or महारथ is a title given to certain soldiers based on their accomplishment and capacity. So they have got अर्धरथः in a particular level, in a higher level रथि, still higher level महारथि, still higher level अतिरथि. And महारथि is defined as:

एको दशसहस्राणि योधयेद्यस्तु धन्विनाम् ।

शस्त्रशस्त्रप्रवीणश्च महारथ इति स्मृतः ॥

Who can have the title of महारथि? The one who can single-handedly fight 10,000 soldiers at one time. एकः सन् – single handed, दश सहस्राणि धन्विनाम् योधये. Imagine the strength of that warrior if he

has to face 10,000 soldiers simultaneously. And such a person is called महारथि and if a person can fight more than 10,000 अमितान्योधयेद्यस्तु संप्रोक्तोऽतिरथस्थः । If he has to get the title अतिरथ or अतिरथि he must be able to fight more than 10,000 people वैकेन (रथस्त्वेकेन) यो युध्येतन्न्यूनोऽर्धरथः स्मृतः and दुर्योधन says here that the पाण्डव's army has got many महारथिs. Therefore he says शूराः महेष्वासा महारथः and भीम-अर्जुन-समाः and almost every other warrior is as powerful as भीम and अर्जुन. Not in eating but युधि, in fighting they are as great as भीम and अर्जुन. Who are they? For sample he gives some name, युयुधानः, युयुधान is another name for सात्यकि, he is a warrior; then विराटः, विराट राज and द्रुपदः, द्रौपदी's father, all these are great महारथि and not only them more people are there who are they:

Verse No .05

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ १-७॥

धृष्टकेतुः चेकितानः काशिराजः च वीर्यवान् ।

पुरुजित् कुन्तिभोजः च शैब्यः च नर-पुङ्गवः ॥ १-७॥

धृष्टकेतुः, चेकितानः च वीर्यवान् काशिराजः च पुरुजित् कुन्तिभोजः च नर-पुङ्गवः शैब्यः च ।

Not only सात्यकि, विराट and द्रुपद but there are more powerful warriors named (these are all proper names of various warriors): धृष्टकेतुः is one name; चेकितानः is another name; काशिराजः is the king of काशि and वीर्यवान् is not a name, but it is an adjective to काशिराजः, वीर्यवान् काशिराजः – the most powerful king of काशि. Then पुरुजित् is another name, कुन्तिभोजः another name, कुन्ती's father is called कुन्तिभोजः; then शैब्यः another name; all these are great warriors and नर-पुङ्गवः is an adjective of शैब्य it is not another name, it is difficult to find out which is noun and which is verb. नर-पुङ्गवः – the greatest among men, i.e., शैब्य. All these people belong to पाण्डव's

army. And as even दुर्योधन is enumerating, his fear is increasing. Continuing;

Verse No .06

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ १-६॥

युधामन्युः च विक्रान्तः उत्तमौजाः च वीर्यवान् ।

सौभद्रः द्रौपदेयाः च सर्वे एव महारथाः ॥ १-६॥

विक्रान्तः युधामन्युः च वीर्यवान् उत्तमौजाः सौभद्रः च, द्रौपदेयाः च सर्वे महारथाः एव ।

And there are more soldiers, powerful ones on their side. युधामन्युः another proper name; then विक्रान्तः should be adjective to युधामन्युः, विक्रान्तः युधामन्युः – the very powerful, the valours युधामन्युः. In Indian army there was a ship called विक्रान्त. So विक्रान्त – the very powerful one; उत्तमौजाः वीर्यवान् Similarly, वीर्यवान् is an adjective to उत्तमौजाः. उत्तमौजाः is the name of another warrior and वीर्यवान् – the powerful one. So the powerful उत्तमौजाः, the powerful युधामन्युः and सौभद्रः, सौभद्र another name of अभिमन्यु. सौभद्रायाः अपत्यम् पुमान् सौभद्रः, son of सुभद्र is सौभद्र, the most powerful अभिमन्यु; द्रौपदेयाः च, the five sons of द्रौपदी. द्रौपदी had one son from each पाण्डव and these five sons are here called द्रौपदेयाः; द्रौपदी पुत्रा, they were also powerful warriors in the महाभारत war and how powerful they are: सर्वे एव महारथाः. All of them are महारथिः. Continuing;

Verse No .07

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ १-७॥

अस्माकम् तु विशिष्टाः ये तान् निबोध द्विज-उत्तम ।

नायकाः मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ १-७॥

हे द्विज-उत्तम! अस्माकम् तु ये विशिष्टाः, मम सैन्यस्य नायकाः, तान् निबोध । तान् संज्ञार्थम् ते ब्रवीमि ।

दुर्योधन continues having enumerated the important people of पाण्डव's army, now he is giving a list of the important men in his own army. So the idea is that he can compare and contrast the relative strengths of both the armies. Even in sports, if they have to play a particular game, they have to study the strength and weakness of each and every player, who is a good batsman what are the strengths and what are the weaknesses, who is a fast bowler, who is a spinner, so each one's strengths and weaknesses they study, it is almost like a war. Here also दुर्योधन wants to make a comparative study of the strength and weaknesses of both the armies. Now he says हे द्विज-उत्तम! means द्रोणाचार्य, you should remember, द्रोण is a ब्राह्मण and according to वर्ण-आश्रम धर्म, a ब्राह्मण should not take to क्षत्रिय धर्म. A ब्राह्मण should not take to वैश्य धर्म. He cannot fight a war, he cannot do business and he cannot serve in any company, according to वर्ण-आश्रम धर्म. I am telling the regular वर्ण-आश्रम धर्म rule and a ब्राह्मण has got only six duties; यजनम्-याजनम्, पठणम्-पाठणम्, दानम्-प्रतिग्रहः षट्-कर्माणि ब्राह्मण कर्माणि. यजनम्-याजनम् – doing the rituals and पुजा is the यजनम् and याजनम् means helping the क्षत्रिय and वैश्य and शूद्र to do their duties. Himself he should do the वैदिक कर्म and he also should officiate as a priest. We cannot say priest-ब्राह्मण. ब्राह्मण's only job is priesthood. The second pair is पठणम्-पाठणम्. He should study the scriptures and also he should transfer the knowledge to the other three groups' i.e., क्षत्रिय, वैश्य and शूद्र. A क्षत्रिय can do यजनम् but he can never do याजनम्. A क्षत्रिय can do वेद अध्ययनम् but a क्षत्रिय can never do वेद अध्यापनम्. He can learn but he cannot teach. वैश्य can learn वेद but he cannot teach. ब्राह्मण alone can learn and teach, do and officiate. Finally दानम् and प्रतिग्रहः. दानम्, as you know, giving दानम्, gifts, charity or दक्षिणा. Not only giving, प्रतिग्रहः च, he can receive दानम् also. क्षत्रिय can give दानम्; but he has no right to

receive दानम्. Similarly, वैश्य can give दानम्. क्षत्रिय वैश्य शूद्रs these three have got यजनम्, दानम् and पठणम्. They cannot do याजनम्, पाठणम् and प्रतिग्रहः. This is वर्ण-आश्रम धर्म and द्रोण is one of the persons who started violating that धर्म and we are all followers of द्रोणाचार्य. We are getting a backing from द्रोण. That is why in महाभारत war, when a context comes, भीम scolds द्रोण left and right. What are you doing? What right you have to fight this war? You can learn archery and you can teach archery. A ब्राह्मण can learn archery and teach archery; but he is not supposed to join any war. And भीम scolds and द्रोण does not have any answer to that. Anyway, दुर्योधन here addresses हे द्विज-उत्तम! हे ब्राह्मण श्रेष्ठ! तान् निबोध – May you note the important warriors on our side, अस्माकम् विशिष्टाः. अस्माकम् means among our warriors विशिष्टाः important prominent ones who are नायकाः मम सैन्यस्य – who are the commanders the leaders of our army and why am I enumerating? संज्ञार्थम् ते तान् ब्रवीमि – I am just giving this for your information. I know that you already know them. Still I am enumerating them; so that you can have an idea about the relative strengths. And who are in this army? He enumerates.

Verse No .08

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदतिर्ययद्रथः ॥ १-८॥

भवान् भीष्मः च कर्णः च कृपः च समितिञ्जयः ।

अश्वत्थामा विकर्णः च सौमदतिः तथा एव च ॥ १-८॥

भवान् भीष्मः च कर्णः च समितिञ्जयः कृपः च अश्वत्थामा विकर्णः च तथा एव च सौमदतिः ।

So he gives the list. First and topmost in the list is भवान्. भवान् is not the name of a warrior. भवान् means Your Honor, You. First दुर्योधन enlists द्रोण. You are the first one. You are also the गुरु of all these people. Next one is भीष्मः, the Great भीष्मः; च then कर्णः, the great कर्णः; then कृपः and समितिञ्जयः. It is not a name of a person, is

an adjective to कृपः. समितिञ्जयः कृपः – the one who is ever victorious in a war. The one who has never been defeated. Undefeatable person is called समितिञ्जयः. समितिः means युद्धः. जयः means victorious. समितिन् जयति सर्वता इति समितिञ्जयः – One who has never seen a defeat. Who is that? कृप. कृपाचार्य and अश्वत्थामा, who is also a great warrior; विकर्णः is another name, you all know the महाभारत story and therefore I do not want to bring the story part here. अश्वत्थामा, you know and विकर्णः is another name to दुर्योधन's brother and सौमदतिः another name of a warrior; तथा एव च all these people are powerful warriors on our side. And not only there are these people, more are there. He adds in the next श्लोक.

Verse No .09

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १-९॥

अन्ये च बहवः शूराः मदर्थे त्यक्त-जीविताः ।

नाना-शस्त्र-प्रहरणाः सर्वे युद्ध-विशारदाः ॥ १-९॥

अन्ये च बहवः शूराः सर्वे मदर्थे त्यक्त-जीविताः नाना-शस्त्र-प्रहरणाः युद्ध-विशारदाः (सन्ति)।

Not only previously listed people, but there are more on our side. अन्ये च बहवः शूराः – and there are many other powerful ones and who are they? मदर्थे त्यक्त-जीविताः – out of respect for me, to support me, they have renounced their lives, they have kept their own lives at stakes and joined this army. Even though they are not directly involved in this war, they have come to support me. Like in the First World War and Second World War, the actual war is between two countries only but the others joined to support. In the same way, India had many kingdoms and all these kings have divided themselves into two groups and they had joined either पाण्डव or कौरव therefore it was something mini-world war itself and therefore मदर्थे त्यक्त-जीविताः – they have renounced their life for my sake. And they are not ordinary people,

नाना-शस्त्र-प्रहरणाः – they have got varieties of weapons and varieties of missiles. प्रहरणम्, means missiles. शस्त्र, means weapons. The difference between शस्त्रम् and प्रहरणम् : शस्त्र is a weapon which is held in the hand and fought. It is never released from the hand but it held in the hand and fought like the sword, like mace, spear, etc whereas प्रहरणम् or अस्त्रम् are those missiles which are released like varieties of arrows are here called प्रहरणम्. Powerful by invoking various gods, by chanting the mantras. Therefore it was not technology based missiles, but it was all mantra- शास्त्र based missiles. That's why in रामायण, राम takes a blade of grass and invokes the powerful Lord ब्रह्म and releases the blade of grass. The grass, as it is, has no strength but he had invoked the powerful ब्रह्म and therefore a blade of grass can become ब्रह्मास्त्र. Therefore arrow by itself is not powerful, it is the देवता. Now we have got अग्नि missile. Here India's अग्नि missile is technology based but in olden days our warriors also had अग्नि missiles, it will not be technology based but it will be mantra-based. अग्नि देवता would be invoked. And when such an arrow is released, whole place will catch fire. And the other side will not keep quiet. If आग्नेय अस्त्रम् is released, they will release वरुणास्त्र, जल देवता is invoked. All the fire will be put off. Similarly, नागास्त्रम्, against that गरुडास्त्रम्. Thus they had equivalent weapons. They are called प्रहरणम् or missiles and these warriors have got all these mantras and therefore सर्वे युद्ध-विशारदाः – all of them are experts in warfare. Continuing;

Verse No .10

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १-१०॥

अपर्याप्तम् तत् अस्माकम् बलम् भीष्म-अभिरक्षितम् ।

पर्याप्तम् तु इदम् एतेषाम् बलम् भीम-अभिरक्षितम् ॥ १-१०॥

अस्माकम् भीष्म-अभिरक्षितम् तत् बलम् अपर्याप्तम्, एतेषाम् तु भीम-अभिरक्षितम् इदम् बलम् पर्याप्तम् (अस्ति)।

So having enumerated the important people of both the armies, now दुर्योधन wants to find out the relative strength, who is superior and who is inferior and according to दुर्योधन's judgment. Who is superior? He says पाण्डव सैन्यम् is superior and our कौरव सैन्यम् is inferior. This is his judgment indicating he is now tremendously frightened. And therefore he goes nearer to द्रोण and he says अस्माकम् बलम् अपर्याप्तम्, अपर्याप्तम् means insufficient. It is weaker. It is incapable of overpowering the पाण्डव सैन्यम्, अपर्याप्तम् means inferior, insufficient. Even though it is भीष्म-अभिरक्षितम्. Even though the most important warrior in our troupe is भीष्म, it is protected by भीष्म and भीष्म is most powerful one; still I feel that we are weaker. And not only that, एतेषाम् बलम् पर्याप्तम्, एतेषाम् means पाण्डवानाम्. Here बलम् means army, सैन्यम्. So the army of these पाण्डव्स is पर्याप्तम्. It is too powerful to overwhelm us, to defeat us. भीम-अभिरक्षितम् even though it is protected by भीम only, even though भीम is inferior to भीष्म but still I feel that their army is more powerful. So from this we come to know a very important psychological point. If we are going to objectively see the situation, we can very easily conclude that कौरव's army is more powerful. Objectively judged, we can easily say कौरव's army is more powerful; because numerically कौरव's army is more. They have got 11 अक्षौहिणि or divisions whereas पाण्डव's have got only 7 अक्षौहिणि or divisions. अक्षौहिणि means a division, a certain number of रथ, गज, तुरग, पदादि. They have classified रथ - chariot, गज - elephants, तुरग - horses, पदादि - infantry soldiers; so many lakhs of chariots, so many lakhs of elephants, horses, etc put together is called one अक्षौहिणि. In fact, in महाभारत, they have given all the numbers also. And you have to multiply it with 14. So against 11 अक्षौहिणि of कौरव्स पाण्डव्स had only 7 अक्षौहिणि. Therefore, quantitatively, numerically कौरव army is stronger. And not only quantitatively, even qualitatively you see more

powerful warriors are in कौरव's side. One भीष्म is enough. One द्रोण is enough. Because the द्रोण is the आचार्य of all the पाण्डवs and the teacher always knows the weakness of the students. So whether we are weak in maths or english or history, geography, teacher knows very well. Therefore द्रोण knows the weaknesses of every पाण्डव; therefore one द्रोण can fight all these people. Similarly, कर्ण is elder to all these पाण्डवs. Therefore कर्ण is enough. Similarly, कृप, अश्वत्थामा. All senior soldiers are in कौरव side fortunately or unfortunately. Therefore even though कौरव army is superior, both qualitatively and quantitatively what is दुर्योधन's subjective feeling, that we are weak. From this what do we come to know? That where धर्म is lacking and where भक्ति is lacking, in such a place, inner strength and confidence also will also be lacking. धर्म is not there on दुर्योधन's side; because he has been consistently violating धर्म and therefore there is always a pinprick. Whoever violates धर्म, he might become materially richer but he can never have inner confidence and strength and sense and inner peace of mind and secondly दुर्योधन was not at all a भक्त and he never understood the value of ईश्वर अनुग्रहः. And that is why when both अर्जुन and दुर्योधन went to Lord कृष्ण, कृष्ण gave the first option to दुर्योधन to choose one of the two. You know the story. He said you can either choose me or you can choose all my army. कृष्ण being a राज, he himself had an army. In fact, this is a symbolical thing: कृष्ण represents spiritual strength ईश्वर अनुग्रहः and कृष्ण's army represents the material strength. It is like asking do you want money or ईश्वर अनुग्रहः, do you want property or ईश्वर अनुग्रहः? And दुर्योधन chose the army, instead of कृष्ण. अर्जुन was asked to choose and अर्जुन chose Lord कृष्ण and दुर्योधन said: What a fool you are, you have chosen कृष्ण who will not fight who will be a useless fellow. So therefore अर्जुन knew the invisible strength of ईश्वर अनुग्रहः whereas दुर्योधन voted for the concrete material strength. And as a result of that, even though he had the material wealth and support दुर्योधन had no

confidence whereas पाण्डवs were a picture of confidence. From this what is the lesson that we learn? If we require confidence and sense of security, because in life, we invariably face this problem - a sense of insecurity and to get rid of this sense of insecurity we go on acquiring more and more and more and any amount of acquisition, we continue to have inner insecurity and if this insecurity should go, mere acquisition of material wealth will not do that, there is only one solution which कृष्ण will tell that in the 9th chapter.

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

हे अर्जुन! If you have got me the Lord in your heart, even though your possessions are minimum, you have a sense of security; whereas if that Lord, that devotion is not there, you may have empires, but you will not be secure. In fact, the higher you go, the more you require security guards. So the PMs and Presidents - they have got maximum name, fame, possession and position and the President has got the entire army of the nation in his hand. President Clinton can press a button and explode an atom bomb. But they require security guards. Do you think security guards will give security? You know in certain cases, the security guard himself will become the source of death. From this one thing is clear.

अरक्षितम् तिष्ठति दैव-रक्षितम् सुरक्षितम् दैव-हतम् विनश्यति ।

If the ईश्वर अनुग्रहः is not there, if भक्ति is not there, whatever you possess will not give security and if भक्ति is there, whatever you possess will give security. And here दुर्योधन suffers from a sense of insecurity. And what do you do for that. He is saying अस्माकम् बलम् अपर्याप्तम्. He is saying it is insufficient. Continuing;

Verse No .11

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ १-११॥

अयनेषु च सर्वेषु यथा-भागम् अवस्थिताः ।

भीष्मम् एव अभिरक्षन्तु भवन्तः सर्वे एव हि ॥ १-११॥

भवन्तः सर्वे एव हि सर्वेषु अयनेषु च यथा-भागम् अवस्थिताः भीष्मम् एव अभिरक्षन्तु ।

Even Though दुर्योधन suffers from the sense of insecurity he feels there is at least one person who gives some amount of security, he feels there is at least one person who gives some amount of security and confidence and i.e., भीष्म पितामह who is the eldest in the कुरुवंश and his mere presence will give a sense of security. Just as we feel at home, if there is someone who is very elderly person, even though that person doesn't do anything but the very thought that the elderly person is around gives a sense of security. Similarly, the very presence of भीष्म will give security to them, दुर्योधन feels so. Therefore he commands all the other soldiers, 'you all should protect भीष्माचार्य at any cost.' Therefore he says भीष्मम् एव अभिरक्षन्तु. He need even fight but his very presence is enough to enthuse us. In this दुर्योधन is commanding all the people around including द्रोणाचार्य 'please protect भीष्म.' How should he be protected? भवन्तः सर्वे यथा-भागम् अवस्थिताः – by remaining in their own allotted strategic points which are known as अयनम् – a technical word used in warfare, which stands for any strategic position in which a powerful warrior is placed especially when different व्युहs or different arrangements are made, certain positions are there. And in each of these of अयनs a powerful warrior will have to be there. दुर्योधन says 'whatever happens you don't leave that place.' Like any game, ex. Cricket. यथा-भागम् – as has been previously allotted, अवस्थिताः – you should be stationed only in those places and भीष्मम् एव अभिरक्षन्तु – you should give top importance the protection of भीष्माचार्य. Continuing;

Verse No .12

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योत्त्वैः शङ्खं दध्मौ प्रतापवान् ॥ १-१२॥

तस्य सञ्जनयन् हर्षम् कुरु-वृद्धः पितामहः ।

सिंहनादम् विनद्य उत्त्वैः शङ्खम् दध्मौ प्रतापवान् ॥ १-१२॥

तस्य हर्षम् सञ्जनयन् प्रतापवान् कुरु-वृद्धः पितामहः उत्त्वैः सिंहनादम् विनद्य शङ्खम् दध्मौ ।

So with the previous श्लोक, दुर्योधन उवाच is over which started from verse no. 3 up to verse no. 12. Now again सञ्जय उवाच, we have to supply. सञ्जय is continuing his narration in front of the धृतराष्ट्र. So when भीष्म saw दुर्योधन's pathetic condition, he understood दुर्योधन has to be encouraged now. Like the children, before writing the examination, they have got fear and then only भक्ति also comes. Before examination, extra भक्ति comes and even swamis will become important. Exam स्वामिजि give us special blessings' they will tell. भीष्म understands the unseen factor, the importance of the situation, therefore तस्य सञ्जनयन्, so भीष्माचार्य generated enthusiasm, inner strength and confidence in दुर्योधन, so कुरु-वृद्धः पितामहः. Both these words refer to भीष्माचार्य. कुरु-वृद्धः – eldest among कौरवs, पितामहः – great-grand father, most elderly person and that भीष्मः created, generated confidence in the heart of दुर्योधन. And how did he create confidence? उत्त्वैः सिंहनादम् विनद्य. So he roared aloud. Like a lion he roared aloud, made a huge noise. Some will create some sound, increase the volume of radio etc. Similarly, here also भीष्माचार्य made a huge roar of a lion to create, generate enthusiasm or confidence and there afterwards भीष्माचार्य did not want to delay the commencement of the war. Because, the more the delay the more the butterfly in the stomach. Therefore भीष्म decided to blow the conch signaling the commencement of the war. Therefore it is like the whistle indicating the beginning. Both the armies are important, but भीष्म being the eldest in both the armies, भीष्म decides the blow the conch first indicating their preparedness for the war. Therefore, प्रतापवान् means the most powerful शङ्खम् दध्मौ he blew his conch to begin this battle. And

when भीष्म blew the conch all the other warriors in कौरव सेना also started blowing the conch.

Verse No .13

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३॥

ततः शङ्खाः च भेर्यः च पणव-आनक-गोमुखाः ।

सहसा एव अभ्यहन्यन्त सः शब्दः तुमुलः अभवत् ॥ १-१३॥

ततः शङ्खाः च भेर्यः च पणव-आनक-गोमुखाः सहसा एव अभ्यहन्यन्त ।
सः शब्दः तुमुलः अभवत् ।

So when भीष्म blew the conch all the other people in कौरव side also did the same and not only the conch, varieties of instruments, varieties of battle drums and instruments were all sounded forth. And various instruments are enumerated here like the band that they have now in the army, they also had. They all will create enthusiasm. Therefore, शङ्खाः, भेर्यः, पणव, आनक, गोमुखाः they are varieties of drums and varieties of blowing instruments. All of them सहसा एव अभ्यहन्यन्त were all sounded forth immediately and imagine lakhs of people making noise simultaneously. सः शब्दः तुमुलः अभवत्. That sound reverberated, resonated and pervaded the whole sky. It became tumultuous noise and now the कौरवs have indicated their readiness. Now the पाण्डवs have to say whether they are ready or not. And how can they say? They cannot speak. They were all far away. Not like today with cellular phone. They have to sound their drums and conches etc indicating their readiness. Now we have to know whether they are ready or not, which we will know in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 01, VERSES 14-23

In the 1st chapter व्यासाचार्य is introducing the situation or background in which the गीता dialogue is going to take place and through this presentation of the context, व्यासाचार्य is going to introduce अर्जुन who is going to become a disciple and कृष्ण who is going to become a teacher. At this moment अर्जुन is only a soldier, a warrior and कृष्ण is a simple driver of अर्जुन and both the armies are arrayed and the महाभारत battle has to begin and दुर्योधन surveyed the army of पाण्डव and addressed द्रोणाचार्य pointing out that the पाण्डव army is stronger and कौरव army is weaker and we saw that it is not at all an objective fact, really speaking कौरव army is both qualitatively and quantitatively superior and even though this superiority is there, दुर्योधन does not feel the inner confidence. If that inner confidence has to come, we require an unseen factor, which is called ईश्वर अनुग्रहः and ईश्वर अनुग्रहः will flow only in a place where धर्म is there. In दुर्योधन's heart धर्म is not there and therefore ईश्वर अनुग्रह the unseen factor, अदृष्टम् is missing and therefore दुर्योधन feels diffidence in spite of his material wealth. On the other hand, पाण्डव's heart is full of धर्म and therefore they have the support of ईश्वर अनुग्रहः the unseen factor, अदृष्टम्. Once the ईश्वर अनुग्रहः is there even if we are materially weaker and poor it gives an extra strength and that is how पाण्डव are not frightened whereas दुर्योधन is diffident and भीष्माचार्य recognizes this diffidence of दुर्योधन and महाभारत battle has to start and therefore creating enthusiasm in दुर्योधन's mind, भीष्माचार्य made a huge roar of a lion and there afterwards blew his conch signaling the readiness or beginning the war. And भीष्माचार्य has to do that, because he happens to be the most eldest, the respected person. Up to this we saw in the last class. And once भीष्माचार्य blew his conch, then all the other soldiers in दुर्योधन's side, they also sounded forth various instruments both string instruments, pipe, drum instruments, varieties of instruments, शङ्खाश्च भेर्यश्च पणवानकगोमुखाः । सहस्रैवाभ्यहन्यन्त all of them were

simultaneously sounded and that sound reverberated in the entire battle field and become much, much more noisier than the original sound; so स शब्दस्तुमुलोऽभवत्. Now the पाण्डव has to respond and indicate whether they are ready for the battle and it is going to come now in the next verse. We will read;

Verse No .14

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४॥

ततः श्वेतैः हयैः युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवः च एव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४॥

ततः श्वेतैः हयैः युक्ते महति स्यन्दने स्थितौ माधवः पाण्डवः च एव दिव्यौ शङ्खौ प्रदध्मतुः ।

Until now, our attention was turned towards दुर्योधन addressing द्रोणाचार्य and thereafter attention was turned to भीष्माचार्य i.e., on the कौरव side. Now व्यासाचार्य is turning his camera, verbal camera towards the पाण्डव side and in the पाण्डव side, who is the senior most? Even though धर्मपुत्र is there, they all recognized कृष्ण as the most important person, even though not age-wise, they all recognized as an अवतार, respected कृष्ण as the Lord himself and therefore all the पाण्डव are looking at कृष्ण for him to blow his conch. And therefore व्यासाचार्य is showing अर्जुन's chariot now. ततः श्वेतैः हयैः युक्ते. First the horse, he is now focusing the attention on the horses first, the horses of अर्जुन's chariot. What type of horses' अर्जुन had? श्वेतैः हयैः युक्ते – white horses.' In कठोपनिषत्, the whole chariot is given as an example for human life. In कठोपनिषत्, our physical body is compared to the chariot and the sense organs are compared to the horses, mind is compared to the reins, the sense organs are driven with the help of, controlled with the help of the reins, Similarly, just as the horses are controlled by the reins, sense organs are all controlled by the mind. And the sense organs represent knowledge and knowledge is given

white color in our tradition. That is why सरस्वती, goddess of knowledge is given the white dress. या कुन्देन्दु-तुषारहार- धवला या शुभ्र-वस्त्रावृता, सरस्वती has got white dress, symbolizing knowledge. We will be seeing later that knowledge is represented by सत्त्व गुण and सत्त्व गुण is given white color and our sense organs represent knowledge, sense organs are here in the form of horses and the horses are also white in color. This is a beautiful philosophical symbolism and these white horses are drawing अर्जुन's chariot. What type of chariot? It is महति स्यन्दने स्थितौ, स्यन्दने means a chariot, a special gift to अर्जुन coming from the heaven. It is a heavenly gift to अर्जुन and therefore this is not an ordinary chariot, it is a celestial chariot and therefore व्यासाचार्य says महति स्यन्दने and upon this wonderful chariot, स्थितौ are seated two people, who are they? माधव. माधव means Lord कृष्ण, so मा represents लक्ष्मीदेवी or शक्ति or power or knowledge and धव means husband, the Lord. Therefore, मा धव means the Lord of wealth, here the wealth is knowledge wealth and Lord कृष्ण is endowed with the wealth of knowledge which he is going to impart to अर्जुन and therefore कृष्ण is given the title माधव. Not only माधव, पाण्डवः च एव. पाण्डव here indicates अर्जुन. Now अर्जुन is the master, कृष्ण is driver; the role is going to be reverted in future. Now कृष्ण is humble, simple, obedient servant sitting and अर्जुन is master and both of them what did they do? दिव्यौ शङ्खौ प्रदध्मतुः. कृष्ण blew his conch indicating the preparedness of the पाण्डव's side to begin the war and their conches also are not ordinary ones and therefore they are called दिव्यौ शङ्खौ – divine conches, they blew. And what are their conches, the details are given in the next verses.

Verse No .15

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १-१५॥

पाञ्चजन्यम् हृषीकेशः देवदत्तम् धनञ्जयः ।

पौण्ड्रम् दध्मौ महा-शङ्खम् भीम-कर्मा वृक-उदरः ॥ १-१७॥

हृषीकेशः पाञ्चजन्यम्, धनञ्जयः देवदत्तम्, भीम-कर्मा वृक-उदरः पौण्ड्रम् महा-शङ्खम् दध्मौ ।

So we can see व्यासाचार्य's partiality, even though he is supposed to be a neutral observer; his heart is towards the पाण्डवः. When the दुर्योधन people sounded their instruments, he made only a general statement. They all made a lot of noise सहस्रैवाभ्यहन्यन्तः; but when the पाण्डवः are blowing the conches, he is giving even the names of their conches. He says हृषीकेशः; हृषीकेशः is Lord of केशः, so many names, previously we saw माधव, लक्ष्मीपति, Lord of wealth, wealth of knowledge. Here another beautiful name is given. हृषीकम् means sense organs and ईशः means the Lord (हृषीकाणाम् ईशः). So हृषीकेशः – the Lord of the all the sense organs, including the mind and therefore the Lord is the very साक्षि, the very witness who is seated within everyone, witnessing and blessing all the sense organs, because the Lord is the very आत्मा, who is called the श्रोत्रस्य श्रोत्रम् मनसो मनो यद् and such a title is given, because Lord कृष्ण is going to soon study the mind of अर्जुन. That means Lord कृष्ण knows what is happening in अर्जुन's mind and therefore he is called हृषीकेशः the Lord of our minds and sense organs. And that कृष्ण पाञ्चजन्यम् प्रदध्मौ. So the verb is not there in the sentence. We have to supply the verb for every sentence. हृषीकेशः पाञ्चजन्यम् प्रदध्मौ means कृष्ण blew the conch named पाञ्चजन्यम्. And behind each one of these there are a lot of पौराणिक stories and यक्षः alone gets converted into the पाञ्चजन्यम्. I do not want to go to the stories and all. You can read अमरचित्र कथा and other stories. पञ्च जना असूर becomes पाञ्चजन्यम्. Then देवदत्तम् धनञ्जयः. धनञ्जयः is the title of अर्जुन, which means the one who is amassed, acquired plenty of wealth. He was the most prosperous person. All these titles of अर्जुन are important, because we find in महाभारत and in the गीता that अर्जुन was the most materially successful person. He had wealth, he was one of the most beautiful person, handsome person and

the strongest person and he had name, he had fame, he had धर्म, everything was there and he was the most successful person, even he went to heaven, he was called even by इन्द्र to assist him in battle. So all these things materially needed by an ordinary person अर्जुन had and we find such a अर्जुन, in spite of material successes, he finds in a crisis, he is not able to solve the problem. And from that we come to know that material successes cannot be a remedy for human sorrow. If material success could have been a remedy, अर्जुन should not face any problem. But we find अर्जुन is facing the problem and he finds आत्मज्ञानम् alone is a solution. Therefore indirectly it is a teaching that 'Oh! human being you can attain material success, you can work for prosperity, you can work for family, children all of them and they are very good and they help you lead a comfortable life but they will not help you solve the deeper inner problems of life, like attachment, like dependence, like fear, like sorrow. And therefore, it is indicated here अर्जुन is धनञ्जयः. धनञ्जयः means the most wealthy person. One who acquires wealth, धनम् जयति, सर्वता धनम् पाप्नोति. That अर्जुन देवदत्तम् दध्मौ – blew his conch known as देवदत्तम्. देवदत्तम् is not the name of a person, it is the name of the conch. वृकोदरः पौण्ड्रम् दध्मौ. वृकोदरः another name of भीम, the one whose stomach is like that of a wolf. वृक means a wolf. वृकस्य इव उदरं यस्य सः वृकोदरः. What is the uniqueness of the wolf? Any amount it eats it will not get तृप्ति. It is a glutton. It eats. But when we eat too much what is the problem? The Battle of the bulge. Therefore many people are battling with the bulge. मध्य-प्रदेश grows. But what is the uniqueness of the wolf? Any amount it eats, the stomach is always inside it never comes out. Similarly, looking at भीम, you will never know he is a glutton, he had a fit stomach and he will eat plenty, therefore he is given a title, वृकोदरः and such a भीम not only he is mere glutton there are many people who are gluttons but they cannot do anything. भीम was not like that. Proportional to the eating, he had many exploits also. Therefore, he is

given a beautiful adjective, a title here, भीम-कर्मा – a man of terrible deeds, भीम means भयङ्कर and कर्म means deed or exploits. so भीम भयङ्कराणि कर्माणि यस्य सः भीम-कर्मा and what are his भीम-कर्मा, you can read in महाभारत, he has destroyed so many राक्षसs, even though he has got so many wonderful weapons often he does not use any weapons at all, any tree around is enough, electric posts also. Mountains he lifts, trees he lifts. Therefore, he is called भीम-कर्मा and naturally his conch should not be an ordinary one and therefore he should have a special conch also. It is called महा-शङ्खम् पौण्ड्रम् पौण्ड्रम् – the great, the huge conch and he blew that conch. Not only these people. व्यासाचार्य is not satisfied, he mentions some more in the following verses.

Verse No .16

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १-१६॥

अनन्तविजयम् राजा कुन्ती-पुत्रः युधिष्ठिरः ।

नकुलः सहदेवः च सुघोष-मणि-पुष्पकौ ॥ १-१६॥

कुन्ती-पुत्रः राजा युधिष्ठिरः अनन्तविजयम्, नकुलः सहदेवः च सुघोष-मणि-पुष्पकौ ।

युधिष्ठिरः अनन्तविजयम् दध्मौ, we have to supply the verb दध्मौ. युधिष्ठिरः is another name of धर्मपुत्र. He is called so because he is firm in warfare, very powerful in battle. युधि स्थिरः इति युधिष्ठिरः. युधि means in battle. स्थिरः means firm. He does not go back. Therefore he is given the title युधिष्ठिरः. He also happens to be son of कुन्तीपुत्रो, who is राजा the king, he blew the conch अनन्तविजयम्. Names are beautiful. अनन्तविजयम् which is ever successful. It brings him only success, never defeat. And नकुलः सहदेवश्च, नकुलः and सहदेवः the other two पाण्डवs, they blew their conches and also have beautiful names, what are they? सुघोष-मणिपुष्पकौ. सुघोष conch of नकुल, मणिपुष्पक of सहदेव. Continuing;

Verse No .17 - 18

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १-१७॥

काश्यः च परम-इषु-आसः शिखण्डी च महारथः ।

धृष्टद्युम्नः विराटः च सात्यकिः च अपराजितः ॥ १-१७॥

परम-इषु-आसः काश्यः च, महारथः शिखण्डी च धृष्टद्युम्नः विराटः च अपराजितः सात्यकिः च ।

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १-१८॥

द्रुपदः द्रौपदेयाः च सर्वशः पृथिवी-पते ।

सौभद्रः च महा-बाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १-१८॥

द्रुपदः द्रौपदेयाः च, महा-बाहुः सौभद्रः च, हे पृथिवी-पते! पृथक् पृथक् सर्वशः शङ्खान् दध्मुः ।

काश्यः शङ्खम् दध्मौ. काश्यः is the king of काशि who is very famous and very powerful. काशि राजा who is a great archer, परमेष्वासः, इष्वास means bow and परमेष्वासः means one who has got a great bow, a powerful bow; he blew his conch. शिखण्डी च महारथः. शिखण्डी again you know the story, is specially born, taken a vow to destroy भीष्म and he succeeds in that also; that शिखण्डी is not an ordinary person, महारथः a great warrior, a great archer, blew his conch. And धृष्टद्युम्नः also blew his conch; विराटः the king of विराट, सात्यकिः च अपराजितः means ever successful सात्यकि. And not only these people, द्रुपदः, father of द्रौपदी and द्रौपदेयाः five sons of द्रौपदी, द्रौपदी had one son of each पाण्डव and there are five द्रौपदेयाः and they are also great warriors and सौभद्रः महाबाहुः. सौभद्रः means सुभद्रायाः पुत्रः who is अभिमन्यु, महाबाहुः - अभिमन्यु is known for his heroism, he is also given the special title महाबाहुः - the man of powerful arms and all of them शङ्खान् पृथक् पृथक् दध्मुः - they blew their conches distinctly. हे पृथिवी-पते! सञ्जय addressed धृतराष्ट्र.

Whole thing is सञ्जय narrating in front of धृतराष्ट्र. And then what happened;

Verse No .19

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १-१९॥

सः घोषः धार्तराष्ट्राणाम् हृदयानि व्यदारयत् ।

नभः च पृथिवीम् च एव तुमुलः अभ्यनुनादयन् ॥ १-१९॥

सः तुमुलः घोषः नभः च पृथिवीम् च एव व्यनुनादयन्, धार्तराष्ट्राणाम् हृदयानि व्यदारयत् ।

When all the पाण्डव्स made the huge noise or the sound and this was heard by दुर्योधन and other people and hearing this sound दुर्योधन's heart was pierced, as it were. That is said here. शङ्खनाद of all the people, व्यदारयत् literally means torn into pieces, it afflicted intensely, it pierced the heart of धार्तराष्ट्राs or कौरव्स, that means already दुर्योधन was frightened, hearing this sound, his fear increased. And this fear increased because of his diffidence and his diffidence is because of अधर्म. Therefore, व्यासाचार्य indicates what type of शङ्खनाद it was, नभश्च पृथिवीं चैव व्यनुनादयन्, अनुनादयन् means echoing, resounding, reverberating all over on the earth and above in the sky is शङ्खनाद spread and it pieced the heart of कौरव्स. Continuing;

Verse No .20

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ १-२०॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपि-ध्वजः ।

प्रवृत्ते शस्त्र-सम्पाते धनुः उद्यम्य पाण्डवः ॥ १-२०॥

हृषीकेशम् तदा वाक्यम् इदम् आह महीपते ।

अथ कपि-ध्वजः पाण्डवः धार्तराष्ट्रान् व्यवस्थितान् दृष्ट्वा, शस्त्र-सम्पाते प्रवृत्ते (सति) धनुः उद्यम्य हे महीपते! तदा हृषीकेशम् इदम् वाक्यम् आह ।

Up to the 19th श्लोक is the first phase. And now from the 20th श्लोक the turning point is going to take place and turning point is indicated by the word अथ and in संस्कृत language the word अथ indicates a change either in topic or a change in context. If it is a movie, TV- show they can have some background music. Poor व्यासाचार्य cannot have any such thing and therefore he has only to do it through a word and therefore he indicates the turning point by the word अथ. Now what is the present situation? कौरव्स have blown the conches. पाण्डव्स have also blown the conches. That means both the teams or both the armies have indicated that they are ready. Now that the indication is over, the actual battle must start. And therefore shooting of the arrows must start. Therefore व्यासाचार्य says: शस्त्र-सम्पाते प्रवृत्ते. The situation was ready for शस्त्र-सम्पाते. शस्त्र-सम्पाते means the release of the arrows. Shooting of the arrows, प्रवृत्ते means the time is ideal, ready. Therefore they are ready but the last moment some problem, Similarly, अर्जुन has to shoot the arrow and at the nick of the moment a flash of thought comes in अर्जुन's mind and this flash is going to be a huge turning point. As if this flash had not taken place, if both had started the महाभारत war, गीतोपदेश would not have taken place and व्यास would not have written and गीता classes would not have been started and you would not have been sitting here. All these happened because of what? That अथ indicates why we are sitting here. Flash indication. Flash of card, he feels that I should see the people who are arrayed in front. Somehow he feels just before shooting the arrows, let me see the people whom I am going to destroy in the war. Perhaps this is the last moment that I am seeing them alive. Naturally and अर्जुन knows that they are all various relatives because this is a family war and therefore I will not be able to see their face; like farewell, अर्जुन feels that he should see their faces and therefore orders

कृष्ण। That is said here, धार्तराष्ट्रान् व्यवस्थितान् दृष्ट्वा. अर्जुन saw धार्तराष्ट्रान्. धार्तराष्ट्रान् means all the कौरव्स. In fact, धार्तराष्ट्राः must be the real expression for दुर्योधनसः. The word कौरव is, really speaking, common to both दुर्योधन family as well as the पाण्डवसः. Really अर्जुन is also a कौरव because literally it means those who belong to कुरु वंश. Both the धर्मपुत्र people as well दुर्योधन people both belong to कुरु वंश and therefore कौरव is the common name for both पाण्डवसः and धार्तराष्ट्राः. But by convention when we say कौरवसः it represents दुर्योधन people. Literally speaking, in schools and all, the teacher is Lady, Sir means male, male instructor is Sir. Female instructor is teacher, just a convention. In the same way the expression कौरव means दुर्योधन people and पाण्डवसः are not called; really speaking कौरव is common to both. If we are to differentiate, how to differentiate: धर्मपुत्र etc as पाण्डवसः, दुर्योधन etc as धार्तराष्ट्राः, धृतराष्ट्र पुत्राः. व्यास has used the correct expression here, धार्तराष्ट्रान् व्यवस्थितान् दृष्ट्वा - अर्जुन sees. Who is अर्जुन? कपि-ध्वजः. कपि-ध्वजः – one who has got monkey emblem on his flag. And that monkey represents आज्ञनेय. And we all know आज्ञनेय is वायुपुत्र, son वायुदेवता and we also know that भीम is also वायुपुत्र. Father is the same for both and therefore भीम and आज्ञनेय are brothers and आज्ञनेय is supposed to be a चिरञ्जीवि and therefore he was there in रामायण काले – त्रेता युग, द्वापर युग, कलियुग and he continues to exist and भीम(?) made a special request to आज्ञनेयः “you should come to the महाभारत battle and you should bless us so that we will get victory” and therefore आज्ञनेय said that “I will be in the form of an emblem on your flag and I will bless you” and people say that आज्ञनेय also had therefore an opportunity to listen to गीता. रामोपदेशम् he listened. कृष्णोपदेशम् also he listened. There is a commentary on the गीता written by आज्ञनेय called पैशाच भाष्यम्. पैशाच – one who did not have a physical form. So he existed in invisible form; heard the गीता and wrote a commentary. And that commentary is even now available. A beautiful simple भाष्यम् called

हनुमत् पैंशाच भाष्यम्. Anyway, because of this reason, अर्जुन got a name कपि-ध्वजः – one who has got the monkey emblem, in his flag. So अर्जुनः दृष्ट्वा he sees and what did he do? धनुः उद्यम्य he raised his bow like the batsman doing, not ready. Similarly, he also raises his bow saying not ready. Do not shoot now. धनुः उद्यम्य पाण्डव कपि-ध्वजः. What did he do? हृषीकेशम् इदम् वाक्यम् आह. There we saw. दुर्योधन went to द्रोणाचार्य and here अर्जुन is addressing whom, हृषीकेशम्, Lord कृष्ण. इदम् आह महीपते! महीपते means King धृतराष्ट्र, सञ्जय is addressing धृतराष्ट्र as हे महीपते! this is what happened. All these things how did सञ्जय see, without the satellite TV, सञ्जय is not in the actual battlefield but he was in the palace, he could see everything from the palace. The other side of the continent whatever happens we are able to see. सञ्जय's TV was better, he could even read the mind of the people. What is in batsman's or bowler's mind, we do not know. But सञ्जय had extraordinary TV that he could also read the mind; was better because during विश्वरूपदर्शन what transpired in अर्जुन mind, even that सञ्जय reports. And what did अर्जुन say to Lord कृष्ण?

Verse No .21 - 23

अर्जुनः उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ १-२१॥

सेनयोः उभयोः मध्ये रथम् स्थापय मे अच्युत ॥ १-२१॥

हे अच्युत! उभयोः सेनयोः मध्ये मे रथम् स्थापय ।

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १-२२॥ ॥

यावत् एतान् निरीक्षे अहम् योद्धु-कामान् अवस्थितान् ।

कैः मया सह योद्धव्यम् अस्मिन् रण-समुद्यमे ॥ १-२२॥

यावत् अहम् योद्धु-कामान् अवस्थितान् एतान् निरीक्षे; अस्मिन् रण-समुद्यमे मया कैः सह योद्धव्यम् ?

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १-२३॥

योत्स्यमानान् अवेक्षे अहम् ये एते अत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेः युद्धे प्रिय-चिकीर्षवः ॥ १-२३॥

दुर्बुद्धेः धार्तराष्ट्रस्य युद्धे प्रिय-चिकीर्षवः ये एते अत्र समागताः
योत्स्यमानान् अहम् अवेक्षे ।

Now comes अर्जुन's word to Lord कृष्ण. So अर्जुनः उवाच, he says हे अच्युत! this is another beautiful name, epithet of Lord कृष्ण. अच्युत is a very very significant word, both religious moral significance, philosophical significance, अच्युत means unfailing, infallible, one who never falls, one who never fails is called अच्युत. So whatever सत्य सङ्कल्प, whatever he wants to accomplish he will accomplish because the Lord is omniscient and omnipotent and therefore he is called अच्युत, never failing, because in महाभारत war, they all trusted Lord कृष्ण and they found their trust was proved worthy. कृष्ण helped them कैवर्तकः केशवः, he helped them. Similarly, here also we should understand that if depend upon the local people and local institutions and local governments he may be successful or not, whereas if you depend upon the Lord, He is अच्युत. And द्रौपदी experiences this in the सभा of the कौरव, all these people were powerful, 5 husbands were there, each one was powerful, भीष्म, द्रोण all these people were there and when द्रौपदी was in crisis, she surrendered to all of them and no help came and then only she surrendered to the Lord, help came. Therefore the Lord is one who is always trustworthy and therefore he is given the title अच्युत. And if you have to understand the philosophical significance you go back to Saturday class where we are seeing as परम्ब्रह्म, one who is अच्युत, one who is ever, infinite, the one who never falls into संसार. अच्युत means ever liberated, ever free, one who never falls into संसार. That is why when the Lord takes birth in the world, we do not call it जन्म, we call it अवतार. What is the difference between जन्म and अवतार; जन्म means falling down; अवतार is descending down. We are not अवतारः. When

we are born it is falling down from our original nature, therefore it is संसार पतनम्; when भगवान् comes down as कृष्ण, यम it is called अवतार, one who never falls. Why should he come down? To uplift the humanity, he comes down. Since he never falls from his original nature, he is called अच्युतः. One meaning is the one who is ever trustworthy. Second meaning is the one who is ever free. नित्य मुक्तः. हे अच्युत! रथम् स्थापय. अर्जुन is commanding Lord कृष्ण; after all कृष्ण is now a driver. For some time he is now the master, therefore हे अच्युत! रथम् स्थापय. Please place the chariot. सेनयोः उभयोः मध्ये – in between the two armies. Now, the कौरव army is a little bit far away and because of the distance, I am not able to see their faces properly. Therefore please place the chariot in front. उभयोः मध्ये रथम् स्थापय. For what purpose? यावत् एतान् निरीक्षे अहम् – so that I can very clearly survey, see, अवस्थितान् योद्धु-कामान् – people who have assembled there to fight with us and कैः मया सह योद्धव्यम् – let me clearly know with whom I have to fight. अस्मिन् रण-समुद्यमे – in this huge venture called महाभारत war; let me know with whom I have to fight. योत्स्यमानान् अवेक्षे अहम् ये एते अत्र समागताः – I want to have a clear view of them and therefore, you should take me in front of them. And not only I have to see the दुर्योधन people but also I have to see the other kings. because remember, महाभारत war some kind of a world war type, because even though it was a war between two families, so many other kings have joined this. Just like they had allies and axis. So many other countries are also joining even from south; also, some of them joined पाण्डव्स, some कौरव्स and therefore, अर्जुन says, let me also see the other kings who are supporting the कौरव्स. So युद्धे प्रिय-चिकीर्षवः. Let me see the allies of the धार्तराष्ट्र्स and when he is naming them धार्तराष्ट्र्स, अर्जुन's blood is boiling because they have done so many अक्रमम्, right from the lac palace, consistently कौरव्स have been jealous of पाण्डव्स and were trying to destroy them several methods. And therefore अर्जुन feels extremely angry and therefore he uses the

expression दुर्बुद्धेः. You have to note this expression. You have to refer to this later also. It is a crucial expression. दुर्बुद्धि means दुष्ट बुद्धि. अधार्मिक बुद्धि. And why do I say this expression is very important, because अर्जुन does not see this as a war among the relatives or between the relatives. This is not an issue between who is the relative and what type of relationship we have; that is not the issue at all. But it is a fight between धर्म and अधर्म. And who is the person, we are not going to bother, whoever is on the side of अधर्म, we have to destroy. No doubt, भीष्म is a great person. द्रोण is a great person and they have brought अर्जुन up and not only that, they are even the गुरुs of अर्जुन and अर्जुन did not have any sentimental problem. He did not have any emotional problem. His intellect was ruling his decision. Whoever has got a sound intellect and whomsoever's emotional mind is under the control of intellect he will have the right judgment. Only when the emotions and sentiments begin to overpower the बुद्धि, then all kinds of confusions will come. And until now, अर्जुन did not have any emotional problems, or sentimental problems. His intellect was very clear. What is that? That side is अधर्म side. And this side is धर्म side. It is a fight between धर्म and अधर्म and in society, धर्म is more important than a temporary relationship. After all, human beings are subject to birth and death, whereas धर्म is शाश्वत and if we have to vote for one of these two, whether personal relationship or धर्म, we should be clear enough in our thinking to choose धर्म. That is why we have the story of मनु नीति चोळन्, the चोळ king. His own son had done अधर्म and the राजा said that whether it is my son or daughter, my relations or somebody else's relation; no question. Whoever has done अधर्म, he has to be punished; where धर्म is given more importance than temporary relationships. Now also we have politicians we know what is happening. And अर्जुन did not have this problem and therefore here he says धार्तराष्ट्रस्य दुर्बुद्धेः showing that his intellect is now stronger than the mind.

And वेदान्त is going to later teach us that emotions are wonderful, because many people think that Vedantins will not have emotions. They will be sitting like stone when someone is suffering, they will say everything is ब्रह्मयम्. No, Vedantin is not like a stone, is not a sentimentless person; In fact, later कृष्ण will say that ज्ञानि is the embodiment of compassion, मैत्रः करुण एव च. Sentiments are wonderful, emotions are wonderful, they are unique gift from the Lord. But शास्त्रs says is once the sentiments begin to cloud our intellect, then it becomes a sentimentalism and once the intellect is clouded, the biggest problem is our judgment will be wrong, we will begin to see धर्म as अधर्म, अधर्म as धर्म. Sentimentalism will lead to delusion. But sentiments make me a human being. And until now, अर्जुन did not have the problem of sentimentalism and therefore he happily came to the battlefield without any regrets or any compunction. Even though battle involves हिंसा, even though it involves killing his own kith and kin; अर्जुन never felt bad, because if protection of धर्म requires destruction as a last resort, it can be taken. Therefore अर्जुन did not have any problem until now. And that is indicated by the word दुर्बुद्धेः. His thinking is very clear. But now we have to see the change. The moment he comes in front and he sees the people and gradually his mind is going to change and we are going to see that emotion is going to replace discrimination. Attachment is going to replace discrimination. And therefore संसार begins and therefore गीता has to begin. How? In the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 01, VERSES 24-30

The armies of both the पाण्डव्स and कौरव्स are ready for the महाभारत battle and even the conches have been blown on both sides and the war has to begin and at this crucial juncture अर्जुन gets a flash of idea and that is he has to see the कौरव army at close quarters. Even though he knows the people with whom he has to fight, somehow it must be some पुण्यम् that he feels like surveying their army once again. And therefore he raises the bow and commands his driver, Lord कृष्ण to place the chariot in the middle of the armies. And he tells Lord कृष्ण that “I would like to see the people with whom I have to fight, who are going to be killed by me.” And even at this juncture, अर्जुन is very clear about his action. अर्जुन knows this is going to be a war; which means हिंसा is involved. अर्जुन is aware of the fact that the war involves हिंसा or killing the people. And no doubt our धर्मशास्त्र clearly says that अहिंसा is an important virtue न हिंस्यात् सर्वा भूतानि (महाभारतम् शान्तिपर्व २७८.७). And one of the important vows prescribed by the शास्त्र is अहिंसा not harming other people. In the भगवद्गीता itself कृष्ण is going to stress the value of अहिंसा. But at the same time, our शास्त्रs point out that अहिंसा is not an absolute value. For that matter, no value can be followed absolutely because every value has got exceptions. This general or universal value is called उत्सर्गः and the exceptional situation is called अपवाद. Therefore, अहिंसा is a उत्सर्गः rule; but there are cases when one's duty is to take to हिंसा. One should not follow अहिंसा. On the other hand he has to take to हिंसा in certain cases and that will come under अपवाद rule. Even our gods who are supposed to be embodiments of compassion, you will find that all our gods have got weapons whether it is Lord शिव or whether it is Lord विष्णु or whether it is देवी whether it is सुब्रह्मण्य, all gods, even though they are embodiments of compassion, they do not believe in misplaced compassion. Misplaced compassion is dangerous to the society and especially a क्षत्रिय must be aware of the fact that for a क्षत्रिय अहिंसा

is not an absolute rule. For the sake of protecting धर्म, if he has to kill people, if he has to punish people as कृष्ण will say later, परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् and both of them are for what purpose: धर्म-संस्थापन-अर्थाय. Exactly God does destruction for the sake of धर्मसंस्थापनार्थाय. Even a क्षत्रिय has to take to destruction for the sake of धर्मसंस्थापनार्थम् and अर्जुन is intensively aware of this fact. Therefore in his heart there is no regret, there is no pang. No doubt he is going to kill thousands of people but he does not have any regrets or compunction, because he clearly says धार्तराष्ट्रस्य दुर्बुद्धेः. I am doing this job for the sake of protecting धर्म and this is a duty of a क्षत्रिय and as I said the other day, the very definition of a क्षत्रिय is क्षतात् अधर्मात् त्रायते इति क्षत्रियः. क्षत्रिय is one who has to protect the society from अधार्मिक people. And he should try non-violent methods like साम, दान and भेद and if all of them fail, he has to take to दण्ड, therefore it is an angry-अर्जुन who is now in the battle-field and his hands are itching and waiting to shoot the first arrow. And with this attitude, he asks Lord कृष्ण to place the chariot and Lord कृष्ण also like an innocent person and an obedient driver, He says: I will place the chariot. And then what happened, we have to see: Continuing;

Verse No .24

सञ्जयः उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १-२४॥

एवम् उक्तः हृषीकेशः गुडाकेशेन भारत ।

सेनयोः उभयोः मध्ये स्थापयित्वा रथ-उत्तमम् ॥ १-२४॥

हे भारत! एवम् गुडाकेशेन उक्तः हृषीकेशः, उभयोः सेनयोः मध्ये, भीष्म-द्रोण-प्रमुखतः सर्वेषाम् च मही-क्षिताम् रथ-उत्तमम् स्थापयित्वा, हे 'पार्थ! एतान् समवेतान् कुरुन् पश्य, इति उवाच ।

After अर्जुन gave this commandment, कृष्ण also did not speak a single word and अर्जुन also did not speak and therefore सञ्जय comes in

between and he gives the report. So सञ्जयः उवाच. What transpired in that battlefield? उक्तः एवम् हृषीकेशः, Lord कृष्ण the charioteer was commanded thus by अर्जुन, उक्तः – commanded by अर्जुन. What अर्जुन? गुडाकेशेन, अर्जुनेन. अर्जुन is given a beautiful title here गुडाकेशः, गुडाक means तमो गुण, laziness, dullness is called गुडाक, ईशः means a master, the one who has won over (गुडाकायाः = निद्रायाः, ईशः – तेन, जितनिद्रेण, जितालस्येन, सर्वत्र सावधानेन). Therefore गुडाकेशः means the one is not a तामसिक person, one who has conquered तमो गुण; because if a person is under the grip of तमो गुण, he is never fit for learning गीता. Indirectly व्यासाचार्य says अर्जुन is not a तामसिक person, not a dull-witted person, he is competent enough to keep awake during the गीता classes. Therefore he is competent enough to keep awake. Because generally they say that when कुम्भकर्ण was killed in the रामायण war, निद्रा देवी had one regret; because she was there all the time in कुम्भकर्ण who used to sleep for six months. Therefore निद्रा देवी, the goddess of sleep was very happy that I have a आश्रय, some place to happily live. But when कुम्भकर्ण was killed, निद्रा देवी did not have any आश्रय, support and therefore she asked राम it seems what should I do? राम said it seems: wherever spiritual discourses are taking place, you go there! अर्जुन is not of that type, Therefore, हे भारत! भारत is सञ्जय addressing धृतराष्ट्र. हे धृतराष्ट्र!. And what did कृष्ण do? सेनयोः उभयोः मध्ये रथम् स्थापयित्वा – he placed, he positioned or stationed the huge chariot, specially gifted by the देव, between the two armies from where अर्जुन can clearly see the faces of everyone in the opposite site and what did अर्जुन see there?

Verse No .25

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ १-२५॥

भीष्म-द्रोण-प्रमुखतः सर्वेषाम् च मही-क्षिताम् ।

उवाच पार्थ पश्य एतान् समवेतान् कुरुन् इति ॥ १-२५॥

हे भारत! एवम् गुडाकेशेन उक्तः हृषीकेशः, उभयोः सेनयोः मध्ये, भीष्म-द्रोण-प्रमुखतः सर्वेषाम् च मही-क्षिताम् रथ-उत्तमम् स्थापयित्वा, हे 'पार्थ! एतान् समवेतान् कुरुन् पश्य, इति उवाच ।

सर्वेषाम् महीक्षिताम् प्रमुखतः रथम् स्थापयित्वा we have to take the word रथम् स्थापयित्वा from the previous verse and supply it here. प्रमुखतः स्थापयित्वा – he placed the chariot in front of a row of kings, supporting दुर्योधन. महीक्षित means king, those who protect the earth, पृथिवी or kingdom etc. And there also, even though there are many kings कृष्ण could have positioned the chariot in front of any one of them. There was huge row. But कृष्ण does a mischief here. Knowing अर्जुन's weakness, कृष्ण knows therefore where he did position the chariot? भीष्म-द्रोण-प्रमुखतः – right in front of भीष्म and द्रोण. Just to test अर्जुन. If कृष्ण had placed the chariot in front of कर्ण or दुर्योधन then अर्जुन's blood would have boiled further and महाभारत battle would have happened; गीता would never have happened, but कृष्ण wanted to convert अर्जुन. Therefore, as though he is innocent, He placed the chariot in front भीष्म-द्रोण-प्रमुखतः towards whom अर्जुन had intense attachment. And having positioned, there He said हे पार्थ! समवेतान् कुरुन् पश्य – हे अर्जुन! may you survey, may you study, may you see all the कौरव्स who are assembled here इति उवाच. Thus कृष्ण told अर्जुन. And naturally अर्जुन had to study which is going to happen in the next श्लोक.

Verse No .26 - 27

तत्रापश्यत्स्थितान्पार्थः पितृन्तथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धून्ववस्थितान् ॥ १-२७॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

तत्र अपश्यत् स्थितान् पार्थः पितृन् अथ पितामहान् ।

आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखीन् तथा ॥ १-२६॥

श्वशुरान् सुहृदः च एव सेनयोः उभयोः अपि ।

तान् समीक्ष्य सः कौन्तेयः सर्वान् बन्धून् अवस्थितान् ॥ १-२७॥

कृपया पर्याविष्टः विषीदन् इदम् अब्रवीत् ।

अथ पार्थः उभयोः सेनयोः अपि तत्र स्थितान् पितृन् पितामहान् आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् तथा सखीन् श्वशुरान् सुहृदः च एव अपश्यत् सः कौन्तेयः । तान् सर्वान् बन्धून् अवस्थितान् समीक्ष्य पर्या कृपया आविष्टः विषीदन् इदम् अब्रवीत् ।

So तत्र पार्थः अपश्यत्, तत्र means on the side of कौरवस, in the opposite side, अर्जुन saw all these people and who are these people? Most of them are his own relatives, kith and kin and therefore सञ्जय gives a huge list of relatives. पितृन्, पितामहान्, आचार्यान्, मातुलान्, भ्रातृन्, पुत्रान्, पौत्रान् and सखीन्; you can understand most of the words. पितृन् - he saw his own fathers standing. पिता means father. पितृन् means the fathers. You may wonder, how can you say fathers? There can be only one father. Here he says पितृन् because according to धर्मशास्त्र every individual has got five fathers. Who are those five fathers?

जनिता च उपनेता च यश्च विद्यां प्रयच्छति ।

अन्नदाता भयत्राता पञ्चैते पितरः स्मृताः ॥

There are five people, who are as good as the fathers.

1) The first one is जनिता the biological father who has given birth to the person, who is popularly known as the father.

2) Then the next one is उपनेता the one who gives the sacred thread, whoever does the initiation ceremony that person is also considered another father; generally father himself does the उपनयनम्, but if the father does not do, whoever does that ritual he is also considered as good as a father; i.e., he must be respected as though he is the father.

3) The next one यश्च विद्यां प्रयच्छति, गुरु is also considered a father and that is why during उपनयन ceremony also when the गायत्री उपदेश is done they cover the person with the silk cloth and this indicates गर्भ वासः. It is a symbolic representation of second गर्भ वासः. The first गर्भ वासः is the actual one, when a person was in the womb of the biological mother; the second गर्भ वासः is when a person is a student in गुरुकुल. And why is this गुरुकुल वासः considered a गर्भ वासः or pregnancy? Because, when a person is born he is practically an animal only. There is no culture, there is no restriction, there is no control at all; any child is a wild, untamed, uncontrolled, uncultured, indiscriminate living being; therefore, we are all born प्राकृत पुरुषः, with animalistic instincts, we are only physically human beings, but mentally we are not yet cultured. Only when a person enters गुरुकुल and learns the वेदs and learns what is धर्म and what is अधर्म and learns to lead a life based on धर्म-अधर्म rather than रागः - द्वेषः. I cannot lead a life according to my instinct, but I have to lead a life according to Shastric injunctions and when that child comes out of गुरुकुल, he is a new human being, he is a not a प्राकृत पुरुषः, he becomes a संस्कृत पुरुषः; he is no more a wild, animalistic, brutish person but he is a cultured human being. And that is why he is called द्विज – the twice born; the first birth is from the biological mother and the second birth is from the गुरुकुल and for this second birth गायत्री is supposed to be the mother and the आचार्य is supposed to be the father.

मातुरग्रे द्विजानाम् द्वितीयम् मौञ्जि बन्धनात्
अत्रास्य माता गायत्री पिता तु आचार्य उच्यते ।

A cultured person is born out of Vedic study helped by the आचार्य. Thus आचार्य and गायत्री together give birth to the cultured twice born. And therefore, आचार्य is the third father. जनिता च उपनेता च यश्च विद्यां प्रयच्छति.

4) Then the fourth father is अन्न दाता. When I am hungry and I do not have anybody to feed me; at that time, if a person protects me by

feeding me, giving food, without food I would have died, the one who gives that, one who keeps me going by feeding me, that person is also like a father. And therefore, अन्न दाता is the fourth father

5) And the fifth and final father is भय त्राता – the one who rescues me from adversity or crisis, the one who gives me a second life, protecting me from any danger, if it comes in my life, he is also called a father.

Keeping that Shastric view, here व्यासाचार्य uses the expression पितृन् those people are all respectable people like teachers who are all as good as his parents. And similarly, पितामहाः, if there are many fathers, there must be many grand-fathers also, पितामहान्. Then आचार्यान्, teachers in different fields, especially in the field of archery, the आचार्य is there, द्रोण is standing in front; मातुलान् – uncles; भ्रातृन् – brothers, because the कौरव्स themselves are his cousin brothers only; then पुत्रान्, पुत्रा means his own children, because the children of his cousin brothers are as good as his own children only. कर्ण's children or दुर्योधन's children, all those people are as good as his own children, पुत्रान्; पौत्रान् – grand children. सखीन् – friends and in the next श्लोक, श्वशुरान्, श्वशुर means father-in-law. Of course, अर्जुन had many father-in-laws; all those people who are as good as fathers-in-law. All these people are सेनयोः उभयोः अपि – they are standing on both sides of the Army. And तान् समीक्ष्य सः कौन्तेयः सर्वान् बन्धून् अवस्थितान्. All these बन्धून्, बन्धू means the person towards whom I have got the bond of attachment is a बन्धू. It is derived from the root, बन्ध् – to be bound, that is why attachment is called पाशम्. Attachment is compared to a rope, because it binds me with other people and more I am bound, the more I lose my freedom, because my happiness is not determined by me. My happiness will be determined by so many other people with whom I have the problem of attachment and therefore they are called बन्धून्, बान्धवाः. So seeing, अर्जुन saw all these बन्धून्, kith and kin, very closely. So समीक्ष्य, ईक्षणम् means seeing, समीक्ष्य – closely

seeing, intensely seeing. When he saw their faces very closely, what happened? A total transformation took place in his personality. And what is that transformation? कृपया पर्याविष्टः. अर्जुन was overpowered by attachment. Here the word कृपा does not mean compassion, even though normally कृपा means compassion; in this context कृपा means attachment.

- *Compassion is the virtue of a ज्ञानि which does not bind a person. Whereas attachment is the weakness of an अज्ञानि which causes problem.*
- *Therefore compassion is a virtue and attachment is a weakness.*
- *Compassion belongs to a ज्ञानि and attachment belongs to अज्ञानि.*

Here अर्जुन happens to be an अज्ञानि; therefore कृपा should be translated as रागः. Therefore रागेण आविष्टः – he was overpowered by the emotion. So here also, it is not an emotion that he took to himself. *He is not the master of the emotion but the emotion became his master.*

- *A ज्ञानि entertains the emotion as a master. Whereas अज्ञानि is a slave of emotion.*
- *For a ज्ञानि, emotion is an action, willfully, consciously entertained whereas for an अज्ञानि, emotion is a reaction.*

And this व्यासाचार्य indicates by using the word आविष्टः; आविष्टः means he was overpowered. That is why many people ask the question, स्वामिजि, after all isn't 'anger' a useful emotion to control or discipline the children. Many people argue in favor of anger because, “स्वामिजि, without getting angry, servants do not obey, children do not obey, nobody listens. What do you know? If we tell slowly, lovingly, compassionately, nothing will work. Anger is a tool to conduct business in the world.” This is what the people ask. For that the answer is, **yes wonderful, anger is a tool if you are using the anger and if you**

are using the anger, you will be able to take it at will and you will be able to drop it at will or you will be able to postpone at will.

Therefore you asked the question: *Can I drop the anger at will or can I postpone the reaction at will? And if a person says 'yes', I am a master, I can have it, I can drop it, then we say anger is a tool in your hand; therefore, have it.* But generally what we find is, we do not have anger but anger overpowers us. This is the difference between ज्ञानि and an अज्ञानि. One is the master of emotion another is the slave of emotion. And अर्जुन also is now कृपया आविष्टः - overpowered by the fundamental problem of संसार known as रागः.

And once a person is overpowered by रागः his twin brother, the immediate consequence will come and what is that? विषीदन् इदम् अब्रवीत् विषाद means grief or sorrow. Wherever there is attachment there will be sorrow. So always attachment and sorrow are like two sides of the same coin and the intensity of sorrow will be directly proportional to the intensity of attachment and in the case of अर्जुन; परया कृपया attachment was extremely intense and therefore the sorrow also was extremely intense.

Therefore here we find a transformation in अर्जुन. So the ANGRY-अर्जुन has now become SORRY-अर्जुन, RATIONAL-अर्जुन has become EMOTIONAL-अर्जुन, SOLIDER-अर्जुन has become संसारी-अर्जुन. This is the first stage of introduction; because before गीता comes, everyone has to go through these three stages: solider becomes संसारी, संसारी becomes disciple अर्जुन. Solider-अर्जुन has to get converted into संसारी-अर्जुन. संसारी-अर्जुन has to get converted into disciple-अर्जुन and once this takes place, गीताशास्त्रम् can begin and this portion is talking about the first conversion of solider into संसारी.

And व्यासाचार्य cannot dramatize this conversion because his only medium is cold words therefore he can only write one line कृपया परया आविष्टः. So we have to do lot of imagination. We have to stop at

this juncture and we have to identify with अर्जुन and you have to imagine अर्जुन seeing भीष्म's and द्रोण's face and his mind rushes back to his entire life. How he has played with them and how they have played with him; he has been on their lap also. They have told him stories. They have caressed him, they have kissed him and so intimate is their relationship. And until now, whenever they met, they must have been embracing, but now for the first time, they are meeting not for exchanging kisses but for exchanging arrows. And अर्जुन must be visualizing the consequences also. Soon, they are going to become victorious because अर्जुन is confident, because कृष्ण is there and then he imagines a future in which भीष्म is dead, द्रोण is dead and he goes home and the home is empty and he imagines a life without them and suddenly his mind breaks down. They have not been actually lost. They are only lost-in-imagination. The very imaginary loss makes a big change in अर्जुन's mind. All these steps we have to imagine. If it is a movie or TV at least they can have a few cameras, one showing अर्जुन's face, one भीष्म, द्रोण. अर्जुन भीष्म, द्रोण अर्जुन, etc one shot here and one shot there. अर्जुन's face farther, closer: zoom lenses. And as even they show, slowly sweat coming and also background music. Poor व्यासाचार्य! He does not have background music, he does not have zoom lenses, he does not have different cameras, therefore you have to imagine all those things and now अर्जुन is turned into संसारी and what is संसार? रागः, शोकः and मोहः.

Remember these three: Attachment, sorrow and conflict. Of these three basic problems, two have come, attachment has come and sorrow also has come. Now here we should remember that अर्जुन developed attachment not in the battlefield. It is not that अर्जुन developed attachment in the battlefield, even before अर्जुन had the attachment. But the problem was *the attachment was not evident*. Only in the battle field when the possibility of losing the object of attachment comes, then alone the hidden attachment, the hidden intense

attachment surfaces. He had the disease, but it was not evident. It was in incubation period. In the battlefield alone, it surfaced. And that is why we find it extremely difficult to handle attachment. Because often we do not know that we have the problem of attachment and therefore we are blissfully ignorant and there is no question of taking action against the problem, because we are not aware of the problem. And it is hidden so long and when it surfaces, it is so powerful that I cannot take any action. Previously because of ignorance, I didn't take action and when it surfaces, it is so powerful that I can't take action. Like many of the addictions or diseases, like cancer etc. When it is growing inside often, the patient does not know. They say if it is detected early, it can be cured. But cancer seems to be so intelligent that in the initial stage one does not know, therefore we do not take action and when it becomes manifest, we cannot take action. Therefore, what are the two problems? I don't take action or I can't take action. That is how the attachment and संसार happily continues. There are only some rare people who are lucky enough to detect that we have that problem and therefore they can start some remedy. And अर्जुन also finds almost in the same situation. And therefore विषीदन्. And how much sorrow he has got. व्यासाचार्य dramatizes that: A verbal dramatization.

Verse No .28 - 31

अर्जुनः उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १-२८॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरं मे रोमहर्षश्च जायते ॥ १-२९॥

दृष्ट्वा इमम् स्वजनम् कृष्ण युयुत्सुम् समुपस्थितम् ॥ १-२८॥

सीदन्ति मम गात्राणि मुखम् च परिशुष्यति ।

वेपथुः च शरीरं मे रोम-हर्षः च जायते ॥ १-२९॥

हे कृष्ण! इमम् स्वजनम् युयुत्सुम् समुपस्थितम् दृष्ट्वा मम गात्राणि सीदन्ति मुखम् च परिशुष्यति, मे शरीरं वेपथुः च रोम-हर्षः च जायते ।

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १-३०॥

गाण्डीवम् संसते हस्तात् त्वक् च एव परिदह्यते ।

न च शक्नोमि अवस्थातुम् भ्रमति इव च मे मनः ॥ १-३०॥

हस्तात् गाण्डीवम् संसते, त्वक् च एव परिदह्यते, अवस्थातुम् च न शक्नोमि मे मनः च भ्रमति इव ।

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १-३१॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयः अनुपश्यामि हत्वा स्वजनम् आहवे ॥ १-३१॥

हे केशव! निमित्तानि विपरीतानि च पश्यामि । आहवे च स्वजनम् हत्वा श्रेयः न अनुपश्यामि ।

In the previous three verses, 26 to 28 व्यासाचार्य showed the problem of रागः which is the first symptom of संसार. Now from this verse up to verse 31st, व्यासाचार्य is showing the 2nd symptom of संसार and that symptom is sorrow or grief. From रागः we are going to शोकः i.e., up to 31. And there afterwards, व्यासाचार्य will talk about the third symptom i.e., मोहः. This is not अर्जुन's problem but this is the universal problem. Only the object of attachment varies, the problem of attachment is universal. And here व्यासाचार्य wants to show that since the attachment was intense, the grief also was intense. And when the mind is intensely afflicted, that suffering will overflow into the physical body also. So if it is a milder problem we can cover up. We will keep only in the mind and outwardly we can pretend as though everything is fine, we can smile, we can forget it; mind is different and body is different, but when the emotions are intense, it will overflow into the physical body. Since अर्जुन's sorrow was intense, it begins to show at the physical level also. And therefore अर्जुन says, हे कृष्ण! Oh Lord, इमम् स्वजनम् दृष्ट्वा - I am seeing these people, who are all my

relatives; I am seeing these people who are all my relatives, that means, I belong to them and they belong to me. And this is called the problem of अहङ्कार and ममकार. So we have got a sense of belonging i.e., 'I' belong to someone and someone belongs to me. The sense of belonging is called attachment, which अर्जुन expresses by using the word स्वजनम्. You can note this word being repeated several times in the 1st chapter; this is another crucial word of the 1st chapter, स्वजन means my people. And there is nothing wrong in claiming some people as my people. After all we are worldly people and we belong to someone and many people belong to us, it is fine; but when the sense of belonging becomes attachment and when the attachment begins to cloud the intellect we begin to get confused between धर्म and अधर्म. Until now, अर्जुन said that on the opposite side there were धार्तराष्ट्रा, who were all दुर्बुद्धे. See how it changes. Earlier he said this perhaps biting his teeth, "These people are terrible ones, they have all joined दुर्योधन who is अधार्मिक person." Until now, he saw those people as अधार्मिक people; therefore requiring punishment. Which means he had धर्म-अधर्म विवेक बुद्धि is functioning. But now अर्जुन has slipped from बुद्धि-level to mind-level, rational-level to emotional-level. Therefore instead of calling them अधार्मिक people, now he is calling them "they are all my own people." That means what: If 'our people' do the अधर्म, it is OK. If it is someone else, punishment is called for. This is called wrong judgment. And अर्जुन is getting into problem which is indicated by the word 'स्वजनम्', स्व means ममकार, my people. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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अर्जुन had the problem of attachment. All through he was not aware of the problem until he came to the battlefield. When he stood in front of those people, towards whom he had intense attachment and when he thought of the possible loss of those people; that imaginary loss makes his attachment stronger and therefore, the संसार which was there in him all the time is flaring forth as it were, at this moment. And this is being described here and this attachment leads to sorrow and later to delusion and thus रागः, शोकः and मोहः are being depicted. First रागः was indicated in verse no. 27 कृपया पर्याविष्टो विषीदन्निदमब्रवीत्. There the word कृपा indicates रागः or attachment and then विषीदन्निदमब्रवीत् indicates the problem of sorrow and व्यासाचार्य wants to show how intense the sorrow and for that purpose व्यासाचार्य points out that the sorrow was so intense that it started expressing in the physical plane itself. And what are the physical symptoms of that intense sorrow are given in these verses, which we were seeing in the last class. दृष्ट्वेमं स्वजनं कृष्ण. I pointed out in the last class that अर्जुन repeats the word 'स्वजनम्' several times. The word 'स्वजनम्' indicates, 'my people' that means the moment he began to see them as 'my people' he forgot the अधर्म that they had perpetrated. If अर्जुन's vision is very clear, then it does not matter whether they are his people or somebody else's अधर्म has to be punished; but when he begins to see the relationship and comes down to the emotional plane, his intellect is getting clouded. That is indicated by the repeated expression 'स्वजनम्' which we will be seeing later also. So that ममकार is another expression of attachment. In fact, शङ्कराचार्य does not write a commentary on the 1st chapter of the गीता. There is no commentary on the 1st chapter. Even in the 2nd chapter, the first 10 verses शङ्कराचार्य does not write commentary. शङ्कराचार्य's गीता भाष्यम् starts only with the 11th verse of the 2nd chapter and the portions up to that, शङ्कराचार्य condenses in a few

lines and in his condensation he only says one thing: अर्जुन suffered from the problem of अहम् एषाम् मम एते, is otherwise called रागः. That is indicated by the word 'स्वजनम्' इमम् दृष्ट्वा. What type of people? युयुत्सुम् समुपस्थितम्. They have come here to not for enjoying the relationship but for fighting and seeing them what happens to me. सीदन्ति मम गात्राणि. It does not happen very suddenly you should remember, before that his mind has worked a lot. As I said in the last class, he imagines what will happen in the war. He imagines the death of the near and dear ones and he imagines his survival and he imagines his life without these people. And the more he thinks, the more real the imagination becomes and the more real it becomes, the more intense the sorrow becomes; because any emotional problem does not take place in one thought. It is a build-up of thought whether it is anger, whether it is depression, whether it is jealousy, any emotional problem does not happen in one thought. Generally, if you see, you will find that you have repeated that thought again and again and that is why in movies or in television serials etc you will find somebody might have made an insulting statement or something and there afterwards, they will show that person walking up and down. They can show all that in the movie. Poor व्यासाचार्य cannot show that. And as he is walking up and down, you will find the statement - insulting statement of that person is repeated again and again and again and each repetition increases the anger or frustration or revenging mentality. Any emotional problem is a thought build-up, not a single thought. Single thought is not a sorrow, single thought is not anger, single thought is not jealousy and single thought is not depression. So therefore, all these emotions require our cooperation. What is our cooperation? We provide the condition, the ideal condition. Sitting in the beach we build-up the worry-thought and from this we also get another important clue, all emotional breakdowns can be handled if you are able to take care of the second thought. The first thought is not in our hands. It

happens. Somebody has insulted me. The first thought is an experience. But there afterwards, whether I should repeat it or not is in my hands and if I choose not to repeat it, then it cannot conquer me; but if I allow that thought, like a ripple becoming a wave. A ripple is a weak but a wave is too powerful. अर्जुन also has allowed the ripple of that thought to become a huge wave and it has overpowered him and therefore his powerful hands, which has destroyed millions of असुराs, that hand is not able to hold even that गाण्डीवम्. Therefore, he says सीदन्ति मम गात्राणि – my limbs are shaking. So सीदन्ति मम गात्राणि, they are becoming weaker and weaker and मुखम् च परिशुष्यति and my mouth is drying up. The problem is in the head. But peculiar thing is the mouth dries up. If you have any doubt try public speech. The moment you stand, it is only a welcome address of 1-1/2 minute, or vote of thanks of 1 minute. But he would have planned and throughout the program he would have made it bye-heart also. People generally do not hear the program of ‘vote of thanks.’ They will be practicing, practicing, practicing: the ‘scintillating talk’ and inspiring talk etc already prepared, has already written up and he come there and come in front of the mike, as somebody said: “Heart is an organ which starts functioning right from the time of birth until you stand in front of the public for speech.” Similarly, the mouth also gets parched up. Here अर्जुन says मुखम् च परिशुष्यति. Not only that वेपथुश्च शरीर मे – my whole body is shivering or shaking and रोम-हर्षः च जायते – my hairs are standing on end and गाण्डीवम् खंसते हस्तात् – the गाण्डीव – the bow is slipping down from my hands, that means my hands are becoming weak, it is failing and त्वक् च एव परिदह्यते – my skin is burning as though न च शक्नोमि अवस्थातुम् – I am not even able to stand. I wonder whether I will be able to stand, भ्रमति इव च मे मनः – my head is reeling and not only that, निमित्तानि च पश्यामि विपरीतानि केशव. विपरीतानि निमित्तानि means bad omens, निमित्तम् means omen, विपरीतम् means bad. From this it is very clear that half of the bad

omens that we have are projected by our own mind. When we are strong, you see good omens; when we become weaker and weaker even a non-existing cat will be crossing your path, single Brahmin, double-Brahmin will cross you in the street when you are going for an important work. The more you become weaker the more these things become visible. Similarly, अर्जुन also says विपरीतानि निमित्तानि अहम् पश्यामि. That means he is in intense sorrow now. And what is the further consequence of sorrow? Depression. Now अर्जुन is going to go through deep depression; if it is in Bay of Bengal it would have been useful! At least some rains would come, but depression in our mind is of no use you do not get any benefit. In both cases, rain comes in depression, but here it is salt rain from the eye and thus useless! Here you find the courageous अर्जुन is going through an intense depression: Extension of sorrow. We will read;

Verse No .31 - 32

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ १-३१॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयः अनुपश्यामि हत्वा स्वजनम् आहवे ॥ १-३१॥

हे केशव! निमित्तानि विपरीतानि च पश्यामि । आहवे च स्वजनम् हत्वा श्रेयः न अनुपश्यामि ।

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १-३२॥

न काङ्क्षे विजयम् कृष्ण न च राज्यम् सुखानि च ।

किम् नः राज्येन गोविन्द किम् भोगैः जीवितेन वा ॥ १-३२॥

हे कृष्ण! विजयम् न, राज्यम् च सुखानि च न (काङ्क्षे)। हे गोविन्द! नः राज्येन किम् भोगैः जीवितेन वा किम् ?

So अर्जुन goes through the symptoms of depression also and how does it expresses itself. First he begins to feel that the very life is

meaningless. These are all typical signs of these mental problems of संसार. He begins to feel that the whole life is meaningless. For whom should I live? Why should I live? Why should I eat, drink coffee? Why wear the ornaments? Why should I do anything at all? The whole life will appear to be empty or meaningless. It is the most unique thing because वेदान्त tells that you are the only meaningful thing in the creation and meaning for life or meaning for your existence does not depend upon any external factor at all. But because of ignorance we begin to get associated with the world, with the people, with various activities and we begin to enjoy them and we begin to get more and more interested, we put our heart and soul in that pursuit and we make them meaningful and after some time it appears as though they are making our lives meaningful. In fact, we are the one who give meanings to everything else, but because of ignorance, because of addiction, after some time, it appears that those pursuits are making my life meaningful. A musician thinks that without music life is meaningless. A sportsman addicted to sports thinks that without sports life is meaningless. A workaholic thinks that after retirement life is meaningless. And Similarly, each one gets addicted to certain things or certain people and he begins to conclude that without that my life is empty. And once you begin to think so, 'why should I live, for whom I should live etc' this is the biggest confusion and delusion. And what वेदान्त says: *Nothing can make or give meaning to your life; your life is worthwhile by itself. You add meaning to life, nothing adds meaning to your life. Let the whole world exist, your life is meaningful. Let the whole world go away, your life is meaningful.* Therefore, do not connect the purpose or meaning to anything else at all. And that is why, *we have to train our mind in the beginning itself: that my life is full and complete because of itself not because of any blessed things.* That is why religious training, religious preparation etc has to start very early. Otherwise, whenever that crutch we hold on to fall, we will have all

these kinds of depression problem. अर्जुन is a typical example. He says न च श्रेयः अनुपश्यामि – I do not see any good in my life without these people. These people mean भीष्म, द्रोण etc. They alone can make my life meaningful, without their existence श्रेयः अनुपश्यामि – I do not see any good in my life. हत्वा स्वजनम् आहवे – after destroying my people, my life is meaningless and what about victory in the war? न काङ्क्षे विजयम् कृष्ण even though I do not see any meaning in victory; here also you should remember, previously when he was about to start the battle, what was the purpose? The purpose was very clear that it is a fight between धर्म and अधर्म and the purpose of this war is what? परित्राणाय साधूनां विनाशाय च दुष्कृताम् धर्मसंस्थापनार्थाय, धर्म संस्थापनम् is the meaningful thing, meaningful outcome of this war; that धर्मसंस्थापनार्थाय he forgets completely and he begins to look at life from the stand point of a few people, coming and going. That is called shortsightedness. Our धर्मशास्त्रs say that people are subject to arrival and departure, whereas धर्म is शाश्वतम्. Therefore if at all you should have attachment, develop attachment to धर्म, शाश्वत धर्म; never develop attachment to अशाश्वत जनाः. In the कठोपनिषत्, नचिकेतस् beautifully says:

सस्यमिव मर्त्यः पच्यते, सस्यमिव आजायते पुनः ॥ कठोपनिषत् १-१-६ ॥

People are mortals holding on to mortal; how can you give up धर्म. Therefore an attached mind sees people as more important than धर्म, whereas a man of right vision sees धर्म as more important than the mortal. So here अर्जुन is confused. न च राज्यम् – even a kingdom is meaningless, purposeless, न च सुखानि – all the pleasure of life are also worthless; किं नो राज्येन गोविन्द – हे कृष्ण! what is the use of getting a kingdom; किम् भोगैः जीवितेन वा. See where he is heading. What is the use of pleasures? What is the use of kingdom and finally he says, किम् जीवितेन वा. What is the purpose of living? Whereas our धर्मशास्त्र say: purpose of living is not a few people around, the original

purpose of living is the spiritual attainment and if you forget that, you get into all these troubles. Continuing;

Verse No .33

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ १-३३॥

येषाम् अर्थे काङ्क्षितम् नः राज्यम् भोगाः सुखानि च ।

ते इमे अवस्थिताः युद्धे प्राणान् त्यक्त्वा धनानि च ॥ १-३३॥

येषाम् अर्थे नः राज्यम् काङ्क्षितम् भोगाः सुखानि च ते इमे प्राणान् धनानि च त्यक्त्वा युद्धे अवस्थिताः ।

Here also we find how अर्जुन has forgotten the original purpose of महाभारत war. In this श्लोक he says येषाम् अर्थे काङ्क्षितम् नः राज्यम् भोगाः सुखानि च. Through this battle we wanted to get a kingdom. So the purpose of this महाभारत battle is getting back राज्यम्, the kingdom; भोगाः - getting back the pleasures or sense objects; सुखानि च and the pleasures born out of the sense objects. All these we are trying to get for what purpose. येषाम् अर्थे for the enjoyment of भीष्म, द्रोण etc only. How he is bluffing, just see. Now he says, the purpose of महाभारत battle is to get all the pleasures and to give these pleasures to भीष्म, द्रोण etc like that, I want to accomplish all these things and to dedicate them to भीष्म and द्रोण and such people are going to be destroyed. Here, you find how अर्जुन's mind is clouded. The purpose of महाभारत war is not getting the kingdom and handing over to भीष्म and द्रोण. The very purpose of महाभारत war is fighting अधर्म and whoever has joined अधर्म they have to be destroyed and if भीष्म and द्रोण have unfortunately joined them, they also have to be destroyed. This vision was very clear before. Now अर्जुन is turning the table and says for भीष्म's and द्रोण's sake only, we are getting all these things. Therefore he says येषाम् भीष्म द्रोणादिनाम् अर्थे प्रयोजनाय एव राज्यम् भोगाः सुखानि च काङ्क्षितम्. And all these people इमे अस्मिन् युद्धे अवस्थिताः. And these very people प्राणान् त्यक्त्वा धनानि च –

sacrificing their life and wealth they are standing in front. And therefore अर्जुन's argument is: if I win this war and get the kingdom to whom will I show this? It is just like a person having some money and he did not have a wallet, a purse was not there. Therefore, what did he do? He got a purse using the money he had. And now what is the problem? There is no money to keep in the wallet. Similarly, I win war only to bring all the goodies and keep in front of भीष्म and द्रोण to enjoy. They should say well-done bravo! Well-done. Now I will kill them and get the kingdom and in whose front I will keep them, place them and therefore it is utterly meaningless. ते अवस्थिताः. Continuing;

Verse No .34 - 35

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ १-३४॥

आचार्याः पितरः पुत्राः तथा एव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनः तथा ॥ १-३४॥

आचार्याः पितरः पुत्राः तथा एव च पितामहाः मातुलाः श्वशुराः पौत्राः श्यालाः
तथा सम्बन्धिनः

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५॥

एतान् न हन्तुम् इच्छामि घ्नतः अपि मधुसूदन ।

अपि त्रैलोक्य-राज्यस्य हेतोः किम् नु महीकृते ॥ १-३५॥

हे मधुसूदन! (मां) घ्नतः अपि एतान् त्रैलोक्य-राज्यस्य हेतोः अपि न
हन्तुम् इच्छामि, किम् नु महीकृते ?

Who are those people standing in front? He gives a list once again. Even though he has told earlier, he is repeating again and again; a typical breakdown. Anybody who is becoming sorrowful and depression like that broken gramophone record, they will go on repeating it. However much you try to console it won't work, only कालः has to help them; extremely difficult to handle. If a person has to

face a situation the only thing is that the person must be prepared before any such tragedy comes. Actually when the problem comes, it is very difficult. That is why they say, have the Lord, have devotion and have all those things beforehand itself. Always preparation is better than shock. And अर्जुन has never prepared and therefore he is sliding down and you can see कृष्ण is also utterly silent. So, therefore so many things people do. Different people have got different expressions. Some people loudly laugh also and some people cry, roar; so many people do so many things. कृष्ण is silent spectator because he wants to allow the person to exhaust and this is indirectly a training to us. For that sake if you find somebody who is broken down, do not start with साधन चतुष्टय सम्पत्ति, तत्त्वबोध etc. Allow them to exhaust their feelings. कृष्ण allows अर्जुन. Therefore, अर्जुन again tells (just now only he has finished telling so many things). आचार्याः all these आचार्याs are standing. पितरः – fathers, पुत्राः – sons, पितामहाः – grandfathers, मातुलाः – uncles श्वशुराः – fathers-in-law, पौत्राः – grandson; श्यालाः – brothers-in-law, सम्बन्धिनः in short, all relations. Because it is a war among or between cousins and therefore अर्जुन says, एतान् हन्तुम् न इच्छामि. Come what may, I will not kill them, hurt them. It looks as though compassion, it is very difficult to distinguish what is attachment and what is compassion. It is very difficult. We may think that अर्जुन has compassion. On what basis we say that it is problem of attachment. The difference is only this. In attachment, a person's vision of धर्म and अधर्म gets clouded. Compassion's greatness is however much it comes, however much a person is disturbed by compassion, he will not violate धर्म. A judge may also feel compassion when a criminal cries and ask for mercy petition. That is the most interesting thing. He wants mercy from the President. When he killed so many people, he did not want to show any mercy, now he cries that he has got wife, children etc and if I am not there it will be a problem for them. But a judge can never afford to show a false compassion. If capital punishment is required, he has to

do that. And when he does that, you cannot say judge is compassionless. You cannot say. Similarly, here also, if at all अर्जुन shows compassion, it is a misplaced compassion and therefore it is a problem of रागः alone. More details we will be seeing later. Therefore, he says एतान् न हन्तुम् इच्छामि – I do not want to kill them. द्यतः अपि मधुसूदन, हे मधुसूदन! he is addressing correctly; मधुसूदन – a destroyer of मधु the राक्षस, मधुकैटभ असुर. कृष्ण you did not face any problem when you destroyed मधु, a राक्षस. Killing राक्षस is easy. Here I am not killing राक्षस, I have to kill my own relations. But कृष्ण killed कंस; अर्जुन is not seeing that. He should have called कंस निसूदन; he did not do that. He says मधुसूदन. For you the job was easier, but I cannot do that. द्यतः अपि even if they choose to strike us, even if they choose to hit us we will receive the arrow, like the freedom movement, they received the blow. I will receive everything but I am not going to take my bow at all. द्यतः अपि even though they strike us. अपि त्रैलोक्य-राज्यस्य even I am going to get all the three लोकs, भूलोक, भुवः लोक, सुवः लोक, it will not compensate my भीष्म, my द्रोण, cannot be compensated by all the three लोकs. Then what to talk of किम् नु महीकृते by getting a small kingdom, it is not going to be compensated when the three लोकs cannot compensate, what else can compensate. Therefore I will choose भीष्म and द्रोण and not anything else. Continuing;

Verse No .36

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १-३६॥

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्यात् जनार्दन ।

पापम् एव आश्रयेत् अस्मान् हत्वा एतान् आततायिनः ॥ १-३६॥

हे जनार्दन! एतान् धार्तराष्ट्रान् निहत्य नः का प्रीतिः स्यात् ? आततायिनः हत्वा अस्मान् पापम् एव आश्रयेत् ।

So हे कृष्ण! हे जनार्दन, धार्तराष्ट्रान् निहत्य का प्रीतिः स्यात्? What happiness or what joy can we acquire by killing these धार्तराष्ट्राः? Again go back to one of the previous श्लोक. Remember धार्तराष्ट्रस्य दुर्बुद्धेः युद्धे प्रिय-चिकीर्षवः. He has now forgotten दुर्बुद्धी. Now he is asking what are we going to get by killing these कौरवः? हे जनार्दन, हे कृष्ण. So जनार्दन means दुष्ट जनान् आर्धयति – one who destroys दुष्ट जन is जनार्दन. You don't have problem because, you are killing only दुष्ट जन. But I have to kill my relatives, you have only to kill दुष्ट जन. Your job is easier, my job is very difficult and therefore I will not take to this war and now gradually अर्जुन's mind is further becoming worse. Until now, अर्जुन's problem was only grief and depression. It was the problem of शोकः. Now from this verse onwards, अर्जुन gets into the problem of मोहः, this wrong judgment, misconception, धर्म-अधर्म अविवेक. This is the third symptom of संसार. Up to previous श्लोक, 35th श्लोक, he had the problem of शोकः and now that is from verse no 28th to 35th is शोकः problem and from now 36th to 47th till the end of the chapter we find problem of Delusion. What do you mean by Delusion? Seeing whatever is धर्म as अधर्म and whatever is अधर्म, he begins to see as धर्म. Now objectively seeing, what is धर्म? The धर्म of a क्षत्रिय is punishing whoever is committing अधर्म, just as the judge has to punish. There the हिंसा becomes a धर्म for a क्षत्रिय. And when he does that job, he is not going to get पापम्. On the other hand, he is going to get only पुण्यम् and therefore महाभारत war is only going to give पुण्यम् for अर्जुन. कृष्ण is going to say that in the 2nd chapter. There you will have to remember this line. In the 2nd chapter कृष्ण says that only very rare people gets: स्वर्गद्वारमपावृतम् सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ अर्जुन for you this महाभारत war is स्वर्ग-द्वारम् – a means of giving स्वर्ग; that means it is a पुण्य-कर्म. On the other hand,

अकीर्तिम् च अपि भूतानि कथयिष्यन्ति ते अव्ययाम् ।

सम्भावितस्य च अकीर्तिः मरणात् अतिरिच्यते ॥ भयात् रणात् उपरतम्,

there he says when you run away from this battle it is going to give पापम्. Here युद्धम् is पुण्यम् and पलायनम् – means running away from the युद्धम् is पापम्. This is the objective fact कृष्ण is going to tell in the 2nd chapter. Now अर्जुन is going to lose sight of this and what does he do, he sees the युद्धम् as पापम् and running away from this युद्धम् as पुण्यम्. Therefore पुण्ये पाप दृष्टि, पापे पुण्य दृष्टि; अतस्मिन् तद् बुद्धि एव मोहः, अध्यासः अविवेकः and this अतस्मिन् तद् बुद्धि, this मोहः व्यासाचार्य beautifully brings out. He says पापम् एव आश्रयेत् अस्मान् हे कृष्ण! we are going to incur पापम् alone by killing these people and who are these people. हत्वा एतान् आततायिनः, another interesting thing. अर्जुन calls these people, i.e., कौरव as आततायिनः. आततायि is a technical word used in धर्मशास्त्रs. In धर्मशास्त्रs they enumerate varieties of पापम्, the huge list of पापम्s with gradation. All these things we tell in यज्ञोपवित उपाकर्म (श्रावणी उपाकर्म) सङ्कल्पः

‘शङ्कलीकरणानाम् मलनीकरणानाम् अपात्रीकरणानाम् जातिभ्रमशकरणानाम् अविहित कर्माचरण विहितकर्म त्यागधीनानाम् भ्रगीर्णकानाम् उप पादकानाम् महापादकानाम् सम्पादकानाम् एवम् नवानाम् नवविधानाम् बहूनाम् बहूविधानाम् सर्वेषाम् पापानाम् अपनोदनद्वारा’,

Varieties of पापः. Drinking liquor is one type of पापम्; smelling it is another type of पापम्, lesser grade; moving with a person who has given that, is another पापम्. There is a big list: directly killing, indirectly killing, all these are said on the श्रावणी उपाकर्म (यज्ञोपवित) day. All those पापानाम्, सध्यः अपनोदनार्थम्, it is said, after doing the पापम् for the whole year and all these पापम्s should go in one day’s स्नानम्!! सध्यः अपनोदनार्थम् गंगा स्नानम् अहम् करिष्ये. Even on that श्रावणी day for the कामोकार्षीत् he does not want to do one स्नानम्. Any way that is an aside thing. Huge lists of पापम् are given and there they talk about पञ्च महा पातकानि. The five worst type of sins. What are they?

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।

क्षेत्रदारापहर्ता च पञ्चैते ह्याततायिनः ॥

Five types of criminal sins are:

- i) अग्निदः – burning down somebody else’s house or property,
- ii) गरदः – poisoning a person,
- iii) अशस्त्रपाणि – killing another person with a weapon when the other person does not have any weapon in defense. अशस्त्रपाणि the third महा पातकम्,
- iv) धनापहः – stealing the property of another person and finally,
- v) क्षेत्रदारापहर्ता – taking the land or wife of another person; kidnapping.

These are the five things, पञ्चैते ह्याततायिनः – अग्निदः - burning the house, poisoning a person, killing a defenseless person with a weapon, taking the land or property of a person and taking away the wife of another person; these five are considered पञ्च महा पातकानि and whoever does any one of these पातकानि; even anyone is called आततायि. And what is the punishment according to the criminal law of those days. They had the criminal law. Our criminal law has come only after our constitution. They had their own दण्ड नीति. And according to traditional दण्ड नीति,

आततायिनमायान्तम् हन्यादेवाविचारयन् ।

नाततायिवधे दोषो हन्तुर्भवति कश्चन ॥ (मनु स्मृति ८ । ३७०-३७१).

Capital punishment is the punishment for an आततायि. And here दुर्योधनs are standing and you know what is their ‘glory’ especially दुर्योधन, दुःशासन etc they have done all of them. They have poisoned, they have burned in the lac house, poisoned भीम, kidnapped द्रौपदी all these things they did and therefore they are not ordinary आततायिs. If you institute a noble prize for आततायिs, then दुर्योधन will get the No.1 prize and then what should be the punishment? Immediate capital punishment. And if a क्षत्रिय does not do that he will incur sin. Here

अर्जुन says (see how much conflict has entered अर्जुन's mind), हे कृष्ण! by killing these आततायिs, he is using the same word, I will incur पापम्. See how his vision is totally clouded. Look at the sentence. पापम् एव आश्रयेत् अस्मान् – only पापः will come to us by killing these people who are आततायिs. This is the beginning of मोहः. रागः over, संस्कृत रागः not carnatic music one. So रागः problem is over, शोकः problem is over, now मोहः problem starts. Continuing;

Verse No .37

तस्मान्नाहं वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १-३७ ॥

तस्मात् न अहं वयम् हन्तुम् धार्तराष्ट्रान् स्वबान्धवान् ।

स्वजनम् हि कथम् हत्वा सुखिनः स्याम माधव ॥ १-३७ ॥

हे माधव! तस्मात् स्वबान्धवान् धार्तराष्ट्रान् हन्तुम् वयम् न अहं । हि स्वजनम् हत्वा (वयम्) कथम् सुखिनः स्याम ?

So तस्मात्, as though he has given a list of elaborate arguments, like a lawyer, he states: ‘therefore, because of the reasons I have given, it is but a proper conclusion, वयम् धार्तराष्ट्रान् हन्तुम् न अहं. We should not kill these people.’ Who are these people? स्वबान्धवान्. Here he again says स्वबान्धवान्. स्वबान्धवान् means our kith and kin. That means according to him two धर्मशास्त्रs are there. When our relations commit mistake, one law and when somebody else's commit mistake, another law. That is what everyone's argument is. Imagine if the law is changed for everyone individually what law would be left out. Remember, this is the land of मनुनीति चोळन्. That मनुनीति चोळन् was ready to kill his own son because he saw that he has committed a crime, which requires a capital punishment. So therefore law is the same for everyone but now अर्जुन says it is different. Therefore स्वबान्धवान् – they are my relations. And स्वजनम् हत्वा again स्वजनम्, by killing my people, कथम् सुखिनः स्याम – how can we enjoy a happy life? Therefore our happiness is more important

and धर्म is not important. So we can sacrifice धर्म for the sake of happiness. This is indirect conclusion of अर्जुन; whereas गीता's teaching is स्वधर्मे निधनं श्रेयः परधर्मो भयावहः. धर्म is prime. That is the conclusion of गीता. Here अर्जुन says we can sacrifice धर्म for the sake of a happy life. Continuing;

Verse No .38

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १-३८॥

यदि अपि एते न पश्यन्ति लोभ-उपहत-चेतसः ।

कुल-क्षय-कृतम् दोषम् मित्र-द्रोहे च पातकम् ॥ १-३८॥

यदि अपि एते लोभ-उपहत-चेतसः कुल-क्षय-कृतम् दोषम् मित्र-द्रोहे च पातकम् न पश्यन्ति;

अर्जुन is totally confused. We are able to understand अर्जुन's confusion but the irony is अर्जुन himself thinks that he has got a clear vision now only. He is reviewing. What we were saying? Until he came to the battle, he had a clear vision. Now he had slipped from right vision to confusion. But अर्जुन feels until now I was confused and now coming to the middle of the battlefield, now only my eyes have opened. I have got a clearer understanding that this also is not अर्जुन's problem. This is universal problem. Even when we make wrong judgment, emotionally we will think that the whole world is confused that we are the only clear sighted persons. This is the power of the mind. When the mind is deluded or confused, it is so powerful that it begins to cloud the intellect. Not only it begins to cloud the intellect, the intellect instead of fighting the mind - the emotional mind, the intellect will join the mind. You know the theory. If you cannot fight a person, join the person. Like a smoker who argues, 'if we don't buy the cigarette how the company people will survive, so many people will lose their jobs. We have to support them by buying.' You will find the intellect will justify smoking. Intellect will justify drinking. Intellect will justify all

अक्रमम्, because the addiction has become too powerful to conquer. Therefore, अर्जुन begins to say that we have got a clearer vision. दुर्योधनs are confused. Therefore he says, because of their confusion they have come to this battlefield and since our thinking is very clear let us withdraw from the war, after all two hands are required to make a noise and even if they are ready, if we withdraw, the war will not take place. And therefore, अर्जुन is so happy now. At least now I have got a good बुद्धि. At least now I have got a clearer vision. Therefore he says: एते न पश्यन्ति. कृष्ण is listening and has to stand without laughing. See how difficult it is. कृष्ण has to pretend as though अर्जुन is right. Because अर्जुन is so emotional; thoughts and words are flooding from him that अर्जुन does not want to listen anything. Therefore कृष्ण cannot even speak and therefore he has to remain silent. Therefore, he says, एते न पश्यन्ति, एते means what: एते दुर्योधनादयः, अर्जुन must be including कृष्ण also. कृष्ण, you also did not see it!, एते न पश्यन्ति, they do not see clearly, their intellects stifled, उपहत, stifled, suppressed, by what लोभ – greed. So the कौरवs intellects are suppressed because of their greed and therefore, they do not see the evils involved in this war. What are the evils involved? कुल-क्षय-कृतम् दोषम् – the evil consequences of destruction of many families. Because when a male is destroyed and especially in those days, male is the head of the family and he is the only bread winner. Now is the confusion, as to who is the head. Therefore he was the head and he was the controller and he was in charge, he was the breadwinner also, therefore, destruction of a male, is as good as destruction of a family. Therefore by destroying these people, we are destroying countless families and by that so many evil-consequences happen and these consequences दुर्योधनs do not see but now I have got a very very clear vision. Not only that is the evil, there is another evil involved, मित्र-द्रोहे च पातकम्. And many of them are not only our relatives but are our close friends. And what is the job of a friend? To assist a friend, to help a friend, a

friend in need is a friend indeed, therefore we are supposed to protect them, instead of protecting a friend we are destroying. And this is a महापापम्. Therefore मित्र-द्रोहे पातकम् च. Generally harming anyone is a पापम् in itself, harming a friend who has trusted me is ingratitude and it is a greater sin. And that I am able to see, दुर्योधनः do not see. But thank God, before we started the battle, at least now we have got our बुद्धि. So let us go back. So अर्जुन decides to go away from the battlefield. And then what happened? Next week.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 01, VERSES 38-41

व्यासाचार्य is showing how अर्जुन is going through intense संसार in the battlefield. And we saw that संसार expresses in the form of the threefold problems, i.e., रागः or attachment, secondly as शोकः or sorrow and finally मोहः or conflict. Of these three, attachment was shown before - कृपया पर्याविष्टो विषीदन्निदमब्रवीत् अर्जुन experienced intense attachment towards these people, when he thought of the possible loss of these people. Of course, he had the attachment already but it was in a hidden form, but only in the battlefield the hidden attachment surfaced and once the attachment overpowers him then he suffers from the immediate consequences, viz., deep sorrow and sorrow is directly proportional to the attachment. And since the attachment was intense, the consequent grief also was intense and it was so intense that it started expressing in the physical body also. So his whole body was burning, head was reeling, hands were failing etc which we saw. Now व्यासाचार्य shows how the रागः and शोकः, attachment and grief, is leading him to conflict or confusion i.e., मोहः. मोहः is धर्म-अधर्म अिववेकः. Confusion between what is धर्म proper and what is अधर्म. And when there is such a confusion between धर्म and अधर्म whatever is धर्म will appear as though अधर्म and whatever is अधर्म will appear as though धर्म. We know that in the battlefield अर्जुन's duty as a क्षत्रिय is fighting the war. Therefore, युद्धम् is धर्म for अर्जुन but अर्जुन sees the very धर्म युद्धम् as अधर्म. This is conflict No.1. Secondly, a क्षत्रिय should never run away from the battlefield. Running away from the battlefield is shirking the duty, it will come under omission of duty and according to धर्मशास्त्र omission of duty will produce a special sin called प्रत्यवाय पाप. And therefore running away is a पाप कर्म, producing प्रत्यवाय but that अर्जुन is seeing as though पुण्य कर्म. Therefore, धर्म युद्धम् he is seeing as अधर्म and अधर्म पलायनम्, पलायनम् means running away; अधर्म पलायनम् he sees as though धर्म. Thus the confusion is complete. And the problem is once

the mind which is so much attached and confused begins to overpower a person and then it stifles the intellect also. Even an educated, informed intellect is stifled by an emotional mind, a disturbed mind. And the unfortunate thing is when the mind is so much overpowered by the emotion, the intellect cannot fight the problem and when the intellect cannot fight it begins to support the mental weakness; because the rule is if you cannot fight the enemy then join the enemy. The rule of election. If you cannot fight the enemy, join the enemy unscrupulously. Similarly, when the mind has got certain addictions and weaknesses, if that addiction and weakness is feeble, the intellect can fight that and get over that addiction. But if that addiction has become so intense, what will the intellect do? Instead of fighting it the intellect will begin to justify the mental weaknesses. And if it is informed in scriptures, such an intellect will start even quoting the scriptures, which alone we call devil quoting the scriptures. In fact, we can quote scriptural statements for almost everyone of our weaknesses, like somebody who was indulging in some drink or smoke, he was quoting the भजगोविन्दम् of शङ्कराचार्य;

योगरतो वा भोगरतो वा संगरतो वा संगविहीनः ।

such a person quotes:

यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥

What does it matter, whether you are a योगि or a भोगि, what is important is where your mind is. And a lazy person who does not want to get up and go to a temple, he can always argue, why should we go to the temple when the Lord is all-pervading and it is in my heart itself. And in support of my laziness, I can even quote शिवानन्दलहरि :

गुहायाम् गेहे वा बहिरपि वने वाऽद्रिशिखरे

जले वा वह्नौ वा वसतु वसतेः किम् वद फलम् ।

सदा यस्यैवान्तः करण-मपि शंभो तव पदे

स्ति तत् चेद्योगोऽसौ स च परम-योगी स च सुखी ॥ १२ ॥

A very convenient quotation, wherein शङ्कराचार्य says it does not matter, where you are. What matters is where your *mind* is. Therefore I can argue my mind is all the time on the Lord. There is no way to verify it. I can easily bluff my mind. Why go to the temple and why get up? Therefore the intellect can easily fool us. And अर्जुन is befooled by his own intellect and therefore he now talks of the evils of war, even the arguments are wonderfully true, the war will cause a lot of evils, but here, the place in which अर्जुन is talking about that, is not a proper place because अर्जुन is talking out of weakness of mind. And therefore in these श्लोकs, from verse no.38 onwards, अर्जुन is talking about the evils of war. So what are they: he says,

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥

हे कृष्ण! the कौरवs do not see the evils of war. So कुल-क्षय-कृतम् दोषम्, in any war millions of male members are killed, who are the heads of the family and when such men are killed, the heads of the family are killed and when the heads of the family are killed, it is as good as destroying the families themselves. When families are destroyed, the consequences will be terrible. What are the consequences? अर्जुन will talk later. But here he is just mentioning, कुल-क्षय-कृतम् दोषम्, दोषः means evil consequences born out of destruction of family. And not only such evil consequences are there, मित्र-द्रोहे च पातकम् We are hurting our own kith and kin which is called मित्रद्रोहम्. We are supposed to help our friends and in its place we are destroying which is another महा पापम् that they are not seeing but thank god, we are seeing clearly. Therefore, having seen the evil consequences let us decide to withdraw from the war. After all, any fight requires minimum two. And if I refuse to become the second one, then there cannot be any fight. Therefore let us retreat. This is अर्जुन's argument which he is going to buildup in the following श्लोकs. This will go on; all are very interesting श्लोकs up to 46th. He talks about the

evil consequences of war, the evil consequences of the destruction of families, which he calls कुलक्षय. कुल means family; क्षय means destruction.

Verse No .39

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १-३९॥

कथम् न ज्ञेयम् अस्माभिः पापात् अस्मान् निवर्तितुम् ।

कुल-क्षय-कृतम् दोषम् प्रपश्यद्भिः जनार्दन ॥ १-३९॥

हे जनार्दन! कुल-क्षय-कृतम् दोषम् प्रपश्यद्भिः अस्माभिः अस्मात् पापात् निवर्तितुम् कथम् न ज्ञेयम् ?

So जनार्दन, हे कृष्ण! दोषम् प्रपश्यद्भिः, we are able to clearly see the negative consequences. दुर्योधनः is confused but we have got a clear thinking now and therefore we are able to see the दोषम्, दोषम् in कुल-क्षय-कृतम्. The evil caused by the destruction of millions of families. And since we have seen the evil, why can't we withdraw. Therefore, अस्माभिः अस्मात् पापात् निवर्तितुम् कथम् न ज्ञेयम्? Why can't we think of withdrawing from such an evil action? So here पाप means, what अर्जुन means is, this युद्धम् which involves कुलक्षय. कुलक्षय रूपात् पापात् निवृत्तिः, withdrawing from such a sinful action, why can't we think of, even though they would not do. We will do. Why should we have a false ego? If the other people going to criticize us, it is their problem, let the world say anything, but let us withdraw from this war. हे जनार्दन, he is pleading because कृष्ण is the charioteer. He has to drive the chariot away, therefore he is asking for कृष्ण's support; whereas कृष्ण is sitting like ब्रह्मन् neither ready to cooperate with him nor is he is going to reject him. If कृष्ण has to reject he will have to give his arguments and if कृष्ण has to give his arguments अर्जुन must be in a position to receive. Unless the other person is in a receptive mood there is no use of talking; talking to a non-receptive person is called वनरोधनम्. You know वनरोधनम् -

crying in forest. In fact, half of the time, in our families we are talking to people who are not at all interested in listening, like talking to a wall. And therefore कृष्ण is very intelligent, even though he has to say a lot of things he does not say anything, because अर्जुन is not yet open to it. And not only he is not open, he wants to talk a lot to कृष्ण. Therefore कृष्ण is listening. Continuing;

Verse No .40

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४०॥

कुल-क्षये प्रणश्यन्ति कुल-धर्माः सनातनाः ।

धर्मे नष्टे कुलम् कृत्स्नम् अधर्मः अभिभवति उत ॥ १-४०॥

कुल-क्षये सनातनाः कुल-धर्माः प्रणश्यन्ति, उत धर्मे नष्टे अधर्मः कृत्स्नम् कुलम् अभिभवति ।

Here अर्जुन further explains the consequences of family destruction. So when there are no healthy families in a society; either there is no family-life or there are broken families only, what will be the consequences in society. Here अर्जुन wants to say that, without family life धर्म can never grow. Religion can never grow. Culture can never grow and spirituality is never possible. Therefore, whether it is धर्म, whether it is culture, whether it is religion or whether it is spirituality all these things can grow only in a society where there are stable, surviving, long lasting families. In fact, we never understood the importance of families because, in India especially, family life was very very strong. We should not say 'was'; even now it is still reasonably strong. And since we never had this problem of no family or broken family, we never knew the importance of it but now only the family life is breaking down in many cultures and unfortunately in India also the family life is breaking down and therefore gradually we are beginning to understand the adverse consequences only now. A lot of research is going on analyzing lot of sociological problem, youth

problems, crimes, drugs and all those things are now analyzed. And after analysis and even statistical study, they have come to recognize 90% of problems in youth are only because they do not have a stable family background. And therefore, our scriptures gave lot of importance to healthy family life. If an industry should grow very well, you know that it requires an ideal infrastructure where different departments are functioning in harmony, where there is understanding, where people are working as a team, only when such a wonderful infrastructure is there material growth of an industry is possible. Similarly, if a nation should progress and grow, we know now, especially we have learnt a hard lesson how a stable government is important for the growth of the country. If there is no stable government, where there are different members (coalition government), there is no cohesiveness and harmony. Most of the time the government is struggling only for their survival, nobody has the time to think of the progress of the nation. So, just as a good infrastructure is required for an industrial growth a good stable government is required for national growth, a stable family is required for cultural growth, for धार्मिक growth and religious growth. And spiritual growth and such values and culture alone we call कुलधर्मः. So अर्जुन says without a stable family, कुलधर्मः will perish and therefore he says कुल-क्षये प्रणश्यन्ति. So when the families are destroyed धर्म, कुलधर्म i.e., cultural values, ethical values, religious values, spiritual values which have been coming down from अनादि वेद परम्परा, all of them get destroyed. And धर्मो नष्टे when the धर्म is destroyed and consequently when the family is destroyed and consequently when धर्म is destroyed the immediate thing will be अधर्मः अभिभवति. अधर्मः that means a life in which importance is given only to अर्थः and कामः. अधर्म means a life given to only material values. Money becomes the most important thing in life, pleasure becomes the most important thing in life and for the sake of money and pleasure all the values can be given up. Such a

materialistic lifestyle is called अधर्म and such a materialistic lifestyle will overpower all the values. And therefore अधर्मः अभिभवति उत. Continuing;

Verse No .41

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसङ्करः ॥ १-४१॥

अधर्म-अभिभवात् कृष्ण प्रदुष्यन्ति कुल-स्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्ण-सङ्करः ॥ १-४१॥

हे कृष्ण! अधर्म-अभिभवात् कुल-स्त्रियः प्रदुष्यन्ति । हे वाष्ण्येय! स्त्रीषु दुष्टासु वर्ण-सङ्करः जायते ।

Why do we say stable family is important for cultural growth? Why do we say so? We say stable family is important because a cultural personality has to be formed in a human being at the very early stage of life. A healthy personality has to be formed in very early stage of life, just as a healthy body has to be formed in very early age. Suppose a child has malnutrition, proper nutrition is not there within the first five to ten years and there afterwards after ten or fifteen years, even if the best food is given it is not going to be of great use because within the first ten years, already a physical personality is formed. In the same way, if a healthy physiological personality has to be formed, it has to be formed in very early stage of life. And healthy psychology is possible only when a child grows in a healthy family, a stable family. A lot of study has gone into that especially in the west. They have studied a lot about the development of mind and the importance of family especially a stable family. When a child is growing it does not have the capacity to discriminate and to judge what is important and what is not important, what is valuable and what is not valuable. The child cannot discriminate. Since the child cannot discriminate and develop proper values, the child is always going to look to the parents and imitate. Therefore, the child believes the parents absolutely. In fact,

parents are like God for the child. The parents are omniscient, Omnipotent and therefore the child is going to value things based upon the values of the father and mother. Now, while the child is developing values for various things, what type of value or respect the child has towards itself? That is also important. What type of self-value the child develops, what type of self-image the child develops, what type of self-worth the child develops that is also very important. Now the child does not have any idea about itself - whether it is a useless child or whether it is a wonderful child, whether it is a respectable child or whether it is to be a rejected child. The child does not have any opinion. The child is going to develop a self-opinion, based on what? The child is going to develop a self-opinion based on the parent's opinion of the child. And therefore the psychologists say that if the parents are going to respect the child and treat the child as a V.I.P, the most important thing in the family and the whole life of the mother is centered on the child and whatever the child asks for our scriptures say, राजवत् पञ्चवर्षाणि, up to first five years of life the child develops self-opinion. And once the self-opinion is formed within five years, it can never be erased and suppose the parents are going to treat as राजवत्, at the beck and call of the child every family member comes and takes care of the child. And to all the silly question somebody is there around to answer and all the needs somebody is around to fulfill, if the parents treat the child like a V.I.P, the child begins to develop a beautiful self-image, a beautiful self-worth and that is self-respect and self-confidence. And if the child does not develop self-worth, self-image and self-confidence within those few years, the child is going to condemn itself, going to develop inferior complex and such a child of self-diffidence can never achieve anything. It can never be an achiever-child. It can never be an accomplishing-child. It will say how can I get it? And how did the child develop that value? It is not the child's mistake, but it is only the value that the parents have given. Therefore,

a healthy mind is a mind which respects, which has got self-respect, which has got self-image. कृष्ण will also tell in the 6th chapter,

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

अर्जुन, once you condemn yourself then nobody can help you. Even if भगवान् comes and tells, you can accomplish मोक्षः in this life, we will argue with भगवान् and say you do not know who I am? Let hundred गुरुs comes and say 'you can spiritually accomplish', you will sympathies with गुरु; he is so optimistic with the गुरु. You will sympathies with scriptures, with God also because if you do not have self-confidence no God can help, no गुरु can help, no scriptures can help and therefore the most important grace is आत्मकृपः. गुरु कृपः is secondary, ईश्वर कृपः is secondary, शास्त्र कृपः is secondary. All these graces will become valid only when there is the most important grace, which is called आत्मकृपः and what is आत्मकृपः? 'I can take charge of my life and I can accomplish what I want' - this self-respect and image. And this self-image has to come within first few years. And that is possible only when there is a stable family and healthy parents who respect the child. And therefore, family life is very important to develop psychologically healthy citizens of a society. And most of the crime and many of the drugs and all are developing only because of low self-image. When we say, a good self-image is required they call it ego-nourishment. It is not arrogance. Only a nourished ego can grow and only when the ego grows it can ripen and only when ego grows and ripens, it can drop, leading to मोक्षः. Therefore, we can remove the ego without nourishing it. And that is self-respect. Therefore, family is required for developing self-respecting citizen. The second importance of family is this. As I said, cultural values have to be imbibed very early in life. It has to be imbibed very early in life. And if I have to give cultural values to very young babies naturally, verbal communication is not available. How can I teach cultural values, for six month old baby

or one year old baby? Naturally, I can never communicate verbally. So the next question is, if the children have to develop cultural values without verbal communication and how is it going to learn? There is only one way, the child imbibes the cultural values without verbal communication and what is that? Imitation. The child is going to imitate the parents blindly, just by observing the life of parents. Child is going to constantly watch the parents, every word the parents' use, if you say donkey, it will listen and use it when the स्वामिजि comes. What will it know? Here the father has called the mother as donkey or the other way round. But the child does not know and it will imbibe it, use it in a wrong place and in a wrong way. Every thought of the mother during the pregnancy influences the child, it is scientifically proved and how the mother welcomes the child during the pregnancy that contributes to self-image. If the mother is not going to welcome the child, the child feels rejected even though it is not verbal, non-verbal communication. That's why they have got the सीमन्तम्, पुंसवनम्, etc., which all means that the whole family is welcoming the child, it seems psychologically the child knows that so many people are there, waiting to welcome me. I am a V.I.P; it is not a joke. These are proved scientifically and sociologically and therefore during pregnancy the mother contributes through her thoughts and when the child is born every word, every action of the parents the child is going to imbibe, that means cultural values are taught by the parents only by serving as a model. Mother becomes the first model for the child. The father becomes the next model for the child. And there afterwards only गुरु comes. See the order माता, पिता, गुरु and then only दैवम्, lastly. Mother is the first model. If the parents do not serve as the ideal models, the child will look around for TV models, imitating the wrong ones. So when we are not ready to serve as ideal model, the child requires a model and therefore the child will take some other model - one Jackson, this chap or that. दयानन्द स्वामिजि says 'where music is

no more sung but music is done, music is lot of doing.’ A child asked it seems, so the mother had taken the child for a musical program, an opera or orchestra, the child asked the mother, why is this person threatening all these people with a stick? So the mother said, he is not threatening, he is only conducting the show with that. Then the baby asked, if he is not threatening, why is that lady screaming?!! The child does not know the difference between what is screaming and what is singing; life seems to be very very fine. Therefore the parents have to serve as a model. And if they have to serve as a model, the models should be available for a consistent length of time, which means a stable family is required. Imagine the father brings every other year, a new wife or if the mother brings a new husband every other year, the child will be confused. Which model to follow? To dress like whom? That means father and mother should be together and mere living within one roof is not enough. They should have the bond, bond of trust and love because a house is possible not by mere bricks kept together, the bricks should be held together by cement. Similarly, a few members cannot make a family. These members should have trust and understanding etc. And when such a love, care, understanding, harmony, etc., are there they can serve as a model and the child imbibes. The other day I was sitting on the sofa in one family and they asked the child, a small baby of 1 year or 1.5 years, I think, they asked you do नमस्कार to स्वामिजि. Then I had kept one foot down and another foot I had kept up. I was surprised. What did the baby do you know? It pulled my leg and put it down, both feet were together and it did prostration keeping the head on both the feet. I was so surprised, because the child was with the grandparents and they had made it a point that whenever he does नमस्कार, the head should touch or the hands should touch the feet. Therefore the child wanted to do नमस्कार and saw that one leg is up and the other is down and therefore, pulled down my leg. Do you think it is verbal communication? It is all non-

verbal communication. This is possible only when there is a stable family. And only when there is understanding, I emphasize understanding, because if the father and mother contradict - if the mother advises something to do this and then the father says do not do that, the child gets confused; because for the child, both are gods. Both are always right; if the father and mother contradict the child gets confused. Therefore a father or mother should never contradict the other one at least in front of the child. You can fight later. In front of the child, never contradict. And even if father wants to differ from the mother, it is better that after the event is over, the father tells the mother and the mother herself withdraws the advice. If the mother has to change the advice, then instead of father saying, it is better that the mother herself tells. Otherwise, mother tells something, father tells something and the child is confused. There are some terrible families where the husband, some time wife also tells, that do not listen to your mother/father, he/she is a fool etc, this is being taught!! So therefore, the second important thing of a family is the child learns values only by observation. And for observation, parents are models and therefore, parents being there and they being together and they loving each other that is extremely important for the health of the child and also for imbibing the values. And here अर्जुन says among the parents also who is more important. Both parents are important. Everybody knows the answer. It goes without saying, mother is much, much more important, because mother is intimate to the child. Even biologically speaking, even from the stand point of nature, however much the man and women may like to do every job, the wife or the lady can never say all the time we are 'delivering'; why can't a male deliver a child. According to nature, according to biology the mother happens to be intimately associated with the child during pregnancy and immediately after the child is born for some years or at least for some months and therefore अर्जुन says when the families are destroyed, then the women

may become corrupt. If the girl child does not develop cultural values, that girl child is going to become a mother later and when a valueless mother, a mother who gives importance to अर्थः, कामः she gets a child, then a vicious cycle is created, valueless mother will only produce valueless children and valueless children will produce next valueless generation and then a time comes, when all values are utterly destroyed and therefore अर्जुन says अधर्म-अभिभवात् कृष्ण प्रदुष्यन्ति कुल-स्त्रियः। When the families are destroyed, the girl child gets spoiled and when the girl child gets spoiled, she becomes a bad mother, an unhealthy mother. So कुल-स्त्रियः प्रदुष्यन्ति. And then what will happen? स्त्रीषु दुष्टासु वाष्ण्येय. When the women become corrupt, it will be the destruction of the entire society. हे वाष्ण्येय! Here also he is addressing nicely. कृष्ण is addressed in terms of his family. वाष्ण्येय, वृष्णि कुल समुद्भूतः वाष्ण्येय; हे कृष्ण! you are born in a beautiful family. How important the family is you know. Therefore, वाष्ण्येय, स्त्रीषु दुष्टासु सत्सु once the women become corrupt जायते वर्ण-सङ्करः. There will be utter confusion with regard to वर्ण-आश्रम धर्म. So वर्णसङ्करः, वर्णसङ्करः means confusion regarding वर्ण-आश्रम धर्म. सङ्करः means confusion, mess. And what is वर्ण-आश्रम धर्म? I will discuss very elaborately later, but to understand this I will give some picture of this वर्ण-आश्रम धर्म especially वर्ण धर्म so that we can understand this portion. In वर्ण धर्म the वेदs prescribe certain duties for each class of people. ब्राह्मणs have got certain duties, cultural duties, क्षत्रियs have got political duties, वैश्यs have got economic duties and शूद्रs have got supporting duties, supporting the other three. Now all the four duties are extremely important for the growth of a society. Cultural duties are important because without culture a nation will collapse. Culture is like a सूक्ष्म शरीरम् of a nation. Civilization is the स्थूल शरीरम् of a nation and culture is the सूक्ष्म शरीरम् of a nation and therefore cultural duties are important. And similarly, political duties - there must be a government; you know how important it is. Then economic duties are

important and then of course the supporting system is also important. Now, when वेदs say that everyone should take to one of these four duties, either based on birth or based on character, you choose your duty or profession, whether you should a politician, whether you should be a businessman, choose based on your birth or based on your character. Now imagine a situation when a society values money. Then when money is valued, then everybody will choose profession based not on birth, not based on their character or inclination also, based on which profession will bring maximum money. When you join the schools and college, you will get a good job, meaning, little work but more salary; least work, or no work preferably and maximum salary like banks or govt jobs etc. Now imagine once a society is materialistic and values money, you will find that every member will be after money and a particular class which was devoted to cultural growth of the nation, for that profession nobody will come. And what is that profession: learning the scriptures. Learning the धर्मशास्त्रs and not only learning, following the धर्मशास्त्रs and not only following, propagating the धर्मशास्त्रs. We require a set of people called ब्राह्मणs, whose exclusive role is what? पठनम् पाठनम् and आचरणम्. They should learn, they should teach and they themselves should follow. सत्यम् वद, it is not enough to say that, he should speak the truth. If you just tell सत्यम् वद without telling the सत्यम्, then it will be सत्यम् वध- it will be destruction. Therefore we require a group in the society called ब्राह्मण, whose exclusive job is to contributing to the cultural growth, religious growth and spiritual growth. Spiritual teachers, saints, sages, we require. वर्णसङ्करः means everybody will take every other profession, but nobody will come forward to the study and teaching of scriptures. How many ब्राह्मणs were there doing जज्ञs etc in the olden days. Now we find that the ब्राह्मणs are taking up क्षत्रियs duties, that means they become politicians, वैश्य duties, शूद्रs duties, ब्राह्मणs are turning to other duties, but the others do not compensate by coming to

ब्राह्मणः। Therefore you will find where will be the loss. Culturally, we will go down. You will ask what is सन्ध्या वन्दनम्? What is गायत्री? So वर्णसङ्करः means there is confusion among duties and there will no one to preserve and propagate the culture - religious and spiritual culture. Once religious and spiritual culture is gone, we will get a society which has got only a cut-throat philosophy, which is by hook or crook eat, drink and make merry. We will get a चार्वाक society and as we are reading in the daily newspapers, all over killing and cheating and this and all those things and that will be the destruction of humanity and therefore कृष्ण all these will happen when families become unstable. And families become unstable because of war. And therefore, what should we do? Abolish war. And therefore what should we do? Drive the chariot away from the battlefield. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 01, VERSES 42-47

In these verses, अर्जुन shows how there is close connection between the institution of family and a धार्मिक way of life. So family and धर्म-अधर्म are closely connected so that when one is affected the other also will be affected. And then it becomes a vicious cycle. When family is destroyed, धर्म is destroyed and when धर्म is destroyed, again the next generation family will be destroyed. To understand this, we should know धर्म which consists of three aspects from the standpoint of Vedic teaching.

A) One is values of life: like truthfulness, non-violence, generosity, love, concern for others etc values.

B) The second aspect of धर्म is attitudes towards the things and beings of the creation i.e., attitude towards our parents, our teachers, the other members in the society including our attitude towards the earth, the water, the sun, the moon, that basic reverential attitude that is the second aspect of धर्म.

C) The third which is considered the very important aspect and which is now generally not appreciated is the aspect of ritual. Vedic religion considers rituals as the most or at least one of the most important aspects of धर्म. And why do we say rituals are more important, because of two reasons.

i) One reason is that values and attitudes are purely abstracting, which cannot be communicated or expressed because they belong to the mind and therefore, if it has to be expressed or communicated, it will have to be physicalised or verbalized. And therefore, rituals are considered verbalization or physicalisation of the abstract attitudes and values and if the parents have to communicate values and attitudes to the child, the mother or father cannot do it at the fifth year or the sixth year. How will you communicate to a child, what is respect for the elders. The child cannot understand the concept of respect. But the

mother can symbolize the respect in the form of bowing down, in the form of नमस्कार, in the form of touching the feet or some physicalisation. Even when we want to express our friendship to other people, how will you do that when you meet your friends? That friendship or love is purely a mental faculty. I cannot convey unless I verbalize and say I love you or I physicalise by shaking the hands or by embracing. I have to do something or the other and the psychologists also point out that the physicalisation and verbalization is very important. When they are analyzing the breaking down of family institution, one of the advices they give is verbalize your feelings. Start saying that 'I love you', even if you don't like, to keep the husband and wife going together; every time, 'I love you honey' and the like. Therefore, ritual is a concrete expression of the abstract thing which is required for communication.

ii) And the second thing they talk in psychology is that the rituals are one of the methods of keeping a group together. Togetherliness is possible if we have something in which every member of the family takes part. In Readers Digest, there was an article, how to keep the family together and one of the points he writes is invent rituals. For other people, they have to invent. For us, no problem, we have already too much. And he gives certain examples that you plan or you decide to eat together and all the members to eat at the same time. Now the problem is one child comes at 8 o'clock and the other at 9 o'clock, another at 10 o'clock, whether the other will come or not, it is doubtful, they say decide to eat together and before you do that, have some kind of प्रदक्षिणम् around the table. Therefore one of the importance's of rituals is to make the abstract into the concrete. The other benefit of ritual is communicating to the children. The other benefit of rituals is that it keeps a group together. I am talking about the psychological and physical benefit. I am not discussing the Shastric benefit of पुण्यम्. So the अदृष्ट फलम् of पुण्यम् is talked about in the शास्त्रम्. I am not

talking about that. I am talking about the psychological and sociological benefit. Therefore, whenever they talked about धर्म, three things were important. That is attitudes, values and rituals. And when it came to rituals, you find that they vary from religion to religion. Even though the idea of respect may be the same, different religions communicate that in different ways. Rituals are different. And within one religion itself from community to community, the rituals are different. And what अर्जुन says is once the ritual part of religion is ignored then there will be वर्णसङ्करः, because religions differ only from the standpoint of rituals. While they talk about values, whether it is Islam or whether it is Christian, whether it is any other religion it is universal. Therefore, as long as rituals are accepted, then a person wants to maintain a religion and they also get married within the same religion or community, once the rituals become lesser and lesser important, then the question, why should there be cohesiveness in religion or in community? Therefore, immediate consequence of sacrificing the rituals is वर्णसङ्करः. Because to follow the attitudes and values, a person belonging to a particular religion, any religion is OK; but a particular religion becomes important only when I value a particular way of rituals. So if we have to celebrate our birthday, Hinduism has got its own way. We light up the lamp, in Christianity you have to blow out the lamp. So one is going from darkness to light (I do not want to criticize, just joking) another is going from light to darkness. To symbolize that, what I want to say is once rituals are given lesser importance, then the next consequence is the religion segregation will go away and even the community segregation will go away. That is called वर्णसङ्करः. Not only will this वर्णसङ्करः takes place, there will be another worse consequence also. Because family institution was required for three purposes.

a) One is for rituals. They are required because without a family, rituals, especially Vedic rituals cannot be followed. A ब्रह्मचारी cannot

do rituals, before first of all he cannot give दक्षिण. Because no money. वानप्रस्थ cannot give दक्षिण. सन्यासि cannot give दक्षिण. Only a गृहस्थ can give. Most of the rituals involve अन्नदानम्, ब्रह्मचारि cannot do अन्नदानम् (because he himself is begging for food), वानप्रस्थ cannot do अन्नदानम्; सन्यासि cannot do अन्नदानम्. Only a गृहस्थ can do. For the sake of rituals, family institution was required. For attitudes and values, we do not require family life.

b) Then another necessity of family life was for the fulfillment of अर्थः and कामः. Security was one of the considerations because everybody was worried, in old age, who will take care of us, on death, who will give us water, or who will do our क्रियाः; Security and pleasures. So three things were considered for the sake of family institution, rituals, अर्थः and कामः. You do not require family for values and attitudes. Now, once the rituals are not respected, family is required for the sake of अर्थः and कामः and once a society develops or I do not know whether to say changes - I won't say whether it is developing or it is going backwards - when the society changes, the government changes, the social institution changes and अर्थः and कामः are available without family. The government provides the security. In some countries monthly doles are coming. And sense pleasures are available. Now if a person has got money, all pleasures he can order. Security he can order and rituals he would not believe. And values and attitudes do not require family life. So now comes the basic question, why the institution of family? And that is why in the so-called advanced societies, they are thinking of non-legalizing family life and they have the situations of live-in life etc because they think that if they get legally married, when they want to go their own way, the legal proceedings are so difficult. As long as we like each other, we will live together and when we do not like each other, you go your way and I go my way. Therefore the very basic question of family life comes. All because of what? For अर्थः family is not required, for कामः family is

not required, for values family is not required, for attitudes family is not required.

c) Family was required primarily for one purpose that is to maintain the religion expressly in the form of certain कर्मs, वैदिक कर्मs and if they come down (and that is what you find in Indian societies also, now-a-days), we are dropping rituals and our children are asking the question what is the difference in marrying a Hindu or a Christian or Islam. I am not saying whether it is right or wrong but I am saying is it is becoming meaningless because, meaning was only when there were rituals. They ask the question - Other people have also values and they are also very good in character. So what the answer the parent has to tell the child. And rituals the parent cannot tell, because the parents themselves do not follow. There is neither श्राद्ध nor तर्पण. There is no गोत्र, सुत्र etc he does not know to which वेद he belongs to. Therefore the question of वेद and all these things became relevant only because of कर्म. And once कर्म goes away, family will get disintegrated and the next consequence will be that once the family gets disintegrated no कर्म will be there in the next generation; not only कर्म, even values and attitudes cannot be there because without a stable family, how are they going to teach values and attitudes to the next generation. In the present generation, if the कर्मs are dropped and only the attitudes and values are retained then in the next generation not only कर्मs goes away but even values and attitudes will go away because there is no stable family; each one changes the spouse like changing the dress or the car or scooter or house. So therefore, अर्जुन says वर्णसङ्करः. There will be utter confusion and nobody will be there to do ब्राह्मण धर्म of studying the scriptures and propagating it. Everybody will be interested in 'eat, drink and make merry.' What it will lead to? अर्जुन says:

Verse No .42

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां तुभ्यपिण्डोदकक्रियाः ॥ १-४२॥

सङ्करः नरकाय एव कुल-घनानाम् कुलस्य च ।

पतन्ति पितरः हि एषाम् लुप्त-पिण्ड-उदक-क्रियाः ॥ १-४२॥

सङ्करः कुल-घनानाम् कुलस्य च नरकाय एव (भवति) हि एषाम् पितरः लुप्त-पिण्ड-उदक-क्रियाः (सन्तः) पतन्ति ।

Here अर्जुन says once the वर्णसङ्करः takes place; वर्ण, the 4 groups of Vedic society, ब्राह्मण, क्षत्रिय, वैश्य and शूद्र, not only वर्णसङ्करः takes place even मत सङ्कर takes place - religious mixture takes place, the attitude part of धर्म may remain, value part of धर्म may remain, ritual part of धर्म cannot remain because imagine one of the parent belongs to Hindu religion and one of the parent belong to Christian religion, how will the child celebrate birthday. Whether to light the lamp or blow it out? To cut the cake, or eat the हविस्, आयुष्य होम, Should I go to the temple or the church? There will be confusion and therefore he says, the ritual part of religion will have to be given up and why should there be rituals, you might ask. As I said, rituals are the method of communicating our feelings. Even the most नास्तिक country will have the rituals; when some dignitary comes they also will shake hands. Shaking hand is a ritual. It is a clean ritual. So therefore, nobody can avoid rituals. Internationally rituals are there. If you have doubt, watch the Olympic Games. Flag hosting; we used to do in front of our temples. Now they are doing the same thing before the Olympic game. And that also is done very ritualistically - walking in a rhythmic way. Thereafter they also take vow which is ritual. And again when they bring down the flag, it is a ritual and it is handed over to the other person, mayor of the city who is going to host the next Olympic. That is also a ritual. People who say rituals are ridiculous they do not know what it is all about. Without rituals nobody can survive. And when the rituals will go away and then what will it lead to? अर्जुन says: This वर्णसङ्करः, this confusion will lead to नरकायैव; because all the कर्म's are sacrificed. For whose नरक? कुल-घनानाम् कुलस्य. For both the victor in war as well as the vanquished, the defeated one, for both of

them there will be नरक because they will lose all the values for the religious practices and not only they will fall spiritually or religiously, पतन्ति पितरः हि एषाम् तुम्भ-पिण्ड-उदक-क्रियाः. So we will be seeing later, that the वैदिक religion prescribed five-fold compulsory rituals for every आस्तिक and every आस्तिक should follow them. He can only compromise in its size and intensity. They do not give a choice in its performance and one of the पञ्चमहायज्ञ which we will be seeing later is पितृ यज्ञ, our respect to worship of our forefathers. And वेद considered that the blessing of our forefathers is very much required for our growth whether it is material growth or spiritual growth. That is why any ritual in the family is started only with a particular श्राद्ध called, नन्दि श्राद्ध. Not only yearly, any festival that comes begins with नन्दि श्राद्ध, नन्दि श्राद्ध means invocation of the grace of the forefathers. And once धर्म goes away, the values may remain, the attitudes may remain, but all the rituals will be sacrificed and in that तुम्भ-पिण्ड-उदक-क्रियाः. A person will say with pride 'I do not believe in श्राद्ध, in तर्पणम्.' Now it is a fashion to say that. If you say that you are a rational person! Here अर्जुन says तुम्भ-पिण्ड-उदक-क्रियाः. Our forefathers will be deprived of the तुम्भ-पिण्ड-उदक-क्रियाः. पिण्ड क्रिया – श्राद्ध, उदक क्रिया – तर्पणम्; तुम्भ means deprived of. Forefathers will be deprived of all these कर्मस. People ask the question, can I replace these कर्मस by some अन्नदानम् – poor feeding in old age homes etc and the answer by our scriptures is they cannot replace them; they can be only in addition to them. Poor feeding or helping the poor is also considered equally important which is called मनुष्य यज्ञ and this is called पितृ यज्ञः, मनुष्य यज्ञ cannot replace पितृ यज्ञ and मनुष्य यज्ञ can only be a supplement to it. And the greatest tragedy will be that these will go down. And therefore, not only they suffer, even the forefathers also suffer. Therefore ह्येषां पितरो पतन्ति. All these arguments are from अर्जुन of that society in which society rituals were considered important. I am only presenting an objective assessment of अर्जुन's

view. Whether you believe in rituals or you won't believe in rituals is your business. I am just presenting the objective view of that society in which वर्ण-आश्रम धर्म was important, primarily from the stand point of rituals. वर्ण-आश्रम धर्म has no value, once the rituals go away, because if it is from the stand point of morals, we do not have to retain वर्ण आश्रम धर्म. Morals can be practiced without वर्ण-आश्रम धर्म, attitudes can be practiced without वर्ण-आश्रम धर्म. Even our future can be taken care of without वर्ण-आश्रम धर्म. But from the standpoint of rituals, वर्ण-आश्रम धर्म is very important. Continuing;

Verse No .43

दोषैरतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १-४३॥

दोषैः एतैः कुल-घ्नानाम् वर्ण-सङ्कर-कारकैः ।

उत्साद्यन्ते जाति-धर्माः कुल-धर्माः च शाश्वताः ॥ १-४३॥

कुल-घ्नानाम् एतैः वर्ण-सङ्कर-कारकैः दोषैः शाश्वताः जाति-धर्माः कुल-धर्माः च उत्साद्यन्ते ।

कुलघ्नः एतैः दोषैः because of these defects, in which the ritualistic part of धर्म is degraded or not valued, because of that वर्णसङ्करकारकैः, which are responsible for the inter-mixture of various communities, various nationalities and various religions; because of that what will be the casualty? जाति-धर्माः उत्साद्यन्ते. Certain practices which are purely based on वर्ण. Because according to वेद, certain rites can be done only by certain वर्णs. राजा राजसूयेन यजेत; this राजसूय यागः can be done only by a राज. ब्राह्मण may know how to perform राजसूय याग, but he can never perform, he can only assist a राज to perform that. In वर्णसङ्कर, the problem will be the child cannot come under either ब्राह्मण or क्षत्रिय and therefore, these Vedic rites will have to be given up. जाति धर्म will go away and then कुल धर्म – within one जाति itself, जाति here means वर्णः within one वर्ण itself, the Vedic practices differ from गोत्रम् to गोत्रम् or सुत्र to सुत्र.

सुत्र divisions are there. आपस्तम्ब सुत्र, ब्रह्म सुत्र. They have to go away in वर्णसङ्कर, because the child, who is a hybrid to use a crude word, cannot use any वैदिक कर्म. So therefore, कुल-धर्माः गच्छन्ति, जाति-धर्माः च गच्छन्ति, rituals गच्छन्ति. Once the rituals are gone, the next generation child will ask a question, why should I marry a person from this community because there is no relevance? I can marry any person - should belong to the opposite sex; that is the minimum qualification. That is the only thing. And I am not saying which is right or wrong. I am just again objectively presenting the natural consequences. Why I am saying so is now-a-days the government will prosecute me if I am going to say that inter-caste marriage is wrong. So therefore I am not going to say inter-caste marriage is right or wrong. What I will be saying is that that will be very natural consequence when religion is removed from rituals or rituals are removed from religion. And therefore he says जाति-धर्माः, कुल-धर्माः and what type of धर्माs they are? शाश्वताः, it has started from अनादि काल प्रवृत्त. So perpetuation requires a lot of effort, but destruction takes only one generation and one link is gone, the whole chain will be gone. And therefore, शाश्वताः कुल-धर्माः च उत्साद्यन्ते, they are destroyed. Continued;

Verse No .44

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम् ॥ १-४४॥

उत्सन्न-कुल-धर्माणाम् मनुष्याणाम् जनार्दन ।

नरके नियतम् वासः भवति इति अनुशुश्रुम् ॥ १-४४॥

हे जनार्दन! उत्सन्न-कुल-धर्माणाम् मनुष्याणाम् नरके नियतम् वासः भवति, इति अनुशुश्रुम् ।

Then what will be the next consequence? As I said, when the rituals are gone and the religion consists of only values and attitudes, after 2-3 generations the questions will come for following attitudes and values a family is not required. And the question is: Do I require

family for अर्थः and कामः? For that also not required, because all are available, only money should be there. Everything is orderable. Therefore अर्थः does not require, कामः does not require, values does not require, attitudes do not require family. Therefore why the institution of family and once the family institution is destroyed, such a life will be: there is no single person whom I can totally trust. Very purpose of family life is what: I have someone to call as 'mine' who will not reject me under any condition because human being requires a psychological anchor. Wherever you move, there should be somebody to call as 'mine', somebody's in whose lap I can fall and cry freely and somebody in front of whom I can open my heart with trust. Once the family institution goes away then there is no question of getting trust or love or psychological security, because I do not know what my spouse is planning. Now in the Readers' digest what research is going on? How to keep your spouse! So far it was not required in India. But the points are worth noting. Daily morning you say 'I love you.' You have to follow the rules without fail. So the rules and regulations are kept and you have to dress up very well to look attractive to your spouse. This becomes a very big project. What is the project: keeping up the spouse! like the keeping the employer and employee. Now they say even the children are also asking for divorce from the parents. Now tell me, if everyone staying with me is unpredictable, tell me what is my hold? That is called 'the psychological disaster.' If human being does not have someone to trust and that is why when that is not there, the psychiatrists will have to come because since I cannot tell my problems to another one, I have to look for someone. If I tell to my wife/husband, then the divorce threat looms. And I heard now-a-days the young children, when the fight is on, they are saying off and on: I will divorce you if you continue to do such things. This is the constant expression. And therefore when there is that fear to whom will I tell my problems? Previously a husband had a wife and he used to express the problem

with her. Wife also used to have that. When they are not available and grandparents are also not available because nuclear family means what: Explosion. What comes out of nuclear? Explosion. So grandparents are not there. The psychologists use the word: 'There is no empty lap.' Human beings want an empty lap. If mother gets angry, fathers lap was there, if both get angry grandparents lap are not there now, nothing is available and therefore they go to psychologists to tell everything and he charges so heavily to listen to your stories. You have to pay money for someone to listen to your रामायण and भारत. That is called psychological disaster and when such people come to the society, the psychological disaster of individual mind will lead to sociological disaster and the crime graph increases. Anyway, अर्जुन says मनुष्याणाम् नरके नियतम् वासः. Not after death. That is a special one. Even while they are alive, without family institution, without love, without someone to trust, without someone to listen to my stories, मनुष्याणाम् नरके वासः. Not only while living, after death also नरके नियतम् वासः. Only one thing is definite, what? Hell. इति अनुशुश्रुम्, because when the स्वधर्म is not done, श्राद्ध, तर्पणम् are not done, according to Vedic rules, it comes under प्रत्यवाय पापम्, which will lead to नरक. इति अनुशुश्रुम्. Because we will ask immediately, अर्जुन have you seen? You are talking as if you have seen. Therefore अर्जुन will say: No, No, No. I have not seen अनुशुश्रुम्. We have heard this being repeated in the वैदिक मन्त्र. Continuing;

Verse No .45

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५॥

अहो बत महत् पापम् कर्तुम् व्यवसिता वयम् ।

यत् राज्य-सुख-लोभेन हन्तुम् स्वजनम् उद्यताः ॥ १-४५॥

अहो! बत, महत् पापम् कर्तुम् वयम् व्यवसिताः यत् राज्य-सुख-लोभेन स्वजनम् हन्तुम् उद्यताः ।

So these are all अर्जुन's monologue, because he is thinking of the consequences of the महाभारत battle. Not only will it cause problems for the individual, not only for the contemporary community but it is going to have repercussions in the future also. And therefore अहो! बत. अर्जुन says Alas! a great tragedy indeed. We are about to cause महत् पापम् कर्तुम् वयम् व्यवसिताः – we are about to cause or do a great sinful act. And what is that महत् पापम्, killing all these people, which will lead to वर्ण सङ्कर; जाति सङ्कर and धर्म नाश, पितृनाम् पतनम्, all these chain reaction. And all because of what? अर्जुन says because of our shortsightedness. यत् राज्य-सुख-लोभेन. We were interested in the royal pleasures, the kingly pleasures. So लोभ means greed because of our false misplaced greed for the pleasures. स्वजनम् हन्तुम् उद्यताः. स्वजनम् हन्तुम्. Note here, अर्जुन has forgotten the धर्म-अधर्म problem. This is अविवेक. अर्जुन has forgotten धर्म-अधर्म. He has forgotten that this is a fight between धर्म-अधर्म, now he is only seeing स्वजन – relations standing in front. To kill these people, उद्यताम् we have started. We are about to begin. And therefore अर्जुन is thankful to the Lord that at least at the nick of the moment he became wiser that at least he can withdraw now. Therefore he says:

Verse No .46

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६॥

यदि माम् अप्रतीकारम् अशस्त्रम् शस्त्र-पाणयः ।

धार्तराष्ट्राः रणे हन्युः तत् मे क्षेमतरम् भवेत् ॥ १-४६॥

यदि शस्त्र-पाणयः धार्तराष्ट्राः अशस्त्रम् अप्रतीकारम् माम् रणे हन्युः तत् मे क्षेमतरम् भवेत् ।

So therefore अर्जुन says I have decided not to contribute to this tragedy which means I am not going to fight this war. But the war, the beginning of the war has already been signaled by the blowing of the conches, therefore दुर्योधन's may shoot arrows and suppose they shoot

arrows and अर्जुन does not resist at all, what will be the consequence? अर्जुन will be killed. अर्जुन says that even if that happens I do not mind. I have decided to relinquish this bow and arrow and even if they are going to destroy us, I will die but I will not contribute to this chaos in the society. Therefore माम् धार्तराष्ट्राः रणे हन्युः, कौरव्स may choose to kill us, who are we माम् अप्रतीकारम्, who have decided not to resist. अप्रतीकारम् means who are not going to fight in return, unresisting. And अशस्त्रम् and we are without weapons and we are not going to resist: weaponless, unresisting people we are and for this they may kill us but even if such a tragedy happens: तत् मे क्षेमतरम् भवेत्. I consider that as sacrificing my life for the sake of धर्म. I am going to consider it as fasting people do. For the sake of the party, Similarly, self-immolation, they are considered to be rational party. I do not know how self-immolation and rationalism go together. There is no connection. Whatever it might be! अर्जुन says that I don't mind even to sacrifice our lives for the sake of saving the society. तत् मे क्षेमतरम् भवेत्. That I consider it as fortune for me. And having said these words, अर्जुन has exhausted everything. He has given a big lecture also and all these three problems have come out fully. रणः, शोकः and मोहः and अर्जुन stops his words and what about कृष्ण? As I said 'utter strategic silence', because even if कृष्ण speaks now, कृष्ण knows that अर्जुन is not going to listen. Therefore कृष्ण does not speak. अर्जुन does not speak. And therefore सञ्जय is forced to speak and what does he say:

Verse No .47

सञ्जयः उवाच ।

एवमुक्त्वार्जुनः सङ्ख्ये स्थोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १-४७॥

एवम् उक्त्वा अर्जुनः सङ्ख्ये रथ-उपस्थे उपाविशत् ।

विसृज्य सशरम् चापं शोक-संविग्न-मानसः ॥ १-४७॥

सङ्ख्ये एवम् उवत्वा, शोक-संविग्न-मानसः अर्जुनः सशरम् चापं विसृज्य, रथ-उपरथे उपाविशत् ।

So सञ्जय gives a typical picture of अर्जुन who symbolizes महा संसारि. A description of (solid) pukka संसारि is given here: who is he? शोक-संविग्न-मानसः. अर्जुन's mind is totally grief-stricken which indicates the problem of रगः and शोकः. So he is completely overpowered by attachment and intense grief and not only that सशरम् चापं विसृज्य, he has thrown away both the bow and arrow and what does it represent? It is a physical action but we should understand what it symbolizes. For a क्षत्रिय, bow and arrow represent fighting for धर्म and establishing धर्म. Establishing धर्म is the duty of a क्षत्रिय; so giving up of bow and arrow indicates स्वधर्म त्यागः, which is called conflict or मोहः. Therefore शोक-संविग्न-मानसः represents रगः, शोकः problem - attachment and grief, विसृज्य सशरम् चापं represents मोहः conflict and what is the conflict: whether to fight this war or not and he takes a totally wrong decision and what is the wrong decision: स्वधर्म परित्यागः and he wants to run away from the battle and wants to do tapas etc which is the धर्म of a सन्न्यासि. A गृहस्थ has to do his duty. Getting up in the morning and doing a long जप etc. If he does not do it, it is पाप. A गृहस्थ should allot time for जप only without disturbing his family duties and if a गृहस्थ renounces family duties and does जप, that is also a परधर्म ग्रहणम्. So when there is a choice between taking care of family duties and what is called जप, पूजा etc that also should not be disturbed. Therefore it is called परधर्म ग्रहणम्, स्वधर्म परित्यागः. Both put together is called मोहः. And this after what: एवम् अर्जुनः उवत्वा, having uttered all these words of Lord कृष्ण, अर्जुन did this and रथ-उपरथे उपाविशत्, he was seated on the seat in the chariot. रथ-उपरथे – रथोपरथ means the seat which is on the chariot. Therefore, अर्जुन विषाद or अर्जुन संसार is beautifully depicted and now we are at the cross-roads and we do not know what happens next. At this crucial juncture, व्यासाचार्य says, will continue.... Therefore व्यासाचार्य stops at

this crucial junction like the TV serial - opening the door and a frightening thing is seen etc. Then only you will watch the next episode.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १॥

This portion comes at the end of every chapter. I will give the meaning of this portion in the 1st chapter. From the 2nd chapter onwards you can extend the same meaning. So every chapter ends with the expression ॐ तत् सत्. These are three words. ॐ is one word. तत् is one word. सत् is another word. All these three words are names of the Lord, three names of the Lord and we are uttering the names of the Lord as thanksgiving and why should we give thanks to the Lord: For the successful completion of the 1st chapter and therefore, ॐ तत् सत्. What is the meaning of these three words? ॐ has several meanings. I will give the simplest meaning. अवति (रक्षति) इति ॐ. अवति means the protector. Lord is called the protector and he protected us from all the obstacles, so that we could complete this. The next word is तत्. तत् means the one who is beyond sense perception. परोक्षम् – अक्षणः परम्, इन्द्रियातीतः, सर्वेन्द्रिय अगोचरम् is तत् – the one who is beyond the sense organs, supra sensual. Beyond the sense organs is the meaning of the word तत्. This is one of the meanings. So many other meanings are there. In some other context, I will explain. Then the third word is सत्. सत् means eternal. In तत्त्वबोध, we saw. त्रिकाले अपि तिष्ठति इति सत्. So that which is in the past, in the present and in the future. Therefore ॐ तत् सत् the Eternal protector, who is beyond our sense perception, is the meaning of ॐ तत् सत्. And having remembered the Lord, we say प्रथमोऽध्यायः, Oh Lord by your grace we have completed the 1st chapter called अर्जुन-विषाद-योगः, which is called the grief of अर्जुन, because the main theme of the 1st chapter is अर्जुन's विषाद. विषाद represents the other two also रागः and also मोहः. In short, अर्जुन संसार योगः. The topic of अर्जुन's संसार. And how is it presented? श्रीकृष्ण-

अर्जुन-संवादे which is presented in the form श्रीकृष्ण-अर्जुन-संवादः a dialogue between कृष्ण and अर्जुन. Of course the full dialogue will come only from the next chapter. But taking the whole गीता it is given the title, कृष्ण-अर्जुन-संवादः. संवादः is the word used for a dialogue between a गुरु and a शिष्य. So which is in the form of a dialogue between a गुरु and a शिष्य. Therefore it is called a healthy dialogue. It is not an argument, it is not a debate and it is not a test. So गुरु has got love for the disciple, so he is not teaching for the monthly salary or something, his aim is communication, purely love. There is no other gain he is going to have. Therefore the attitude of गुरु is love and compassion and the attitude of शिष्य is faith and reverence. And such a dialogue which is with love, faith and reverence, that is called संवादः - most healthy form of communication. And this संवादः is given the name इति श्रीमत् भगवत् गीतासु उपनिषत्सु. This dialogue is called श्रीमत् भगवत् गीतोपनिषद्. If you remember my introduction, I have said in the introduction that the full name of the गीता is श्रीमत् भगवत् गीतोपनिषद्. The word उपनिषत् means that knowledge which liberates a person from sorrow. Therefore उपनिषत् means liberating wisdom, liberating from sorrow in life. And what type of wisdom it is which is श्रीमत् भगवत् गीतासु, which is taught by, which is revealed by श्रीमत् भगवान् - the Lord. And I have given you the meaning of भगवान्. भग consists of six-fold virtues. All those things you have to recollect. Therefore, this is an उपनिषत्. And when here we call it उपनिषत्, it is not the original उपनिषत्, the original उपनिषत् is part of the वेद, which existed even before कृष्ण was born. So the original उपनिषत्s were there even before कृष्ण was born. कृष्ण's teaching is not the original उपनिषत्, but it is only a सार of the उपनिषत्:

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

So भगवत् गीता is उपनिषत् सारत्वात् उपनिषत् अच्यते, being the essence of उपनिषत्, butter of उपनिषत्. It is called श्रीमत् भगवत्

गीतासु उपनिषत्सु and what is the theme of this entire dialogue? It is said that there are only two topics in the entire गीता. They are the two main themes of the गीता, which are represented by the वेदपूर्व भाग – कर्मकाण्डः, religious part and the second theme is the वेदान्त भाग – ज्ञानकाण्डः, the philosophical part. गीता consists of two things, religion and philosophy. Religion means a way of life which makes me fit for the philosophy and philosophy is an enquiry. Religion gives ज्ञानयोग्यता, philosophy gives ज्ञानम्. Do you get it? ज्ञानयोग्यता – fitness for knowledge. Religion gives me fitness for knowledge, philosophy gives me Knowledge. For the first part of life, we should make us fit for knowledge. The second part of life is gaining knowledge. After knowledge what should we do? You would not ask this question. What should we do, what should we do means I am not satisfied with the present. The very question of doing something because I am discontented with the present condition; total contentment, पूर्णत्वम्, security is the benefit. This religious part is called योग-शास्त्रम्, philosophical part is called ब्रह्मविद्या. Therefore योग-शास्त्रम् + ब्रह्म विद्या = गीता. Religion + philosophy = गीता. कर्म + ज्ञानम् = गीता. वेदपूर्व + वेदान्त = गीता. Such a गीता we are going to learn, of which the 1st chapter we have successfully completed with the Lord's grace. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 01, SUMMARY

I propose to give a summary of the 1st chapter and also introduction to the 2nd chapter. If we have to live a healthy life, we have to take care of two factors.

i) One factor is that the surroundings should be such that it should not cause any diseases. So you may call it hygienic surrounding. This is one factor we all know. But this external factor alone is not enough.

ii) There is another important factor and that is my body must have sufficient resistance to face the external world. Because we know medically that however hygienic the surroundings may be we cannot totally get rid of all the bacteria and viruses. Even a perfectly clean atmosphere will have diseases around and that is why even in the most hygienic country, if they have to do a surgery, they have to have a special place where it is sterilized and cleaned. That means in any atmosphere disease germs are there. So perfect hygiene surroundings is not possible and therefore, in addition to keeping the surrounding clean, we have to take care of another important factor and what is that: we have to build up the body to such an extent that it must have resistance and we are all healthy now reasonably, not because the surroundings are clean, but because we have got sufficient resistance to fight the germs. One doctor was saying that suppose a person has got advanced TB and it is supposed to be contagious and suppose that person directly breaths into the mouth of twenty healthy people, even then, only three or four or five people may catch the disease, all the people are not going to catch because भगवान् has given us sufficient immunity and resistance to face most of the diseases.

Therefore, a physically healthy life is possible only when two factors are taken into account. I will call one factor - the objective factor i.e., the environment; the other is the subjective factor, which is the resistance or immunity. Now-a-days they are talking about the

spread of AIDS – *Acquired Immunity Deficiency Syndrome* and what is happening is our resistance or immunity is taken down. The moment it breaks down, the person does not die of AIDS, it leads to varieties of diseases and those diseases alone kill. And how does that person get the diseases? When we are living in the same atmosphere, how come he is getting the disease and I am not getting? It is because भगवान् has given us the resistance. From this it is very clear that a healthy physical life depends upon the objective factor and the subjective factor. The objective factor is a clean environment; the subjective factor is physical resistance. Now you have to extend the same principle for mental health also. By mental health means a mind free from all kinds of physiological diseases in the form of fear, in the form of anxiety, stress, strain, worry, anger, jealousy, inferiority complex all these are psychological diseases; कामः, क्रोधः, लोभः, मोहः, मदः, मात्सर्यः etc., they are all varieties of psychological diseases. And when we are facing these problems, generally we talk about only the external contribution. How the world is responsible for my worry? How the wife or husband is responsible for my tension? How the children are responsible for my anxiety? How the parents are responsible for my frustration? Our scriptures point out that for mental health also, we have to take into account two factors: external world is not totally responsible for our mental problems. Just as environment is not totally responsible for the disease, that my body condition is susceptible to diseases, which we call physical weakness. That is also responsible. In our आश्रम, when we were undergoing the spiritual training, we had some students from America also. And we had in the आश्रम a direct tap water. No water treatment like aqua-guard, filtering etc. Whatever they do a little bit of filtering, directly it comes and we used to happily drink and survive. And all those people came; they have got almost purest water and the second day they were repeatedly going to the bathroom only instead of classes. How come nothing happened to us and things

happened to them? Water being the same one is physically affected, another is not affected; the difference is only in the body condition. Similarly, here also, scriptures point out that the mind or the weakness of the mind is *also* responsible for our psychological problem. We do not say the mind alone. We say the mind is also another important factor. Therefore, if I have to have a healthy life, I should take into account the environment. I should also ask a question: do I have sufficient resistance to face it? Similarly, if I should lead a healthy life, mentally, a happy life, a contented life, a secure life, a relaxed life then I have to ask two questions. Have I taken care of the environment? That is what we always try to do also. That is trying to change the husband or wife. We are trying to adjust the environment, people, including the government. So we are trying to adjust the external factors. But what I am doing to find out whether I have got sufficient mental strength to face the situation. And if I have got the sufficient mental health, the advantage is even when the whole environment is unhealthy my resistance is so much that I do not get diseases. What is the sign of a healthy body: diseases are less frequent; frequency is less. The intensity of the disease also is less, some cold, cough etc only. Frequency is less, intensity is less, the duration of the disease is also less and finally, the after-effect of the disease also is also less. That is the healthy body. Extending the same principle, if my mind has got sufficient strength and resistance, the number of psychological problems I face like frustration, stress, strain, irritation, jealousy, anger, fear, insecurity, inferiority complex, diffidence, these are all the diseases; such mental diseases do not frequently occur. Frequency is less that means the family is saved. If I am healthy, if I say, I get less angry, whether I get the benefit or not, the family members gets the benefit. The frequency of the psychological disturbances is less, the second benefit is the intensity of whether it is anger or frustration; intensity is also less and thirdly the duration also.

उत्तमे क्षणकोपस्स्यात् मध्यमे घटिकाद्वयम् ।

अधमे स्यादहोरात्रम् पापिष्टे मरणान्तकम् ॥

उत्तमे क्षणकोपस्स्यात्, Anger will come but what is the sign of a healthy person. क्षणकोप and he recovers and carries on. मध्यमे घटिकाद्वयम्, 1-1/2 hours. अधमे स्यादहोरात्रम्, i.e., whoever comes in front, he will fire; पापिष्टे मरणान्तकम् - till death it will continue. So a healthy mind is one in which the frequency, intensity and the duration is less and finally the after effect also. We all get frustrated sometime but you will find that there are some people, frustration continues for months and years but there are some people, like a rubber ball, they also get, but the like ball, they just bounce up and continue their life. And therefore, a healthy life, a happy life at the psychological life requires taking care of two factors, one is adjusting the external condition, another is improving my resistance. All over the world people talk about adjusting the external set-up; if there is a problem in the company then change the company, if at the house then change the house, now they are changing the wife even, people try to adjust the set-up but the scriptures, especially the वेदान्त is talking about the subjective factor. How can I improve my inner strength? My psychological resistance, that whatever be the ups and downs in external conditions, I am not seriously affected. And this freedom from mental diseases caused by external factors, this freedom from mental diseases caused by external factors is called मोक्ष. कृष्ण will tell in the 2nd chapter,

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

ज्ञानि or a free person is one who also faces challenges and difficulties but अनुद्विग्न-मनाः, his resistance is so much that he is not shattered to carry the problem to others. So the subject matter of the भगवद्गीता is developing inner resistance not changing the external world. That you

can try to do by other methods: company changing, house-changing, scooter-changing, car-changing, government-changing and spectacle-changing; that is all another department. गीता is talking about strengthening myself and finding that inner resistance and the consequent freedom from psychological disturbances. This is मोक्षः. Therefore भगवद्गीता is a मोक्षः शास्त्रः, resistance building शास्त्रम्. Not physical resistance, resistance at the inner level and this is meant for whom? This is meant for those people who recognize that we have to improve our resistance. That I have got psychological weakness, that I am susceptible to रगः, द्वेषः, कामः, क्रोधः frequently I am getting into psychological breakdown and that it is affecting other people also, that I require that inner strengthening, that I have got that inner weakness - the one who has discovered this problem to that person गीता is addressing. And therefore, the 1st chapter of the गीता is giving an introduction in which अर्जुन is discovering this problem. What problem: That I have got an inner weakness. Therefore before I try to change the world or improve the world, first let me strengthen myself and once अर्जुन discovers this problem; naturally, for resistance we go here and there to gym, for swimming, doing योग to build the resistance, taking व्यवस्था, tonics, because he discovered he requires the tonic, similarly, one who has discovered the requirement of an inner tonic to build up the inner resistance is called a spiritual seeker. And in the 1st chapter of the गीता, अर्जुन becomes or discovers his weakness and later he becomes spiritual seeker and then he surrenders to कृष्ण and कृष्ण gives the Self-knowledge व्यवस्था, hoping that this will give the necessary inner strength. This is the background of the गीता. And in the 1st chapter, व्यास presents the context in which अर्जुन discovers that he has got certain problems. This is the background. The whole chapter can be divided into five portions.

i) The first portion is from verse no 1 - 20: in which व्यासाचार्य presents the context. In which अर्जुन catches the disease. For everyone

some cause should be there to catch the disease 'I took bath there, drank water there, etc.' Similarly, here also, the context in which अर्जुन feels the disease of संसार or inner weakness which अर्जुन develops, that is presented and what is that context: महाभारत battlefield. So in कुरुक्षेत्र, पाण्डव्स and कौरव्स are assembled to fight it out and settle their issue and अर्जुन is very clear that he is doing the right thing, he never had the conflict. He had never had any guilt that I am going to kill these people. No guilt. Why there was no guilt because he had a clear understanding that he is doing it as a last resort, because all the other non-violent means have failed. And as a last attempt कृष्ण goes as a messenger tries to settle peacefully and amicably and you know what दुर्योधन did, he wanted to kill कृष्ण himself. A messenger can never be killed but दुर्योधन tries that. Therefore अर्जुन without any compunction, any regret, any guilt, he has come to the battlefield and in the first 20 verses व्यासाचार्य clearly presented what happened. First दुर्योधन goes to द्रोणाचार्य and enumerates the important people in both the armies and दुर्योधन also portrays his diffidence by saying that their army is stronger and our army is weaker. दुर्योधन's diffidence is purely caused by अधर्म. Because objectively seeing, दुर्योधन's side is stronger but in spite of that, because धर्म support is not there, he is weakened and afterwards भीष्माचार्य enthuses दुर्योधन and he blows the conch and there afterwards from both sides, the soldiers blow their conches signaling the beginning of the महाभारत battle. The crucial moment has come, that is the first part, the preparation for the beginning of the war.

ii) Then comes the second portion from verse no 21 - 25 in which अर्जुन feels, somehow as a flash, that he has to closely see who are the people with whom he has to fight. It was not at all required. Perhaps it was a blessing in disguise. Even though it was immediately a negative decision, because अर्जुन suffered from sorrow but ultimately it was a positive decision, because of the sorrow alone, भगवद्गीता teaching could come. Therefore

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

So अर्जुन says हे कृष्ण! you please bring the chariot and place it in between the two armies, so that I can clearly watch them. Now अर्जुन is not a disciple, कृष्ण is not a गुरु also. अर्जुन is the master and कृष्ण is a humble driver and therefore कृष्ण obeys अर्जुन's command and then places the chariot and he sees the face of everyone and कृष्ण has done a mischief, he has placed the chariot in front of those particular people towards whom अर्जुन has got a strong weakness, intense attachment. Perhaps कृष्ण also wanted to teach गीता, it seems. He was expecting at least one disciple. He also wants to be गीताचार्यः. पार्थसारथि wants to become गीताचार्यः. He wants to become जगद्गुरु therefore he created that situation. So this is the second part. अर्जुन going near the कौरवस and clearly seeing the facing of those people most of whom are his close relatives, because it is a family feud. This is the second portion.

iii) Then the third portion is अर्जुन's discovery of his weakness and the consequent problem and what is his weakness? The first weakness presented is the problem of attachment or psychological dependence on external factors. This I call a weakness because the moment I am psychologically dependent on any factor, then that means my happiness is no more in my hands; my happiness is hooked to, is connected to that external factor. And unfortunately, the external factors are not under my control. My own family members; they are not under my control, especially the children, not under our control. Everyone is an individual, the neighbor, the government. Once, I depend upon an unpredictable factor, my life has become a risky thing, because the external factors can determine whether I should be happy or not. So if you say that a disobedient son is the cause of sorrow, वेदान्त will say, you do not know how to put it? You are putting it wrongly. Problem is not the disobedient son. Then what is the problem? That you depend

upon the obedience of your son for your happiness is your problem. Disobedient son means that you are putting the problem externally. I depend upon his obedience for my happiness you are placing the problem to your lack of resistance. Therefore, problem is outside or inside? Anything you say, the power went off, therefore I am unhappy, वेदान्त will say, NO. I depend upon the power for my happiness is the cause of problem. For any problem you place, वेदान्त says that I need that condition to be happy. That is the problem. And this psychological dependence this psychological need is called the problem of रागः – attachment, leaning, expectation and अर्जुन had this problem and what is the problem? He expected certain people to be around him all the time. Around us all the time that we cannot even imagine not only physical separation we cannot even imagine a hypothetical separation. अर्जुन also had the same problem. And अर्जुन imagined a life without भीष्म, without द्रोण and without some of the other people and then he broke down. And therefore, the third topic is अर्जुन's discovery of the problem of रागः, which is the basic factor called संसारः. So अर्जुन's discovery of रागः - कृपया परयाविष्टः विषीदन् इदम् अब्रवीत् । From verse no 26 - 28 is the discovery of रागः problem. रागः do not mistake for carnatic one. रागः is psychological leaning. Physically, we have to depend upon the world. Because we need food, clothing, shelter. Therefore वेदान्त never talks about physical independence. It is not possible. What वेदान्त deals with is the emotional or psychological dependence, which is not required at all. In fact, गीता's ultimate lesson is आत्मनि एव आत्मना तुष्टः - I am happy with myself in spite of external factors, being favorable or unfavorable. We will wonder whether it is possible, because गीता's answer is 'this is possible.' गीता says why can't you try. A person who walks with a stick all the time, he can never think that he can walk without a stick. A person who is an addict to cigarette will imagine that without cigarette life will be impossible. In fact, before starting the smoking, he himself has lived.

So much addicted that life is zero without cigarette, life is zero without a drink. It is an imagination not a fact. We can be wonderfully fine without any psychological dependence. Therefore, dependence is problem no.1 from 26 - 28.

iv) Then the fourth topic is the consequence of रागः and what is the consequence? शोकः, sorrow, grief which is discussed from verse no 28 - 35. शोकः otherwise called विषाद, both are the same. It means grief. That is why the 1st chapter itself is titled अर्जुनविषादयोगः. And grief is an inevitable consequence of dependence, because when I depend upon an external factor, it is fine. But it is a potential danger because, just like I lean on something, on the chair or on the wall and the wall falls, I also will have to fall. Therefore, any leaning on an unpredictable perishable factor is going to cause sorrow only. अर्जुन also faces the same problem, not that the object is gone. But, mentally, he imagines a state when they are not there; therefore, कृपया पर्याविष्टो विषीदन्निदमब्रवीत्. How intense was the grief? As I said, the intensity of grief depends upon the intensity of dependence or attachment. Like anything cigarette also, coffee also etc; if I am intensely addicted. Some boy was telling me, स्वामिजि I was using पान् पराग. Youths are using now-a-days. And I was telling him that I was not happy with what you are doing; I had told him but he never listened and somehow I do not know what prompted him and he decided to quit and he was telling me that स्वामिजि that for the last few days he is having tremendous withdrawal symptoms. If I had taken only for some days, the giving up will be relatively easier; the stronger I am hooked, the stronger would be the withdrawal symptom also. For अर्जुन the problem was so serious and his sorrow was overflowing into the physical body also.

गाण्डीवं खंसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

etc, he faced intense sorrow. This is the fourth topic. रागः, शोकः.

v) Then comes the final topic which is from verse no 36 to 47. It is the next consequence of रागः and शोकः which is मोहः or confusion, indecision, conflict, delusion, not able to know what to do & what not to do. Suddenly I feel that I am hanging in the middle of sky, I do not know what to do in life. This is called मोहः or अविवेकः. And अर्जुन also faces the same confusion to fight or not to fight. And therefore, he makes a series of wrong conclusions and what is the main wrong conclusion?

a. He sees धर्मः युद्धम् as अधर्म which he never had before. He was a clear thinking person. And he had taken the decision to fight after thinking for months or years, thirteen years in the forest he had thought. And also he has cooled the idea from the धर्मपुत्र, भीम, नकुल, सहदेव, कृष्ण, द्रौपदी, कुन्ति etc and after thinking he had made a decision. In spite of such a decided conclusion, अर्जुन's mind wavers and he thinks that this युद्ध is अधर्म. He says it is पापम्. And the greatest irony is that statement which I wanted you to note. He said पापम् एव आश्रयेत् अस्मान् हत्वा एतान् आततायिनः. By killing these criminals we will get पापम्. It is like a judge saying that by punishing a criminal, by imprisoning a criminal I will get पापम्. It is confusion. Imprisoning a criminal is not a पापम्. On the other hand, it is the duty of the court. Similarly, अर्जुन as a क्षत्रिय has to fight this war, but he says by killing these criminals, I will incur sin. That is मोहः No.1.

b. The second confusion is: If a क्षत्रिय gives up a righteous war, runs away from a righteous war, it is shirking one's duty. It is shirking one's duty which will come under a special type of sin called the sin of omission. Sin is of two types, one is commission and another is omission. This omission type of sin is called प्रत्यवाय in the शास्त्र. अकरणे प्रत्यवायः. This is in the शास्त्र. And if अर्जुन runs away from the battlefield, that action is पापम् and whereas अर्जुन argues, running away from the battlefield is the best decision. He is seeing the पुण्यम् as

पापम् and पापम् as पुण्यम्; seeing the right as wrong and wrong as right. This is called utter delusion. धर्म-अधर्म-अविवेकः.

c. And not only his delusion is so complete, that it overflows into his intellect also and as I said, once the mind is weakened, intellect will not be able to fight that mind, because it is so addictive, that what will be logic of the intellect: 'if you cannot fight join the enemy', as in elections. When the mind has got certain weaknesses, certain addictions intellect will justify that weakness and अर्जुन also tries to justify his delusion by giving a wonderful discourse in front of कृष्ण. That discourse taken separately is a beautiful discourse.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलम् कृत्स्नमधर्मोऽभिभवत्युत ॥

d. In these series of arguments, अर्जुन points out that family is very important for culture. Taken out it is correct. Family is important for culture. A society in which family life is not respected culture will break down. Not immediately. It will take one generation. It will not affect that generation very much. But all the consequences will be in the next generation. And what all problems will come, how the eternal कर्मस will be destroyed and also the पितृन्, forefathers etc will be affected, people will lose faith in कर्मस, in धर्मस in rituals, religion, God, everything. So therefore, like a devil quoting scripture, अर्जुन is not a devil; but still अर्जुन because of his confusion quotes wrongly and supports his stand. This is the third part of delusion.

These 3 put together, रागः + शोकः + मोहः – Attachment + Sorrow + Delusion these three put together is called संसार and whoever has these three, he is a संसारि. संसारि normally, it is taken that only गृहस्थ, married people are संसारि and not the सन्न्यासि or the one who has got a wife is a संसारि. Poor lady, some saari. Some saari you catch hold of - संसारि you are!! People complain and think that ladies are responsible. It does not matter, whether you are a ब्रह्मचारी, a गृहस्थ, a वानप्रस्थ or a सन्न्यासि, whether you are single

or married with children or without children, that is not the criterion. Whether you have these three problems? Even a solid (pukka) सन्न्यासि, if he is going to have राग towards his आश्रम, आश्रम means that which he has built and then is worried about its maintenance or worried about the next one, (who will take care of after me) as long as that is going to cause dependence and worry, I may be in ochre robes, still I am an ochre robed- संसारि. I do not require a saari for संसार. रागः is enough. On the other hand, even a pukka गृहस्थ, with children and grand children; if he has handled these three-fold problems, he is मुक्तः, liberated person. Throughout the गीता, कृष्ण is going to emphasize that whether you are married or unmarried, that does not matter. Whether you are internally free, that matters. Therefore, अर्जुन has discovered the problem of संसार. And even though अर्जुन has discovered the problem, कृष्ण has not started giving the solution. Because if the solution should come, some more steps are required. Discovery of the problem, diagnosis of the disease is the first step. I have a problem. But that is not enough. Because often, when we get some disease, what we will initially try to do – self-medication. Why to go to a doctor? He will take a long test and take Rs.5,000 and say that you do not have any serious problem. (Doctors do not get offended; this is the view of the people). Therefore, why spend money. We have granny's therapy or medicines (Paati vaidyam) and prepare कषायम् or this or that and somehow we will manage. Otherwise homeopathy is there, anybody can see the page number, see the symptoms and swallow some globules and pray. Prayer is important. Therefore, even when I discover the problem, I will not get solution from outside, because I am trying to solve the problem by myself. So after trying several methods when I find that the disease does not get cured by my methods, that is called the discovery of helplessness. I have a problem and I do not know how to get out of it, just as a person is in the middle of a wet ground, quagmire, quick sand etc. Suppose I am in the middle

of quick sand, what will I do? Whatever I do, I will go down. I know that I require a help from another person who is on the land, not in the quick stand. So the other person must be on terra firma. He must be firm. Therefore, what are the steps required? I have to diagnose, I should know that I have a problem, called discovery. Second stage is I should know that I cannot solve the problem on my own; once I discover the helplessness, in वेदान्त शास्त्र, it is called दैन्य भाव, or कार्पण्यम्. कार्पण्य-दोष-उपहत-स्वभावः. कार्पण्यः Once I know I have a problem, I cannot solve it; what is the natural next stage, I have to surrender to someone who will give me a hand. This is called शरणागति. And once I go through these three stages, discovery of the problem, discovery of the helplessness and surrender; then the fourth stage is the medication. A program is given. Do this and follow these restrictions etc so following the restrictions and the medicine. This is the fourth stage. Similarly, here also अर्जुन has gone through only the first stage in the 1st chapter and what is the first stage he has discovered the problem of संसार. And कृष्ण will not come, unless अर्जुन goes through the second and third stages. And therefore, कृष्ण decides to observe silence. Since कृष्ण does not speak, अर्जुन thinks that his conclusion is right and therefore he decides to relinquish war and throws away the bow, arrows and he is seated in the middle of the chariot; therefore व्यास completes the 1st chapter saying,

एवमुक्त्वार्जुनः सङ्ख्ये स्थोपस्थ उपाविशत् ।

विसृज्य सशरम् चापम् शोकसंविग्नमानसः ॥

अर्जुन threw away all these and he sat on the chariot how, शोकसंविग्नमानसः - pierced by, afflicted by problem of शोकः, शोकः represents threefold problem. रागः, शोकः and मोहः, संविग्नमानसः. Therefore अर्जुन is also silent, कृष्ण is also silent. It is at this crucial juncture the 1st chapter has ended. Now with this background, we have to go to the 2nd chapter. The 2nd chapter is a beautiful chapter which gives the comprehensive picture of the whole treatment. What is the

treatment program to be given by the गीता? Therefore we can say the 2nd chapter is the essence of the entire गीता. And this 2nd chapter has got four portions. I will just give you an overview so that you can know what to expect in the 2nd chapter.

i) The first portion is अर्जुन going through the other stages also. What are the other stages? He has discovered the problem. But he has not discovered the helplessness. Therefore, what we find in the first portion is अर्जुन decides to quit the battlefield but his inner conscience says that there is something wrong. If he had been totally convinced, he would have run away. But he feels something is wrong because he has decided to fight this battle after years of thinking. Not even days, not even months and it is a sudden momentary decision to quit this. Even though he intensely feels that he should run away, something in his subconscious mind says that perhaps I am confused and I am not able to take the right decision. Therefore अर्जुन wavers a little bit and soon he discovers that the present problem he cannot solve. Therefore, he says: न चैतद्धिन्नः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः । हे कृष्ण! I thought that I have come to the right decision but now my mind is wavering. I do not know whether my decision is right or wrong. One side says our case is धार्मिक therefore I should fight. Other side, my psychological mind, my emotional mind says how to kill my गुरु, how to kill my relations. It is like a boss in a company who has to take an action against a person and after deciding to take the action, he finds that it is one of his relatives. A big problem. So what to do: To see the son-in-laws or the धर्म. If I do not see the son-in-law, my daughter would be in trouble. Therefore that is very important. That is why it is said that जामात दशमो ब्रह्मः. Once you get a son-in-law, your life is governed by not nine but ten planets. 10th planet has come. जामात दशमो ब्रह्मः. You can never control him. Whatever he does, you are affected, through the daughter of course. So therefore, अर्जुन is in a double mind. Therefore, he accepts his helplessness. अर्जुन goes the

second stage of helplessness and he says: **कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वाम् धर्मसम्मूढचेताः ।** Once अर्जुन discovers the helplessness, immediately he has to surrender to someone and what blessed person अर्जुन is, because right in front is available, **जगद्गुरु**, Lord कृष्ण. We have to search. अर्जुन had the best गुरु, universal गुरु right in front. Therefore without batting an eyelid, अर्जुन surrenders and says: **यच्छ्रेयः स्यान्निश्चितम् ब्रूहि तन्मे शिष्यस्तेऽहम् शाधि माम् त्वाम् प्रपन्नम् ॥** I am your disciple. Just like a patient surrenders himself in front of the doctor. I do not know what the disease is. You only know. Please treat me. Whatever course of treatment you suggest, I am ready to take. Thus अर्जुन goes through the third stage and then comes the fourth stage, where कृष्ण accepts the patient अर्जुन, the disciple अर्जुन and decides to give the program of treatment. So **संसार निवारण औषधम् भव रोग भेषजम्**, called **गीताशास्त्रम्**. Thus the first portion of the 2nd chapter is अर्जुन शरणागति.

ii) Then the second portion is making अर्जुन fit for the treatment. Suppose you go to a doctor. Doctor sees that the problem is cataract. Very simple, cataract now it is easiest surgery. But no doctor will directly do the surgery. Before surgery they will check up the body to find out whether you are fit for surgery. If there is any infection or sneezing problem. No cold should be there. No infection should be there. No other disease should be there. Therefore operation **योग्यता-प्राप्ति**. So first he should have **योग्यता** for the operation. Therefore **योग्यता प्राप्ति**. Once all the parameters are OK, pressure, sugar etc OK, then surgery. Similarly, these spiritual pursuits require two things. One is the surgery. Surgery is called Self-knowledge or **ज्ञानयोग**, which is the medicine. **ज्ञानम्** is the **औषधम्**. **संसारसर्पदष्टानाम् जन्तुनाम् अविवेकिनाम्**, or **अज्ञानसर्पदष्टानाम् ब्रह्मज्ञान औषधम् विना शङ्कराचार्य** (in **विवेकचूडामणि ६१**) says **ब्रह्मज्ञान औषधम् ज्ञानयोग**. What is **ज्ञानयोग**? We will see later. **ज्ञानयोग्यता** is required. For **योग्यता प्राप्ति**, doctor will give some medicine. Secondary medicines

for योग्यता प्राप्ति and that secondary medicine is called कर्मयोगः. कर्मयोग is for योग्यता प्राप्ति, ज्ञानयोगः is for the disease removal. So therefore, first topic is अर्जुन शरणागति, the second topic is ज्ञानयोग and the third topic is कर्मयोगः. And then the final topic is: what is the nature of a healthy person? Who has developed that inner resistance? Who has solved the problem of रागः, शोकः and मोहः? What will be his life? It is all मजा (fun), मजा, मजा; नन्दति नन्दति नन्दत्येव. Just as a healthy person enjoys life, psychological healthy person also enjoys life thoroughly. The fourth topic is जीवन्मुक्ति, the inner freedom. These are the four topics we are going to see. अर्जुन's surrender, ज्ञानयोग, कर्मयोग and जीवन्मुक्ति. The details of which will start from the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ द्वितीयोऽध्यायः । साङ्ख्ययोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 02, VERSES 01-05

In the last class, I pointed out that a seeker has to go through four stages if he has to successfully gain the spiritual knowledge. The first stage is discovery of the problem of संसार, the संसार-disease consisting of रोगः, शोकः & मोहः and this has to be experienced and recognized. And even after recognizing the problem, a person tries to solve the problem by himself or herself. And generally what we do is: we don't understand the problem is with us and therefore we tend to blame the external factors for our problem. And since we consider the external world is the cause of our problem, we try to adjust or change the external condition. A poor man thinks that it is the poverty which is the cause. An unmarried person thinks that it is the 'unmarried' condition that is making him unhappy. A married person thinks that it is the childless state that is the cause of the problem. Thus each one places the problem outside and goes on tampering and adjusting and after long struggle some rare intelligent ones discover the problem to be within themselves, not outside. Like that person who experienced a peculiar problem. He was traveling in the bus and he heard some noise oooshhhhh... . That noise was coming and he thought that the bus tyre has burst, punctured and the bus has to be stopped and they have to change. And he was looking for the other people to suggest and nobody was suggesting. And he said, 'why are you keeping quiet, don't you hear the noise?' The other people said: No, we do not hear. So that person was surprised how the other people are not recognizing the noise of the tyre. And then he asked the other people also and they also could not feel anything and still he went to the driver and said please stop the bus and check up. The bus was stopped and they came out and

saw that the tyres were intact. But still this person was hearing that noise. Then at last, he went to an ENT doctor and they discovered that there is an inner condition in the ear, because of which some people will hear the noise permanently. As long as that noise is mistaken as the outside noise, this person will go on struggling to change the tyre or to change the other things without knowing that the noise is coming from inside. The moment he understood that the noise is from inside, then alone he can go to the doctor and do whatever is required. Similarly, all our problems are the noises of संसारः, whether it is रागः, द्वेषः or काम क्रोधः, all the disturbances that we face are disturbances caused by our own problems and as long as we do not recognize that it is within us alone; you are going to go on adjusting, changing so many things; how do we know that the problem is not outside, because any amount of external adjustment, we do, in fact, we have been doing that right from our birth. As a baby, we looked for external adjustment, as youth we did that external adjustment and as a middle aged person we did that or we are doing that and after 60 years of adjusting all over, but still if that inner problems continues, any intelligent person should take stock and ask the question: how come all kinds of changes have not solved the problem. The other day a person came and told me: स्वामिजि everything is nice with me. I have got a very good job, I earn Rs.45,000 per month and the job is very satisfying and I am now young, health is fine, everything is fine but I do not know what is wrong, I am missing something and I am dissatisfied. So when the salary is not there, person may think that a higher salary would solve the problem; but here is a person, who has a higher salary, but still the problem is not solved; that means the problem is not with salary. Similarly, a person before marriage thought that a wife would remove the inner noise but when he sees people with wives (do not mistake, each individual person with one wife each!! that plural should be appropriately understood), so the people with wives, still they have got

the quirky noise coming, so that means wife does not solve the problem. Similarly, children, Similarly, grand children. This requires a mature intellect to understand that external adjustments do not stop the noise; for the noise is not coming from outside, but it is from inside.

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात् ... ॥ मुण्डक उपनिषत्
१-२-१२ ॥

A cultured, an intelligent person, a mature person, after tampering with the world and external factors for some time and finding the inner conditions to be same, should know that the problem is in me. And once he knows the problem is within, he finds that he does not know how to solve it. Because whatever he knows is adjusting the external world and therefore the next stage is the discovery of helplessness. I have tampered with everything outside, but the noise is there. So this is called दैन्य अवस्थ, or कार्पण्य अवस्थ, the second stage and once a person discovers that he has a problem and also he is helpless, then alone he will go to the third stage, which is called शरणागतिः, taking help from outside. That requires a lot of intellectual honesty and humility. Because I might be an educated person with many degrees, I may be occupying a very big position, but I should be humble enough to admit this fact; however educated I am, however high a position I may occupy, but for this problem, I do not have a solution. So there should be sufficient intellectual honesty to accept this helplessness and ignorance and he should be humble enough to surrender to someone, that शरणागति is the third stage and the fourth stage is the actual pursuit of spiritual knowledge. And once a person has gone through these stages, then गीता becomes a meaningful pursuit. And this is what व्यासाचार्य wants to show indirectly through the महाभारत context. Of these three stages, अर्जुन has gone through the first stage in the 1st chapter. He has discovered the problem. He has रागः, शोकः and मोहः. But still he has not discovered the helplessness; so he thinks that he has a solution for his problem. And the solution that he has visualized is

throwing the bow and arrow and then running away from the battle. Thus he decides to run away, but suddenly he feels that even that solution may not be a real solution. Because in one corner his mind, his conscience tells that he is a क्षत्रिय and that he has to fight for the sake of धर्म. Thus gradually, from wrong decision अर्जुन is coming to a doubt. From wrong decision coming to a doubt, is a great progress. Doubt is better or wrong decision is better, if you ask, I would say that doubt is better than wrong decision because, when a person has a doubt at least he will try to take the help of someone. There is a possibility of enquiry, because I have a doubt, there is a possibility of taking an external help; therefore there is a possibility of a solution. But when a person takes a wrong decision, there is no possibility of coming out. In the 1st chapter, अर्जुन had taken a wrong decision, in the 2nd chapter, अर्जुन progresses from wrong decision to doubt. Always our progress is like this: from wrong decision to doubt to knowledge. In संस्कृत it is called विपर्यय to संशय to ज्ञानम्. विपर्यय is तमोगुण प्रधान; संशय is रजोगुण प्रधान; ज्ञानम् is सत्त्वगुण प्रधान. तमस् to रजस् to सत्त्व is the progress, wrong decision to doubt to right decision. Now in the 2nd chapter beginning we will see this progress. With this background, we will read the verses.

Verse No .01

अथ द्वितीयोऽध्यायः ।

सञ्जय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१॥

तम् तथा कृपया आविष्टम् अश्रु-पूर्ण-आकुल-ईक्षणम् ।

विषीदन्तम् इदम् वाक्यम् उवाच मधुसूदनः ॥ २-१॥

तथा कृपया आविष्टम् अश्रु-पूर्ण-आकुल-ईक्षणम् विषीदन्तम् तम् मधुसूदनः
इदम् वाक्यम् उवाच ।

So at the end of the 1st chapter we saw that अर्जुन has talked a lot and at the end of it, he has thrown away the bow and arrows and he is seated; his heart pierced by sorrow and कृष्ण also cannot talk anything, because अर्जुन has not sought the help of कृष्ण. Therefore, अर्जुन also does not speak. कृष्ण also cannot speak. And therefore, सञ्जय comes. And tells what happens further, because there is a stalemate; somebody has to break that so that it can continue again. Therefore सञ्जय says, तम् तथा कृपया आविष्टम्, Lord कृष्ण saw the poignant condition of अर्जुन who is a picture of संसार and remember represents the संसारि. So what is the condition of संसारि? कृपया आविष्टम्, कृपा means attachment. In this context, कृपा should not be translated as compassion. As I have said before, compassion is a positive virtue of a ज्ञानि and attachment is a negative weakness of an अज्ञानि. And here अर्जुन is an अज्ञानि and his weakness is expressed here and therefore the word कृपा should not be translated as compassion but should be taken as attachment; weakness. By that weakness आविष्टम्, अर्जुन was overpowered. If it is compassion it is something that I entertain. I am master, whereas attachment is something which I do not entertain but it overpowers me. A man of compassion is a master and man of attachment is a slave. A man of compassion is स्वामि, a man of attachment is a असामि, अस्वामि, a slave. Here अर्जुन is कृपया आविष्टः overpowered by attachment and this attachment has led to अश्रु-पूर्ण-आकुल-ईक्षणम्. His eyes are blurred, his vision is affected, आकुल-ईक्षणम्, ईक्षणम् means eyes, आकुलम् means blurred or overpowered because of what अश्रुपूर्णम्, because they are tearful eyes. They are full of tears and because of the tears he is not even able to see clearly; which represents शोकः. कृपया आविष्टम् represents रागः and अश्रु-पूर्ण-आकुल-ईक्षणम् represents शोकः and विषीदन्तम् and he was grieving in front of Lord कृष्ण talking about सीदन्ति मम गात्राणि मुखम् च परिशुष्यति, etc. Such an अर्जुन Lord कृष्ण saw and अर्जुन does not speak anything and कृष्ण cannot teach

also now and therefore कृष्ण wants to break the ice with that intention; what did he do? मधुसूदनः इदम् वाक्यम् उवाच. Lord कृष्ण uttered the following words to अर्जुन. What did कृष्ण say to अर्जुन? Continuing;

Verse No .02

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२॥

कुतः त्वा कश्मलम् इदम् विषमे समुपस्थितम् ।

अनार्य-जुष्टम् अस्वर्ग्यम् अकीर्तिकरम् अर्जुन ॥ २-२॥

हे अर्जुन! अनार्य-जुष्टम् अस्वर्ग्यम् अकीर्तिकरम् इदम् कश्मलम् विषमे त्वा कुतः समुपस्थितम् ?

In these two verses, Lord कृष्ण strongly criticizes अर्जुन. He uses very strong words which normally कृष्ण will not use and which normally अर्जुन cannot tolerate also. Such strong words, कृष्ण is using so that अर्जुन may get up and fight. Like a charioteer-or a driver whipping up the horses by giving pain to the horses, similarly, कृष्ण is literally wounding अर्जुन; hoping that at least wounded he will get up and fight. Therefore he uses strong words here. कुतः त्वा कश्मलम् समुपस्थितम्. From where did such a low thinking, such a mean thought come to you. कश्मलम् means impurity. Here कृष्ण is not talking about physical impurity, but is talking about mental impurity in the form of depression, dejection, extreme frustration. From where did such a dejection come to you? Because you never have been entertaining such thought. You are known for your courage, you are known for your warfare, you would never be afraid of anyone. During विराटपर्व, when उत्तरकुमार was so much terrified, not only you encouraged उत्तरकुमार but also fought all the great warriors like भीष्म and others single-handedly and won the war. Therefore you are not afraid of this कौरव people, because you already have fought them. Even कर्ण you have defeated before and long before you fought even

with परमेश्वर, Lord शिव himself and शिव had congratulated and gave you even special अस्त्रम्. Such a courageous person you are, now how come you are crying. कुतः इदम् कश्मलम् आगतम्. And if you had been doing this there in the forest, you can afford, because nothing else to do, because you are not even ruling a kingdom and whole day is available to you. You can have 3 or 4 sessions of crying. You could have done that when you were in the forest; but now you can't do that in the middle of the battlefield. Therefore, विषमे समुपस्थितम्. विषम means at a wrong time and wrong place, at the most inopportune moment. So विषमे समुपस्थितम्. Such a frustration, such a dejection, such a diffidence can never come to great people. And who are the great people; कृष्ण says: अनार्य-जुष्टम्, dejection can never come for an आर्यपुरुषः. So आर्यपुरुषः means noble people, great people. So what do you mean by the word आर्य? Moment we say आर्य, we will only think of historical concept that आर्यस came from Iran or some place and then India was occupied by द्राविडs and आर्यs attacked and आर्य-द्राविड big problem especially in तमिळ् नाडु. द्राविड movement. We cannot even loudly talk about आर्य. Therefore what is the meaning of the word आर्य here?

कर्तव्यम् आचरन् कर्म अकर्तव्यम् अनाचरन् । तिष्ठति प्राकृताचारो यः सः आर्य इति स्मृतः ॥ योऽन वासिष्ठ ॥

This श्लोक is the definition of आर्यः. And from this definition we come to know that it is only talking about a character. It is a discipline or character which makes a person आर्यः. It has nothing to do with the place of birth, skin or anything. Who is an आर्य? कर्तव्यम् आचरन् कर्म, a person who does what is to be done, without murmuring, without grumbling, the one who does what is to be done, whether what is to be done is pleasant or unpleasant. Sometimes the duties are very happy duties, sometimes duties are painful, unpleasant. आर्यः is one who never divides the duties as pleasant or unpleasant, duty is duty. What is to be done has to be done. And one who does that. कर्तव्यम् आचरन् कर्म. He

never gives room for likes and dislikes. Similarly, अकर्तव्यम् अनाचरणम्. What is not to be done, he does not do. However tempting it is. However attractive it is. However, likeable it is. He does not bother, what is not to be done, should not to be done. Therefore, the one who does what is proper and one who is not based on likes and dislikes - a cultured person. And तिष्ठति प्राकृताचारो, one who lives the life of आचार. आचार means discipline. यः सः आर्य इति स्मृतः. Such a cultured and disciplined person is called आर्य. It does not matter whether he has a fair skin or a dark skin; does not matter whether he is short or tall. It has nothing to do with Iran or it has nothing to do with वैदिक civilization with this place or that place. It has nothing to do with a place. The definition of an आर्यः is 'a cultured person.' And here कृष्ण says अनार्य-जुष्टम्, such a dejection can never come to a cultured person. अर्जुन, if you are a cultured person, you should now do your duty, of a क्षत्रिय, without feeling bad about what you have to do. And if you try to escape from your duty, you are अनार्य. अनार्य-जुष्टम् इदम् कश्मलम्. And not only अनार्य-जुष्टम्, अधार्मिक, अस्वर्ग्यम्, अस्वर्ग्यम् means it will never give you पुण्यफलम्. It is अधार्मिक it will only give you पापम्. It will never give you पुण्यम्, अस्वर्ग्यम्, अकीर्तिकरम् अर्जुन. Not only it will not give you स्वर्ग after death, even while being alive, it will not give you name but it will give you only ill fame. अकीर्तिकरम्. So you will lose your पुण्यम्; you will also lose your fame. How can such a negative thinking come to you? So अकीर्तिकरम् अर्जुन कुतः इदम्. Continuing;

Verse No .03

वलैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २-३॥

वलैब्यम् मा स्म गमः पार्थ न एतत् त्वयि उपपद्यते ।

क्षुद्रम् हृदय-दौर्बल्यम् त्यक्त्वा उत्तिष्ठ परन्तप ॥ २-३॥

हे पार्थ! वलैब्यम् मा स्म गमः । एतत् त्वयि न उपपद्यते । हे परन्तप! क्षुद्रम् हृदय-दौर्बल्यम् त्यक्त्वा उत्तिष्ठ ।

हे पार्थ! हे अर्जुन! पार्थ means the son of पृथा, पृथा is another name of कुन्ती. Therefore पार्थ means पृथायाः कुन्त्याः पुत्रः. पार्थः, कौन्तेयः, अर्जुनः. हे अर्जुन! वलैब्यम् मा स्म गमः. वलैब्यम् means unmanliness. Weak-mindedness; the one who is incapable of taking courageous decision; the one who withdraws when crisis comes. The one who is chicken-hearted is called विलब. वलैब्यम् means the weakness of the mind. May you not take to unmanliness or weakness. Why, because एतत् त्वयि न उपपद्यते. If anybody else does that, it is understandable; but अर्जुन, you are known for your courage. In the महाभारत, during विराटपर्व, when उत्तरकुमार is terribly frightened, you uttered the ten names of अर्जुन. You need not see अर्जुन. Just merely uttering 10 names they are given. It is said in the शास्त्रs, that whenever you are frightened you merely repeat that. Suppose you have to go to interview. युद्धम् need not come. What will happen? Chant this श्लोक. So whenever you feel weakness, it is said that you chant these 10 names and fear will go away and अर्जुन all over the world, your name is so popular for courage and that अर्जुन how can you be frightened. So त्वयि न उपपद्यते. The one who has fought with परमेश्वर शिव himself. त्वयि न उपपद्यते It does not befit your status. Therefore what should you do? हृदय-दौर्बल्यम् त्यक्त्वा. Throw away this mental weakness. These weak-heartedness, faint-heartedness, you throw away, which is क्षुद्रम्, which is very mean, which makes you a lowly person, which is disgrace for you. You give up and त्यक्त्वा उत्तिष्ठ. First अर्जुन you get up. That itself has become a problem. Before thinking of lifting the bows and arrows, etc., first you get up, because in extreme sorrow, a person cannot even get up. So therefore like whipping up a horse, कृष्ण is whipping up अर्जुन by using strong words. अर्जुन you get up and also कृष्ण address अर्जुन with appropriate words परन्तप. परन्तप means the scorcher of enemies, destroyer of enemies (परान् शत्रून् तापयति इति

परन्तपः). So हे परन्तप! May you get up and get ready to fight. Here you find that even though कृष्ण addresses अर्जुन, कृष्ण does not teach the गीता wisdom. There is no गीता wisdom involved here. Neither कर्मयोगः nor ज्ञानम्, nothing of that sort. Just some strong words to whip up अर्जुन. Why कृष्ण does not teach the गीता here. The reason is two-fold. First thing is अर्जुन has not yet surrendered to कृष्ण and is also not prepared to listen. Only when the other person is ready to receive knowledge, I can give; because any transaction requires one receiver and one giver. I may be ready to give, but if the other person is not ready to receive, it is foolishness to teach or give advice. So there is a beautiful श्लोकः

वाच्यम् श्रद्धासमेतस्य पृच्छतश्च विशेषतः ।

प्रोक्त श्रद्धाविहीनस्य अरण्यरूढितोपमम् ।

You should give advice or suggestions only to a person who values your advice. And preferably only to a person who asks for advice. Once you know that the other person does not ask and once you know that the other person does not have value for your words, kindly never give advice. If you give the advice, it is like अरण्य-रूढितोपमम्. It is like crying in wilderness. It is a very important lesson we learn from कृष्ण, because he knows a lot, He is सर्वज्ञ ईश्वर and He can easily advice or teach अर्जुन but still कृष्ण does not do that because unless अर्जुन is ready to receive, He should not give. But if you look our lifestyle we find that the easiest thing we do is that we give free advice and suggestions to everyone. Somebody comes and tells that I am going to मुम्बई. “Do not go to मुम्बई now.” He never came and asked whether I should go now, is it proper to go at this time, weather is good etc. He came to tell that he is going. But we call him and give advice over advice. And we give to such an extent that we lose all the respect for our words that the other person avoids me all the time. So the very important thing is never give advice. And in fact, most difficult thing in life is to make another person listen to what you say. So कृष्ण has

understood the psychology therefore he does not advice and the second thing is कृष्ण knows that अर्जुन has not exhausted all his feelings. In the 1st chapter no doubt, अर्जुन poured a lot, was highly emotional like a volcano or like a flooded river; he was talking on and on, but looking at अर्जुन's face, कृष्ण knew that it is only a temporary stillness; he is waiting for another wave, another burst. And if कृष्ण starts teaching the गीता, one word only or two words he has to utter and अर्जुन will again come with lot of words. And therefore कृष्ण wants to just push अर्जुन a little bit and see whether अर्जुन has exhausted his feelings and you find that अर्जुन again starts in the next verse and he has lot more to say. So this I have experienced very often. स्वामिजि have this. Because they come telling some problem and they have stories and stories because especially families married about 25 years ago and they have to start from that time, isn't? So therefore stories are about the mother-in-law or company and he/she only says that he wants some solution. And he talks a lot and there is a temporary lull. स्वामिजि, what to do? Really speaking he has not got into the next wave. It is only a temporary stop. Suppose I seriously start something only I have to start one or two words. Again he will come with a lot of things, not allowing me to speak at all. Sometime, they talk the whole time and go back saying 'स्वामिजि, thank you for your advice', I have never said anything! I find really a very few people asking for solution. Why because they have got so much, initially we have to only allow the other person to exhaust. And in between if at all, words, no serious words: 'Is it like that?' are the only words I use, which they will not be listening at all, something has to be said otherwise they will not know whether I am awake or asleep. So therefore, because you can nod the head because of sleep also. So just some words, here and there. You cannot speak, because the other person is simply not available for listening. Therefore कृष्ण uses this master psychology and just uses two verses to whip up so that अर्जुन will come up with some more of his emotion. And अर्जुन

is going to come and after exhausting his emotions then he says I have exhausted and I have surrendered and now you speak and I will listen! And afterwards also कृष्ण observes some silence because he might again start and having made sure that अर्जुन's mind is open for listening, (in fact, you try that, very interesting, you will find that often you tell a long story and suppose somebody has come and then you are telling about a story of yours. You want to tell whole story and some guest has come. So now, when are telling a story in between a phone call comes and you attend the phone and come back and if the other person is interested in your story, he must be asking what happened next? Isn't it? You find that he never asks? We know that he is not interested. We only say where we have left. We again start. Several times I have seen that and no one is interested and therefore I have stopped restarting the story. So therefore if we really know some of the things, we would not tell. We would not have much to talk. Often we are talking, when it is not at all required. By talking too much, the value of our words is becoming lesser and lesser and lesser. So if at all you have to find out whether the other person is really interested, in start the story, ask how the Trip was. What he wants to listen is OK. But we say how went to the station, how the auto got punctured and other person does not want all these. He only wants to get an OK from you and if you have any doubt, just leave in between and come back and nobody will question thereafter what happened. Therefore, here also, कृष्ण whips up and sees whether अर्जुन wants to surrender and has an open mind. Continuing;

Verse No .04

अर्जुन उवाच ।

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २-४॥

कथम् भीष्मम् अहम् सङ्ख्ये द्रोणम् च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजा-अहौं अरि-सूदन ॥ २-४॥

हे मधुसूदन! अहम् भीष्मम् द्रोणम् च सङ्ख्ये इषुभिः कथम् प्रतियोत्स्यामि? अरि-सूदन! (एतौ) पूजा-अहौं ।

So अर्जुन comes with his old story once again. Whatever he has exhausted in the 1st chapter, the same thing again he begins. So हे कृष्ण! कथम् अहम् भीष्मम् द्रोणम् च प्रतियोत्स्यामि? During विराटपर्व, I might have fought but now I am wiser. How can I fight भीष्म and द्रोण who are पूजा-अहौं, who really deserve worship? पूजाहौं भीष्मम् च द्रोणम् कथम् प्रतियोत्स्यामि? In the 1st chapter he says now my thinking has become clearer and with the clearer mind when I see I should not be fighting them. And पूजाहौं इषुभिः प्रतियोत्स्यामि. How can I fight with arrows, with weapons हे मधुसूदन! हे अरिसूदन? कृष्ण your job was simpler because you have destroyed many राक्षसs and you did not have any such conflict. You are a मधुसूदन, the destroyer of a राक्षस called मधु. मधोः मधुनाम्नः दैत्यस्य सूदनम् नाशनम् यस्मात् सः मधुसूदनः । That also was not difficult, because he was a राक्षस. But I am not fighting राक्षसs but भीष्म and द्रोण, who are honorable and also are my गुरुs. Therefore I cannot imagine doing that.

Verse No .05

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५॥

गुरुन् अहत्वा हि महानुभावान् श्रेयः भोक्तुम् भैक्ष्यम् अपि इह लोके ।

हत्वा अर्थ-कामान् तु गुरुन् इह एव भुञ्जीय भोगान् रुधिर-प्रदिग्धान् ॥ २-५॥

हि महानुभावान् गुरुन् अहत्वा, इह लोके भैक्ष्यम् भोक्तुम् अपि श्रेयः । गुरुन् हत्वा तु इह एव रुधिर-प्रदिग्धान् अर्थ-कामान् भोगान् भुञ्जीय ।

अर्जुन thinks of the other option. Suppose he does not fight this war because भीष्म and द्रोण etc., are involved. What will he have to do? He cannot live in the country because दुर्योधन is not going to give any

place. He said he will not give a single house with 5 rooms, 5 bedrooms and I will not give you one room with 5 chairs or 6 chairs whatever that might be. As he said, he is not going to give even a needle space. So if अर्जुन decides not want to fight he will have to leave for the forest once again. Once he goes to the forest, he would have to live a life of a संन्यासि or a वानप्रस्थ, which means he has to live on alms, भिक्षा and living on भिक्षा is a पाप कर्म, because according to धर्मशास्त्र, a गृहस्थ cannot live on भिक्षा. भिक्षा life is possible only for a ब्रह्मचारि. ब्रह्मचारि is entitled to get भिक्षा and eat. भिक्षा means going to different houses and asking for food. भवती भिक्षाम् देहि. That's why at the time of उपनयनम्, they start taking भिक्षा and the first भिक्षा is supposed to be from the mother. Why they choose the mother? Because at the first attempt there won't be a failure. Because Mother will never say, I won't give भिक्षा. Others may give or may not give to a ब्रह्मचारि. Therefore, let the first attempt be not a failure. And thus they started with the mother. The idea is that the ब्रह्मचारि should live on भिक्षा. A वानप्रस्थ, he can live on भिक्षा. In fact, not 'can', they are supposed to live on भिक्षा. A संन्यासि also has to live on भिक्षा. Out of the four आश्रमस, three have to live on भिक्षा. And naturally, who must be the giver of भिक्षा. पारिशेष न्यायेन the गृहस्थ has to be the giver of भिक्षा. Suppose the गृहस्थ also wants to live on भिक्षा, then what will happen? If all the four आश्रमस want to live on भिक्षा, then who will be there to give? Therefore गृहस्थ has to give भिक्षा to all the other people. So a गृहस्थ has no right to live on भिक्षा. So if he does that, it would be a पाप कर्म, it would come under प्रत्यवाय पाप and it is a wrong thing. And अर्जुन thinks that is going to be a पापम्. And if he fights the war he has to kill his own गुरुs like भीष्म, etc., that also will give him पापम्, according to अर्जुन. Because of that he is confused. Therefore killing भीष्म and द्रोण is पापम्, according to अर्जुन. And living on भिक्षा also is a पापम्, because a गृहस्थ cannot do that. Now अर्जुन weighs these two पापम्s and he wants to choose the lesser one.

In fact, often in our lives, we have got different bad choices only. And that is when we try to postpone our decisions. Because if we have to decide between good and bad, there is no problem. Easily we can choose good. But often the thing is, we have to choose between different bad choices, it is exact time that we try to avoid decisions and but in life we will have such situations. अर्जुन also has to choose between two पापम्s. One is भीष्मादि वधम् and another is भैक्ष्यम्, living on भिक्षा and अर्जुन says between these two wrong actions, I will choose to live on भिक्षा. Therefore he says श्रेयः भोक्तुम् भैक्ष्यम् अपि इह लोके. In this world, it is better to live on भैक्ष्यम्. भिक्षा means food collected from one house is भिक्षा; when food is collected from several houses, it is called भैक्ष्यम्; combined भिक्षा is भैक्ष्यम्. Therefore he says भैक्ष्यम् अपि श्रेयः भोक्तुम्, it is better to do that rather than महानुभावान् गुरुन् अहत्वा. Rather than killing my गुरुs, गुरुवध itself is पापम् and here that too not ordinary गुरुs but महानुभावान्. अनुभावः means महिमा. And महानुभावः means महामहिमा. Those people who are glorious, who are great rather than killing them, it is better to incur such a sin. And not only गुरुवधम् is a पापम्, we will also have further problems. हत्वा अर्थ-कामान् तु गुरुन् इह एव. Suppose we choose to fight the war and kill these गुरुs. No doubt there is a brighter side. Of course we are incurring sin but there seems to be a brighter side that we will get back the kingdom and instead of lying down on the ground in the forest, we will have a palace and we will also have nice things but हे कृष्ण! do you think that we will be able to enjoy those pleasures? Not only we will incur sin, the later pleasures born out of victory also will not be enjoyable because they will be रुधिर-प्रदिग्धान् अर्थ-कामान्. All those wealth that we acquire and all those pleasure that we acquire, they all will be smeared with the blood of these people. They will be tainted with the blood of these people; that means any enjoyment I have, I will only be reminded of this heinous crime. Therefore I will be thinking of भीष्म when I am in the palace. The

moment I think of भीष्म; I will remember only his final moment. That's why being with a person at the time of death is a very very painful thing because, you might have lived with that person when he was healthy & joyous, etc. When we have seen that person struggling at the time of death, later life-long the memories will not be of those good days but those struggles alone will come. Similarly, in the palace, wherever I go about, I will think of भीष्म and द्रोण, when their thought comes, the battle field will be reminded off, how they struggled and how they died that only I will remember. Therefore it will be bloodstained wealth and bloodstained pleasures. Therefore neither in this world will I enjoy nor after death will I enjoy. We will only enjoy the bloodstained pleasures born out of अर्थ and काम. अर्थ means the wealth, काम means sense objects and therefore I am not in favor of this war. And here also we find अर्जुन is adamant in his wrong decisions. And until a person switches over from wrong decisions to doubt, you can never help. That's why even in your family also, a person has made the decision, you cannot help, you will have to only wait. And having made some suggestion, then only wait for him to change from wrong decision to doubt, perhaps I may be wrong. Until that position comes, no advice will be useful and therefore कृष्ण is waiting and in the next श्लोक, we will find that change is going to take place. That is the crucial moment where अर्जुन is going to doubt his decision. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 05-10

Here व्यासाचार्य is presenting the circumstances in which अर्जुन - a soldier becomes अर्जुन - the seeker of मोक्षः. And to become a seeker of मोक्षः, or a receiver of मोक्षः, I said a person has to go through certain stages. The first stage being the discovery of the fundamental human problem. And we saw the human problem in the 1st chapter, which is in the form of रागः, शोकः and मोहः. Psychological dependence on external factors is रागः and because of the psychological dependence there is a constant anxiety that I will lose the object and people upon whom I psychologically depend and when the loss of the object or person takes place, either actually or imaginarily, then there is intense grief which is called शोकः and when the mind in the grip of attachment and grief loses its discriminative faculty and then it faces conflict with regard to what is to be done and not do be done which conflict is called मोहः; this three-fold problem of attachment grief and conflict alone is the fundamental human problem known as संसारः and अर्जुन is facing the संसारः in the battlefield which we saw in the 1st chapter, therefore the first stage is discovery of संसारः. And when a person discovers this human problem, he does not seek the help of गुरु or scriptures; he thinks that he can solve the problem by taking some external help and therefore he goes on adjusting external condition. In fact, all the lifelong struggles are nothing but adjustment of external condition hoping that this internal problem will be solved for good. But generally what we find is that the external adjustments do not solve the problem of attachment and even if it solves the problem, it is only a temporary solution. It only serves as a palliative, like certain medicines which we take for cold. When we take Vicks, or something, it is not curing the problem of cold; In fact, it is called a counter irritant; when you have got one irritation, you have a bigger irritation in front of which, the other irritation becomes insignificant. Like we forget one scam. You forget one scam when the next bigger scam

comes. This is what? Solution or progress of the confusion. Similarly, we only have some kind of first aid or temporary solution; it is not a permanent solution at all and a person should discover the helplessness with regard to solving this fundamental problem. This helplessness alone is called **कार्पण्य भवः** or **दैव्य भवः**. And unless we discover this helplessness, we will never seek the external guidance and **अर्जुन** has come to the first stage now. He has discovered the problem. Now he has gone to the 2nd stage, discovery of helplessness. And **अर्जुन** has not yet discovered and therefore he is trying to find a solution by himself. And therefore he thinks various possibilities and some of the possibilities he mentions in the 5th श्लोक, he said,

गुरुन् अहत्वा हि महानुभावान् श्रेयः भोक्तुम् भैक्ष्यम् अपि इह लोके ।

Now he has got two choices between the devil and the deep sea as they call; one option is killing his kith and kin; which is a terrible action the revered **गुरु**s have to be slain and even if he gets a victory by killing them, he is going to enjoy the pleasures which are all soaked in blood as it were. **रुधिर-प्रदिग्धान् भोगान् एव भुञ्जीय**. Every object I see I will remember **भीष्म** and **द्रोण** and then I will only remember, 'How I shot them dead? And how blood was flowing from their body?' Do you think that I will enjoy those pleasures? If I do not want that terrible action what is the other option that I have. I have to go back to forest. And again the bed is the earth only, the pillow should be the hands only and there will be lot of mosquitoes; there is no Goodnight, etc., **अर्जुन**'s time those were not there. We know no mosquito repellants all those things, insects will be biting, no fan, no A/c and an emperor or a king **अर्जुन** lived a luxurious life, he has to go back to forest and he cannot eat the food that he would like to have; **भैक्ष्यम्** he has to eat, he has to live on alms, which he had experienced for 13 years; felt miserable and he was waiting for the end of the 13th year. And now he has to decide, between these two courses, whether to go back to the forest or whether to fight. And since he is utterly confused with regard to **धर्म** and **अधर्म**

he votes for the wrong course of action and what is the course, he suggests to himself, भैक्ष्यम् अपि श्रेयः. I feel it is better to live on भिक्षा. This indicates अर्जुन's धर्माधर्म अविवेकः. As I said in the last class, (whenever it was) for a क्षत्रिय and that too for a गृहस्थ, भिक्षा is not at all allowed. भिक्षा is allowed only for a ब्रह्मचारि, वानप्रस्थि or संन्यासि; they alone have to live on भिक्षा and if अर्जुन takes to भिक्षा he is committing two-fold sins; what are the two sins; one is स्वधर्म परित्यागः, which is giving up a righteous war; धर्मयुद्धस्य परित्यागाख्य स्वधर्म परित्यागः and according to धर्म-शास्त्र, giving up one's स्वधर्म is called omission which is technically called प्रत्यवाय पापम्. This is the first sin अर्जुन is committing if he takes to भिक्षा. Not only he is giving up his स्वधर्म and also living on भिक्षा is परधर्म परिग्रहः. परधर्म परिग्रहः means taking to somebody else's duty. Giving up of one's own duty is omission; taking to somebody else's duty is commission; both omission-sin and commission-sin; both sins अर्जुन is committing and अर्जुन is not able to recognize it because of his muddled thinking मोहः. And therefore he said: हत्वा अर्थ-कामान् तु गुरून् इह एव भुञ्जीय भोगान् रुधिर-प्रदिग्धान्. And कृष्ण still continues to be helpless. Because अर्जुन is only suggesting his own solutions but he never tells कृष्ण, हे कृष्ण! help me (right in front help is available, you see). Still अर्जुन does not feel like taking his help and not only अर्जुन is helpless, even कृष्ण is helpless because even if he wants to give, अर्जुन is not ready to receive. Therefore, कृष्ण is also sitting there, waiting for that one opportunity when अर्जुन will say: कृष्ण I am confused. One sentence; but it is a very big leap. At home also, we find our children, or brothers, or sisters, or grand-children, they won't say one statement: "I am confused and papa please guide me." Now कृष्ण is waiting for that golden opportunity and that comes in the next श्लोक. A turning point, the acceptance of helplessness, which is a great पुण्यम्; it is this turning point, which is responsible for the गीताशास्त्रम् to come and what is that we will see:

Verse No .06

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६॥

न च एतत् विद्मः कतरत् नः गरीयः यत् वा जयेम यदि वा नः जयेयुः ।

यान् एव हत्वा न जिजीविषामः ते अवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६॥

नः कतरत् गरीयः? यत् वा (वयम्) जयेम, यदि वा (ते) नः जयेयुः, एतत् च न विद्मः । यान् हत्वा न जिजीविषामः, ते एव धार्तराष्ट्राः प्रमुखे अवस्थिताः ।

So the 3rd and 4th lines, धार्तराष्ट्राः प्रमुखे ते अवस्थिताः; I am in a big conflict because my own cousins are arrayed in front of me. Any other असुराः I would not have faced any problem; I would have enjoyed cutting their head; but here धार्तराष्ट्राः, धूर्तराष्ट्रस्य पुत्राः, my own cousins are standing in front. Therefore I do not feel like killing them because यान् हत्वा न जिजीविषामः; by killing these people we would not like to even live in this world. It may be a great victory but we will not like to live in the world, we can never rejoice; it is unlike winning the Independence cup. So there is a great rejoicing because it is Pakistan we have won; no sympathy; but हे कृष्ण! it is not like winning the Independence cup, but here we cannot enjoy because they are our own kith and kin. And not only that, even if we are sure that it is a धर्म युद्धम् and we take to fighting, the problem is यद्वा जयेम यदि वा नो जयेयुः, we are not even sure whether we will defeat them or them will defeat us. So to avoid that suppose I give up this battle and go to the forest, then what will be the problem, again I will have conflict. (This shore is better than that shore and vice versa). If I go to the forest, I may think that I have shirked my duty and therefore I think I am not objective enough to analyze the situation. I am so much involved in the situation that my mind has lost all the objectivity and therefore I think I need the help of you. Therefore, the first line he says, न च एतत् विद्मः. कृष्णI was waiting anxiously for this word न च एतत् विद्मः, we do not

know what to do? न विद्मः, (there also some ego is there. He is using 'we' do not know, he should have used the singular 'I.' It is arrogance.) In the ignorance also the ego is sticking. "We do not know." What we do not know? कतरत् नः गरीयः? Which one of the course of these two actions नः गरीयः is better for us? So one is doing स्वधर्म, doing स्वधर्म has got a plus point but there is the terrible minus point; what is the minus point, गुरुवधः. What is the plus point? It is धर्म युद्धम् is plus point, गुरुवधः is the minus point. And suppose we get away from the war, there is a plus point, what is the plus point, I need not kill my kith and kin; there is a plus point; but what is the minus point; I have to give up my स्वधर्मः, which is धर्म युद्धम्. Therefore, in both courses of action, I am seeing plus points and minus points. That is why generally we postpone all our decisions. But by postponement, we cannot help, we will have to squarely face one time or the other and therefore, अर्जुन says I am not able to decide and therefore what is the next step: I seek your help. And that is going to come in the next verse.

Verse No .07

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७॥

कार्पण्य-दोष-उपहत-स्वभावः पृच्छामि त्वाम् धर्म-सम्मूढ-चेताः ।

यत् श्रेयः स्यात् निश्चितम् ब्रूहि तत् मे शिष्यः ते अहम् शाधि माम् त्वाम् प्रपन्नम् ॥ २-७॥

कार्पण्य-दोष-उपहत-स्वभावः धर्म-सम्मूढ-चेताः (अहम्) त्वाम् पृच्छामि । यत् निश्चितम् श्रेयः स्यात् तत् मे ब्रूहि । अहम् ते शिष्यः । त्वाम् प्रपन्नम् माम् शाधि ।

कृष्ण is not satisfied with अर्जुन's loose confession. न चैतद्विद्मः, is coming only in a corner in between the सन्धि, etc., न चैतद्विद्मः is not very clearly said and therefore कृष्ण wants अर्जुन to openly admit in so many words. Why do you feel bad to accept your

ignorance? Because human being is born ignorant, ignorance is not sin. Because we are all born ignorant, ignorant of everything and everything includes, Self-ignorance also. Therefore we need not feel bad to admit our ignorance because ignorance is not sin. Only perpetuation of the ignorance is sin. And therefore we should only be honest enough to accept that and अर्जुन here opens his breast and he says कार्पण्य-दोष-उपहत-स्वभावः. स्वभावः means my inner-most heart, अन्तःकरणम्, हृदयम्. We can simply translate it as my mind. My mind is उपहत. उपहतः means incapacitated; made defunct; non-functional. So my intellect is not able to do its function and what is the function of the intellect; the function is विवेकः. Discriminating between two things is the function of the intellect and this is the crucial moment, when अर्जुन has to choose the right course. And at this juncture, clouded by मोहः, I am not able to think. उपहतः; Stultified; Obstructed; Thwarted; Incapacitated; Made defunct; dullened; is उपहतः. And because of what कार्पण्य-दोष. कार्पण्यम् means helplessness, misery, confusion, wretchedness. कार्पण्यम् एव दोषः कार्पण्यदोषः, my intellect is not able to think, being afflicted by misery or helplessness. OK. And the confusion is regarding what? धर्मसम्मूढचेताः. My confusion is with regard to धर्म. धर्म means अधर्म also. What is धर्म? What is अधर्म? Because धर्मशास्त्र clearly says हिंसा is a पापम्, 'मा हिंस्यात् सर्वा भूतानि', you should not harm anyone mentally, verbally or physically; अहिंसा परमो धर्म is one side and that too one should not kill his own kith and kin and that too elders and that too cultured people and that too गुरुs themselves. Therefore one side says: I should not kill them. Another part of my mind says: धार्तराष्ट्रस्य दुर बुद्धेः, (lengthen it long) दुर्योधन's are embodiment of अधर्म and unfortunately भीष्माचार्य and द्रोणाचार्य etc have joined the अधार्मिक side and therefore we have to take action. Therefore another part of the mind says you have to fight. So therefore I am confused धर्मसम्मूढचेताः. My mind is confused

with regard to धर्म. And therefore (he is opening the mouth and asking) अहम् पृच्छामि. Now I am asking you.

नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः ।

जानन्नपि हि मेधावी जड़वल्लोक आवरेत् ॥ मनुस्मृति २-११० ॥

A wise person is not supposed to advice unless the other person seriously asks for advice. Not only asking, (not casually asking). अन्यायेन पृच्छतः if he is asking in an अन्यायेन way, do not say. If he is really honest, open minded and asking and then alone, you give advice but suppose they are our own children, can we wait for their asking? They will never ask. Our children, will they ever ask? Therefore, if we feel that we have to give some advice, we can send some feelers and see whether they are really in a receptive mood. And in spite of our suggestions, if they have decided not to listen, we have to only surrender to the Lord and ask सुबुद्धि for them. There is no other way. कृष्ण also therefore does not want to give, unless he is sure अर्जुन wants to listen. Now अर्जुन expresses his open mindedness, by saying पृच्छामि. I am asking. What should you tell me: यत् मे श्रेयः स्यात्? Tell me what is good for me, because I am not in a position to find out what is good and what is bad. Therefore, you better decide the right course of action and do not say this may be good; that may be good may be maybe does not enlighten me. Therefore निश्चितम् श्रेयः. Whatever is certainly good for me; whatever is definitely good for me; अनैकान्तिकतया यत् मे श्रेयः भवति. That one may you tell me. And not only that, I am opening my mind: अहम् ते शिष्यः. This श्लोक is the crucial श्लोक in the introductory portion. Even if you forget the entire 1st chapter, it does not matter, but one should not forget this श्लोक. From 2nd up to 6th verse you may forget, but the crucial turning-point verse, is this verse, because in this verse alone, the अर्जुन the-solidier is converted into अर्जुन the-disciple. So he says: शिष्यः अहम्. No more स्वामि; but I am शिष्यः. शिष्यः means शिक्षा योग्यः शिष्यः. So the one who is a fit receptacle for teaching is शिष्यः. And what determines the

योग्यता. First he should have an open mind; without any prejudices; he should not have concluded what is right and wrong. If I have already concluded that I have read the गीता 20 times; let me see whether the स्वामिजी is telling properly or not! Therefore, if my approach is, you know, giving an examination to the teacher, or the स्वामि, that means it is a prejudiced mind; I need not say that he is right; I need not say he is wrong, I come with an open mind; keep all the preconceived notions and conclusions along with the slippers outside. Thereafter you can take back later. But at the time of श्रवणम्, that openness must be there. I should not have concluded कर्मणः मोक्षः, भवत्या मोक्षः, ज्ञानेन मोक्षः, (let me open my mind), this open-mindedness is called शिष्यत्वम्; शिक्षा योग्यत्वम्. And that is why, in the Sikhism in that religion all the followers are called Sikhs; you know what is the meaning of शिश्? शिष्यः, shortened is शिश्. In their language, 'ष' कार becomes 'ख' कार. All 'ष' becomes 'ख.' शिष्यः changed to शिख्य. They called their guide as what? गुरु ग्रन्थ साहिब् is the teacher and hosts a beautiful attitude and claim themselves as शिष्यः. So similarly, because Sikhism is what is nothing but an offshoot of Hinduism, so we all should be Sikh only (not s.. i.. c.. k.. sick - very careful - but s.. i.. k.. h.. Sikh) Of course we are already there. We are sick; संसारः-wise. But we should become the शिश् in the form of शिष्यः and अर्जुन says: अहम् ते शिष्यः. And शिष्यः means what should कृष्ण do? शायि माम् त्वाम् प्रपन्नम्. How can I show my open-mindedness? And गुरु can never see the mind of the disciple, because mind is invisible and therefore the शिष्यः will have to physically express his open-mindedness. It has to be symbolized. Just like, when we want to show our friendship which is an internal notion, we have got some form of physical greeting. In some cultures, they shake hands, in some cultures, they kiss, in some cultures they kiss both the cheeks, in some cultures, they smell the top of the head, in some cultures in South America I heard they have to show the tongue out. In some of

the South American countries. Therefore, these are all physical expressions of internal condition. In our culture, how do you express the open-mindedness? I have kept my notions away, I appreciate your knowledge. I want to receive your knowledge. How do you do that? प्रपन्नम् शरणागति. Falling at the feet of the person. Doing नमस्कार is called प्रपत्ति, शरणागति. This is the third stage. What are the first two stages, you forgot? Discovery of the problem; what is the second stage? Discovery of helplessness. And what is the third stage. Surrendering to someone and seeking the help and अर्जुन is doing that त्वाम् प्रपन्नम्. And who is कृष्ण?

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥

Therefore, अर्जुन surrendered correctly. So when I say I am a disciple, I am a शिष्यः, I surrender to you, what should the other person become. Automatically, the other person becomes a गुरु. As I said before, a learned man can never decide whether he should be a गुरु or not. I might have knowledge, any knowledge. Mathematics, English it may be; suppose I want to become a teacher. How can I become, I can learn and become knowledgeable; but if I have to become a teacher, what do I require? Minimum one student, one victim (O.K). Minimum one person is required for asking me to teach what I know. Therefore, whether I become a गुरु or not depends upon whether the other person is ready to receive; giving is possible only when there is somebody to receive. कृष्ण can never become गुरु unless अर्जुन decides to become a disciple. And now here, अर्जुन chooses to become disciple and by way of that, अर्जुन converts कृष्ण into जगद्गुरु, गीताचार्य. पार्थसारथि becomes जगद्गुरु कृष्ण. And that conversion is taking place, in the 4th line, I am surrendering to you. And what should you do? After surrender also, there are so many things. So when I surrender to someone, it can be with different expectations. Even for getting a मन्त्र उपदेशः, I can surrender. And I can become a disciple and the other

person can become a गुरु and I can ask you please initiate me into some मन्त्र or the other. Then the job is very simple. Do पादपूजा and take the मन्त्र from him. Just as in उपनयनम्. They cover and they give you गायत्री मन्त्र, Similarly, the गुरु can give some मन्त्र, नमश्शिवाय, नारायणाय, so many मन्त्रs are there. But in this particular context, when a person gives only मन्त्र उपदेशः; remember, ignorance is not removed by मन्त्र उपदेशः; Conflict is not resolved by मन्त्र उपदेशः. मन्त्र उपदेशः can purify the mind, मन्त्र उपदेशः can give temporary quietude of mind but when there is confusion; what we require is not मन्त्र उपदेशः but what we require is teaching, so that the other person gains knowledge of what is right, what is wrong, what is everything and therefore अर्जुन here says हे कृष्ण! what I want is not some मन्त्र, what I want is शाधि. शाधि means instruct me; give me knowledge; remove my ignorance. So remove my ignorance. If कृष्ण does not remove अर्जुन's ignorance and only gives an incidental solution for the problem, then what will be अर्जुन's problem? When another conflict comes, again अर्जुन will have to run to कृष्ण. This is the difference between advice and teaching. When I give an advice to a person, I am not making that person independent, I am only making the person dependent on me. Therefore that person thinks whenever I have got conflict, I will take advice from this person. So when the next conflict comes, I have to run to me, asking for advice. And later, even for simpler things, we will run asking for advice, whether to drink coffee or tea. Therefore, when I advise a person, it is all OK temporarily, but in the long run, advising does not help, because I am making that person dependent on me. Therefore, if I am a true well wisher, I should not be advising the person. I should teach the person how to take decision, so that tomorrow I may not be around and when there is a situation you must have that objectivity to look at the situation and take a decision appropriately. Therefore, advice makes a person dependent, teaching makes a person independent. That is what the Chinese proverb

says: They say when you give a poor man a fish; you are solving that day's problem but when you teach a poor man how to fish, then you are solving his problem for good. Thus when I give him a fish today, tomorrow also, he will come for another. Day after for another. Once you teach him how to fish, then the problem is permanently solved. Similarly, here also, अर्जुन asks for the teaching. Now कृष्ण is at last happy. He was itching for that only. He was looking for an opportunity to guide अर्जुन and now that is possible.

Verse No .08

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपन्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २-८॥

न हि प्रपश्यामि मम अपनुद्यात् यत् शोकम् उच्छोषणम् इन्द्रियाणाम् ।

अवाप्य भूमौ असपन्नम् ऋद्धम् राज्यम् सुराणाम् अपि च आधिपत्यम् ॥ २-८॥

हि भूमौ असपन्नम् ऋद्धम् राज्यम् अवाप्य , सुराणाम् च अपि आधिपत्यम्, यत् मम इन्द्रियाणाम् उच्छोषणम् शोकम् अपनुद्यात् न प्रपश्यामि ।

And here अर्जुन confesses that his grief is so deep and intense that all the local solutions will not really work. We might have so many temporary worldly solutions but they cannot uproot the problem of innermost grief and therefore अर्जुन says here यत् शोकम् इन्द्रियाणाम् उच्छोषणम्, my grief is so intense that it weakens, it dries up all my organs. सीदन्ति मम गात्राणि मुखम् च परिशुष्यति etc. He said and not only it is weakening my ज्ञानेन्द्रियs and कर्मेन्द्रियs, still it is worse it is weakening my thinking faculty. And can I forget this sorrow like poor children when they cry so much; can I do something and escape from the sorrow. अर्जुन says: this is a deep one that there is no escapism possible for this. Therefore he says, मम न अपनुद्यात् and this grief is not going to go away. I do not see any method, other than your teaching. I do not see any method of removing this sorrow and even if I am going to escape, it is again going to bounce back and अवाप्य भूमौ

असपत्नम् ऋद्धम्; I may choose to fight this war and I may win this war; I may kill all these people and I may become the emperor and I may get this kingdom, what type of kingdom; असपत्नम् ऋद्धम् राज्यम्. I may get a राज्यम् which is unrivalled and also ऋद्धम्, prosperous. Here अर्जुन is indicating money cannot remove the problem of sorrow. As somebody said, money can buy bed, but not sleep. Money can buy food, but not hunger. Money can buy house, but not home. Money can buy people but not friends. So similarly, अर्जुन here shows that grief cannot be solved by getting anyone of these things. Not only the prosperity of this world cannot solve the problem, सुराणाम् आधिपत्यम् अपि, even if I am going to become इन्द्र, the ruler of the gods, I do not think even that will solve the problem. So that means the problem of संसारः cannot be solved by worldly accomplishments. So this is the essence of this श्लोक; the problem of संसारः cannot be solved by worldly accomplishments. And this is what is indicated based on the Upanishadic मन्त्रः

परीक्ष्य लोकान् कर्मवितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थम् स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियम् ब्रह्मनिष्ठम् ॥
मुण्डक उपनिषत् १-२-१२ ॥

So every human being should discover this fact that the human problem cannot be solved by worldly accomplishments, material accomplishments; therefore he has to go to the spiritual goal of life. And going to spiritual goal is going to a गुरु. And this a person will discover after lot of experience. Some people discover at the 20th age; some people discover it at the 30th year; some people 40th, 50th, some people discover at the 90th year and some people do not discover it even in the death bed. But in Hinduism no problem, because better luck, next birth. But one day, every one will have to come around to this. So therefore हे कृष्ण! you have to help me. And with these words, अर्जुन surrenders and then what happens: No speech from अर्जुन also; no speech from कृष्ण also. कृष्ण must be preparing or planning: How

should I start? And अर्जुन has become what is called 'mum'; therefore, सञ्जय comes:

Verse No .09

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९॥

एवम् उक्त्वा हृषीकेशम् गुडाकेशः परन्तपः ।

न योत्स्ये इति गोविन्दम् उक्त्वा तूष्णीम् बभूव ह ॥ २-९॥

परन्तपः गुडाकेशः हृषीकेशम् एवम् उक्त्वा 'न योत्स्ये' इति गोविन्दम् उक्त्वा तूष्णीम् बभूव ह ।

परन्तपः गुडाकेशः एवम् उक्त्वा. So in this manner; in so many distinct words, अर्जुन surrendered to कृष्ण and said I am your disciple. Connecting the channel of communication. Communication channel is connected for the गीताशास्त्र to transpire. गीता teaching to transpire. Therefore, परन्तपः. परन्तपः means अर्जुन, who is the destroyer of all his enemies. Great warrior. And गुडाकेशः. सञ्जय is indirectly telling that अर्जुन is a qualified person. गुडाक means sleep and sleep represents the तमोगुण. And गुडाकेशः means the one who is the master of तमोगुण, that means one who is सत्त्वगुण प्रधान. सत्त्वगुण प्रधान means साधन चतुष्टय सम्पन्न. In fact, this is not for Vedantic learning, we require this for any learning, because the human intellect generally goes to two extremes, like pendulum. One extreme is it is highly राजसिक and therefore it is a restless intellect wandering all over. Therefore, such a person will be sitting with a book in hand, or he might be sitting in front of a गुरु who talks, but for him to keep the mind open to these words for one hour is a very big task. It is like mind is like monkey. It is a like a monkey, highly restless mind. This is one extreme. Therefore no learning takes place. There is another type of mind which goes to the other extreme. It never travels outward; it is never restless or active; but it is the other extreme; what is that? It is

तामसिक mind, it dozes off. So these are the two extremes that we face. Either the mind is asleep or it is highly extrovert. And sleep or dull mind is called तामसः and highly extrovert is called राजसः and सात्त्विक mind is a non-extrovert, wakeful mind. That wakeful, non-extrovert, receptive and registering mind is called सात्त्विक mind and सञ्जय says अर्जुन has got that mind, that qualification. गुडाकेशः and he uttered these words to him हृषीकेशम्. हृषीकेश means Lord कृष्ण, who is the Lord of all the organs, sense organs, the Lord of all the mind. That means the one who knows the mental condition of अर्जुन. Therefore he knows how to tackle. And having said these words; 'न योत्स्ये' इति गोविन्दम् उक्तवान्. There afterwards he said I am not going to fight this war. Because I am not very sure whether fighting is right or wrong. At the same time, I am not going to run away from this battle also because I am also not sure whether running away is right or wrong. Therefore I am not going to do either of them and I want to wait and hear from you and there afterwards decide properly. And कृष्ण is going to teach 18 or 17 chapters and कृष्ण will ask at the end of 18th chapter,

कच्चित् एतत् श्रुतम् पार्थ त्वया एकाग्रेण चेतसा ।

कच्चित् अज्ञान-सम्मोहः प्रनष्टः ते धनञ्जय ॥ १८-७२॥

At the end of the 18th chapter, he asks अर्जुन did you listen. Is your confusion gone? I do not want to make a decision for you. You must be able to decide. Because I want to make you independent. Fortunately, अर्जुन says

नष्टः मोहः स्मृतिः लब्धा त्वत् प्रसादात् मया अच्युत ॥ १८-७३॥

हे कृष्ण! all my confusions are gone. I know what to do. Now अर्जुन says I do not know what to decide, neither am I going to fight nor am I going to run away. 'न योत्स्ये' इति गोविन्दम् उक्त्वा. So गोविन्द is another name of Lord कृष्ण; it is a significant word, several meanings are given for this word. One meaning is the one who is the protector of

the world. गाम् विन्दति . One who protects the world is called गोविन्दः. Another meaning is the धर्मशास्त्र meaning; because

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।

धर्म-संस्थापन-अर्थाय सम्भवामि युगे युगे ॥ ४-८॥

He takes अवतार and protects the धार्मिक people and destroys the अधार्मिक people and thus protects the world. This is the धर्मशास्त्र meaning. There is a second philosophical meaning. In this गो means the Upanishadic scriptures and विन्दः means the one who can be grasped through the उपनिषत्s alone. So the Lord's whose true nature can never be known through any method. गोपिः वेदशब्द प्रमाणेन एव विन्द्यते, is alone known is called गोविन्दः. And such a Lord he surrenders to and उक्त्वा तूष्णीम् बभूव ह. He became silent. And सञ्जय says: ह. ह means looking back at the turn of events. Just a few minutes back only all the noises were raised from the conchs, drums, etc. And now it has all become quiet from battleground to philosophy class. What a change. To indicate this change सञ्जय uses the word ह, Wonderful indeed. Then what happened?

Verse No .10

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१०॥

तम् उवाच हृषीकेशः प्रहसन् इव भारत ।

सेनयोः उभयोः मध्ये विषीदन्तम् इदम् वचः ॥ २-१०॥

हे भारत! उभयोः सेनयोः मध्ये विषीदन्तम् (अर्जुनं) तम् हृषीकेशः प्रहसन् इव इदम् वचः उवाच ।

सञ्जय continues, हे भारत! भारत is धृतराष्ट्र, भरत वंशोद्भव, हृषीकेशः तम् उवाच. Lord कृष्ण accepted the offer and then Lord कृष्ण taught अर्जुन. And what did he teach. इदम् वचः. इदम् वचः means इदम् गीताशास्त्रम्. Here वचः represents the entire गीताशास्त्रम् which begins from the 10th verse, i.e., The next verse २-११ and गीताशास्त्रम्

continues up to 18th chapter 66th verse. 18th chapter has got totally 78 verses; of this with the 66th verse, the गीता teaching is over. And there afterwards, it is concluding verses only. Therefore, actual teaching is from 2.11 to 18.66 and this गीताशास्त्रम् is here referred to by the word इदम् वचः. गीताशास्त्रम् Lord कृष्ण taught to अर्जुन. And where did he teach सेनयोः उभयोः मध्ये, between the two armies. So do not ask me how can he teach 18 chapters in between the two armies. What were the दुर्योधन people doing? So therefore do not ask those historical questions and since we are also not interested in those details, we do not know also. Whether actually it happened or the teaching may be brief, but व्यासाचार्य might have presented, in a magnified expanded version. So we do not know the details and we are not interested in those details whether it is व्यासाचार्य's figment of imagination also, we do not care, we only want to know this much, अर्जुन discovered the problem, surrendered to कृष्ण. We should also discover the problem and surrender to a गुरु. We will find a solution. Once you have understood that, throw away the story part. Like the sugarcane. Bite the sugarcane, take the juice and spit out the remnant. Similarly, bite the entire 1st chapter, take the juice; what is the juice, discover the problem, discover the helplessness, surrender, learn and be free. Once you have got the juice, do not ask the question, whether महाभारत war took place in 3,103 BC or it is 5,000. And all these details, you do not bother, therefore, सेनयोः उभयोः मध्ये उवाच. More details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 11-12

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१०॥

अर्जुन expressed his helplessness with regard to the solution. So अर्जुन expressed his helplessness and surrendered to Lord कृष्ण requesting him to teach and Lord कृष्ण also accepts अर्जुन as his disciple and decides to teach the गीता-शास्त्रम् from the 11th verse onwards. Thus we get the गीता teaching beginning from the 2nd chapter 11th verse, which will go up to 18th chapter 66th verse, i.e., called गीताशास्त्रम्. Now hereafter कृष्ण is no more पार्थसारथि; he is no more a driver of अर्जुन, he has become अर्जुनस्य गुरुः, he has become गीताचार्य and through अर्जुन he has become even जगद्गुरु. कृष्णम् वन्दे जगद्गुरुम्. And therefore सञ्जय said सेनयोः उभयोः मध्ये विषीदन्तम् इदम् वचः; इदम् वचः means इदम् गीता-शास्त्रम्. Now we will enter into the actual teaching.

Verse No .11

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

अशोच्यान् अन्वशोचः त्वम् प्रज्ञा-वादाः च भाषसे ।

गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ २-११॥

त्वम् अशोच्यान् अन्वशोचः । प्रज्ञा-वादान् च भाषसे । पण्डिताः गतासून् अगतासून् च न अनुशोचन्ति ।

This is an important verse, because in this verse कृष्ण condenses the entire गीताशास्त्रम्. So what is भगवद्गीता, if somebody asks, we can say this verse contains the essence of the गीता and what is

the essence, if you put in English, the essence is: Ignorance is the cause of all human problems. And by ignorance we mean Self-ignorance. So Self-ignorance is the cause of all human problems and therefore Self-knowledge is the only solution for all human problems. This is गीता सारः. If you put in संस्कृत,

आत्म अज्ञानम् संसार कारणम् आत्मज्ञानम् मोक्षः कारणम् ।

आत्म अज्ञानम् is the cause of संसारः, आत्मज्ञानम् is the cause of मोक्षः. मोक्षः means freedom from संसारः. And this key statement alone, just like the keynote address, this key statement alone कृष्ण is going to elaborate in the entire गीताशास्त्रम्. That is why at the end of every chapter, we get इति श्रीमत् भगवत् गीतासु उपनिषत्सु ब्रह्मविद्यायाम् ब्रह्मविद्या means Self-knowledge, i.e., the central theme of the entire गीताशास्त्रम्. No doubt so many other topics are discussed in the गीता like कर्मयोगः, उपासना, जप, पूजा, ध्यानम्; so many other topics are discussed but they are all to support the central theme; i.e., आत्मविद्या. And how does कृष्ण conveys this idea? He presents it beautifully, look at the 2nd line, the last portion. पण्डिताः न अनुशोचन्ति. Very beautiful statement. पण्डिताः न अनुशोचन्ति. This statement means that vice people do not grieve in life. पण्डितः – a wise person. Wise with regard to what? Not with regard to any other thing, wise with regard to Oneself (पण्डा आत्मविषया बुद्धिः येषाम् ते हि पण्डिताः); therefore wise people means people of Self-knowledge. आत्मज्ञानि is पण्डितः. And these wise people न अनुशोचन्ति, do not grieve at all. So that means what? We can easily derive the corollary, if wise people do not grieve, अर्जुन is profusely grieving; therefore अर्जुन is ... fill up the blanks. अर्जुन is otherwise. अर्जुन is ignorant. Therefore, indirectly, without directly hitting अर्जुन on the face, कृष्ण is conveying through implication, i.e., अर्जुन, you are ignorant. You are मूढः. And through अर्जुन, कृष्ण is telling the entire humanity, if only they have some open mind, are you grieving? Yes. Then you are dash dash. It is an universal question and universal answer. If anybody complains, I am sorrowful; I

am depressed; I am upset, I do not have 'शान्ति' if anybody tells, the problem is Self-ignorance and if ignorance is the cause of sorrow, what is the remedy? What anti-biotics we should take for ignorance bacteria? Thank God ignorance is only a bacteria and not a virus. For a virus, there is no remedy. That is why, if it is a viral fever, you know what is the remedy, if you take medicine, it will go in one week; if you do not take medicines, it will go in seven days. That means, it makes no difference. Cold is caused by virus. Cold virus itself is 240 types it seems. Since it is caused by virus there is no cure. We are advanced so much medically, we do not have a remedy for cold. For virus, there is no remedy. If it is bacteria, antibiotics will work. And अज्ञानम्, Thank God, comes under bacteria variety. Just comparing, therefore there is a medicine. What is the medicine for ignorance? There is only one medicine and that is ज्ञानम्. If there is darkness in the room, what is the medicine, what is the remedy for that? How many remedies are there? There is only one remedy; we have to bring in light in the room. And similarly, ज्ञानात् एव कैवल्यम्. Can कर्म, action give मोक्षः? If you ask, we ask a counter-question, can action remove ignorance? We know that no action can remove any type of ignorance; whether it is physics, chemistry, English. If action can remove ignorance, we can abolish all schools and colleges. And what should you do, give lot of work to children, one day work, chemistry ignorance gone; next day work, botany ignorance gone. Will it happen? No. Therefore, कर्म cannot remove ignorance, meditation cannot remove ignorance, जप cannot remove ignorance. Therefore, the only remedy is ज्ञानम्. And therefore, कृष्ण emphasizes that in the first श्लोक itself, पण्डिताः न अनुशोचन्ति. Therefore, अर्जुन you also become a wise person. And the wise people do not grieve with regard to whom? कृष्ण says: गतासून् अगतासून् च. They do not grieve for the living ones; they do not grieve for the dead ones. These are the only two possibilities. They do not grieve for the living ones. Either we worry about the living or we worry about the

dead; all our worries are with regard to these two alone. Not only people, but with regards to things also. So there was a person it seems, he was traveling in the train with his wife. OK, the story can be said the other way round also. They did not have water. Therefore, the wife was telling I am thirsty, I am thirsty, etc. Then he said that you wait, let some station come, I will get some water. Until then be patient. He also was nagged and he was worried. And at last a station came and he got water and gave. And thought that the problem is solved. Then, the train started and then she started again nagging. So what was the nagging? I was thirsty I was thirsty. What do you do? Therefore, either we worry about that which is gone or we worry about that which is not yet gone. If these two things are taken care of, there is nothing else to worry. And therefore, कृष्ण enumerates these two गतासून्, that which is gone, that is past and अगतासून् means that which is not gone; which means that which is present or future. Either with regard to the past or with regard to the present or future, न अनुशोचन्ति. The wise do not grieve. And now what about you, अर्जुन? You belong to which category? अशोच्यान् अन्वशोचः. You grieved for those people who do not deserve any grief. अशोच्य means those who do not deserve grief or sympathy. That is दुर्योधन people, do not deserve any sympathy, because they are all अधार्मिक people and at the same time, प्रज्ञा-वादाः च भाषसे, you are speaking the words of the wise people; you are pretending to be wise. You are presenting yourself as a wise person, by talking about कुलक्षय, कुलधर्म, वर्णसङ्करः and all those problems you are talking about. So therefore, you are contradicting yourselves. गतासून्गतासून् नानुशोचन्ति पण्डिताः । Therefore what you require is आत्मज्ञानम्. Continuing;

Verse No .12

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२॥

न तु एव अहम् जातु न आसम् न त्वम् न इमे जनाधिपाः ।

न च एव न भविष्यामः सर्वे वयम् अतः परम् ॥ २-१२॥

अहम् जातु न आसम् (इति) न तु एव, त्वम् (जातु न आसीः इति)न, इमे जनाधिपाः (जातु न आसन् इति) न, । अतः परम् च वयम् सर्वे न भविष्यामः (इति) न एव ।

So in the previous श्लोक, कृष्ण has condensed the गीता-शास्त्रम्. Now here afterwards, he is going to elaborate. Now what is कृष्ण's ultimate aim? That he should persuade अर्जुन to fight this महाभारत war. Because that is his immediate problem. Even though he has to solve his life's problem of संसारः; there is an immediate problem also whether to fight this battle or not. That is why, दयानन्द स्वामिजि uses two words, topical or incidental problem and another is fundamental problem. अर्जुन is facing an incidental problem. What is that? Whether to fight or not? It is incidental problem because this problem is not there at all the time. Previously he has fought many battles, he never had this conflict. And not only that, this problem is not universal also; we do not have the problem of fighting a battle. We do not belong to any army or anything; though in the family we fight; that is a different thing. But there is no क्षत्रिय problem. That is incidental and there is another problem. This incidental problem triggered a deeper problem and what is that deeper problem. That of attachment and sorrow. And this attachment and sorrow; they are not incidental but they are eternal problems; not only they are eternal, they are universal problem also. So one is incidental and another is fundamental. कृष्ण has to solve both the problems of अर्जुन and to solve this problem, कृष्ण is taking three lines of discussion; a three-pronged attack to make अर्जुन fight this war.

- i) One is from philosophical angle. He is trying to solve this problem.
- ii) And the second is from ethical angle, अर्जुन! You have to fight.
- iii) And the third is from worldly angle also you have to fight.

Thus, a three-tire argument: philosophical approach, ethical approach and simple worldly or materialist approach. And कृष्ण wants to say whatever be the angle from which you see, you have to fight this war. Of these three, which one is the main argument in the गीता? The philosophical approach is the primary approach in the गीता. Then the ethical approach is also given importance and the worldly approach is given least importance. Why should कृष्ण give importance to philosophical approach, because अर्जुन already knows धर्मशास्त्र. अर्जुन's problem was not ignorance of ethics; he is the brother of साक्षात् धर्मपुत्र; he is a learned person; he knows what is धर्म and What is अधर्म, he has studied धर्मशास्त्रम्; he has moved with Lord कृष्ण; therefore अर्जुन's primary problem is not ignorance of ethics; but his problem was Self-ignorance. And therefore कृष्ण's approach is philosophical. And therefore from verse no.12 up to 25, we get the philosophical approach, wherein कृष्ण talks about the true nature of अर्जुन; the true nature of भीष्म, the true nature of द्रोण, the true nature of कृष्ण, i.e., आत्मविद्या. आत्मतत्त्वम् is talked about, from verse no.12 to 25. And there afterwards कृष्ण will come down and will say स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि; you need not go to philosophy at all; just analyze it from the standpoint of ethics; then also you have to kill these people. It is not अहिम्सा; ethical हिम्सा is as good as अहिम्सा, it is like giving capital punishment for a criminal. And if you are not able to appreciate ethics, then he comes down, at least for maintaining your name and fame, you have to fight. Because you have to maintain your reputation. For that you have to fight. This is the three angles.

Now we come to the philosophical angle; once we come to the आत्मा angle, we should remember all about आत्मा, which we discussed in तत्त्वबोध. So I am going to just summarize the discussion so that these verses will become clear. In तत्त्वबोध, we asked the question आत्मा कः? And the teacher said आत्मा कः?

स्थूल-सूक्ष्म-कारण- शरीराद् व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थान्त्यसाक्षी सच्चिदानन्दस्वरूपः सन् यः तिष्ठति सः आत्मा ।

a) So we started saying that every individual is a conscious entity. Every living being is a conscious entity, which means there is consciousness in his body-mind-complex. Which consciousness we do not find outside the body, like what? The table is inert, the mike is inert, the wall is inert, the fan is inert; but the individual is a conscious entity, which means, there is consciousness in the body, there is sentiency in the body. Now we asked the question: What is this consciousness which makes the living being sentient alive, different from a table? Then we said consciousness is a separate entity, a formless separate entity comparable to the light principle. It is not light, but it is comparable to the light principle. Then we said this consciousness is not a part of the body, it is not a property of the body; it is not even a product of the body. Consciousness is not a part, not a property, not a product; but it is a separate entity which pervades and enlivens the body. Exactly like what? We took the example of light; light is not part of the body, light is not a property of the body; light is not even a product of the body. On the other hand, light pervades my body and makes this body visible. When you are seeing the hand, you are seeing the two things, one is the hand, another thing is the light. It is intimately on the hand, but it is not a property, a part or a product. This is the first lesson we learnt.

b) Then we said that this separate entity called consciousness is not bound by the limitations of the body; just as the light is not bound by the limitations of the hand; means what: the hand has got spatial limitation, but the light pervading the hand is beyond the hand also. Hand has got boundaries but the light does not; the consciousness survives. What is the second lesson: Consciousness is not bound by spatial and time-wise limitations of the body. This is the second lesson.

c) What is the third lesson we learnt in तत्त्वबोध? When the hand is removed from here, even though the light continues there, you are not able to see the light, because there is no reflecting medium. Light continues there, but when the hand is removed, it is not visible. So when there is hand, what light is there? Visible light. When there is no hand, what is there? No light, we should not say, no visible light; but there is light in *invisible* form. Similarly, as long as the body is there, the consciousness is there in manifest form, manifested as sentiency, life, etc. When the body is removed, consciousness is but not in a detectable form; traceable form it is not. So in संस्कृत, we use the word, व्यक्त चैतन्यम् when the body is; अव्यक्त चैतन्यम् when the body is gone. Therefore, consciousness is always there either in व्यक्त form or in अव्यक्त form. And this consciousness is called आत्मा. And the body is called अनात्मा. So therefore, consciousness is separate from body; consciousness is not bound by the limitations of the body; minus the body, consciousness is in invisible form. And that consciousness is called आत्मा, the body is called अनात्मा. When I say body, you include the mind also, the body-mind-complex is अनात्मा. From this we come to know that every individual is a mixture of आत्मा and अनात्मा. Just as whenever I see anyone of you, I am seeing two things. What are the two things? I see you, I also am experiencing which we generally take for granted, the light, which is pervading on you. So when I reading the book, if it were midnight, I would not be able to read. Now I am able to read because here are two things, one is the book and the another is the light pervading. But generally, we take the light lightly. But remember, do not take the light lightly because without light, you will not be able to see anything. Therefore, all of us are what? आत्मा plus अनात्मा.

d) Now, the next lesson we learnt from तत्त्वबोध is that the spiritual साधन consists of shifting our identification from the perishable अनात्मा to the imperishable आत्मा. The whole aim of

spiritual साधन is shifting my identification from perishable अनात्मा to the imperishable आत्मा. So when I say I am the body, what is the consequence? I will have to accept that I am mortal. To say I am the body, I should be ready to accept mortality. But how many people are ready to accept mortality. But many people will say, स्वामिजि I do not mind mortality, I should die suddenly, but this lingering death, going to the hospital with tubes in all holes, etc. Remember, as long as you claim I am the body, I should be able to accept old age and mortality. If I do not want those two, there is only way, I have to shift my identity from अनात्मा to आत्मा. And if I shift my identity to आत्मा, what will be my attitude. I do not hate the body, not that one should hate the body, one can love the body, as an instrument for transaction, instead of loving the body as myself. I can continue to love the body as an instrument and as long as this instrument is available, I transact; even when the instrument is gone, there is no question of I going away. Therefore the greatest advantage is shift from mortality to immortality; असतो मा सद्गमय; तमसो मा ज्योतिर्गमय, तमस् means ignorance. ज्योति means knowledge. तमसो मा ज्योतिर्गमय means Oh Lord! Lead me from ignorance to knowledge. And by that what happens to me मृत्योर्मा अमृतङ्गमय. From mortality to immortality. In fact, we are not going from mortality to immortality. Mortality to immortality means, from identification with mortal body to identification with immortal 'I.' Because mortal body is not going to become immortal. Therefore, that shift cannot take place. Mortal body cannot become immortal. Can the Self, आत्मा become immortal? Can आत्मा become immortal? आत्मा need not become immortal, because it is already immortal. Therefore what are you immortalizing? अनात्मा cannot be immortalized. आत्मा need not be immortalized. Then what are we doing. Only shifting our identification from the mortal body to immortal self. This is all the spiritual साधन. And for this shift to take place, the scriptures are giving some methods of thinking and if we

channelize our thinking along that method, it will be easier for us to claim 'I am the आत्मा ' and one of the most powerful method of thinking is called दृक्-दृश्य विवेक thinking. And what is that thinking? Whatever I am experiencing, I am not. Whatever I am experiencing, I am not. Why? Because whatever *I am experiencing is an object of experience and I am the subject of experience*. So whatever the eyes see is not the eyes themselves. The eyes see everything in the creation; but the eyes do not see what? The eyes do not see themselves. From that it is very clear, the eyes are ever the Seer; never the seen. Therefore, the subject is always different from the object. If you use this method, the world is an object of experience, arriving and departing. Therefore, I am not the world. What about the body? The body is only something I experience only in the waking state. It is not available in the dream for me; it is not available in sleep also. During waking state I use this body. During sleep state, I do not use this body. It is like undressing, removing the shirt and put. Similarly, we are taking the body as it were and hanging. Hanging, do not mistake there! That is why you are not aware of the physical body; no physical universe; waking up, you use this body. What about the mind. The mind also I experience during waking, during dream; once I go to sleep; the mind also I do not use. That is why there is no worry, no रागः, no द्वेषः, no कामः, no क्रोधः. In fact, everybody is a liberated person in sleep. Only problem is he gets up. So therefore, mind and its properties come and go; body and its properties come and go; the world and its properties come and go; I experience all of them and therefore I am none of them. Then who am I? The experiencer-conscious principle. It is this आत्मा कृष्ण is talking about. And in these verses, कृष्ण reveals some of the important features of this आत्मा.

1) The first one he reveals is that I am ever *The Subject*, never an object of experience. In संस्कृत, अप्रमेयः. अप्रमेयः means ever The-Experiencer-Subject, never The-Experienced-Object. Like the camera.

Camera will take the picture of everything but it will never be there in the picture. But even though it is not in the picture, do you require a proof for the existence of the camera. Do you require a proof for the existence of the camera? You do not require. Why because without camera, the picture will not be there. Similarly, I am seeing all these pictures, but one is missing in the picture. Who is that? I am the one. I am never in the picture and but I am ever existent; I am never in the picture, but I am ever existent and therefore I get the name अप्रमेय.

2) The second feature that कृष्ण talks about is नित्यः. आत्मा is eternal. Sometimes in व्यक्त रूपम्; sometimes in अव्यक्त रूपम्. Remember the light, when the hand is - *visible* form, when the hand is removed - *invisible* form. So the second is नित्यः.

3) The third feature he reveals is निर्विकारः; it is changeless. So even the hand is changing or moving; what happens to the light; light does not move, only the hand is moving. Now the light is manifest there; now the light is manifest here; but the manifestation comes here and there; but light as it is is all-pervading. When I see light, do not imagine the source of light – the bulb. I am talking about the प्रकाशः, not the दीपः. I am talking about the light that is pervading. So the third one is निर्विकारः; changeless.

4) The fourth feature that कृष्ण talks about is सर्वगतः. सर्वगतः means all-pervading. All-pervading means that which does not have boundaries; spatial boundary, again remember the example of light; there is boundaries for the hand, the light goes beyond the boundaries. Therefore, सर्वगतः, सर्वव्यापि, etc.

5) Then the next two features to be taken together and which is one of the most important features which कृष्ण repeatedly emphasizes is आत्मा is अकर्ता and अभोक्ता. It does not do any action; therefore it does not reap any result. It is exactly like this hand may do some action. It may touch a dirty thing, a dirty object and because of the touching action, the hand may become dirty; therefore touching makes

the hand कर्ता, when it becomes dirty, it is भोक्ता, even the hand is कर्ता and भोक्ता, the light pervading the hand does not, is not a कर्ता and the light does not become dirty also. If the hand touches a blade, it is कर्ता and for touching that, what is the फलम्, the fingers are cut it is भोक्ता hand is कर्ता, hand is भोक्ता, but the light is neither कर्ता nor is it divided into two, it is अकर्ता & अभोक्ता. Thus अप्रमेय, नित्यः, निर्विकारः, सर्वगतः, अकर्ता, अभोक्ता. In English, it is ever *The-Experiencer*, never the-experienced. It is eternal, it is changeless, it is all-pervading, it is not a doer, it is not an enjoyer.

This is the essence of the आत्मविद्या presented between the 12th and 25th verse. In fact, गीता starts with the toughest topic. In fact, if anybody enters into the topic, they will say, I do not want गीता, etc. But afterwards, कृष्ण comes down to ethical thing and other thing, this topic of आत्मविद्या will be repeated again and again in the later chapters also. And through this argument, what कृष्ण conveys is: अर्जुन therefore you are not killing भीष्म, the आत्मा. Who is भीष्म? The आत्मा, who is द्रोण? The आत्मा. Therefore भीष्म is not killed, द्रोण is not killed and therefore, why do you worry about the death of भीष्म, the death of द्रोण etc. Because none of them is killed. And not only भीष्म and द्रोण are not killed, you are not a killer also, because अर्जुन, the आत्मा is अकर्ता, therefore, cannot kill anyone. What is the conclusion? अर्जुन, the आत्मा is not a killer, भीष्म, the आत्मा is not killed. Therefore, why are you crying? This is the argument - philosophical argument. And when we hear this argument, we will be disturbed. This seems to be very very convenient argument. Every criminal who kills people, he can go to the court and argue, what? I am not the killer, he is not killed; therefore why do you punish me? Therefore कृष्ण goes from philosophical angle to ethical angle, that अर्जुन not only from philosophical angle I am talking about, from ethical angle also you need not worry. Because, normally killing is हिंसा and पापम्, you should worry about hurting other people, but in

this case, you are not hurting for hurting sake; your aim is धर्म संस्थापनम्. Exactly like a judge giving capital punishment. Should a judge worry about that? I have incurred a sin. In fact, for giving that punishment, judge is only appreciated. Therefore, from ethical angle also, you can go ahead and then from worldly angle also. This is the discussion. In the 12th verse, कृष्ण points out that आत्मा is नित्यः. Essence of the 12th verse is आत्मा is नित्यः means what: Eternal. And what is definition of eternal. कृष्ण says Eternal आत्मा was in the past, आत्मा is in the present and आत्मा will be in the future also. So त्रिकाले अपि तिष्ठति इति सत्. In तत्त्वबोध we saw त्रिकाले अपि in all the 3 periods of time, whatever that exists is आत्मा. This is the essence of this 12th verse. The exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 12-15

श्रीभगवानुवाच ।

अशोक्त्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२॥

अर्जुन surrendered to Lord कृष्ण, with grief and delusion and also he has to resolve his conflict with regard to the महाभारत war; whether it is proper to fight or not; especially when killing of his own kith and kin, as well as his गुरुs is involved. And कृष्ण is going to approach from three different levels.

As I said in the last class, the first is the philosophical approach; which is the highest and subtlest approach and philosophical approach is discovering that अर्जुन is none other than the आत्म-स्वरूपम्. Similarly, भीष्म, द्रोण, etc., are also आत्मा only. The philosophical approach is सर्वम् आत्ममयम् जगत्. And कृष्ण will point out that the आत्मा which is चैतन्य स्वरूपम्, of the nature of consciousness is neither a कर्ता nor a भोक्ता and therefore there is no question of anybody killing or anybody being killed. It is just shifting the vision; when you look at the pot as a pot, you talk about the origin of the pot and the destruction of the pot. But once you shift the vision and learn to see it as nothing but clay, then from your vision, clay was there before; even in the middle with a particular shape clay alone is there and even when it is broken, nothing is lost, because clay continues to be there. Therefore from the standpoint of pot-vision, birth and death are there; from the standpoint of clay-vision, there is no birth or death. In the ocean example, from stand point of wave-vision, there is the birth of a wave and there is a death; but from the standpoint of water-vision, nothing is born and nothing is gone. This is philosophical approach. Training the mind to understand that there are no individuals

except आत्मा. आत्मा alone is there, which is neither born nor gone. And since there is no birth or death, there is no question of somebody destroying and somebody getting destroyed. And therefore there is no question of पुण्यम् or any question of पापम् and therefore, अर्जुन you do your duty. This is the highest philosophical approach which requires a very very subtle refined, sharp intellect. And this is the discussion from verse no.12 to verse no.25.

And if a person is not able to rise to that level, because it is not that easy; then कृष्ण says do not bother about आत्मा now. Let us assume that we are all individuals. Let us look at from the ethical angle. From philosophical level, कृष्ण comes down to ethical angle, धार्मिक दृष्टि. First one is आध्यात्मिक दृष्टि. Second is धार्मिक दृष्टि. अर्जुन, you need not even belief in आत्मा, but let us see whether it is proper to fight this war and कृष्ण says it is proper because for the sake of धर्म, a क्षत्रिय must be ready to give up his life. And for the sake of धर्म, क्षत्रिय should take to war, if all other doors are closed. And therefore अर्जुन fight. So from philosophical angle, you can fight and you should, from ethical angle you can and you should and then कृष्ण comes down further.

अर्जुन, you may not believe in ethics itself. You may not believe in धर्म and अधर्म, you may not believe in पुण्यम् and पापम्; leave it aside. But as long as you are in society, aren't you conscious of your self-esteem; your social status and how the other people think of you? That we are more bothered about that only. Sometimes, we wear certain dress, which are very uncomfortable, because it is the fashion and other people are wearing it. So you are bothered about your name and fame, self-respect and social status. From that practical angle, we call it लौकिक दृष्टि; also you have to fight this war. Otherwise, you will get a very bad name. You will lose your honor.

So these are the three angles; first we are dealing with the philosophical angle, from 12 to 25. And as I said, in this context, कृष्ण

is talking about the nature of आत्मा and how it is different from the physical body.

As I told you in the last class, कृष्ण defines आत्मा as चैतन्यम् or consciousness-principle which is different from the body and which pervades the body.

i) It is neither a product of the body, nor a part of the body, nor is it a property of the body. Consciousness is a separate entity like - remember the example of light, which is neither a product of the hand, a part of the hand or a property of the hand.

ii) Light is a distinct entity which pervades the hand and makes the hand bright and visible. Similarly, आत्मा is the consciousness-principle, which pervades the body and makes the body sentient and alive.

iii) Next कृष्ण points out that this consciousness is not bound by the limitations of the body. Just as the light is not limited by or bound by the limitations of the hand; hand has got height and width limitation, but the light pervades the hand as well as it pervades outside the hand.

iv) And not only it is free from spatial limitations; if you remove the hand, or destroy the hand, the light continues to survive here; relatively speaking. Here current can go. I am not talking about that. Relatively speaking, even when the hand is removed, the light continues. Therefore, आत्मा नित्यः. But only one thing, when the hand is removed the light will continue to be there but that light will not be visible to our eyes. For seeing the light, you require a reflecting, a manifesting medium. Light is here, light is here, in between also it is there; but in between light, you do not see. Then how will you see it? Suppose I keep an object; now you are seeing not only the object, but you are seeing what? The light which pervades the object and if I remove this clip, in between the light is; but in संस्कृत it is called अव्यक्तम्. Similarly, आत्मा is व्यक्तम् as life in the body, in a dead

body or after the body is dead, आत्मा is not available as life principle it is अव्यक्तम्.

Thus, आत्मा is नित्यः, one important idea he gives.

Next important idea he gives is आत्मा is अकर्ता and अभोक्ता; it does not do any action. Again taking the example when the hand is moving, motion is possible for the hand, because it is a limited entity. Therefore it can move; whereas the light which is already pervading this hall cannot move, because motion is possible only for a limited entity. So air can move because it is limited; earth can move, because it is limited; but can you talk about the movement of space. Space does not move. Then what about space travel? Very careful. When you talk about space travel, remember it is not 'space' is traveling; space-travel does not mean 'space' is traveling; space travel means we are traveling in space. It is not travel 'of' space, but it is travel 'in' space. Space itself cannot travel; why, because it is already all-pervading. Therefore, any action requires motion. Any motion requires limitation. Any action requires motion and any motion requires limitation. Even thinking-action requires thought-motion. Suppose throughout the class, your mind remains motionless, then what will be the result? This is a blank cassette. Nothing has happened. If you have to get some benefit out of this class, you may not physically move, but your mind should have thought-motion. Therefore, what I want to say is: action requires motion. Motion requires the limitation. आत्मा being limitless, कृष्ण says आत्मा cannot do any action. Therefore, अकर्ता. And if आत्मा is अकर्ता, what is the next consequence? Whatever is अकर्ता is also अभोक्ता. अभोक्ता means what: free from the result of action. Because कर्ता alone will reap the कर्म-फलम्. Otherwise what will happen? Somebody else will do action and somebody else will get the benefit. You keep on eating and the neighbor will be getting the benefit. The eater alone will get the benefit of hunger निवृत्ति. So what is the universal truth? कर्ता एव भोक्ता भवति. कर्ता एव भोक्ता भवति is a very

important law and that is why our scriptures say whatever we experience in our life, is our own कर्म-फलम्. Do not blame anyone. Only the other people can serve as a medium for experiencing our कर्म-फलम्. Just like the pipe is only a medium for water; what is the source of water? The tank; similarly, any struggle, any problem created by anyone in the world, do not take it as their problem, remember my कर्म-फलम् is coming through those people. Because of what law? कर्ता एव कर्म-फलम् अनुभवति. If आत्मा is अकर्ता, then आत्मा is अभोक्ता. This is the 2nd point. आत्मा नित्य. आत्मा is अकर्ता, अभोक्ता.

The third point कृष्ण emphasizes is आत्मा निर्विकारः. It is free from all modifications, changes. Again, remember the light example, whatever changes happens with the hand, light does not undergo change and when the hand becomes dirty; light does not become dirty; hand gets bloodied because of some wound, light does not become so. Therefore all the changes can belong to the reflecting medium but not to the light. Similarly, the body goes through modifications. How many modifications? We saw in तत्त्वबोध.

अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति.

कृष्ण puts it in simpler form. Childhood State, Boyhood State, Youth and Old Age. The body goes through, but the आत्मा does not have all these. So this is called निर्विकारः.

And finally and most importantly, कृष्ण says: this आत्मा you can never see. You know why? It is never seen because it is the very Seer, I the Conscious-Principle. आत्मा is ever the Subject and therefore it is never the object. In संस्कृत, it is said अप्रमेयः. Like what: the eyes can see everything, except the eyes themselves. The Seer cannot be seen. The toucher cannot be touched. The phone can ring up all the numbers except your own number. If you have doubt, try now. You can dial however costly the telephone may be. It will not get one number. So the rule is what? The subject can never be the object; Seer can never be the seen, experiencer can never be the experienced. Therefore, I the

आत्मा am ever the Subject, never the object. This is the essence of these 12-13 verses.

We are seeing the 12th verse in which कृष्ण says आत्मा is eternal. And this कृष्ण presents in a technical language. He could have simply said that आत्मा is eternal. But he is putting in a roundabout way. He is mischievous. Therefore He continues to be mischievous in गीता also. So he says: आत्मा is eternal means, आत्मा was in the past, आत्मा is in the present and आत्मा will be in the future also. त्रिकाले अपि तिष्ठति. आत्मा was in the past, is in the present and will be in the future. That also He does not directly say. Some more mischief He does. So He could have said आत्मा was in the past, is in the present, will be in the future; but He says, you cannot say आत्मा was absent. Can you guess? Instead of saying आत्मा was present, He used double negative, you cannot say आत्मा was absent in the past. Similarly, you cannot say आत्मा is absent in the present. And you cannot say आत्मा will be absent in the future. This is what He said here. अहम् न आसम्. I, the आत्मा was not there in the past इति न. I means आत्मा. I the आत्मा was not there in the past, इति न. You cannot say so. Two 'न's are there. न अहम्, न आसम्. Two 'न's are there. Two negatives. So how should you translate? I was not there in the past, it is not so. Means what: I was in the past. Similarly, न त्वम्; means you were not there in the past, also is not true. That means: you were there in the past. Similarly, न जनाधिपाः. These kings were not there in the past is also not true. That means that these kings were there in the past; in short, आत्मा existed in the past. Then what about future? He says, न च एव न भविष्यामः. We will not be there in the future इति न. again double negative. That also is not true. So how do you understand? We will not be there in the future is not true, means we will be in the future. कृष्ण does not talk about the present, because regarding the present we have no doubt. Are you here? I will consult my husband and tell, will you tell? You do not say that? So therefore our present

existence is doubtless and therefore कृष्ण does not discuss that; only in the past and future we have a doubt and therefore कृष्ण says, in the past and future also, the आत्मा existed. Therefore what is the essence? आत्मा is eternal. But I could not talk with you before your birth, if somebody asks; I have already told that without the body, आत्मा is in अव्यक्तम् and therefore we will not be able to interact. The interaction ends not because of the death of the आत्मा, but because of the death of the medium of interaction. Therefore while talking on the phone, suddenly the conversation stops, you say the phone is dead, you do not say, I am dead. Similarly, when a person dies, what is the dead? Not the person. His telephone No. is gone. What is the telephone No? His body is the present phone no. You apply for a new number. You apply & apply & apply, but no reply. Similarly, new body can come immediately or later but the आत्मा continues. सर्वे वयम् अतः परम्. सर्वे वयम् all of us also; अतः परम् hereafter also we will continue. Continuing;

Verse No .13

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३॥

देहिनः अस्मिन् यथा देहे कौमारम् यौवनम् जरा ।

तथा देहान्तर-प्राप्तिः धीरः तत्र न मुह्यति ॥ २-१३॥

देहिनः अस्मिन् देहे यथा कौमारम् यौवनम् जरा, तथा देहान्तर-प्राप्तिः । तत्र धीरः न मुह्यति ।

So then what is birth and death? If I am eternal, what is birth and death? Here कृष्ण says birth and death are nothing but changing the medium of interaction, viz., the physical body. And the physical body will have to be changed regularly, because it is subject to be worn out. So do not we change whatever we use? The curtains have become old, so therefore, we put a new curtain. The dress has become old therefore let us change. As the things get worn out, initially we will

wash, thereafter wards, dry-cleaning, repainting, etc., all methods; we try and ultimately we change. Similarly, he says, we use this medium and after sometime we change. And how the body gets worn out? He explains. अस्मिन् देहे, in this body there are 4 states of experience. At physical level, what are they, कौमारम्, before that, बाल्यम् is understood, childhood state; कौमारम्, boyhood state or girlhood state; यौवनम्, youth and जरा, means old age. Now when these four changes take place, do I change? Do I change my name? My identity is not changed even when the body changes. So I use same 'I' when I was in बाल्य, I studied in that school and I studied the college and I am now a youth, now I am बाल्य and soon I will become वृद्धः. Even though the body changes, what is the constant factor? I, I, I continues. It is one single thread and according to biology, after every so many years, all our cells are completely replaced. Body is completely changed. We have got a fresh body as it were. Only thing is that cell by cell it is changing and you do not feel the change; but it is completely changed. But even though the body is completely changed, I identify you as the same person who was there before. Even the hair has turned grey or not there at all. Teeth are gone, almost every organ is replaced. Kidney is replaced, even though the physical body is changed, you are the same. कृष्णI says: This you extend a little bit more and what is that extension? Having changed sufficiently you replace the body by another one. Therefore he says तथा देहान्तर-प्राप्तिः. Like changing the old cloth, you have changed the useless body and you have replaced this with another body. So you should be only happy, because you have not lost anything. It is like demolishing the old building and building a new one. Flat systems are coming. All independent houses are pulled down and converted into flats. Even though they all change, this enclosed space, nobody demolishes. That space is eternal, the walls appear and disappear. Similarly, the consciousness is like space, is the चैतन्यम्, the body wall appears, the body wall is demolished. Therefore, कृष्ण

says, तथा देहान्तर-प्राप्तिः similar is the acquisition of another body. धीरः तत्र न मुह्यति. धीरः means a discriminative person. And who is a discriminative person. The one who accepts the body as a temporary medium. And therefore he is objective. Such a person is called धीरः. धीरः is not courageous person, here धीरः means discriminative person. न मुह्यति he is not deluded and therefore अर्जुन in this war also भीष्म शरीरम् will go, but the भीष्म - the आत्मा will never go. Similarly, the द्रोण शरीरम्. Similarly, the कर्ण शरीरम्. So why are you grieving? Continuing;

Verse No .14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्मिन्निति क्षस्व भारत ॥ २-१४॥

मात्रा-स्पर्शाः तु कौन्तेय शीत-उष्ण-सुख-दुःख-दाः ।

आगम अपायिनः अनित्याः । भारत तान् स्मिन्निति क्षस्व ॥ २-१४॥

हे कौन्तेय! मात्रा-स्पर्शाः तु शीत-उष्ण-सुख-दुःख-दाः, आगम अपायिनः, अनित्याः । हे भारत! तान् स्मिन्निति क्षस्व ।

Here कृष्ण says that just as you understand and accept the nature of आत्मा, Similarly, you should understand and accept the nature of अनात्मा also. Because wisdom consists in accepting the nature of a thing. And why do you accept the nature of a thing. Because there is no choice; because the nature of a thing can never be changed. The nature of a thing can never be changed. As somebody said, he did not like onion. Therefore he was talking about the nature of onion and its specific smell. He says,

कर्पूरधूलि रचिताऽऽलवालः कस्तूरिकाकुङ्कुमलिसदेहः ।

सुवर्णकुम्भैः परिषित्यमानो निजम् गुणम् मुञ्चति किम् पलाण्डुः ॥

He wanted to change the smell of पलाण्डुः. पलाण्डुः means onion. What did he do? He made कर्पूरधूलि, camphor powder, he made a small bund surrounded by camphor and kept the onion in the middle and over that

कस्तूरिका-कुङ्कुम-लित-देहः; कस्तूरी, you know the musk and saffron and all those things he just applied over; powerful वासना द्रव्यम्, you know; then सुवर्णकुम्भैः परिषिच्यमानो, he got scented water, perfumed water and washed the onion with that water. Like the रुद्राभिषेकम्, he poured. And after 3 hours, removed all those things, took it and put it in the noose, how does it smell, onion. Similarly, the nature of a thing cannot be changed. Why it is so, why do you say the nature of a thing cannot be changed? Very simple, what cannot be changed, is called the 'nature of a thing.' OK. Do not ask why the nature cannot be changed. What cannot be changed is called nature. And therefore, an intelligent person never struggles to change the nature which is a sheer waste of time. On the other hand, what does he do, instead of wasting the time, struggling to change the nature, he learns to change his attitude towards that. Because the nature of a thing cannot be changed, but our attitude towards that can be changed. And in what way we can change the attitude? To change the attitude is "acceptance." I accept the nature of the body. This is the उपासना. So I have to repeatedly tell that, only then, it become a new orientation. It should become natural to me. Because if you analyze most of our problems are: not accepting the nature of a thing. So when the summer comes, sun will be hot or cold? And you will see here afterwards people will be talking, summer has started summer has started, what do you get out of it, you feel more hot. So therefore, summer will be hot. And you will know as the class goes, you will know the effect of summer also and at that time, what do you do? Learn to appreciate the glory of the Sun. What a भगवान्'s सृष्टि! 9 crores miles away. भगवान् has created an energy source, entire humanity is not able to find out a source of energy. They are trying all kinds of fuel, which pollutes. They are not able to find a replacement. भगवान् has created a source of energy, year after year, 9 crores miles away, it lights up the whole earth. How much current charge it will be? So appreciate and when the sweat comes, learn to

appreciate the body's thermostat, which is another wonderful phenomenon, because if that sweating is not there, it will be terrible. Therefore, sweating is a wonderful gift of Lord. The sun is another gift of Lord. Therefore, learn to change the attitude towards sweating; attitude towards the heat of the sun and similarly, later, attitude towards some of the behavior of the people around, you have to extend, first you take inert things, there afterwards the most difficult thing is what, the live beings around and among the live beings, the most difficult is the so-called human beings. Until I learn to accept, the problem will be there; therefore कृष्ण says, हे कौन्तेय! हे अर्जुन! know this fact and never show resistance. Resistance to facts is sorrow. Definition of sorrow is what. Resistance to facts. When the resistance increases, even in the electricity when the wire resistance increases, the heat will also increase. It gets heated up. Therefore he says, मात्रा-स्पर्शाः. मात्रा means the sense organs, (not tablets); मा, means to know, to experience is मा, प्रमाणम् has come from that, त्रा means instrument. So मात्रा means instrument of experience, मीयन्ते आभिः इति मात्राः. And what are the instruments of experience? The पञ्च ज्ञानेन्द्रियाणि, the five sense organs, so they are there and outside स्पर्शाः; स्पर्श means sense objects, objects of contact; स्पृश्यन्ते इति स्पर्शाः. So whether you like it or not, there are sense organs, there are sense objects and they are going to interact. So even if with regard to eyes; you can close the eyes. But with regard to ears, you cannot plug. They are open. Therefore, you hear so many comments and similarly, you get smell, certain things you can close, many of the organs you cannot close and therefore sense organ and sense objects will interact. You cannot avoid interaction. Like some people want to meditate and go to the caves. There he can avoid the local road noise but there will be some insects will be there, some mosquitoes will be there ringing in the ears; what can you do? You cannot escape anywhere. So what is the best method? Learn to live with situations, rather than run away. When you run away from the

situation, your resistance and strength will come down; whereas when you face the situation, your resistance capacity will increase. So that is why they give inoculation, cholera injection, typhoid injection. So when you are injected, your resistance will increase. Similarly, if you face the situation alone, we can strengthen our mind and therefore अर्जुन accept them. And what will they give? शीत-उष्ण-सुख-दुःख-दाः. They will give heat, or cold, pleasure or pain, etc. That is the opposite experiences, they are bound to give. So the whole life is a series of opposite experiences. If मानम् comes, अपमानम् will come. If संयोगः takes place, there will be वियोगः. If there is growth, there will be decay. If there is gain, there will be loss. Life is a series of that. This is the nature of अनात्मा. And आगम अपायिनः; आगमापायि means they are all subject to arrival and departure. They are subject to arrival and departure and therefore mentally be ready to welcome them, when they come;

आगते स्वागतम् कुर्यात् गच्छन्तम् न निवारयेत् ।

When they come, be mentally prepared to welcome; when they go, be mentally prepared to send them off. So certain things we are ready to welcome, we don't want to give send-off, it should be always with me. Certain things we want to send-off permanently, they should never come, but they keep coming. Therefore, be ready for both. आगम अपायिनः अनित्याः; अनित्यः means that they are all impermanent. So in the previous श्लोक, he talked about नित्य आत्मा, here he is talking about अनित्यः अनात्मा. Accept both. तान् तितिक्षस्व भारत. May you develop endurance! May you develop inner strength, both physical and mental! May you increase your physical immunity and may you also increase your mental immunity. More than physical, mental immunity must be stronger. Continuing;

Verse No .15

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१७॥

यम् हि न व्यथयन्ति एते पुरुषम् पुरुष-ऋषभ ।

समदुःख-सुखम् धीरम् सः अमृतत्वाय कल्पते ॥ २-१७॥

हे पुरुष-ऋषभ! हि यम् समदुःख-सुखम् धीरम् पुरुषम् एते न व्यथयन्ति, सः अमृतत्वाय कल्पते ।

So कृष्ण says this faculty of endurance, of inner strength which is called तितिक्षा, is very important. It is called तितिक्षा – mental endurance. Not to react immediately, not to get irritated immediately, not to punish the other person immediately; because when the endurance is very less, we get irritated very quickly. And the irritation alone becomes anger, anger alone becomes हिम्सा. So ultimately, lack of endurance alone is the cause of all the later problems. So you can see at home sometimes. When somebody calls another person, the children, you come, they might be doing something and they might not come immediately and some people get irritated. Even that one minute, In fact, one of the problems that we face in 21st century is that our patience is fast eroding. That you can see in the traffic signal, when the red comes, this person, after all it is one minute or two minutes, he is not able to bear; the restlessness is shown all over and then after sometime he goes into the middle of the road. And once that green signal comes, you can find that all the people are honking. Because the first person has to start, it will take a half a second. Then cumulative effect there is the second person, it will be half a second plus little more. By the time it comes to me, the 4th line, it will take another 2 seconds extra, but I do not have the patience. So therefore, the lack of patience is the cause of irritation and irritation leads to anger, anger leads to हिम्सा, hurting our children, hurting other family members and therefore कृष्ण says तितिक्षा is an important virtue. And he says, without तितिक्षा, आत्मज्ञानम् will not come. In fact, even for आत्मज्ञानम् some patience is required. He wants ‘Is there any crash program स्वामिजि? Instead of coming class after class and then slowly

you are taking, can you tell me, I will come to your house, doesn't matter, immediately you should open my head and put the आत्मज्ञानम् and immediately I should walk out. Even for आत्मज्ञानम्, there is no patience. कृष्ण says without patience, {That's why in the olden days, when the शिष्य goes to the गुरुकुल, he (गुरु) will tell that, spend some time tending the cows, cutting the firewood and there afterwards, if you deserve, I will give. If the student does not have any patience, I do not want, I will walk out, he will be the loser. Therefore any deep study requires certain mental makeup}. Therefore कृष्ण says सम-दुःख-सुखम्, one who is calm and tranquil, he alone is fit for this knowledge. ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 15-17

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५॥

Lord कृष्ण wants to solve अर्जुन's problem of sorrow and confusion and also कृष्ण wants अर्जुन to fight this धर्म युद्धम्. And therefore He is arguing from various angles to make अर्जुन fight this war. And His discussion is at 3 levels; the first is the philosophical level, which we can call आत्म-अनात्मा विवेक and then कृष्ण comes down to ethical level of धर्म-अधर्म विवेक and finally कृष्ण comes to लौकिक level, worldly angle and कृष्ण points out that from any angle you see, you have to fight this war. Of these three levels, कृष्ण is now discussing the first and topmost i.e., from the 12th verse up to the 25th verse, the philosophical angle. Here कृष्ण is talking about the nature of आत्मा, which is the real nature of everyone. And कृष्ण's contention is: when you take the real nature, that आत्मा is अकर्ता. So therefore, it does not do any action. So therefore, अर्जुन, as आत्मा, you are not fighting this war, you are not killing any one at all. And similarly, भीष्म, द्रोण etc., are all आत्म-स्वरूपम् and they are not killed by you. Remember the example when you look at a wave in the ocean, from the standpoint of the wave, it has got birth as well as death but if you see the essential nature of the wave, i.e., water, from the standpoint of water, it is neither born nor it gets destroyed. If you look at the desk, as a desk, it has got a beginning and it has got an end. But once you learn to look at it as a wood, then even when the desk is cut into pieces, the wood continues to exist. Therefore, आत्मा दृष्ट्या, अर्जुनः अकर्ता and भीष्म अभोक्ता, there is no killer, there is no killed relationship. This is the philosophical angle and for this purpose, कृष्ण is talking about the nature of आत्मा. In the 12th verse, कृष्ण said आत्मा is eternal. Eternal

means it was in the past, it is in the present and it will be in future also. Whereas when you look at अनात्मा level, the अनात्मा is subject to change, modification, etc. So we saw:

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

अनात्मा, i.e., the body-mind-complex is ephemeral. You cannot expect an immortal body. So once upon a time, they were talking about a medicine called कायकल्पम् and this is a very difficult process of making that medicine; 100 times you have to make the paste and again dissolve and you have again dry and again dry and again do and once that medicine is made, it is supposed to make the body immortal. Called कायकल्पम्. Making the body immortal. Now whether that medicine will work or not, how do you know? Very simple, the authors of those medicines; they are dead and gone. OK. We do not have to try. If that medicine is going to work, who will be the first person to make use of, the discoverer himself, he is already out. You can go on making the paste, there is no method of immortalizing the body. In America, I read some news that there are some people who still believe science may advance enough to make the body immortal. And therefore what they are doing is: after death, they do not want to dispose of the body. Suppose a new injection is discovered and you give that injection, body comes to life and lives eternally. Why should I lose that person? They are spending lakhs of lakhs of dollars to preserve that dead body so that one day the science will advance, you can put the injection and that person will come back and live eternally. कृष्ण says: do not waste your time; money, energy; this body has come out of पञ्चभूतs, it will have to go back and better it goes back, so that the next generation can comfortably live; otherwise imagine, we all continue and the new generations keeps on coming. And who is this person, 12th century person; so the back is round and round, but still that fellow survives, what will happen to us? And therefore अनात्मा is ephemeral, अनात्मा

has to be ephemeral; do not try to change the fact. What should I do? Change your attitude. And what is the change in attitude? Accept that the अनात्मा has to go. This is not only with regard to the body, but with regard to everything in creation. An experience comes, it has to go. So therefore, आगम अपायिनः अनित्याः तान् तितिक्षस्व. तितिक्षस्व means forbearance, endurance, the mental strength to withstand the loss. And if the mental strength is not there, what should we pray to the Lord? I cannot ask the Lord to change the law for my convenience. If everyone asks the Lord to change the law, what will happen, God will get confused. Because, each one will ask, his own convenient law. Therefore, never pray to the Lord to change the law. Pray to the Lord for the inner strength, for तितिक्षा, for सहन-शक्ति, so that I can accept the arrivals, I can also accept departures. And that is called तितिक्षा. And कृष्ण says without तितिक्षा, Self-knowledge is not possible, मोक्षः is also not possible. Therefore, He said in the 15th verse,

यम् हि न व्यथयन्ति एते पुरुषम् पुरुषर्षभ । सम-दुःख-सुखम् धीरम् सः
अमृतत्वाय कल्पते ॥

That पुरुषः is धीरः, that human being is really an intelligent one, a discriminative one. धीरः in this context, is not courageous one but discriminative one and what is discrimination; as somebody made a beautiful prayer, *'Oh Lord, Give me the strength to change what can be changed; Oh Lord! Give me the strength to accept what cannot be changed and Oh Lord, Give me the wisdom to know the difference between what can be changed and what cannot be changed.'* Otherwise what we will do? What can be changed; we will accept. There are many things for which remedies are available; so where remedies are available, do not blindly accept the situation, put forth your efforts and change. And what do people do? Where things cannot be changed, there they put forth effort. Where it can be changed, they blindly accept. And therefore, what is more important, the discrimination to know what can be changed and what cannot be

changed. And what is the fact that cannot be changed. The changing-nature of the world cannot be changed. The changing-nature of the world cannot be changed. And therefore धीरः means a discriminative person who knows what to accept and what not to accept. And because of this acceptance, what is the benefit that he finds. एते न व्यथयन्ति. एते means मात्रा-स्पर्शाः, in short, the changing world does not disturb him. एते refers to मात्रा-स्पर्शाः, मात्रा-स्पर्शाः refers to this changing world of body, senses, mind, sense objects. They do not disturb him. न व्यथयन्ति. They do not disturb his mind, irritate his mind. Why they do not irritate? Because when a beautiful rose blooms, he appreciates the rose; it is not that he is blindly in the name of philosophy, he does turn away. He appreciates the beautiful rose, as even it blooms. And when the rose fades away, withers and falls off, he accepts that also without complaining rose is fading, rose is fading; rose has to fade. Similarly, any situation, arrival also he welcomes, departure also he does not resist, therefore सम-दुःख-सुखः towards favorable and unfavorable situations he is समः, equanimous. And therefore न व्यथयन्ति. And such a person enjoys a mind which is fit for Vedantic enquiry, philosophical enquiry. A disturbed mind cannot study वेदान्त. It will be worried about the happenings around. It will have so many complaints. A complaining mind, an irritating mind cannot probe into the truth of oneself. Therefore, कृष्ण says: सः, सः means such a tough mind which has got a shock absorber in itself. Like the road. When your vehicle is thrown up and down because of poor road, there are two options. One is you have to repair all the roads on which your vehicle travels. All potholes you have to close. Where? Whichever road you are traveling. This is one method. And there is another method. What is that? Make, fit a shock-absorber in your vehicle. Tell me, which is economical. If you are going to cover the pot holes, next day, again it comes. And is it practicable to smoothen all the roads? Similarly, can you change every person around you? Can you change the neighbor?

Can you change the auto-driver? Can you change the bus conductor? Can you change so many people? You cannot change their character; their behavior, but you can do one thing, put a shock absorber in your mind, so that, not that the car will not shake, but it is not that violent. Mind will react, but it is manageable reaction. We are not talking about total freedom from reaction. We say that manageable reaction. And what do you mean by manageable reaction? Where the intensity is lesser and anger is there. But it is not that of breaking things; shouting this and that. But the intensity is also less and duration also is less.

उत्तमे क्षणकोपस्स्यात् मध्यमे घटिकाद्वयम् । अधमे स्यादहोरात्रम् पापिष्टे मरणान्तकम् ॥

In the उत्तम पुरुष, evolved person, anger will come, but क्षणकोपः स्यात्, it will come in a moment and he will recover. मध्यमे घटिकाद्वयम् – in the mediocre person it will last for 1-1/2 hours (roughly). अधमे स्यात् अहोरात्रम् – in the lowest person it is there throughout the day; angry with children, the husband is shouted at or angry with the husband, the children get into trouble. You show the anger somewhere else, wherever it is possible. पापिष्टे मरणान्तकम् – in the lowest of the lowest, the anger continues. How long? Up to death. Therefore तितिक्षा does not mean total freedom from reaction, तितिक्षा means *the capacity to manage one's own emotion* and such a mind can quietly study वेदान्त. And therefore सः such a person, कल्पते, alone is qualified; for what? अमृतत्वाय; अमृतत्वम् means मोक्षः or Self-knowledge. He alone is fit for आत्मज्ञानम्. He alone is fit for मोक्षः. Continuing;

Verse No .16

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६॥

न असतः विद्यते भावः न अभावः विद्यते सतः ।

उभयोः अपि दृष्टः अन्तः तु अनयोः तत्त्व-दर्शिभिः ॥ २-१६॥

असतः भावः न विद्यते सतः अभावः न विद्यते । तत्त्व-दर्शिभिः तु उभयोः अपि अनयोः अन्तः दृष्टः ।

कृष्ण has mentioned आत्मा is eternal, नित्यः. In this verse, which is a very terse verse, very technical verse, one of the deepest verses of the भगवद्गीता. In this कृष्ण says आत्मा सत्यः; अनात्मा मिथ्या. आत्मा is real; अनात्मा is unreal; आत्मा has independent existence, अनात्मा has borrowed existence. OK. Let us try to understand this verse and then I will go to the word meaning. Every object has got its own intrinsic nature; its own true nature, which we call स्वरूपम्. It is its real nature, intrinsic nature, true nature. And also every object can have certain nature which is borrowed from outside and that borrowed nature, we will call as incidental nature. Two words, intrinsic nature and incidental nature. In संस्कृत, स्वाभाविक धर्मः and आगुन्तक धर्मः. स्वाभाविक धर्मः means one's own धर्म, आगुन्तक धर्मः, one that is borrowed, incidental nature. And whatever is intrinsic nature will be there all the time. Whatever is intrinsic nature will be there all the time, whereas whatever is incidental nature, that will be only temporary. So intrinsic nature is permanent; incidental nature is temporary. I will give you an example. Suppose we have kept a vessel with water and we want to make hot water. So there is fire, over that there is vessel and within that vessel, there is water and imagine you light up the fire. Now gradually, the vessel becomes hot and because of the contact with the vessel, water becomes hot. Suppose within the water you put something, some vegetable or anything you put, that vegetable also becomes hot. Now the vegetable is hot because not because of its nature, but it is in contact with the water. Water is hot because the vessel is hot. The vessel is hot, because fire is hot. Fire is hot because vessel is hot! No. Fire is hot because it is Fire. So therefore, vegetable enjoys heat, as an incidental property, borrowed from water. Water enjoys heat as incidental property; because it is borrowed from vessel. Vessel enjoys the heat, as incidental property,

because it is borrowed from fire. Fire enjoys heat, as intrinsic property, as its very nature. So therefore, heat in fire is intrinsic; whereas heat in the vessel, is incidental; heat in water is incidental, heat in the vegetable is incidental; heat in coffee, if it is intrinsic, no flask is required. How nice it would have been. Any time you make coffee, it is hot-hot and no cold coffee would be possible. From this we get some corollary, whatever is incidental is borrowed and therefore it is subject to loss also. Whatever is incidental is borrowed and therefore subject to loss, subject to नाशः. आगम चेत् अपायि. And that is why the vegetable is hot as long as it is in contact with hot water. You take it out, it becomes cold, loses its heat. Similarly, water is hot as long as it is in contact with the vessel. If you remove the water out, it has lost, because heat is incidental. Remove the vessel from the stove, the vessel becomes cold. Remove the fire, from there to another place; Siberia, there the temperature is supposed to be minus 60o to minus 80o in winter. In winter, in Siberia fire will be hot or cold? It will be hot? Why does not the fire lose its heat? Because, heat is the intrinsic nature of fire. So through all these stories, what is the law that we have learned, what is incidental property is subject to arrival and departure. What is intrinsic property is not subject to arrival and departure. In संस्कृत, स्वाभाविक धर्म न आगच्छति, न गच्छति. For certain important philosophical topic. Now using this principle, what principle? *Whatever is incidental will be subject to arrival and departure whatever is intrinsic will not come and go.* Now, let us take anything that is perishable in the world. Any perishable thing, impermanent thing in the world and an impermanent thing enjoys existence for some time. What is an impermanent thing? Whatever exists for a limited period of time is called impermanent. This body is called impermanent because between the date of birth and the date of death, it exists. Before the date of birth, the body did not exist and after the date of death, which we don't want to think of now, but which is a fact, after the date

of death, this body will not exist. From this we can nicely say, every impermanent thing enjoys existence for some time. Every impermanent thing enjoys existence for some time. 'sometime' means what: between the manufacturing date and (in the medicines) expiry date and before and after, it does not enjoy existence. All impermanent things enjoy existence for sometime but not before or later. If that is true, now let us apply that law. All these impermanent things enjoy existence, Is it an incidental property or intrinsic? If it is an intrinsic property, it would have enjoyed existence all the time, just as the fire enjoys heat all the time. The very fact that impermanent thing enjoys existence for some time indicates that it is not intrinsic property; but it is what? Incidental property. Therefore, what is the important conclusion? All impermanent things do not have existence as their nature. All impermanent things do not have existence as their nature; then what existence they have; they have got borrowed existence for some time. Like the make-up beauty. You will understand that better. The make-up beauty is natural beauty or borrowed beauty? Make-up beauty is made up beauty. How long will it be there? As long as the make-up is there, you go to that person's house without warning and see the original condition at home. You will not recognize them. First thing is teeth themselves are not there. It all starts from there. कालीदास in शाकुन्तलम्, while describing शकुन्तला, he says:

किमिह मधुराणाम् मण्डनम् नाकृतीनाम् ॥ सरसिजमनुविद्धम् शैवालेनापि
रम्यम् मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीम् तनोति ।

इयमिधकमनोज्ञा त्वक्लेनापि तन्वी किमिह मधुराणाम् मण्डनम्
नाकृतीनाम् ॥ अभिज्ञानशाकुन्तलम् १-२० ॥

शकुन्तला was there only with the bark dress. Not the silken ones from Nalli or with the ornaments and other things from काञ्चीपुरम्. All those things were not there and then he says, real beautiful body, those things are not important, In fact, they only add to the beauty, just as the lotus is beautiful even when it is surrounded by slushy water. Anyway, let us

come back to our topic. Any impermanent thing does not enjoy existence as its real nature. So it enjoys what? Borrowed existence. And that is called मिथ्या. मिथ्या or unreal. So the definition of मिथ्या, the definition of unreality is anything that does not enjoy existence as its real nature, but it enjoys existence only by borrowing, whereas whatever is permanent enjoys existence as its - what nature? Intrinsic nature. That means it does not borrow existence and that is defined as सत्यम्. So सत्यम् is a thing with intrinsic existence. मिथ्या is a thing with borrowed existence. सत्यम् is a thing with intrinsic existence; मिथ्या is a thing with a borrowed existence. Now to convey this idea, we will take an example. There is a lump of clay. The lump of clay is converted into a pot. Until now, if somebody asks whether the pot is there or not, what did I say; there is no pot. And there afterwards, the clay was shaped into a pot, now what do you say? Now there is a pot. And there afterwards, imagine again you break the pot. Now what happens? The pot loses its existence. Now you say that there is no pot. Now pot enjoyed a temporary existence. Is it intrinsic or borrowed? Pot enjoyed a temporary existence and it was a borrowed existence. Borrowed from where? Borrowed from where? From the clay. Clay alone lends existence to the pot. Whereas clay enjoys existence, when? Clay was existent; before the arrival of the pot, clay was there even when the pot was there and clay will continue to exist even when pot is broken. Does clay borrow existence from pot? Clay does not borrow existence from pot, whereas pot borrowed existence from clay. So therefore, clay is permanent and clay enjoys intrinsic existence. Pot is impermanent and pot enjoys borrowed existence. Therefore Clay is सत्यम् pot is मिथ्या. This is वेदान्तम्. वेदान्तम् is over. The whole वेदान्त is trying to understand these two alone. स्वामिजि used to tell, somebody studied वेदान्त for 25 years and he came and said, स्वामिजि I understand everything in वेदान्त. Two ideas are not clear to me. Rest is all clear. What are those two ideas? I do not know सत्यम् and I do

not know what is मिथ्या? All other things I understood. Whole वेदान्तम् is only these two things. Whole creation is आत्मा plus अनात्मा. आत्मा is सत्यम् and अनात्मा is मिथ्या. ॐ तत् सत्. वेदान्त is over. If at all books and books are written it is only to convey this idea more and more and more clearly. And therefore, what is permanent is सत्यम्; what is impermanent is मिथ्या. And आत्मा is सत्यम् and अनात्मा is मिथ्या. Now look at this श्लोक. असतः भावः न विद्यते. भावः means intrinsic existence. That is own existence; natural existence, is called भावः. न विद्यते; is not there. Intrinsic existence is not there for what? असतः. असतः means for a मिथ्या वस्तु, for an impermanent thing. असतः means for a impermanent thing or for a मिथ्या वस्तु. In this example which you have to take? The Pot. Natural existence is not there for the pot. In the same way, सतः अभावः न विद्यते. अभावः means 'non-existence' or destruction. Non-existence is not there; न विद्यते; सतः means for a real thing, which has natural existence. In the example, what should be taken? The Clay. Because even when the pot is broken, clay continues to exist. Therefore a real thing does not have non-existence and unreal thing does not have natural existence. A real thing does not have non-existence, an unreal thing does not have natural existence. It has got what? Artificial existence. And तत्त्व-दर्शिभिः दृष्टः. तत्त्व-दर्शि means wise people. The wise people have understood, realized, clearly ascertained and doubtlessly grasped. So the wise people have clearly grasped अन्तः. अन्तः means the true nature of उभयोः, means both सत्यम् and मिथ्या. Wise people have understood this nature of both सत्यम् as well as मिथ्या. Both आत्मा as well as अनात्मा. So it is like handling the pot, with the knowledge all the time that pot is मिथ्या. Anytime it can break. And that is why even when they are packing and sending, they write outside what? Fragile; handle with care and remember the most fragile thing is our body and still worse is our mind. Any time it will break. We say he broke down, means what: if we are in a small family and all the few people around I

interact, even if I have got a sensitive fragile mind, I can adjust, because the other people will carefully behave with me. But how long can I remain within the four walls? Different people will use different language; treat differently, no recognition, over recognition, rejection, insulting, gossip, all these are going to hit the mind. And therefore, understand the nature of अनात्मा and when अनात्मा undergoes change, never complain. Just as my mind changes, other people's mind also change. Those people who love, who loved me once upon a time, they are trying to reject me now. As स्वामिजि says, first I love you, then I allow you. OK. So therefore, the one who has understood both this nature very clearly, is called a wise person. Continuing;

Verse No .17

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७॥

अविनाशि तु तत् विद्धि येन सर्वम् इदम् ततम् ।

विनाशम् अव्ययस्य अस्य न कश्चित् कर्तुम् अर्हति ॥ २-१७॥

विद्धि, येन इदम् सर्वम् ततम्, तत् तु अविनाशि । अस्य अव्ययस्य विनाशम् कर्तुम्, कश्चित् न अर्हति ।

So here, in this verse, one part of the verse is repetition that आत्मा नित्यः is repeated once again. आत्मा is eternal. But कृष्ण presents this in a different language; instead of saying it is eternal, कृष्ण says it is indestructible. You cannot destroy it. तत् अविनाशि. You can understand. विनाशि means perishable. Destructible. अविनाशि means indestructible. So when there is pot; its essence; its आत्मा is what? Clay. Pot is what? अनात्मा. And clay is what? आत्मा. Suppose you put down the pot which gets destroyed and which does not get destroyed, you know, the pot will get destroyed but the clay is not destroyed. The clay continues. Similarly, here also, अनात्मा can be and will be destroyed but आत्मा अविनाशि. And therefore विद्धि; विद्धि means अर्जुन you understand this clearly. विद्धि means you know this,

you ascertain this, you internalize this fact. And therefore, in the 2nd line, कश्चित् विनाशम् कर्तुम् न अर्हति. Therefore, nobody can destroy this आत्मा. कश्चित् विनाशम् कर्तुम् न अर्हति. Therefore nobody can destroy this आत्मा; Even the God cannot destroy. Even atom bombs cannot destroy. And therefore why are you saying भीष्म is killed; द्रोण is killed, भीष्म is who? आत्मा. Because this is discussion from which angle. Philosophical angle, भीष्म is nothing but आत्मा, द्रोण is आत्मा. So आत्मा is here; you are not going to destroy anyone. So why are you crying? Up to this is repetition. Then He adds another new nature also of आत्मा. येन सर्वम् इदम् ततम्. Now He says this whole creation is pervaded by this आत्मा. ततम् means pervaded, व्याप्तम्. From this what does कृष्ण say? Not only आत्मा is eternal, आत्मा is also all-pervading like space, आत्मा is all-pervading. So if आत्मा is all-pervading, how many आत्माs will be there? It has to be just one, as one space is counted, Similarly, one आत्मा alone is there, in you, in me, in an ant, in a plant, even in God; bodies are many but the आत्मा is one alone. Just as there is one space, in this hall and if there are so many houses, there is one space, enclosed within every house but you do not count the spaces as, if there are five houses, you do not count as five spaces. Houses are counted but not the space; अनात्माs are counted but आत्मा एकः and that is why we say the Lord is in everybody's heart. So when you say, Lord is in everybody's heart, in what form? In the form of आत्मा alone, ईश्वरः is in everyone. That is why we do नमस्कार to everyone. The other people are not able to understand; how can man worship another man. In Indian culture, people doing नमस्कार is so common. Even unknown people come and do नमस्कार to you. It is Indian culture. Once there is a काषाय वस्त्रम्, I know that everyone respects and not only at home, the parents are worshipped, but for other people of other cultures and religions, this is unimaginable, that one person is doing नमस्कार to another. So we had some westerners studying वेदान्त. They had a lot of difficulty to do नमस्कार. And after

1 or 2 years, seeing all of us नमस्कार, for us a नमस्कार is every easy, in the morning, in the afternoon, in the evening, etc. Therefore after one year or two years, slowly they learn to do नमस्कार and they say that they will do it in India; but when they go back, they won't do, because it is considered as a shocking action. Why we are able to do नमस्कार to another human being; not because he is great, etc., if you are doing नमस्कार to me, it is not because I am great. Behind this body also there is the आत्मा; which is the same in all, which is the ईश्वरः स्वरूपम्, you are doing नमस्कार to that only. If there is an ant or cow, you can do नमस्कार to that also. The containers are different. But the content is the same, आत्मा is one and the same. So thus what all we have learned now: आत्मा नित्यः, आत्मा सत्यः and आत्मा सर्वगतः. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 18-20

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७॥

Lord कृष्ण wants to persuade अर्जुन to fight the महाभारत battle which is अर्जुन's duty and for this purpose, कृष्ण is teaching अर्जुन from 3 different angles, first from philosophical angle कृष्ण wants to convince अर्जुन that he should fight. And then He comes down to ethical or moral angle, धार्मिक दृष्टि and he establishes that अर्जुन has to fight this battle. And finally He comes down to लौकिक दृष्टि, worldly standpoint and shows that अर्जुन has to fight. Of these three angles, first कृष्ण takes up the philosophical or आध्यात्मिक दृष्टि and for this purpose; कृष्ण is talking about the nature of the individual. And this is from verse no.12 to 25. And in this section, कृष्ण does the आत्म-अनात्मा विवेक. This is to show that the individual is not the body, the individual is not even the mind, but the individual is the आत्मा. आत्मा and the nature of this आत्मा is being discussed in all these verses. Therefore what कृष्ण expects अर्जुन to understand is: "I am not this perishable body, which is a temporary assembly of five elements, I am not even this mind which is a temporary instrument, but I am the आत्मा तत्त्वम्, which is different from both." So naturally the question will come, if I am आत्मा, different from the body and mind, what is the nature of that आत्मा? And आत्म-स्वरूपम् is being discussed.

i) First point that कृष्ण highlighted in the 12th verse was that this आत्म-स्वरूपम् is eternal. The body will perish one day, even the mind will be dissolved, during प्रलयम्; but if there is one thing indestructible; that is आत्म-स्वरूपम्. Therefore, the first lesson is आत्मा नित्यः.

ii) Then thereafter, कृष्ण established, in the last verse that we saw, in verse no.16 that आत्मा सत्यः; that आत्मा alone is really existent; everything else depends upon आत्मा for its existence. To give an example: the clay alone is सत्यम्, all the pots do not have independent existence; therefore all pots are मिथ्या. When we saw मिथ्या – we do not negate the experience of pot, we do not negate the utility of the pot but we only say that pot does not have an existence separate from clay. Similarly, the entire अनात्मा is like pot. आत्मा is like clay the basic substance. Without आत्मा, अनात्मा cannot exist. When you say pot is, the very existence of the pot is borrowed from the clay. How do you know that? Remove the clay and see. When you remove the clay, pot cannot enjoy existence. Therefore the second lesson that कृष्ण gives about आत्मा is, आत्मा is नित्यः, is the first lesson कृष्ण gave, second important point is आत्मा सत्यः. It is the only real substance and indirectly what कृष्ण says is only if you hold on to reality you will find security in life. If you hold on to any unreal thing then it will not be able to support you, one day or the other, you will be in trouble. Remember the example that if there is a chair made out of cardboard, that chair is attractive, it is wonderful, you can keep it in the showroom showcase also and you can do everything, except one thing; what is that? You should not sit over that chair. What will happen if I sit? Try. You will break your head, because the cardboard chair does not have substantiality, solidity. Similarly, any अनात्मा we lean upon, it being unreal, it cannot support. If you want lasting security it has to be found in आत्मा alone. So therefore, lean on आत्मा, never lean on अनात्मा. But initially, a person may not understand आत्मा. Therefore, temporarily we use the word भगवान्, do not lean upon the world but lean upon भगवान्. But when we come to philosophy, we say that भगवान् is not elsewhere, that very भगवान् is the very आत्मा. And therefore मोक्षः is nothing but reliance on आत्मा. And bondage is nothing but reliance on अनात्मा. But very careful, we do not say that

we should hate अनात्मा. Because hatred of अनात्मा is as much a problem as attachment is. Just as I said, the cardboard chair need not be thrown away, you can love that chair, you can keep that chair; you can decorate that chair; everything you can do; but do not sit on the chair. Similarly, for security, depending upon the changing अनात्मा will not give lasting security; for lasting security one should depend upon the आत्मा alone. And therefore आत्मा is called सत्यः, अनात्मा is called मिथ्या.

iii) And in the 17th verse, which we had started in the last class, कृष्ण gave another important lesson, येन सर्वम् इदम् ततम्. So, that is आत्मा is all-pervading. Previously it was said आत्मा is eternal; now He is saying आत्मा is all-pervading. Eternal means not bound by time. It is there in the past, present and future. All-pervading means it is not limited by space; that means it is here, there and everywhere. Therefore कृष्ण says अविनाशि तु तत् विद्धि येन सर्वम् इदम् ततम् अर्जुन you understand that everything is pervaded by that आत्मा and the beauty is when a thing becomes more and more pervading, it loses its रूप or state. An all-pervading thing has to be a formless thing. Isn't it? Anything limited is limited because of its boundaries alone. So the form of a thing, the limitation of a thing is determined by what: the boundary. What is the shape of this hall? Is it square or rectangle? I ask. How do you determine? By looking at the boundary of this hall. Therefore the shape depends upon the boundary. If a thing does not have a boundary, the limiting walls are not there, what will its shape? It will not have any particular shape, it has to be formless. Therefore, कृष्ण says आत्मा is all-pervading and therefore आत्मा is formless or shapeless. Like what? Like the अकाश or space. So आत्मा अकाशवत् निराकारः. आत्मा is formless like the space. And this is important to know because we always like to see the आत्मा. So people ask the question, if everybody has got आत्मा, how come I am not able to see? Our answer is we will not be able to see the आत्मा. We will be able to

see the body, because it has a form. We will be able to see any external object, because it has form. We will not be able to see the आत्मा, not because it is non-existent, but because it is formless. How do you know there is space? You do not see the space, but without seeing, we accept the existence of space. Similarly, we should accept the existence of आत्मा even though it is invisible. Therefore कृष्ण says: येन सर्वम् इदम् ततम्. ततम् means pervaded. And then what will happen to the आत्मा when the body is destroyed? So we ask the question, what will happen to the space when this hall is destroyed? What will happen, the space also will be destroyed? No. When the hall is destroyed this space will continue to exist. Only thing is: we will not be able to use this space perhaps, because a hall-space is useful; when there is no enclosure it is useless. Similarly, when the body is there, आत्मा is useful for transaction. When the body is gone, आत्मा continues but it is not available for transaction. And therefore कृष्ण says अस्य विनाशम् कर्तुम् न अर्हति. Nobody can destroy this आत्मा. Even though the body can be destroy. Up to this we saw. Continuing;

Verse No .18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८॥

अन्तवन्तः इमे देहाः नित्यस्य उक्ताः शरीरिणः ।

अनाशिनः अप्रमेयस्य तस्मात् युध्यस्व भारत ॥ २-१८॥

अनाशिनः अप्रमेयस्य नित्यस्य शरीरिणः इमे देहाः अन्तवन्तः उक्ताः । हे भारत! तस्मात् युध्यस्व ।

So here कृष्ण repeats the main idea given before. नित्यस्य शरीरिणः अनाशिनः. These are all repetition of the previous ideas. आत्मा is नित्यः. It is eternal. And अनाशिनः, therefore it cannot be destroyed by any means. And शरीरिणः, it is intimately associated with the body. So शरीरी means that which obtains within the body. शरीरम् means body, शरीरी means that which is within the body. So therefore

the आत्मा is शरीरी within the body and here “within the body” must be within quotation, because previously कृष्ण said that it is all-pervading. So here, within the body should be translated as “within the body also.” Just as the space is all-pervading and it is within the hall also and the space within the hall is called hall-space. Similarly, the आत्मा within the body is called शरीरी. आकाशादिव्यावृत्यर्थम् विशिनष्टि शरीरिण इति । Therefore, शरीरी is the special name for the all-pervading आत्मा which is within the body. So this is the nature of the आत्मा and what about अनात्मा? He says, इमे देहाः अन्तवन्तः, whereas these bodies are all perishable. अन्तः means मरणम्. That’s why यम is called अन्तकः. अन्त means मरणम् or death, अन्तवन्तः means they have death. They are mortal. Therefore, as आत्मा I am immortal, as body I am mortal. And the wisest thing to do is to accept आत्मा as it is and to accept the body as it is. Never complain against the mortality of the body, gracefully accept the mortality of the body, whether it is भीष्म’s body or द्रोण’s body or कर्ण’s body or your mother कुन्ती’s body or why, even कृष्ण’s body cannot be maintained eternally. That’s why कृष्ण has got a date of birth and कृष्ण also has a date of death. Only thing is कृष्ण’s death, you do not say death: we give another name स्वर्णारोहणम्. You may change the word, but the fact is what? Body will have to come and go. Therefore, अर्जुन, why can’t you accept this fact? All these are the ideas given before.

iv) Now he adds another important point in this श्लोक and that is अप्रमेयः, आत्मा अप्रमेयः is an important feature, nature of आत्मा. प्रमेयः means object of knowledge. अप्रमेयः means never an object of knowledge. So अप्रमेयः means never an object of knowledge. Therefore, you can never know the आत्मा. You can never know the आत्मा. Then we will get a very big doubt: if we can never know the आत्मा, it may be non-existent. Then we say: No, it is existent also. If it is existent, I must be able to know it. Know, you cannot know. Then it must be non-existent. No, it is existent. So this is a quiz that we have to

answer. What is that which is ever existent but which can never be known? It is just like (I have given an example in तत्त्वबोध) if you have got a photograph, you see everything in the picture, so many people are there, chairs are there, but there is one person who very much existed there, but who is never in the picture. Quiz. He did exist there, but he not in the picture? Who is that? The one who has taken the picture. Suppose you say, स्वामिजि automatic camera suppose you use. I know that that question will come. Then I will have to change the question slightly. There is another thing, instead of person: there is another thing which very much existed there, but which never comes in the picture? What is that? Camera. So you do not require proof for the existence of camera, it is very much there, but it can never be seen in the picture. Similarly, the entire creation is like a photograph. Whatever you experience is like a photograph. And I say there is a thing which is not in the world of experience. It will never come. However much you struggle, it will never come in the field of experience but whose existence can never be questioned. What is that? That is called the observer, the experiencer, the consciousness-principle. And therefore आत्मा is called अप्रमेयः, ever the experiencer, never the experienced. Ever the experiencer, never the experienced; ever the दृक्, never the दृश्यम्; ever the subject, never the object. In तत्त्वबोध, I had given a few other examples also, with your eyes you can see everything, except what? Your own eyes. You can never see your eyes; however powerful they may be. Do not say mirror again, mirror you will see the reflected eye. The original eye you can never see. दयानन्द स्वामिजि used to tell: imagine भगवान् has not created mirror. You know what will be the greatest tragedy. Other people may describe your face as the most beautiful face in the world. They can get away also even by telling a lie! OK. It may be true. Can say that your eyes are so wonderful? It is like a lotus petal. Imagine there is no mirror at all, there is no mirroring surface. I tell you eternally you will have to regret, what? I am not able

to see my own eyes. Remember, eyes however powerful they are they cannot see themselves. Similarly, consciousness or आत्मा I am as the eternal subject it is never प्रमेय. Therefore, अप्रमेयः आत्मा. Therefore what? तस्मात् युध्यस्व भारत. Therefore, अर्जुन you are not killing भीष्म, not killing द्रोण, not killing anyone because आत्मा is not an object of destruction. So what all things we have seen now. आत्मा नित्यः, आत्मा सत्यः, आत्मा सर्वगतः, आत्मा अप्रमेयः. In English आत्मा is eternal, आत्मा is reality, आत्मा is all-pervading and आत्मा is never an object, but it is ever the subject. Continuing;

Verse No .19

य एनं वेति हन्तारं यश्चैनं मन्यते हतम्

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९॥

यः एनम् वेति हन्तारम् यः च एनम् मन्यते हतम्

उभौ तौ न विजानीतः न अयम् हन्ति न हन्यते ॥ २-१९॥

यः एनम् हन्तारम् वेति, यः च एनम् हतम् मन्यते तौ उभौ न विजानीतः, अयम् न हन्ति न हन्यते ।

Another important श्लोक. Here आत्मा's nature is further described.

v) And here कृष्ण says आत्मा अकर्ता and अभोक्ता. आत्मा is अकर्ता, you can understand अकर्ता means what: does not do any action, not an actor, not the subject of an action. अभोक्ता means आत्मा is not an object of any action also, but does not get involved in any action, does not take part, not a participant. Like what? Our space again. The space has accommodated all of us. Without space we cannot sit here. But space is not involved in any of our actions. Space is not the teacher. Space is not the student. Space is not any instrument also like pen or book; it never participates in any action, but without space no action is possible, अकाशवत्. Or you can take another example. प्रकाशवत् – like the light. In the sunlight, so many transactions are going. So a person might be selling some product outside; there is a

buyer, there is a seller, there is money transaction. All the transactions take place in the light but light itself is not a participant in any transaction. It is neither the seller, nor buyer, nor the bought material, nor the money. Can you say, after all, the light is not a participant? Remove the light. If you remove the light, transactions cannot take place. So therefore, like space, like light, आत्मा's presence is required for all transactions but आत्मा itself is not involved in any transaction. If you take a cinema screen, on the screen all the cinema transactions take place, the hero comes, the heroine comes, villain comes, fight goes on, music, dance, all transactions goes on, the screen is not a participant in that picture. But since the screen is not a participant, why can't we remove the screen. If the screen is removed, no picture can go on. Similarly, आत्मा is uninvolved. अकर्ता and अभोक्ता. And this idea, कृष्ण presents in a different language, in a roundabout way. कृष्ण wants to say, आत्मा is अकर्ता, means what: आत्मा does not do any job. And any job means what: it does not kill anyone. And again आत्मा is not a भोक्ता means आत्मा is not killed by anyone. So आत्मा is neither a killer of anyone, आत्मा is not killed by anyone. This is the idea, कृष्ण wants to convey. But He presents it in a different language. He says: suppose a person says आत्मा is the killer and आत्मा is killed, that person is an ignorant person. That means what: if a person says आत्मा is a killer or killed, that person is wrong, means what: आत्मा is neither a killer nor killed. That's what He says here यः वेति हन्तारम्. Suppose a person thinks आत्मा is a killer, suppose a person thinks आत्मा is a killer; killer means कर्ता and यः च एनम् मन्यते हतम्, suppose a person thinks आत्मा is killed, i.e., भोक्ता; suppose a person thinks आत्मा is a killer कर्ता, or a killed भोक्ता, what is the conclusion: उभौ तौ न विजानीतः both people do not know the fact. Both of them are wrong. So if both of them are wrong, then what is correct? He says: न अयम् हन्ति न हन्यते. Correct idea is that अयम् आत्मा न हन्ति. आत्मा does not kill anyone. In fact, does not kill is not the word; cannot kill

anyone. Can space destroy anyone? So वायु of the पञ्चभूतs, वायु can destroy, अग्नि can destroy, जलम् can destroy; even earth can destroy; by earthquake; but if there is one element, which cannot destroy anyone, what is that? It is the space. Similarly, आत्मा accommodates all, but does not and cannot destroy anyone. So अयम्, अयम् means आत्मा; न हन्ति – does not kill. न हन्यते – is not killed also. And this has got lot of significance which कृष्ण will bring out throughout the गीता. This is a crucial verse; in fact, many important ideas of the गीता are based on this one verse. And one of the important derivations is that if आत्मा is अकर्ता, it is free from all कर्म. And if it is free from all कर्मs, there is no पुण्यम् for the आत्मा; there is no पापम् for the आत्मा, there is no सञ्चित-कर्म, there is no आगामि-कर्म, there is no प्रारब्ध-कर्म; all these are not there for the आत्मा. And if कर्मs are not there, there is no question of पुनर्जन्म also. आत्मा never takes पुनर्जन्म. Why it does not take पुनर्जन्म? If it dies only; where is the question of rebirth? Since आत्मा does not die, it does not have जन्म, it does not have कर्म, it is free from all. Then, why are we talking about various कर्मs, rituals, श्राद्धम्s, तर्पणम्s; all for whom? They are all meant for सूक्ष्म शरीरम्, which alone travels from place to place. सूक्ष्म शरीरम् requires कर्म, सूक्ष्म शरीरम् has got पुनर्जन्म. Therefore, from that standpoint alone, all the श्राद्धs तर्पणम्s. That is why for a ज्ञानि, there is no श्राद्ध or तर्पण. In the case of ignorant person, the सूक्ष्म शरीरम् travel, therefore we have to do कर्म. In the case of a ज्ञानि, there is no श्राद्धम्, there is no तर्पणम्. We only have got समायाधन day, we just remember that महात्मा so that we will get his blessing. So there is no पुनर्जन्म for the आत्मा. These are all the corollary कृष्ण himself will tell later. Continuing;

Verse No .20

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२०॥
 न जायते म्रियते वा कदाचित् न अयम् भूत्वा भविता वा न भूयः ।

अजः नित्यः शाश्वतः अयम् पुराणः न हन्यते हन्यमाने शरीरे ॥ २-२०॥

अयम् कदाचित् न जायते, न वा म्रियते, (अयम् भूत्वा भूयः अभविता वा न) अयम् अजः नित्यः शाश्वतः पुराणः, शरीरे हन्यमाने न हन्यते ।

This is another important verse. All these are highly philosophical verses; all taken from the उपनिषत्s and to highlight its importance alone, we find the very meter of the verse is changed. Until now, the number of letters were less, now you find the verse is longer verse. That importance is shown here.

vi) The essence of this verse is that आत्मा is free from all modifications or changes. निर्विकारः आत्मा. विकारः means change; निर् means free from; निर्विकारः means free from change. And the change is classified into 6 types which we had seen in तत्त्वबोधः अस्ति – existence in seed form, जायते – taking birth, वर्धते – growing, विपरिणमते – metamorphosis or changing, अपक्षीयते – decaying, that is old age and विनश्यति – perishes. Like a graph, the changes happen, gradual growth up to 20th year or something and thereafter between 20-50 there is no neither growth nor decay, just almost the graph goes straight; afterwards at 40 or 50 it varies from individual from individual, for some people it starts at 40, for some people it starts at 50, but a time comes when the declension begins. We suddenly begin to discover that we have many joints in our body. Previously we never knew, we were just rushing and enjoying and very mobile. Now whether to sit down or not, sitting down and getting up becomes a project. It is a project which we have to plan and if you have to face in this direction, before sitting we have to look in that direction and you wonder whether we are going to face that direction or this direction but we end up facing in some other direction. That is all sign of what? जरा. And the end of जरा is what: मरणम्. All these six modifications are there for the body. Here कृष्ण says, आत्मा is free from all these six modifications; it is not born, does not grow, decay or die. That is the essence. Look at the श्लोक. न जायते, आत्मा is never born. Therefore,

birth belongs to सूक्ष्म शरीरम् only and not the आत्मा. न म्रियते, that न should be read twice. न जायते म्रियते should not be read. न जायते न म्रियते; आत्मा does not die; कदाचित् at any time. And why do you say so: अयम् न भूत्वा because it never comes to existence at a particular time; it is unborn because it never comes to existence at a particular time and न भविता it never stops to exist at a future time. That means it never begins its existence, it never ends its existence. And therefore, अजः, आत्मा is given the name अजः; अजः means birthless and नित्यः it is also called नित्यः, नित्यः means deathless; so अजः means birthless, नित्यः means deathless; then शाश्वतः, शाश्वतः means it is free from decay, अपक्षय रहितः it does not grow old and पुराणः means it does not grow also, वृद्धि रहितः. All the four modifications have been said: जन्म रहितः, वृद्धि रहितः, अपक्षय रहितः, विनाश रहितः; all these are not there; not only that न हन्यते हन्यमाने शरीरे, when the body is afflicted by diseases etc., when the body goes out of shape because of diseases; in certain diseases body bloats, in certain diseases body shrinks. Different diseases attack the body in different forms. So when the body is हन्यते; हन्यते means is afflicted, tormented by diseases, न हन्यते the आत्मा does not go out of shape. Why आत्मा does not go out of shape? Can you guess? Shape has to be there to go out of shape! If there is a shape, it can go out of shape. So we initially build up a shape by dieting, by exercising, by doing this and by doing that; our first aim is to create a shape. That itself often fails and having created a shape, our next aim is to maintain it, both are very difficult. In the case of आत्मा, there is no question of creating a shape, no question of maintaining and therefore there is no question of losing also. And therefore, आत्मा is free from विपरिणाम also. It is free from परिणाम or change. And therefore आत्मा is called निर्विकारः. So what all we have seen. To go back: आत्मा नित्यः, eternal; सत्यः, is reality; सर्वगतः, it is all-pervading; अप्रमेयः, it is never known ever the knower; then अकर्ता, not a doer; अभोक्ता, not an enjoyer and now निर्विकारः, it is free from all modifications. These

are the seven main features of आत्मा. And the following verses repeat this same idea, in different forms. The idea is the same, but कृष्ण repeats in different forms which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 21-25

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९॥

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२०॥

Lord कृष्ण is talking about the nature of the Self, आत्म-स्वरूपम् and how it is different from अनात्मा, the body-mind-complex.

i) First He pointed out that आत्मा नित्यः means आत्मा is eternal. Even when the body is born and gone, आत्मा continues to exist.

ii) Next He pointed out आत्मा सत्यः, आत्मा is the reality, which means आत्मा exists independently everything else depends upon आत्मा for existence.

iii) Then next He pointed out that आत्मा सर्वगतः, which means आत्मा is all-pervading, like space, from which we come to know that even though bodies are many, the आत्मा which is behind everybody, the आत्मा is the same all-pervading one, therefore it has to be one only. Just as the all-pervading space is only one, similarly, आत्मा is all-pervading and अद्वैतम्.

iv) Then next He pointed out आत्मा अप्रमेयः. आत्मा is never an object of experience; it is an experiencer of everything without itself being experienced. Remember the example, in a photograph you will have everything except the camera or the photographer. You know there is a camera, you know there is a photographer but it never comes in the picture. Similarly, the whole world is a picture in front of you. You can experience everything except one thing, i.e., You Yourself. Therefore आत्मा is ever-experiencer, never the experienced. In संस्कृत, अप्रमेयः. So नित्यः, सत्यः, सर्वगतः, अप्रमेयः.

v) Then कृष्ण said आत्मा is अकर्ता and अभोक्ता. It is neither a doer of any action and therefore does not reap the result of any action. कर्म अपि नास्ति, कर्म-फलम् अपि नास्ति. Therefore, आत्मा is beyond

पुण्यम्, beyond पापम् therefore beyond सुखम्, beyond दुःखम् because सुखम् and दुःखम् are कर्म-फलम् only. Pleasure is पुण्य कर्म-फलम्, pain is पाप कर्म-फलम्; आत्मा being beyond कर्म-फलम्, it is beyond pleasure and pain.

vi) And finally कृष्ण pointed out that आत्मा निर्विकारः, which means आत्मा is free from all the six modifications like birth, growth, change, decay and death. Therefore there is no question of birth of आत्मा, growth of आत्मा, decay or death. That is what we saw in the 20th verse.

न जायते म्रियते वा कदाचिन् नायम् भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयम् पुराणो न हन्यते हन्यमाने शरीरे ॥

The beauty is आत्मा is intimately connected to the body but whatever happens to the body does not affect आत्मा. Exactly like - remember the example, the light is intimately associated with the body but whatever happens to the body does not affect the light pervading the body. Or take the example of a screen and the movie. In the picture so many things happen, but whatever happens, the screen continues to be unaffected. So आत्मा is like a screen and अनात्मा is like a movie. Up to this we saw. Continuing;

Verse No .21

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २-२१॥

वेद अविनाशिनम् नित्यम् यः एनम् अजम् अव्ययम् ।

कथम् सः पुरुषः पार्थ कम् घातयति हन्ति कम् ॥ २-२१॥

हे पार्थ! यः एनम् अविनाशिनम् नित्यम् अजम् अव्ययम् वेद, सः पुरुषः कथम् कम् घातयति, कम् हन्ति ?

So what is the aim of a spiritual seeker? वेद. वेद means he must know. The main aim of the seeker is the knowledge of this आत्मा. Here the word वेद does not mean the ऋक्, यजुर्, साम, अथर्वण वेद. There the word वेद is the noun which refers to the scriptures, here the वेद is a

verb which should be translated as one should know. So वेद, the aim of the spiritual seeker is to know. Know what? आत्मानम्. And what type of आत्मा you should know? अविनाशिनम् नित्यम् अजम् अव्ययम्. अविनाशिनम् – we have seen before, indestructible. That which cannot be destroyed at all. And therefore only नित्यम्. It is eternal. And अजम् and अव्ययम्. अजम् means unborn, without जन्म and अव्ययम् without decay like old age etc., So such an आत्मा one should know that is the aim of the spiritual seeker. Now here, this knowing involves two stages.

i) The first stage is to separate the body and आत्मा – the consciousness, because we think that the consciousness is an integral part of the body, we have to first understand that consciousness is not an integral part of the body but it is an independent entity. Just as remember the example: light is not an integral part of the hand, light is on the hand, it is intimately connected to the hand but light is a separate entity. In the same way, the consciousness pervades the body, it is intimate but it is not an integral part of the body, it is a separate entity. This is the first stage.

ii) And having separated the body and consciousness, the next aim is asking the question which one of these two I am? Which one of these two, I should claim as myself? Until we come to वेदान्त, which one we have claimed? We have been claiming and we are even now claiming that this body alone I am. It is a very vehement claim. At least if it is so precious, it is fine. Thus it is a decaying matter and we are so much enamored and obsessed with this perishing body that we claim as ours. Therefore, our aim is what? Dropping this claim, i.e., disclaim the body and claim the consciousness as myself. This is the biggest and toughest shift on the part of the seeker. Even understanding relatively is easier but the shifting of the 'I' from the matter-bundle to the consciousness alone will take time which I have to separately sit, look at the body and go on telling that this has been a temporarily borrowed

from external matter; just like ice in one area solidifies and becomes an iceberg. Even though iceberg appears to be separate and different from water, what is iceberg? It is nothing but water. Born out of water, floats in water and we do not know when it will dissolve. Similarly, in this matter-portion, there is a small iceberg called the physical body, which can melt at any time and merge back into the पञ्चभूत. पञ्चभूतेभ्यः जातम् and पञ्चभूतेषु विलीयते. Therefore, this body belongs to the matter but I am the consciousness, which is in the body and which will survive the dissolution of the body. So this training is called निदिध्यासनम्. Training in shifting the 'I', from matter to consciousness, from the changing अनात्मा to changeless आत्मा, from the inert-bundle to the consciousness-principle. This shift training is called निदिध्यासनम्. And out of this निदिध्यासनम्, this shift becomes spontaneous and natural. Just as I am the body is natural to me now, similarly, I am the आत्मा also should become natural and that is called here वेद. Assimilated-knowledge one should have. And what is the advantage of this assimilated-knowledge. Before assimilation, I used to say आत्मा is अकर्ता, अभोक्ता, but once I assimilate this knowledge, I will no more say आत्मा is अकर्ता, what will I say: I am अकर्ता. So whatever features of आत्मा I had known, they will not be आत्मा's features, they all will be mine. So previously we said आत्मा नित्यः, now what I will say? अहम् नित्यम्, I am immortal and I am reality and I am all-pervading and I am ever the subject and I am free from six modifications and finally I am अकर्ता and अभोक्ता. That is what is said in the second line. हे पार्थ! हे अर्जुन! सः पुरुषः, how can that person be a कर्ता? कथम् कः? How can that person be a doer of any action? That person means which person: that person who has claimed आत्मा as himself. Therefore, ज्ञानि is अकर्ता. And not only he is अकर्ता; action is of two types. One is called direct-action and the other is indirect-action. Direct action is when I myself do the action; indirect action is when I instigate another one to do it off and both of them come under action,

both of them will have कर्म-फलम्. So when a person steals something – that's also crime. When a person engages someone to steal something, that person also has committed mistake. So now when we say आत्मा is अकर्ता, कृष्ण says that neither it acts by itself nor does it instigate anyone to act. And to indicate this we have two संस्कृत words; if I am a direct-doer, I am called कर्ता; if I am an indirect-doer, I am called a कारयिता. कर्ता and कारयिता. When there is a servant maid, you may not do work, but sitting on the easy-chair – you need not even instruct, do that, do this; mere presence of the boss is there, all the other works goes on. So the boss becomes what? Not कर्ता:, but कारयिता. Now what about आत्मा? कृष्ण says it is neither कर्ता: nor कारयिता. Therefore, He asks कथम् सः पुरुषः हन्ति. How can that आत्मा kill anyone and कम् घातयति how can that आत्मा instigate anyone to kill? Here कृष्ण is taking a killing action because the context happens to be महाभारत war. It is only a representative action, we can extend it to all other actions also. Therefore ज्ञानि is अकर्ता. And therefore only we call him a liberated person, because he does not have पुण्यम्, he does not have पापम् therefore he does not have पुनर्जन्म also. All these are consequences. Continuing;

Verse No .22

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २-२२॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरः अपराणि ।

तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २-२२॥

यथा नरः जीर्णानि वासांसि विहाय, अपराणि नवानि गृह्णाति, तथा देही जीर्णानि शरीराणि विहाय अन्यानि नवानि संयाति ।

So here कृष्ण is talking about पुनर्जन्म and मरणम्. What is death and rebirth? And what happens at the time of death and rebirth. And what happens to आत्मा at the time of death and rebirth. So कृष्ण says: birth and rebirth are exactly like changing the clothes or dress. A

dress is only a superficial covering on ourselves. Before we put on the dress we existed and when the dress is on our body we exist and even after one's dress is removed we continue to exist and when one dress is removed and another dress is put on the change belongs to the superficial layer called dress but the inner content remains the same. When you have changed your dress, I do not say you have changed. You can change only the superficial thing but not the essential factor. Similarly, every time a living being is born, it only means जीव comes freshly dressed. Then how long a person keeps this dress? It all depends on different people. Some people change every two hours, depends upon the wardrobe, perhaps. Morning, forenoon dress, evening dress, night dress, therefore varieties of dresses are there; so different people take to dresses and give up; Similarly, जीवs take the physical body, live there for some time and there afterwards discard the body. That is said here. जीर्णानि वासांसि विहाय. A person throws away dresses which are worn out. जीर्णानि वासांसि worn out clothes, a person gives up; why: because it no more can serve its purpose. And what does he do? He cannot just go out without dress and therefore for the sake of transaction, he puts on another dress and goes out. So नवानि अपराणि गृह्णाति. अपराणि means new clothes, other clothes, fresh clothes. He takes to go out. He goes to the green room or dressing room and then quietly changes alone and at that time nobody can see him, then he comes out. Similarly, what do we do? We mean what: every जीव does, this physical body is used for sometime and after sometime it is no more useful to the society as well oneself. It has become a burden. The vegetable like tubes all-over, so this person is surviving, no benefit to oneself or to others. Therefore what should we do? That body is discarded. So he says, तथा जीर्णानि शरीराणि विहाय. Similarly, the old worn out clothes, the bodies are discarded by a जीव and once that body is discarded, just as the जीव goes to the green room when a dress is changed, he goes to the dressing room, nobody sees; Similarly,

the जीव is also invisible once the body is gone. The जीव continues but invisible, where he is: in the green room; green room of भगवान्, who has got a big wardrobe, varieties of wardrobes. Varieties of dress means, मनुष्य शरीरम्, donkey, monkey, human being, all kinds of bodies are kept there and then what to do: put on another dress before you open the door and again putting on the another body, the जीव comes out to the world; for what: again transaction. So therefore, तथा जीर्णानि शरीराणि विहाय, अन्यानि संयाति. So another new body, this जीव takes, this देही takes. And what will happen? Again transaction. सुखम्, दुःखम् and again you throw away the cloth and take another one; thus पुनरपि जननम् पुनरपि मरणम् cycle goes on and on and on. This is the essence. But here, we can look at this verse from two different angles. If you go back to तत्त्वबोध, we had talked about स्थूल शरीरम्, सूक्ष्म शरीरम्, कारण शरीरम् and आत्मा. Four items we have talked about. At the time of death, which one gets destroyed among these four? We have to see. स्थूल, सूक्ष्म (I hope you have not forgotten all those things, if you have forgotten then you will be in trouble and I also will be in trouble), कारण शरीरम् and आत्मा. Of these four items at the time of death the physical body alone perishes which means the other three will survive the death of the body. Therefore, सूक्ष्म शरीरम् continues, which is nothing but the mind, along with the कर्म, वासनाs, all of the पुण्यम् पापम्. What about the कारण शरीरम्? कारण शरीरम् also will continue. What about आत्मा? When सूक्ष्म, कारण शरीरम् themselves continues, what to talk of आत्मा? आत्मा will also continue. So this सूक्ष्म कारण शरीरम्, I will together take it as सूक्ष्म शरीरम्, कारण शरीरम् understood. सूक्ष्म शरीरम् also survives, आत्मा also survives. Then what will happen? This सूक्ष्म शरीरम् will travel to another place where it can take a body and experience pleasures and pain. See that, you may ask; that is it is called सूक्ष्म शरीरम् I do not see your mind, but do you have mind or not? Do not say, no. To say 'No' also you need a mind. Therefore I do not see your mind, but non-

perception is not non-existence. This should be very clear. Non-perception does not mean non-existence. Non-perception means what: non-perception. I do not see your mind, therefore *I don't view your mind* is the conclusion, *you don't have a mind* is not the conclusion. Similarly, after the fall of the body, सूक्ष्म शरीरम् consisting of mind, प्राण etc., travels. Travels according to what law? The law of कर्म. If lot of पुण्यम्s are there, then good शरीरम्,

पुण्येन पुण्य लोकम् पापेन पाप लोकम् उभाभ्याम् मनुष्य लोकम्.

Too much पुण्यs – higher लोकs, too much पापम् – lower लोकs, if it is an equal mixture – मनुष्यलोक. So we are all now in the mixture level. Therefore, from the standpoint of सूक्ष्म शरीरम् what happens after death? It travels. Whereas, from the standpoint of आत्मा, the consciousness, what happens after death? Where does आत्मा travel? आत्मा cannot travel because it is all-pervading; we have seen and therefore, one body appears and it goes away and another body appears, as far as आत्मा is concerned it remains without any change. And therefore, देही remains; here देही means आत्मा. In this verse, we are not discussing सूक्ष्म शरीरम्, we are discussing आत्मा only; आत्मा remains the same when bodies appear and disappear. It is exactly pulling down one particular house and building a multi-storied building. What happens to the space inside? The space does not travel from one place to another; the space continues to be the same. One building is gone, another building has come; Similarly, मनुष्य शरीरम् may go, आत्मा continues to be there; in the same place a donkey body comes; or a clone. Now cloning has come. Another मनुष्य शरीरम् comes. What happens to आत्मा? आत्मा remains. Another monkey शरीरम् comes. आत्मा remains. Thus, bodies appear and disappear but आत्मा continues to be the same. Therefore, आत्मा does not have पुनर्जन्म or पुनर्मरणम्.

Verse No .23

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं वलेदयन्त्यापो न शोषयति मारुतः ॥ २-२३॥

न एनम् छिन्दन्ति शस्त्राणि न एनम् दहति पावकः ।

न च एनम् वलेदयन्ति आपः न शोषयति मारुतः ॥ २-२३॥

एनम् शस्त्राणि न छिन्दन्ति, एनम् पावकः न दहति एनम् आपः न वलेदयन्ति, (एनम्) च मारुतः न शोषयति ।

So here he says: even though आत्मा is intimately associated with the body, आत्मा doesn't get destroyed by anything; whereas body is affected by everything in the creation. So how is the body affected? Here कृष्ण says, all the four elements can affect the body. Except आकाशः, all the four elements can affect the body. So all weapons are made out of which element: the पृथिवी, भूमि and the weapons like sword, knife, etc they can cut the body or destroy. पृथिवी can affect the body and Similarly, जलम्, water can drown the body to death and fire can burn the body to death and air can dry the body to death, dehydration. All the four elements can affect the body but none of them can affect the आत्मा. So शस्त्राणि एनम् न छिन्दन्ति. Weapons do not cut the आत्मा. And शस्त्राणि represents भूमि, the पृथिवी भूतम् पावकः एनम् न दहति fire does not burn the आत्मा. आपः एनम् न वलेदयन्ति water does not wet or drown the आत्मा. And finally, मारुतः न शोषयति the wind does not dry up or destroy the आत्मा. When there is too much of wind, even the skin goes dry and all those things we can see; so wind is so powerful that it can take away the content, the essence and can even kill. Thus body will be affected by four elements not the आत्मा. These are all just clarifications of what the idea was given before.

Verse No .24

अच्छेद्योऽयमदाह्योऽयमवलेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४॥

अच्छेद्यः अयम् अदाह्यः अयम् अवलेद्यः अशोष्यः एव च ।

नित्यः सर्वगतः स्थाणुः अचलः अयम् सनातनः ॥ २-२४॥

अयम् अच्छेद्यः, अयम् अदाह्यः, अयम् अवलेद्यः, (अयम्) अशोष्यः च एव ।
अयम् नित्यः, सर्वगतः, स्थाणुः, अचलः, सनातनः ।

So the first line is the repetition of the previous श्लोक, अच्छेद्यः – आत्मा cannot be cut by weapons, अदाह्यः – आत्मा cannot be burned, अवलेद्यः – आत्मा cannot be drowned or wet by water and अशोष्यः – आत्मा cannot be dried up, cannot be destroyed and therefore what is आत्मा's nature? नित्यः. So you are immortal. The essence is that the immortality you need not get, immortality is your very nature. These are the innermost urge of everyone's thought. I should not disappear from the earth. One thing we cannot stand I should not disappear. So we cannot physically get immortality, we try to become immortal through indirect methods; we give our names to our children or grand children, at least that way or take photographs and hang all over or start some institutions and name it after yourselves. We want to leave something and live on. This is the innermost urge. So mortality of other thing we are ready to accept. But I am mortal I can never accept. Do you know why we are not able to accept it? Why we are not able to accept mortality? Because it is unnatural. We are naturally immortal and that is why we are not able to accept mortality. If mortality is natural to us, we would have been comfortable. When somebody is happy do we make any complaint? I am very much worried now-a-days because I do not know why I am so much happy all the time. Morning I am happy, 11 o'clock I am happy, night also I am happy, I do not know what has happened to me? No. Whereas, when unhappiness comes you are not able to stand? So what is the rule? What is unnatural you reject. Even in the system, anything unnatural enters - if it enters the eyes, tear drops, if it enters your nose, by sneezing, if it enters your stomach, by purging; by sweat; by one method or the other. That's why organ transplant is a big problem because, the system thinks that organ is an external intruder, therefore it rejects. Rejection is the biggest problem. Whereas if a lady carries her own child, becomes pregnant, the system

does not do anything, it cooperates; why because it is natural. Very simple law. What is natural we will accept. What is unnatural we will reject. Mortality everyone rejects. Nobody accepts mortality. Everybody wants to live a day more. From that it is very clear, mortality is unnatural and what is natural to me is नित्यः. I am ever there. What a great relief? I am there, eternally there. Even though for other people, they may not like, but I am there. नित्यः means not bound by time. And सर्वगतः, not only I am eternal, I am also all-pervading. Not bound by space. I am timeless and spaceless; I am beyond time and space. And therefore स्थाणुः, स्थाणुः means changeless. Since I am not bound by time, time cannot cause any change in me. In fact, everything in the creation is tortured and changed and made out of shape by what: Time only. As a baby, we were all nice to look at. Now out of shape. Where it should be broad, it is not broad, where it should be long, it is not; etc., all gone out of shape. We try our best to bring back to shape. Color of the skin changes, color of the hair changes or the hair itself disappears, all caused by what? Time. So if I am नित्यः that is time cannot bring out any change and therefore I am स्थाणुः, स्थाणुः means ever the same. सर्वदा तिष्ठति इति स्थाणुः. One of the names of Lord शिव is स्थाणुः. स्थाणुनाथः. Some persons have that name also स्थाणुनाथः. But later स्थकार would go away and they will say थाणु. थाणु is from स्थाणु. स्थाणु is the name of the Lord. In केरल also there was a person called पट्टम् थाणु पिल्लै, very famous person. There थाणु पिल्लै, थाणु नाथ, थाण्वीश्वर, it is the name of the आत्मा. And अचलः. Since I am not bound by time, I am changeless; since I am not bound by space, I am motionless. अचलः means I am motionless. Because only a limited entity can move from one place to another. आत्मा cannot move from one place to another. And suddenly you may wonder, स्वामिजि, you are moving, you are come from your place to here and from here you are going to some other place. How do you say are motionless? When I say I am motionless, what is the meaning of the

word 'I'? That should be very, very clear. As the body, certainly it is अनित्यः, अस्थानु, चलः, etc., all those are there. But I the आत्मा is free from all of them and therefore, it is called सनातनः. सनातनः ever fresh. सनातनः is ever fresh. That is why Hinduism is called सनातन धर्म. Because Hinduism deals only with two main topics. Entire Hinduism, topic is only two. One is धर्मः another is ब्रह्मः. These are the only two topics of Hinduism. पूर्वभाग of the वेद talks about धर्मः, उत्तरभाग talks about ब्रह्मः. That portion dealing with धर्मः is called religion, that portion dealing with ब्रह्मः is called philosophy. Religion deals with धर्मः; philosophy deals with ब्रह्मः. And both do not change at all. Values are ever the same. अहिम्सा is a value for which century? अहिम्सा is, अहिम्सा you know, non-injury is a value during शङ्कराचार्य's time? No. It is a valid in the 10 century BC. also. What is the law? I do not want anybody to hurt me, therefore I should not hurt anyone. I want everybody to tell me the truth, therefore I should tell also the truth. सत्यम्, अहिम्सा they are all called धर्म, which is called सनातनम्. What about ब्रह्मन्? During शङ्कराचार्य's time, ब्रह्मन् was little small and now it has become big? So ब्रह्मन् also does not change, धर्मः also does not change. And therefore Hinduism is called सनातन धर्मः that which teaches the changeless values of life and that which teaches the changeless truths of this creation. And therefore this word सनातनः – ever fresh, ever valid. That is why गीता we are studying now also. Whereas physics, chemistry, etc., that we study, the parents are finding it difficult to teach the children, because the physics they studied, the chemistry they studied during their time is now changed. So all the other sciences seems to change from time to time. Theories are revised, theories are discarded and many medicines are discarded. Discarded means what: from the western countries and it will come to the eastern countries. Whatever medicine they have found useless, they will dump to our place! We will use it for some time and we will throw up. Therefore medicine changes, physics changes,

chemistry changes. What doesn't change? धर्मः does not change. Therefore वेदः can never become obsolete. वेदः can never become obsolete. After another 20 centuries also वेदः will be valid. That is why वेदः is called सनातनः. आत्मा is also called सनातनः. Continuing;

Verse No .25

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५॥

अव्यक्तः अयम् अचिन्त्यः अयम् अविकार्यः अयम् उच्यते ।

तस्मात् एवम् विदित्वा एनम् न अनुशोचितुम् अर्हसि ॥ २-२५॥

अयम् अव्यक्तः, अयम् अचिन्त्यः, अयम् अविकार्यः उच्यते । तस्मात् एनम् एवम् विदित्वा (त्वं) अनुशोचितुम् न अर्हसि ।

In this verse कृष्ण concludes the आत्म-स्वरूपम् discussion. So this is just a winding up श्लोक and the main ideas are repetition which we have seen in the previous श्लोकs. अव्यक्तः अयम्, अव्यक्तः means not available for the organs of perception, इन्द्रिय अगोचरः. Because the five sense organs can experience five sensory properties. The ears can perceive something which has got sound, the eyes can perceive something which has form and color, the nose can perceive something which has smell, the tongue can perceive something which has taste, the skin can perceive something which has got touch. What about आत्मा?

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवत् च यत् ॥ कठोपनिषत् १-३-१५ ॥

आत्मा is free from शब्द, स्पर्श, रूप, रस, गन्ध. These five properties belong to matter. They belong to the पञ्चभूतs, five elements. If you remember तत्त्वबोध, अकाश has got शब्द, वायु has got शब्द and स्पर्श, अग्नि has got शब्द, स्पर्श and रूप, जलम् has got शब्द, स्पर्श, रूप and रस, पृथिवी has got शब्द, स्पर्श, रूप, रस and गन्ध. Five elements have got these five properties. Matter alone has properties. And आत्मा being non-material, it can never be perceived. Therefore, अव्यक्तः. And

therefore only अचिन्त्यः. If I cannot perceive that, I cannot even conceive. Because all our concepts are based on our perceptual experience; when it is not perceptually available, how can you think of that? Try to imagine an आत्मा which is free from sound. People say that स्वामिजि in meditation I tried to imagine an आत्मा without sound, without form, without smell - I end up in a total blank. Therefore you will arrive at only blankness because mind cannot conceive of something. Then how to think of आत्मा? Don't think of! What you think of is not आत्मा. Then what is आत्मा? The thinker of, is आत्मा. So it is never thought, but it is ever the thinker. Never the object. Ever the subject. Therefore, अचिन्त्यः. Then अविकार्यः. It is free from the षड्विकारः. These are all repetitions. We have seen these ideas before. That अव्यक्तः and अचिन्त्यः alone was previously called as अप्रमेयः. अप्रमेयः is अव्यक्तः + अचिन्त्यः. And therefore, कृष्ण concludes: अर्जुन having known these facts, what facts: you are आत्मा, I am आत्मा, भीष्म is आत्मा, द्रोण is आत्मा, you cannot kill, as आत्मा you cannot kill भीष्म or द्रोण and by those actions you are not going to get पुण्यम् or पापम् and therefore why do you cry? There is no scope for crying at all. तस्मात् एवम् विदित्वा. Having known the आत्मा very clearly, what should you do? शोचितुम् न अर्हसि. You should not grieve over any person. Nobody deserves grief in life. If you can help someone, do that; it is wonderful. But by grieving, you are not changing any fact. The mortal body is not going to come back by shedding tears; the immortal Self is not going to die also; therefore fact cannot be changed; see the fact as it is and whatever you have to do in a situation do, why do you cry? Therefore अनुशोचितुम् न अर्हसि. Now go back to the introductory verse: गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः. Wise people never grieve. If you understand this fact, you are also wise. Then why do you grieve at all. So grief is foolishness, grief is ignorance, grief is delusion. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 26-29

अच्छेद्योऽयमदाह्योऽयमवलेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५॥

Lord कृष्ण wants to help अर्जुन to get out of his sorrow and also make him fight this war. Because that happens to be his स्वधर्म. And for this purpose, he is giving the teaching from three different levels, I said: one is आध्यात्मिक दृष्टि – the philosophical level, the other is धार्मिक दृष्टि – from moral level and the third is लौकिक दृष्टि – from practical worldly level. Of this, the first approach is the philosophical approach in which Lord कृष्ण gives him आत्मज्ञानम्, the true nature of every individual he talks about. And the main teaching is from verse no.12 and it is up to verse no.25, which we saw in the last few classes. And through this teaching Lord कृष्ण pointed out that our real nature is Consciousness – चैतन्य स्वरूपम् and our physical personality, our emotional personality, as well as our intellectual personality they are all only our incidental features, none of them are our real nature. And then he talked about the nature of that चैतन्यम्.

- First he pointed out that आत्मा is नित्यः, eternal.
- Then he pointed out: आत्मा सत्यः, that consciousness is independently existent, it does not depend upon matter for its existence.
- Then आत्मा सर्वगतः, consciousness pervades everywhere, it is not a localized phenomenon, it is unlocated principle, unlike the body.
- Then fourthly he said: आत्मा अप्रमेयः, that this consciousness can never be experienced as an object because it is ever the experiencer-subject. अप्रमेयः.
- Then fifthly he said: that this consciousness is अकर्ता and अभोक्ता, it does not perform any action and therefore does not have any पुण्यम् or पापम्, it is कर्म अतितः कर्मफल अतितः च.

➤ And then sixthly and finally, Lord कृष्ण said that आत्मा निर्विकारः, this consciousness is not subject to any change. Even when we talk about higher state of consciousness - people use these words higher state of consciousness, lower state of consciousness, etc. According to शास्त्रs, there is no higher or lower state of consciousness, because if consciousness is also subject to states - higher and lower - it then indirectly means that it is subject to modifications. Therefore, if at all we use the word the higher and lower state, it is not a state of consciousness, it is only a state of mind. The mind can be in a higher state when the thoughts are noble, सत्त्विक. And the mind can be in the intermediary state when the thoughts are राजसिक. The mind can be in lower state when the thoughts are तामसिक. Therefore the mind and the thoughts can have superior and inferior states; there is no such thing called higher or lower state of consciousness because it is निर्विकारः.

And कृष्ण concluded this teaching by saying अर्जुन you should understand that you are that आत्मा and not only you are that आत्मा, भीष्म is also that आत्मा alone, the body is only a temporary vesture. वासांसि जीर्णानि यथा विहाय and द्रोण is also आत्मा; therefore there is no question of anyone killing anyone or there is no question of anyone being killed by anyone. And once you understand this you will be free from all guilt. And therefore कृष्ण concluded saying in verse no.25, तस्मात् एवम् विदित्वा, having known that I am the आत्मा, न अनुशोचितुम् अर्हसि you should not grieve, you should not shirk your duty. Up to this we saw in the last class. Continuing;

Verse No .26

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २-२६॥

अथ च एनम् नित्य-जातम् नित्यम् वा मन्यसे मृतम् ।

तथा अपि त्वम् महा-बाहो न एनम् शोचितुम् अर्हसि ॥ २-२६॥

अथ च एनम् नित्य-जातम् नित्यम् वा मृतम् मन्यसे तथा अपि हे महा-
बाहो! त्वम् एनम् शोचितुम् न अर्हसि ।

In these verses, beginning from 26, कृष्ण is giving a hypothetical argument. Suppose अर्जुन does not accept this Vedantic teaching. Because always the Vedantic approach is never to impose the teaching on anyone. It is a clean sharing of what the teacher knows with the student; the student has to be convinced and he must accept; but there is no question of imposition of the teaching. So कृष्ण says: अर्जुन you may not be able to accept this आत्मा. You may conclude that there is no such thing called आत्मा because nobody has seen this आत्मा and you yourselves say that आत्मा cannot be seen also, अप्रमेयः. Perhaps, the आत्मा may be an imagination and you may not be willing to accept that. And there are other systems of philosophy also who does not accept this वेदान्त.

a) And there are certain philosophies, certain systems which accept an आत्मा within the body, like a branch of Buddhism, they accept that there is an आत्मा other than the body but their philosophy is that the आत्मा is constantly changing subject to birth and death. They believe in the आत्मा and they accept that the आत्मा is consciousness but they say that it is not eternal consciousness, it is a perishable consciousness. अर्जुन you may believe in that आत्मा. नित्य-जातम् नित्यम् मृतम्. It is called क्षणिक विज्ञान वादः, which says that there is an आत्मा, appears and disappears, like that strobe light it just burns off and on or even car signal light. It is born and gone. Suppose you accept that philosophy.

b) Or there is another system of philosophy called the चार्वाक philosophy. It is almost like modern science. He does not accept even a mind, because he asks for a proof for the existence of mind. He does not accept the mind, he does not accept intellect, he does not accept the आत्मा also. And according to that philosophy, this physical body alone is आत्मा. आत्मा means the self. Therefore, he says body alone is the

आत्मा. Other than that there is nothing and there is no mind other than the body, therefore there is no one surviving the death of the body, therefore there is no heaven, no hell, therefore no travel after death, therefore he does not believe in कर्म, श्राद्ध, previous जन्म, future जन्म, nothing he believes. He says: I am the body. What type of body? A temporary body. And the body is आत्मा.

कृष्ण says suppose you believe only in a temporary self, which is the body or the buddhistic self. He says even in such a case, you should not get out of your duty. Why? He gives the reason. This is called अभ्युपेत्य वादः, giving a hypothetical argument. अथ च. अर्जुन, suppose you believe in the आत्मा, आत्मा means yourselves, which is नित्य-जातम्, which is born constantly and also नित्यम् वा मृतम् and also it dies constantly. Therefore पुनरपि जननम्, पुनरपि मरणम्, you believe in. According to वेदान्त, you do not have birth or death, but suppose you do not accept वेदान्त and you say that I am subject to birth and death; he says even then, तथा अपि त्वम् न अनुशोचितुम् अर्हसि, death should not be a cause of sorrow for you. So तथा अपि, हे महाबाहो! हे अर्जुन! त्वम् शोचितुम् न अर्हसि. You should not grieve. Why you should not grieve? कृष्ण himself is going to explain further:

Verse No .27

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७॥

जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च ।

तस्मात् अपरिहार्ये अर्थे न त्वम् शोचितुम् अर्हसि ॥ २-२७॥

हि जातस्य मृत्युः ध्रुवः, मृतस्य च जन्म ध्रुवम्, तस्मात् अपरिहार्ये अर्थे त्वम् शोचितुम् न अर्हसि ।

This is an important verse in which कृष्ण gives a very very practical wisdom. You need not learn वेदान्त. You need not even believe in आत्मा. Just have some common sense intelligence, you can live happily. And what is that common sense intelligence कृष्ण says:

Suppose अर्जुन you take that you are the body, because you don't believe in a surviving mind, you don't believe in a surviving आत्मा, need not; suppose you are the body. So then you should learn to understand the nature of the body. You know that this body is born on a particular date, because you yourselves present the date of birth; wherever you go, the first thing is the date of birth, joining the school, company joining, anything date of birth is important. And from simple common sense experience you know what: जातस्य मृत्युः ध्रुवः. Learn to assimilate this - whatever is born will have to die one day. Just because I close my eyes, the fact is not going to be different. You cannot make the world dark by closing the eyes. And that anything born is subject to death is proved by three प्रमाणाः – प्रत्यक्ष प्रमाण tells me that daily reading the newspaper in obituary column somebody or the other is dying. Therefore, I know that there is no difference between the body of that person and this particular body that I have or the body of my mother or the body of my father or the body of my wife or the body of my husband, all of them are पञ्च भूतात्मकम् and the other पञ्चभूत शरीरम् is dying, that means every one of these bodies also has to die. This is प्रत्यक्ष प्रमाणम्.

Not only प्रत्यक्ष, अनुमानः – inference also tells me that whatever has a beginning should necessarily have an end. यत् कृतकम् तत् अनित्यम् कृतकत्वात् घटवत्. Whatever is a product will have an end. Therefore logic also tells me this body or भीष्म's body or द्रोण's body, everyone will have to die. And if you are not satisfied by perception and inference, the scriptures also clearly say;

तत् यथा इह कर्मचितो लोकः क्षीयते एवम् एव अमुत्र पुण्यचितो लोकः अपि क्षीयते ॥ छान्दोग्योपनिषद् ८-१-६ ॥

Therefore, anything born out of कर्म – good कर्म or bad कर्म, it will have a beginning and end, the body is born out of कर्म and कर्म is like the oil when the oil goes away, is depleted; then the fire, the lamp also will go away. Similarly, life is like a lamp which is supported by the oil

of कर्म and every day this कर्म is getting depleted whether you remember it or not, whether you want to remember it or not, अर्जुन, this is fact - जातस्य मृत्युः ध्रुवम्. Meditate on this fact. Assimilate this fact. And generally we do not mind applying this law, with regard to all other people, but we never want to apply this law to myself or the immediate surroundings. Anywhere death happens, we are all great philosophers. If we are born, death will happen! But what happens to the philosophy, when it happens somewhere around? That means I have not assimilated. Assimilation of a law is applying that law in my life. Assimilation of a law is applying that law in my life. And as long as I do not do that, it is only unassimilated knowledge. It is no more wisdom. Therefore कृष्ण says जातस्य मृत्युः ध्रुवम्. ध्रुवम् means definite. And that is why you will find in all पौराणिक stories that यक्षःs doing तपस्. This is the general trend of all the stories, whether it is हिरण्यकशिपु or रावण or कुम्भकर्ण etc., any यक्षः. And they will do such a sincere and serious तपस् and make the ब्रह्म appear. Then he will ask the भक्त what वरम् he wants. Immediately he will blurt out. I want a boon that I will never die. Immediate reply of ब्रह्म is what: that is not possible. This is the general trend. There afterwards, they will try to get immortality by all other methods. I should not be killed during day time or night time, I should not be killed by animals, I should not be killed by weapons - all these rules they will ask. भगवान् will remember the loophole and say OK, unlike our Government; therefore ब्रह्माजि or विष्णु or शिव will thoughtfully say OK and then take नरसिंह and finish or रामावतारम् and finish or some अवतारम् and finish. Through all these stories what do we learn? No one can escape death. Even when the Lord takes अवतार, the same story. Whether it is राम अवतार or कृष्ण अवतार, there is a date of arrival and there is a date of departure. The only thing is you put in a nice language स्वर्ण आरोहणम्, if it is अवतार. If it is संन्यासि you say समाधि. You may change the language, but the fact remains that the physical body will go, will have

to go. And therefore, जातस्य हि ध्रुवः मृत्युः. The other side of the coin is ध्रुवम् जन्म मृतस्य च. Death is never the end of a जीव. This is unique to our religion. So the other religions, they think that human life is the only life and a person who dies, after death, a person will either go to permanent heaven, that means those people who follow their religion and all other people like us, we will go to permanent hell. And Hindu teachers like us will have a special hell, because we are misleading all of you! They will all say that. We do not want to tell anything about it. They have got the death and there afterwards either permanent hell or permanent heaven; whereas in Hinduism, we say, death is never an end of the individual, he has got rebirth also. That is why capital punishment is possible in Hinduism because, in other religions, capital punishment is putting an end to the individual, you are not improving the individual. Whereas in Hinduism, even when the capital punishment is given, the जीव can improve, because the next जन्म is there, because he has exhausted that कर्म, punishment he has got, he will get the better जन्म and at least he is purified by that. And therefore ध्रुवम् जन्म मृतस्य च. Rebirth is there certainly for a person who is dead, that is called पुनरपि जननम् पुनरपि मरणम् cycle. And therefore what is the first lesson you should learn in life.

a) The first lesson to learn is to accept life and death as an intrinsic part of the physical जीव or the physical body. And once you learn to accept them, there is no resistance towards them; the very resistance is called sorrow. Therefore, तस्मात् अपरिहार्ये अर्थे त्वम् शोचितुम् न अर्हसि. It's a very very important line. अपरिहार्य अर्थ means a choiceless situation, incurable situation, remediless situation is called अपरिहार्यः अर्थ. I would like to translate it as choiceless-situation. That means by using my effort, my will, my knowledge, or even by using God's grace I will not be able to change certain situation. We do not say all situations are choiceless, but there are many situations which are choiceless situations. And with regard to choiceless situation, what

should we do? There is only one intelligent that you can do and that is total surrender, total acceptance. Accept the choiceless situation, is one of the important lessons of गीता. And accept with understanding and not with murmuring, grumbling, crying, making other people also miserable. Not that way. Accept with maturity, without complaint, without irritation, without getting angry with the whole world. When I don't accept a choiceless situation, I become angry with everyone, even God and the planets and the world. These are all non-acceptance. And suppose a person says: I would love to accept but I am not able to accept what to do? I want to but I am not able to. Then what should I do? That is only one way: because you cannot change, the choiceless situation is not going to change. If I am not prepared, there is only way out, that is prepare yourselves. If I am not prepared, learn to prepare and what is learning to prepare: first assimilate this fact by meditating on this fact, by dwelling on this fact you assimilate and in addition to that, take the help of devotion of Lord; after all according to वेदान्त Lord is nothing but your own higher potential or power, परा प्रकृति it is called. By praying to the Lord, I am tapping my own immunity system, psychological immunity system, my own inner power, my own inner potential I am tapping. Therefore, by wisdom and surrender, by assimilation and surrender, strengthen the mind so that you can accept all choiceless situations. If you study the life of an individual, our own life you find choiceless situations are more than choicefull situation. That is more that the repeated election itself shows how much choice you have got. Just if I study my life, my entire past is a choiceless situation. I cannot change my past whatever mistake I have done. My parentage, my date of birth and my place of birth, my education and the family, the wife, husband, according to Indian law, husband and wife are stuck. You cannot change. And the children and I might be born and brought up by someone other than my parents. I might have lost my father or mother early or both of them early or both of them might

be there I am born and brought out somewhere in the hostel or something. I might have lacked parental love, so many things could have happened, including the ill-treatment by the parents. Or they need not directly ill-treat, they might have quarreled among themselves all the time that is enough to disturb my psyche. All these things are my past. I cannot change. I should learn to accept my past and whatever damage is done to my mind, I can try to retrieve or change but the past cannot be changed. Therefore, $1/3$ rd is gone. Because past~present~future are there. Of the 3, $1/3$ is gone. What about present? Present also is choiceless situation, because present is that which is already present. Present means what: present is that which is already present. That you are in the middle of this class, you cannot change that fact, because it is already an obtaining fact. Next moment, you want to sit here or not, that is your choice. But the present moment you are already here, you cannot alter the fact. And therefore, present is also choiceless. So $2/3$ is gone. How miserable we are you see. 3 is there and out of that 2 has gone. What is the next one? Future. With regard to future also, how much choice we have? There are many facts over which we have no choice at all. So we are only going to grow old only. Even though I would like to say that I am growing young, whether I like or not, old age and death and the consequent separation, what all things will happen because of that, all of them are choiceless. And the weather and the people and so many things are there and therefore a big chunk of the future also is choiceless. So therefore, past is choiceless, present is choiceless and part of future is also choiceless. Then where is the choice? A small part of the future. Whether to eat in the night or not? To eat in hotel or not? In that also, you have to eat whatever is served; that is a different matter. So therefore, whatever is available, you have to eat. You have got certain minimum choices to eat or not to eat, how much to eat etc., you can decide a few things. Therefore choicefull situations are few, choiceless situations are many.

Therefore the first lesson we should learn in life is to learn to gracefully accept the choiceless.

b) And there are certain situations which we can alter. भगवान् has given us free-will that even our fate can be changed in certain cases; that is why even the very 'व्रतम्' "सावित्री व्रतम्", the power of सावित्री, is shown. मार्कण्डेय story is there, we have got enough stories in पुराणIs to show that we do have some power over our fate and some part of fate we can alter. People repeatedly ask this question. Can fate be changed? For that the answer is: We ask a counter-question. Suppose you got to a doctor and ask, I have got some sickness. Can you cure it? What will the doctor say? Will he say: I will cure? No. Will he say: I can't cure? No. Before answering he will say: I will see what type of disease it is. And in certain types of diseases, he will say: nothing to worry, I can cure you completely, only requires a mild surgery. If it is done, the rest of life you will be fine. There are certain diseases, completely can be cured. Certain other diseases, he will say: there is no cure, but we have got certain medicines, using the medicines and certain disciplines, you can keep the problem under control and you can manage your life. Sugar, pressure, like that; you can manage to survive. And there are certain diseases the doctor will say: I have no cure, it is a written off case, you have six months to live, 8 months to live, you can do the prayers, go to whatever temples you want to go and come, etc. Thus depending upon the intensity of disease: either total cure, or partial cure or no cure. Similarly, our fate is also of 3 types: certain type of fate, totally curable by doing remedies, प्रायश्चित्त, prayer, etc. and certain type of fate, you cannot totally cure, we can manage and certain type of fate, you cannot do anything. But the tragedy or the unfortunate thing is you do not know to which category your fate belongs to. And therefore you assume that there is a remedy. And whatever remedy is prescribed, I take to that remedy and I should remember that, even when there is a remedy, it will take time and until

the remedy works, the situation is choiceless. After taking the medicine for 3 months or 6 months, the headache or the stomach ache may go. But until the remedy works, the situation is choiceless. Therefore, keep taking the medicine and accept the choiceless situation until the remedy works. And therefore, the most important attitude in life is acceptance of the choiceless.

And therefore कृष्ण tells here, हे अर्जुन! अपरिहार्ये अर्थे, with regard to the choiceless situation, which is called fact, त्वम् शोचितुम् न अर्हसि. Do not grieve. If it is choicefull – act; if it is choiceless – accept. Therefore, your life is a series of actions and acceptance. Where is the room for grief? Either you act or you accept. Act or Accept. Act or Accept. One of the members in the family has got certain behavioral problem. Try to correct – Act. And you say स्वामिजि my husband is not at all changing. Then, better Accept. Why can't you talk to my husband, स्वामिजि? If I call your husband, he says, my wife is not changing? So therefore, what should I tell? Accept both. You accept him, let him accept you. That is the only way out. न त्वम् शोचितुम् अर्हसि. Continuing;

Verse No .28

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८॥

अव्यक्त-आदीनि भूतानि व्यक्त-मध्यानि भारत ।

अव्यक्त-निधनानि एव तत्र का परिदेवना ॥ २-२८॥

हे भारत! भूतानि अव्यक्त-आदीनि व्यक्त-मध्यानि अव्यक्त-निधनानि एव, तत्र परिदेवना का?

So in this verse, कृष्ण is explaining the phenomenon of birth and death, because when we understand birth and death very clearly, the sting, the impact of those two or their capacity to hurt us will be radically reduced. After all, ignorance creates lot of projections. Somebody had nicely said: Ignorance is the darkroom in which all the

negatives are developed. Think of it! Ignorance is the darkroom in which all the negatives are developed. In our mind also, all राग-द्वेष, काम-क्रोध, लोभ-मोह are very well developed, because it is तमसा व्याप्तम्, because of ignorance. Therefore अर्जुन understand the phenomenon of birth and death, your fear will go away or at least, it will become less. And what is the understanding? Really speaking, there is no question of destruction of anything or creation of anything. Total destruction does not exist, total creation cannot exist because even according to the science, by the law of the conservation of matter and energy, you should know that “nothing is created, nothing is destroyed.” Even भगवान् cannot create even a milligram of matter. We are ready to accept the omnipotence of the Lord. But our definition of omnipotence is: “an omnipotent one is he or she, who can do everything that is possible.” The very definition of omnipotence is capacity to do the possible. Creation of matter is impossible which means even omnipotent God does not and cannot create even a milligram of matter. Then where is the question of जन्म and मरणम्, birth and destruction. So it is not there? Then what do you mean by birth and destruction? What it means is changing from one form to another is called birth and death. Phenomenon is only one. One phenomenon is called birth from one angle and it is called death from another angle. So when tomorrow is born, it is the death of today. When the water is evaporated into steam, the conversion is called death or destruction from the standpoint of water, it is called creation from the standpoint of steam. And similarly, construction of this building, construction of this body. What is the birth and growth of this body? Destruction of lot of idlis and dosais and sambar is the creation of the body. We do not talk about their destruction. Daily we are doing that. We are only seeing the construction of this body. So therefore, everything is changing from one form to another; the previous condition is called the unmanifest condition, the present condition is

called the manifest condition. Therefore, he says, भूतानि अव्यक्त-आदीनि. All the physical bodies existed before. All our physical bodies existed before. Before means even before the creation came – प्रलय काले, before the Big Bang to put in scientific language. All our bodies existed. But in what form? Not in this form, but in potential form. You may call it energy. In वेदान्त, it is called प्रकृति. प्रकृति means the most rudimentary form of matter is called प्रकृति which is not even energy, but further reduce the energy into the most fundamental form, because energy is at least there in four or five different forms. You have to condense all these energies and convert into one single basic form. That in वेदान्त is called प्रकृतिः, otherwise called अव्यक्तम्, otherwise called माया, otherwise called शक्ति, etc. Therefore our bodies existed but in unmanifest form. And now, in due course of time, all those unmanifest matter or particle, they have all condensed to form this physical body which is in visible condition, व्यक्त-मध्यानि. For a few years, maybe fifty, sixty, seventy, eighty, ninety, hundred, hundred ten, hundred twenty; I do not know what is the highest; you may break the Guinness Book of Records by living for 150 years; a tortoise lives for 350 years one may live like that. But one day, अव्यक्त-निधनानि एव and again all these bodies will have to go back to invisible unmanifest condition. So the conversion from unmanifest to manifest is called जन्म, the conversion from manifest to unmanifest is called the मरणम्. We are only using two words but the same set of matter is always there. And therefore कृष्ण says, भूतानि, भूतानि means all beings here representing the bodies, शरीराणि, अव्यक्त-आदीनि – was unmanifest before, व्यक्त-मध्यानि – is manifest in the middle, अव्यक्त-निधनानि – again it will become unmanifest. So if you want an example, like an arrow, traveling from that side of the hall to this side. Imagine it is going fast. Now beyond this enclosure you do not see because it is all dark, eternal distance, it is all darkness you do not see; suddenly you see the arrow coming. And if you take to travel from this area to that

area it may take a few minutes and then again the other side is again unknown. What was I before my date of birth? I do not know. Thank God, I do not know. Not to be caught by knowing! Again what is going to happen after death, again I do not know; between two big Unknowns, there is a temporary brief Known existence. This is called Life. तत्र का परिदेवना. So don't worry about that. Make use of the life, in the fullest form. तत्र का परिदेवना. What is the use of worrying? Continuing;

आश्चर्यवत्पश्यति कश्चिदेन्माश्चर्यवद्गदति तथैव चान्यः ।

आश्चर्यवत्त्वैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२-२९॥

आश्चर्यवत् पश्यति कश्चित् एनम् आश्चर्यवत् वदति तथा एव च अन्यः ।

आश्चर्यवत् च एनम् अन्यः शृणोति श्रुत्वा अपि एनम् वेद न च एव कश्चित् ॥

कश्चित् एनम् आश्चर्यवत् पश्यति, तथा एव च अन्यः एनम् आश्चर्यवत् वदति, अन्यः च एनम् आश्चर्यवत् शृणोति; श्रुत्वा अपि च कश्चित् एव न वेद ।

So here कृष्ण says: “अर्जुन! Even if you are not able to understand this आत्मा and even if you are not able to believe in this आत्मा or accept this आत्मा, I will not be surprised because this topic is so extremely subtle that it requires a lot of preparation for the understanding of this आत्मा.” Therefore, He says, “आत्मा is a wonder and आत्मज्ञानम् is a greater wonder.” Like they say, the theory of relativity, only a few people have understood it seems. So if this local theory of relativity itself is like that, what to talk of the absolute reality? Which is beyond the sense organs, which is supposed to be beyond the mind also, which is supposed to be beyond all concepts and therefore कृष्ण says: the teaching itself is a wonder; In fact, we need not keep this teaching secret because even if you tell everyone, it will remain a secret. In that case, why should you not tell it? Therefore teach it. This is called open secret. And why is this knowledge a very subtle and secret one. I will just give you a hint then we will see the details of the श्लोक later, only a hint now. This is a secret teaching

because, all the time कृष्ण is talking about the आत्मा and as even कृष्ण describes, we will think that कृष्ण is talking about some object in the creation. When कृष्ण says: 'It is नित्यम्, It is eternal, It is all-pervading' - as even we listen to that we will try to imagine, where is it? Could it be space? How it will look like? So we will try to form concepts after concepts and there are some people who form a concept and hope to sit in meditation and think that one day that peculiar mysterious आत्मा will give दर्शन. And they will find that the more they meditate nothing comes. Now the snag is where? All the time, we should remember, आत्मा is not an object that is being talked about but It is the very subject about which कृष्ण is talking. Therefore looking for the आत्मा is the basic mistake. This is called objectification-orientation. In संस्कृत it is called परोक्षता बुद्धिः, objectification-orientation. You imagine some mysterious ब्रह्मन्, mysterious truth and look for some mysterious thing to happen in your meditation. Some people say: 'I am hearing some peculiar sound when I am meditating.' दयानन्द स्वामिजि used to tell that, it must be - you are so much hungry that some is coming from stomach and you think that it is आत्मा, ब्रह्मन् and all; it is simple internal disturbance. You should properly eat and start meditating! Some people say that they saw some ring, ring, etc. I saw flash appearing and disappearing; all the time we expect something to happen either in the form of an event or in the form of an object and whatever you experience is not आत्मा because, it is an object. And when I negate everything, you tend to conclude that if you negate everything, then it must be शून्यम्, nothing is there. Now the teacher has a very tough job, he has to negate everything and also tell that I am not talking about 'nothingness.' I have to tell that. Not only I have to tell, you should understand also and accept; both are necessary. I have to tell and you should understand and accept. Until that we have to work. Once it is understood, कृष्ण says that this is the most beautiful thing to happen. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 29-31 Verse no.28;

Verse No .29

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८॥

आश्चर्यवत्पश्यति कश्चिदेन्माश्चर्यवद्ब्रूदति तथैव चान्यः ।

आश्चर्यवत्त्वैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९॥

आश्चर्यवत् पश्यति कश्चित् एनम् आश्चर्यवत् वदति तथा एव च अन्यः ।

आश्चर्यवत् च एनम् अन्यः शृणोति श्रुत्वा अपि एनम् वेद न च एव कश्चित् ॥ २-२९॥

कश्चित् एनम् आश्चर्यवत् पश्यति, तथा एव च अन्यः एनम् आश्चर्यवत् वदति, अन्यः च एनम् आश्चर्यवत् शृणोति; श्रुत्वा अपि च कश्चित् एव न वेद ।

All these verses, beginning from the 12th verse onwards, Lord कृष्ण has been talking about आत्म-स्वरूपम्; what is the nature of आत्मा i.e., the real-Self and how the आत्मा is different from अनात्मा, अनात्मा meaning the body-mind-complex. And कृष्ण had to differentiate आत्मा and अनात्मा because both of them are mixed together, they are not physically separate and since they cannot be physically separated, we have a confusion and therefore कृष्ण sorted out this confusion by differentiating आत्मा, the consciousness from अनात्मा, the body-mind-complex. And कृष्ण pointed out the अनात्मा is not the real You, it is only a fake you; it is only a pseudo you because it is temporary. You can use this pseudo, i.e., the अनात्मा for transactional purposes, but ultimately you have to recognize that I am someone different from the body-mind-complex. This wisdom of the real I is आत्मज्ञानम्. This is called Self-realization and this is called ज्ञानयोगः and this is called साङ्ख्य योगः, which is the title of the 2nd chapter. And कृष्ण wants to complete the discussion. In these two verses, 29 and 30, is the formal conclusion of the आत्मज्ञानम् topic and कृष्ण has introduced this topic to solve अर्जुन's problem of sorrow. Because according to वेदान्त, ultimately, Self-realization alone can

eliminate the problem of sorrow for good. Any other method can temporarily remove the sorrow or it can remove the sorrow to a limited extent but the total removal is possible only through Self-realization. And therefore कृष्ण has presented आत्मज्ञानम् for शोक निवृत्तिः, freedom from sorrow. And now concluding this topic in the 29th verse, कृष्ण is talking about the glory of this knowledge. आत्मज्ञान महिमा, आत्मज्ञान विभूति, आत्मज्ञान माहात्म्यम्. What is the glory of this knowledge? We can talk about many glories, but कृष्ण emphasizes its, what you call, the rareness or its uniqueness. This is the greatest wonder in the universe. Self-knowledge is the greatest आश्चर्यम् in the universe. Now what does कृष्ण mean by the word आश्चर्यम् or wonder?

a) The idea is this: every human being is knowingly or unknowingly looking for only certain fundamental goals in life. Even though superficially the goals are different, one may want success in business, another may want success in politics, another may want to extend his family, even though the goals are superficially different, fundamentally, the goals are the same alone. And what are they? A sense of fulfillment in life. So one wants it through knowledge - I mean material knowledge, one wants it through job or through politics, or through building things, various people use various methods but in and through everyone is seeking fulfillment in life.

b) And the second basic goal is a sense of discovery of security. There is the constant sense of insecurity in everyone. In fact, when I do not have money there is one type of insecurity; when I have lot of money there is another type of insecurity. Insecurity varies, the type of insecurity varies but it is constantly there. Thus, discovery of security.

c) And finally, discovery of happiness.

Thus fulfillment, security, happiness etc., are the basic goals that everyone has. And according to वेदान्त all these basic goals are represented by one word, i.e., आत्मा or ब्रह्मन्. In fact, ब्रह्मन् or आत्मा

is another word for fulfillment. It is another word for security. It is another word for happiness. Therefore, a person knowingly or unknowingly is seeking what? आत्मा alone. If I ask him: Do you seek आत्मा? He may say that 'I am not seeking.' But if I ask him do you seek fulfillment in life, he will say: Yes that is what I am seeking. Then we will say that is called आत्मा. Similarly, security is called आत्मा. Similarly, peace is called आत्मा. Therefore वेदान्त says all people are seeking आत्मा alone. And you know, what is the greatest wonder in that seeking? The goal i.e., आत्मा which is sought after by everyone happens to be the very nature of the seeker. So the sought i.e., the goal which is called peace, security, fulfillment, etc., which is otherwise called आत्मा, the आत्मा happens to be one's own intrinsic Self. In fact, in संस्कृत, the word आत्मा means Self and therefore the greatest wonder is that everyone is seeking himself or herself without knowing that he is seeking himself or herself. And since he does not know that he is seeking himself, he goes all over the world, in search of whom? In search of himself. So varieties of sciences he studies, varieties of business, varieties of accomplishment, varieties of this and that, all those things - not knowing that what he seeking is himself and when ultimately वेदान्त points out that what you are seeking is yourself - that discovery becomes the greatest wonder - I have been looking for myself only. But the unfortunate thing is for peace and security, we will seek everywhere in the world, except one place. The greatest hiding place is, you know what: Ourselves. That is why they give this example, that a person was traveling in a train and it was a long journey, Trivandrum to Jammu or so, 3 days or 4 days journey and this traveler was a business man. And he had lot of money - 500 rupee notes 100's of them he was having. And daily morning he counts the money to make sure that the money is safe. And just opposite side there was another traveler - No.1 thief. His aim is before we reach the destination the money should change the hands, change the hands

means not by donation but by other method. And therefore he plans that during the night when the other person is sleeping, I have to somehow steal the money. And then night throughout he searches all over; that man's pocket, under the pillow, suitcase, everything he searches and he is not able to find the money. Then he thinks that perhaps it has been handed over. Next day morning he comes, he wakes up and again this fellow is counting the money. It has become a big challenge for the thief because he has successfully done it every time but this time he is not able to do it. He thought that better luck, next night because there are four nights. Next day also the same thing and again failure. Then the fourth day came, he could not find out and therefore he opened up his mind - the thief. He said that I will tell you my intentions, 'I am a thief and I tried my best to take your money, I never succeeded, please tell me, it has become like a thriller, where did you hide the money.' Then the businessman said: 'I hid in a place where you will never search. I hid the money in that place where you will never search. What is that? Under your own pillow. So what I do is, night before going to bed, you will go to the bathroom, therefore I hide under your pillow then I feel it is the safest place for the money to be under the pillow or underneath and early morning you get up and go, I take away the money; that is all.' Just as the thief never searched his own pillow, right from birth we have never even remotely thought that peace is in us, security is in us, happiness is in us, even in our wildest dreams we did not visualize. And therefore बालस्तावत् क्रीडासक्तः as a baby I thought it was in the toy, biscuits and when I grew up, biscuits continued but it is a different type of biscuit - gold biscuit and there afterwards one after the other,

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः। वृद्धस्तावत् चिन्तासक्तः ॥ भजगोविन्दम् ७ ॥

I tried it get it from my toys, from the spouse, from the children, from the grand children, from all over the world I tried, I never tried one

thing and i.e., myself. And therefore, आत्मा happens to be the greatest secret. Why it is the greatest secret? Because that is one which will never search for. When ultimately, the teacher says that you are what you are seeking, then it comes as a shock. And even when the उपनिषत्s introduces आत्मा or ब्रह्मन्, then also we think, I cannot be आनन्द and security; we think आत्मा or ब्रह्मन् is another object which is a source of joy. We think that it is another type of toy. Then again the teacher has to tell - never look for आत्मा you will never come across, never look for ब्रह्मन् you will never come across - what I am saying is: You are that आत्मा or ब्रह्मन्. And therefore ब्रह्मन् is not a new substance which is revealed by वेदान्त. ब्रह्मन् is not a new substance revealed by वेदान्त; but it is a new status that I discover about myself. Until I come to वेदान्त, I have taken myself as insecure, I have taken myself as an unpleasant person and वेदान्त removes that misconception and what it teaches is that I have a new status: I am secure-I, pleasant-I, happy-I, fulfilled-I. In the scriptures they give the example of कर्ण. When कर्ण goes to कुन्ती, कर्ण never thought he is the sixth पाण्डव. You know the story in महाभारत, that five पाण्डवs are well-known. कर्ण also is a पाण्डव or at least कौन्तेयः, कुन्ती पुत्रः but कर्ण never knew. He thought that there are only five कुन्ती पुत्रs. Imagine, कुन्ती tells him that there is a sixth कौन्तेयः. There is a sixth son for me. Then what will कर्ण ask: where is he? he will ask. Imagine what will कर्ण think. He will never even in his wildest dream imagine that I am that, अहम् कौन्तेयः अस्मि, because he has a very strong misconception that I am सूतपुत्रः, शूरायः. Therefore when कौन्तेयः is introduced, he will look around for that कौन्तेयः, कुन्ती पुत्रः. Then he will ask: Tell me whether he is dark or fair, whether he is tall or short, tell me what is his age, have I ever met him? Then what can कुन्ती say? Can she say you have met him? Can she say that you have not met him? She cannot say you have met him or you have not met him. Because he is not a person to be met by कर्ण, because कौन्तेयः happens

to be कर्ण himself. And therefore what is required is तत् that 6th one, you are looking for, happens to be You Yourself. When this revelation takes place, has कर्ण come to know about a new person? When कुन्ती reveals this fact, has कर्ण come to know about a new person? He has not known a new person because this is the very good old कर्ण only. But what he has come to know is, he has known a new status about an already known himself. It is only a recognition of a new status. Not even a new status, an old status, which was hidden from his vision, which he comes to know. And when he realizes; is there anything in front of him? There is nothing new because she is talking about whom? Himself only. And that knowledge is the most silent affair - I am कुन्ती पुत्रः, which is of great consequence because कर्ण's greatest complex was that I am not a क्षत्रिय. क्षत्रिय blood was in him and all the time, अर्जुन and others were teasing - I will not fight with you because you are not a क्षत्रिय. Even द्रौपदी teases him, everybody teases him. कर्ण's biggest complex was I am अक्षत्रियः and when कुन्ती uses the word, what happens: a misconception is gone - "I am a non-क्षत्रिय" notion is dropped and "I am a क्षत्रिय" is owned up. Is there any physical change? No. Is there any mystic experience? No mystic experience. It is a simple and silent recognition of a fact. But in TVs or movie, they will make a lot of noise - just to show that it has far reaching consequences - the moment कुन्ती makes this statement, there will be a daka taka katakada some background music and they will zoom the faces and show it from a distance, etc, etc. and there will sweat in कर्ण's face and कुन्ती will be sweating. Because how to show in TV? Because the affair is a silent happening in the mind. Similarly, here also अहम् ब्रह्मास्मि is a recognition of a fact about Myself. Until now, I thought I am small. Until now, I thought I am insecure. And now I know Security is my name. Fullness is my name. It is a silent dropping of a misconception which has got far reaching consequences, because there afterwards, कर्ण could walk with his chest high. If अर्जुन says you are

not a क्षत्रिय; कर्ण can say, I am a क्षत्रिय. Similarly, here also, a notion about Myself is dropped. We are not coming across any new thing and therefore Self-knowledge is the greatest wonder, because whatever I seek, I Am. And therefore कृष्ण says: कश्चित् एनम् आश्चर्यवत् पश्यति. So one student, one seeker sees this fact as a great wonder because he wonders how I missed this fact all along, even though we got a lot of clues in life. When we were children, we postponed our peace of mind for youth. All the children will think, you also would have thought when you were young; I also thought. Always envying the parents, because they need not study for exam; whereas he goes to office and he does not do anything in office also perhaps! Or he does something and he comes and straightaway falls in the sofa and switches on the विनहार, watches movies - no examination, no marks, no worries. Therefore we always thought that parenthood is the happiest thing. Now if we interview, then those days so free, no worries at all, just eat they gave pocket money, everything they gave and so we now envy our childhood days. Now again we may postpone perhaps. Waiting for retirement, स्वामिजि. And I plan to take voluntary retirement, so that I can spend more time. Many people have said that after retirement, I will be at your feet only!! What the thing is now? Before retirement, he was attending three classes; now he is hardly able to make to even one class. (Not referring to anyone here. Remember.) Because always my example will be from some other class; so that I am not creating any guilt in anyone. Now he says, स्वामिजि when I was working, all jobs I could get done through the office; now the thing is: my children are in America and we only two are there and I have to do everything myself - the banks, post-office, then I feel that in the working days I could have studied better. What I want to say is that we always have been postponing security, peace, etc. and we have miserably failed like the horizon it has been only receding further, it has been only a wild goose chase; the very fact that it is receding all the time should have made us

think. Is my direction of search the right thing? Because the direction, if it is right, at least after 20 years I should have discovered peace, at least after 40 years I should have discovered, at least after 60 years, I should have discovered. The very fact that it has been receding, indicates that perhaps I may be searching in a wrong direction. But the glory of माया is such that you will go on searching, we never wait even for a moment. By some पुण्य if we come to वेदान्त and then alone discover and when we discover it is the greatest wonder. Sixty years I went after something which is in myself. Like that ब्राह्मण who went to the महामहम् tank for bathing and then after bathing he found his ring was missing; therefore he wanted to search and find the ring and he found that the tank was too crowded for searching and therefore he thought that I will go to some other tank and search because there is no crowd there. He therefore went and searched in the other tank and another person saw that this person is looking for something and asked him; this person said that he is looking for his ring; then he said I will also help you out, because गीता says: कर्मयोगः self-less service, I will also join the search; the third person came and he also joined; then the crowd has come to 25. All are searching, in the very small pond and then one intelligent person came and asked what are you searching for? He said that my ring. Where did you drop? In that tank he said. Fools why are searching for that here? Because it is very well lit and less crowded also. What type of approach it is? It is utterly foolish approach but still people are so sheepish and everybody does the same thing; my great-grand father did that and therefore I also do; my father did therefore I also do and the whole world like a sheep is searching for fullness, security and peace in the world; what is the world? The free tank. Instead of searching here I am searching everywhere and when I discover that it is here it becomes the greatest wonder. Therefore, कश्चित् एनम् आश्चर्यवत् पश्यति. And आश्चर्यवत् वदति तथा एव च अन्यः. Another person reveals this fact as the greatest wonder in the world.

And आश्चर्यवत् च एनम् अन्यः शृणोति one who listens to this fact and he also listens to as the greatest wonder. So listening to this teaching is wonder, seeing this fact is a wonder, revealing this fact to others is wonder. In the field of Self-knowledge, everything is wonder. कृष्ण borrows this idea from कठोपनिषत्. In कठोपनिषत् the same idea is given.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यम् न विद्युः ।

आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥
कठोपनिषत् १-२-७ ॥

The teacher, the गुरु of this आत्मा is a wonder; the शिष्य who receives the knowledge is wonder and among all these wonders, what is the greatest wonder? He says after listening to this teaching for such a long time, some people do not understand it - that is the greatest wonder. Because if we are talking about X, Y, Z, we can think, he does not understand. But all the time the scriptures are talking about what? Myself, which is ever evident conscious people. Therefore, teacher is a wonder, knower is a wonder and a non-knower, the one who does not understand is the greatest wonder. He says श्रुत्वा अपि एनम्, even after listening to many years; कश्चित् न एव वेद some people never understand. You know what is the block? The block is objectification-tendency. We always want to either see the आत्मा or experience the आत्मा, as an object. Therefore, either I look outside or I look inside. I think आत्मा is either outside or inside that is the biggest misconception. The understanding is, आत्मा is neither outside me nor it is inside me and what is it? Is it then Zero? आत्मा is neither outside me nor inside me - it is Me. There is no preposition connecting आत्मा and Myself. And that knack to get is, difficult for some people. Once we get the knack, it is a like a puzzle. Until you get that knack of fitting it properly, you will not be able to. But once you have seen the clue, then it is the easiest thing. Continuing;

Verse No .30

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३०॥

देही नित्यम् अवध्यः अयम् देहे सर्वस्य भारत ।

तस्मात् सर्वाणि भूतानि न त्वम् शोचितुम् अर्हसि ॥ २-३०॥

हे भारत! सर्वस्य देहे अयम् देही नित्यम् अवध्यः; तस्मात् त्वम् सर्वाणि भूतानि शोचितुम् न अर्हसि ।

After glorifying this knowledge, कृष्ण concludes this आत्मज्ञानम् topic in this श्लोक repeating or summarizing what he has said until now. So what is this summary of this teaching?

a) The first lesson is that the body is mortal, subject to old age, disease and death. We do have a lot of power over these things to some extent but we cannot conquer these three things. Old age is inevitable, disease is inevitable and even if we avoid these two, death is inevitable. And once we are born here, we should be ready to accept this fact. And the most unfortunate thing is we do not know when the death is. That is why when परीक्षित got the शापम् that within seven days he will die, some people thought that it is an unfortunate thing, then परीक्षित said that I am very happy. Because I know that seven days I will live, that is guaranteed. For all the other people, since the time of death is not predicted, it can be any moment. And therefore, first be ready to welcome the death. This mental preparation and this acceptance of physical mortality is the first lesson.

b) And what is the second lesson? Behind the mortal body, is the real I. The mortal body is only the superficial-I, but the real-I is behind the mortal body, which is called देही. Therefore देहः अनित्यः देही नित्यः. And you have to extend this to भीष्म, द्रोण, etc., also. Once you are mentally prepared, there death will not shock you. Certainly, death will disturb the mind, after all we are human beings, death is a very big shock, especially when it is in very close quarters. The study

of वेदान्त and assimilation of वेदान्त may not and will not totally remove the disturbance, but it will become tolerable and manageable that I learn to accept it, it disturbs me for some time and I know that this is part of life and I have to continue my journey. Just because one member gets down from the train, the train cannot stop nor can my journey stop, I will have to continue the journey. Therefore the greatest advantage is nothing shocks me. Maximum what happens is disturbance which is manageable disturbance.

And therefore अर्जुन you also assimilate this wisdom. He says: अयम् देही नित्यम् अवध्यः; अयम् देही means this आत्मा, which was described in all the previous श्लोकs, like नित्यः, सत्यः, सर्वगतः, अकर्ता, अभोक्ता, in short the चैतन्यम्, the consciousness is नित्यम् अवध्यः, ever immortal. It is ever indestructible. And where does it reside? सर्वस्य देहे. This permanent-आत्मा, indestructible-आत्मा is encased in the perishable bodies. सर्वस्य देहे वर्तते भारत. सर्वस्य देहे, वध्ये देहे, the body which is mortal. And having appreciated this fact extend the same law with regard to भीष्म and द्रोण. Our problem is what, mortality we are ready to accept but as long as it is taking place elsewhere. But what is really required is extend the law to everyone - whether it is close me or far away from me. And therefore कृष्ण says: सर्वाणि भूतानि शोचितुम् न अर्हसि you should never grieve over any living being, over the death of any living being, over the old age of any living being, whatever help you can do to alleviate the pain you do and if you can try to extend the life by giving medicine etc., if that is also possible we should do. 'After all everybody is perishable, therefore, why should I give medicine?' – don't ask, be careful. Do not say that. Therefore that is not the argument. What is my duty, कृष्ण is going to tell. We are going to discuss the duty in the following verses. My duty is helping the person to be happy and comfortable and make him survive as long as possible. And in spite of all my efforts, when the death comes, then I am supposed to accept it as what: A fact of life.

Therefore, never grieve. And grief is not going to change a fact. Grief is never going to change a fact. Continuing;

Verse No .31

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१॥

स्वधर्मम् अपि च अवेक्ष्य न विकम्पितुम् अर्हसि ।

धर्म्यात् हि युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते ॥ २-३१॥

स्वधर्मम् च अपि अवेक्ष्य विकम्पितुम् न अर्हसि । हि क्षत्रियस्य धर्म्यात् युद्धात् अन्यत् श्रेयः न विद्यते ।

With the previous verse, कृष्ण concludes the discussion of आत्मज्ञानम् or आत्म-अनात्मा विवेक and कृष्ण has given this as a medicine for अर्जुन's sorrow and not only for अर्जुन's sorrow, अर्जुन's delusion also. And what is अर्जुन's delusion? Whether I should fight the war or not? That delusion also must go and अर्जुन must be ready to fight this धर्म युद्धम्. Misplaced अहिम्सा is as much bad as misplaced हिम्सा is. So in the name of non-violence; अर्जुन should not withdraw from the war, because when the non-violent methods are exhausted for the sake of law and order or for the sake of धर्म, a क्षत्रिय should be ready to take to even violent methods. Thus violence or हिम्सा or युद्ध as a last resort is a धार्मिक method only. And therefore, अर्जुन should take to this war. And for this alone, कृष्ण is approaching from three different levels; I said in the introduction, the first level is philosophical level, in संस्कृत it is called आध्यात्मिक दृष्टि; the second level is ethical level - that is धार्मिक दृष्टि; the final level is empirical level - that is लौकिक दृष्टि. With the 30th verse, the philosophical level discussion is over. And if अर्जुन understands कृष्ण's teaching, he does not require any other solution for his problem; but unfortunately many people find it difficult to grasp the philosophical teaching. It requires some amount of maturity. And if that maturity is not there वेदान्त can be easily misinterpreted. Because in the previous verses, कृष्ण said

आत्मा is अकर्ता and अभोक्ता and therefore it doesn't have पुण्यम् or पापम्, because it doesn't do any action. Then a person can easily argue, what? Go on doing all the अक्रमम् and he can tell, after all I the आत्मा am अकर्ता and अभोक्ता. And just as कृष्ण is asking अर्जुन to fight, anybody can kill another person and say after all body is perishable. One can quote this: देही नित्यम् अवध्यः अयम् देहे सर्वस्य भारत । After all body is mortal only. What is wrong in killing a person? And I have not killed the real person because he is eternal. Therefore every murderer can abuse the Vedantic teaching that abuse means a person has not understood वेदान्त; because real वेदान्त is never against धर्म. वेदान्त can really co-exist only with धर्म and therefore कृष्ण wants to come down to the next level, that from धार्मिक angle also अर्जुन fighting this war is proper. भीष्म is to be killed not because his body is mortal or द्रोण is to be killed not because his body is mortal, that the bodies are mortal does not mean we can go on killing everyone. भीष्म, द्रोण etc., are to be killed because they are in the अधार्मिक group. Even though भीष्म himself may be great, even though द्रोण himself maybe great, unfortunately, they have joined to दुर्योधन, therefore from ethical angle, whether you know philosophy or not, does not matter, analyzing from ethical angle, moral angle, you have to fight this war and therefore, the धार्मिक angle begins from verse no.31. This goes up to verse no.33. So 31 to 33 is from धार्मिक angle अर्जुन has to fight. So he says: स्वधर्मम् अपि च अवेक्ष्य न विकम्पितुम् अर्हसि । अर्जुन, you might not understand आत्मा, doesn't matter. From the standpoint of your duty, स्वधर्म, you should never have hesitation, you should never waver, you should not think that they are your गुरुs, they are elders; because धर्म is more important, which is शाश्वतम्.

Here कृष्ण uses the word स्वधर्म, which is a technical term and I will just give a brief idea on स्वधर्म. We will be discussing this topic later. धर्म is classified into two types:

- one is called सामान्य धर्म and

➤ another is called विशेष धर्म.

a) सामान्य धर्म means universal धर्म. It does not depend upon a person's वर्ण, whether he is a ब्राह्मण, क्षत्रिय, वैश्य or शूद्र, whether one is male/female, whether one is ब्रह्मचारी, गृहस्थ, वानप्रस्थ or संन्यासि; certain सामान्य धर्मs are there; general rules are there. In धर्मशास्त्रs they are called यमs and नियमs. अहिंसा is a सामान्य धर्म. सत्यम्, speaking truth is universal धर्म. अस्तेयम्, not taking somebody else's property is a universal धर्म. ब्रह्मचर्यम्, chastity is another universal धर्म. अपरिग्रहम्, simplicity is another धर्म. By simplicity what they mean is that wealth must be equally distributed. As somebody nicely said, nature has provided for human need but nature has not provided for human greed. When there is human greed, one person has got too much food to eat; in fact, he dies of over-eating. And in another place, people do not have enough food to eat, that means there is an imbalance. And I should not be responsible for that imbalance and when I have got more, I should be ready to share with others, that sharing tendency is called अपरिग्रह. This is also universal धर्म. Then शौचम्, cleanliness is universal duty, Hygiene. I should keep my house, I should keep my dress, I should keep my office and also the road in front of me, generally we think that the road in front of me is not mine therefore whatever I do not want put there. Therefore, the road in front of me and the neighboring house also. So शौचम्. सन्तोषः, learning to be contented with what I have i.e., freedom from jealousy. Never compare. Comparison leads to jealousy, leads to competition, leads to all kinds of evils. Therefore, non-comparing mind. शौचम्. सन्तोषः. तपः, तपः means self-discipline, indiscipline is the easiest thing; self-discipline is fundamental duty of human being, beginning from punctuality. So people think that 'punctuality is a great virtue and it is divine and all', nothing of that sort but *if you are punctual, you are a human being* only. That means if you are not, I do not want to fill up the blanks. These are the basic qualifications. When I say I come at 5

o'clock, I mean and I will come at 5 o'clock. It is a very natural and right thing. If people do not understand, I have to say 'sharp five.' Why all this sharp and all? Five itself means sharp five. Then next 'very sharp' we have to say. Where is the end to it? Say it and mean it. I had kept a meeting and I made announcement two months before and then people were coming and asking स्वामिजि, you never announced it again. Why should I announce it again? When I announced first time, I mean it. Just because I did not announce second time they are wondering whether it is there or not. See the अक्रमम्. Times have changed like this. Second time you did not announce, therefore I thought that it is not there. That means that if one announcement is made, it is not definite. Our whole life has become indefinite. Someone used to say: 'I keep the clock 10 minutes ahead.' Why should I keep? Because I do not have confidence in myself. I have confidence in myself then I know this is the time and I follow it. This is called self-discipline. Thought, word and deed, that is called तपः. शौचम्, सन्तोषः, तपः. स्वाध्याय, scriptural study is also सामान्य धर्म. Everyone has to study scriptures. Scriptural teachers have to study more but all other people should study some basic thing because, scriptures tell you how to live a harmonious life. College will not teach you that, they will teach you how to earn money. It does not teach how to treat your wife; many people do not know that fundamental thing. Because for marriage, no qualification is kept. If you become 20 or 25, you become ready for marriage. No other qualification. Therefore people do not talk about qualification, getting married requires the greatest qualification. Otherwise he will ill-treat the wife and the children suffer because of that and एवम् परम्परया प्राप्तम् the child ill-treats his wife like that and it continues. So therefore, scriptural study is for ब्राह्मण, क्षत्रिय, वैश्य, all the people have to study the scriptures. So you should never say, 'I do not have time.' Better attend the classes regularly. So therefore, सामान्य धर्म, then finally, ईश्वर प्रणिधान, surrender to the Lord, is

another सामान्य धर्म for everyone. Just पञ्च यम, पञ्च नियम, दश सामान्य धर्म.

b) And then we have got विशेष धर्म: – specific duties which will vary from group to group; whether he is a ब्राह्मण or क्षत्रिय or वैश्य, or whether he is a ब्रह्मचरि, गृहस्थ, वानप्रस्थ or संन्यासि, whether one is male/female and in the office also, what designation he has got, that is the duty of an individual depending upon his designation in life. And the विशेष धर्म is called स्वधर्म. I will discuss वर्णाश्रम धर्म later. According to वर्णाश्रम धर्म, ब्राह्मण has no right to fight a war. If ब्राह्मण fights, it is अधर्म. If a ब्राह्मण finds injustice, he can only report it to the क्षत्रिय; just as we have no right to beat a thief or burglar. For that a law and order department is there. Even if you catch a thief, we can only handover to the Police. We have no right to punish, it is illegal and improper. If the very police beats, it is not a पापम्, it is स्वधर्म. If I beat him, it is violation of my धर्म, I will incur पापम् for that. Even though what the other person has done is wrong, I have to do according to my designation only and here अर्जुन happens to be a क्षत्रिय, therefore within his स्वधर्म, fighting war is OK. And therefore अर्जुन as a क्षत्रिय, you have to fight this war. Police cannot say, ‘I want to follow अहिंसा, therefore I cannot keep the stick, etc.’ He has to keep a revolver, he has to keep a stick, keep everything; why even our gods have got weapons. For putting it on our heads, when we do अक्रम, भगवान् has to do that. So अर्जुन, better be aware of your social duty. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 31-38

देही नित्यम् अवध्यः अयम् देहे सर्वस्य भारत ।

तस्मात् सर्वाणि भूतानि न त्वम् शोचितुम् अर्हसि ॥ २-३०॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१॥

Lord कृष्ण wants to remove अर्जुन's sorrow caused by attachment and also the Lord wants to persuade अर्जुन to fight the धार्मिक war, धर्म युद्धम् and for this purpose he is trying convince अर्जुन from different levels of discussion. First he took up the philosophical angle i.e., आध्यात्मिक दृष्टि and he elaborately discussed आत्म-अनात्मा विवेक. And his argument was from the standpoint of आत्मा there is no question of anybody killing anyone, because आत्मा is eternal and from the standpoint of अनात्मा or body – mortality of the body has to be accepted. आत्मा is never mortal and अनात्मा is ever mortal. And the one who owns up the immortality of आत्मा and the one who accepts the mortality of the body, that person is a wise man. And therefore अर्जुन you should accept the mortality of भीष्म शरीरम्, द्रोण शरीरम्, etc. and once you learn to accept that there is no cause for grief at all. This was the discussion up to verse no.30. And now from philosophical level, Lord कृष्ण is coming down to ethical or moral level which I called धार्मिक दृष्टि. From verse no.31 up to verse no.33, it is ethical angle and Lord कृष्ण points out that from धार्मिक दृष्टि also, अर्जुन can and should fight the war. No doubt धर्मशास्त्र says 'अहिम्सा परमो धर्म.' Nonviolence is the duty, is a value to be followed by all. But at the same time, the same धर्मशास्त्रs says that अहिम्सा is a सामान्य धर्म, a general value, which has got exception; that means there are exceptional cases where violence is allowed, not only it is allowed, it becomes the duty of a ruler. Similarly, with regard to सत्यम् also, truthfulness is the general rule, but there also they give exception in certain cases, when a person tells a lie, in extreme conditions or

आपद्धर्मः; we have got a set of values called आपद्धर्म, in crisis situation, then the असत्यम् is also accepted. So thus for every general rule, there is an exception. So one should pay tax is general rule. But the government itself gives certain exceptions when the tax is exempted. For some people, everything is exemption - Govt. permitted exemption. Similarly, we have to follow the traffic rules, but there are exceptions, ambulance or the President's vehicle, or the Minister's vehicle, etc., they are exempted. Similarly, अहिंसा is a सामान्य धर्म, in संस्कृत general rule is called उत्सर्गः and exception is called अपवादः. Every उत्सर्ग has an अपवाद. Similarly, अर्जुन! The उत्सर्ग rule you should not kill people and अपवाद rule is killing is allowed for the sake of maintaining law and order. And there also, after trying साम, दान and भेद, after trying nonviolent methods; if all of them fail and for the sake of धर्म, युद्ध is required, धर्म-युद्ध is perfectly ethical only. And that is why the very word क्षत्रिय means क्षतात् अधर्मात् त्रायते इति क्षत्रियः. क्षतात् means अधर्म. A defect in society is called क्षत. That is why a full rice is called अक्षता. अक्षता means that which is unbroken, whole. क्षत means broken or defective and it is अधर्म at social level, क्षत्रिय means अधर्मात् त्रायते. And how do you protect the society from अधर्म? Only by changing the अधार्मिक people, that is first attempt. Convert the अधार्मिक people into धर्म and if they are not ready for conversion, eliminate the अधार्मिक people. Therefore either convert the अधार्मिक people and if they are not available for conversion, eliminate the अधार्मिक people. I have given the example before, the amputation a doctor does. The aim of a doctor when a limb is defective is change the limb from unhealthy-limb to healthy-limb; but if the change is not possible and if that unhealthy limb is going to affect the whole body, then what does the doctor do? Amputation, that is capital punishment. Lord himself will say in the 4th chapter –

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।

And therefore अर्जुन, you come under क्षत्रिय group therefore you have to fight. And this maintenance of law and order is not the duty of all the people. Just as here also, I have no right to punish a person who is a criminal, who has done a crime; as I said the other day, if there is a thief, I can catch a thief and I can hand over the thief to the police but I have no right to punish the thief. Because he has stolen something, I tried to punish or hit, then I have done a crime; therefore I can be punished. Because the rule is that the department which has got the right to punish, they alone should punish and therefore punishment becomes स्वधर्म of a segment of the society. Whoever is in charge of law and order, they alone have the right to punish and अर्जुन being a क्षत्रिय, Lord कृष्ण says that you alone have the right to punish, not only that you should punish. And therefore, he says, स्वधर्मम् अपि च अवेक्ष्य considering your own जाति धर्म or वर्ण धर्म, because अर्जुन belongs to a क्षत्रिय वर्ण. So considering your वर्ण धर्म, न विकम्पितुम् अर्हसि you should not act like a ब्राह्मण. ब्राह्मण should follow nonviolence, वैश्य should follow nonviolence, शूद्र should follow nonviolence; क्षत्रिय should follow nonviolence generally but he should take to violence in particular cases, therefore don't act like a ब्राह्मण, act like a क्षत्रिय. न विकम्पितुम् अर्हसि. Whereas when द्रोणाचार्य takes to war, द्रोण is a born ब्राह्मण, he is not supposed to take to violence. That is why in the middle of महाभारत war, भीम and other people heavily criticize द्रोण, you have violated your स्वधर्म for which द्रोण did not have any answer at all. Even though द्रोण knows archery, even though द्रोण alone has taught all other people, द्रोण has a right to teach alone, but he can never to take to युद्धम्. All the people criticized द्रोण and he does not have an answer. So if द्रोण fights, it is wrong; if अर्जुन does not fight, it is wrong. Therefore, अर्जुन, न विकम्पितुम् अर्हसि – you should not waver. On the other hand, you should look upon this opportunity as a great blessing. Don't look upon the war as a tragedy, as a curse but you look upon this war, as an opportunity to sacrifice your life for the sake of the

धर्म. During our freedom struggle when our people used to go to jail, after coming out they used to claim as a great त्यागि; even now there are त्यागिs still alive. They considered going to jail as a virtue, because, for any other purpose you go to jail, it is a black mark but when it is done for the sake of noble cause, it becomes a great thing. Similarly, here also, धर्म्यात् हि युद्धात् अन्यत् श्रेयः न अस्ति there is nothing greater than a धर्म युद्ध, sacrifice of the life for the sake of धर्म. So धर्म्यम् means moral, righteous; so there is nothing superior to a righteous war; for whom: not for a ब्राह्मण, not for a वैश्य or शूद्र, but क्षत्रियस्य - for a क्षत्रिय there is no better opportunity. Continuing;

Verse No .32

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २-३२॥

यत् ऋच्छया च उपपन्नं स्वर्ग-द्वारम् अपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धम् ईदृशम् ॥ २-३२॥

हे पार्थ! यत् ऋच्छया च उपपन्नम् ईदृशम् अपावृतम् स्वर्ग-द्वारम् युद्धम् सुखिनः क्षत्रियाः लभन्ते ।

The second line should be read as सुखिनः क्षत्रियाः पार्थ, this is a rule for reading. After the two dots, whenever क्ष letter comes, the two dots should be completely pronounced as अः. Therefore सुखिन क्षत्रियाः पार्थ is wrong reading; सुखिनः क्षत्रियाः पार्थ is correct. Not only in this context, in any context, whenever the two dots are there, in संस्कृत it is called विसर्गः, whenever विसर्गः is followed by क्ष, the विसर्गः should be completely pronounced. We will get another case in the 5th chapter;

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः ।७-२७॥

ऋषयः + क्षीण-कल्मषाः. Here also in ऋषयः two dots are there; क्षीणकल्मषाः, क्ष is there; here also it should not be read as ऋषय क्षीणकल्मषाः, it is wrong. It should be ऋषयः क्षीण-कल्मषाः. Even for

pronunciation the rules are there; पाणिनि writes a special सूत्र for reading in this manner.

शर्पिर्विसर्जनीयः ॥ अष्टाध्यायी ८-३-३५ ॥

A special सूत्र for reading of also. Therefore सुखिनः क्षत्रियाः पार्थ is the reading.

Now here कृष्ण says: अर्जुन you should look upon this opportunity as a great blessing. So you can find in certain countries or in certain communities, they talk about the suicide squad. Sometime they have suicide squad for wrong reasons, that is a different matter. What is a suicide squad? One set of people come forward and they say that we are ready to sacrifice our lives for the sake of our country. Here also for a क्षत्रिय he is ready to commit suicide that means to sacrifice his life, he doesn't consider it as a tragedy. Among the रजपुत्र families also, when there is an opportunity for wars, when the रजपुत्र princes come and take leave of their wives - wives do not send them with tears because those princesses also were रजपुत्र princesses, they had that blood in them, therefore they never cry, they only say 'that we have got an opportunity to sacrifice, don't sit here.' Therefore these ladies used to send: 'you go there and better die, we do not want you to be alive when there is a cause.' So this is that very blood, its not an occasion for crying and he says: यत् ऋच्छया च उपपन्नम् this opportunity for a great sacrifice of your life has come. यत् ऋच्छया – by chance you have got it and not only that if you are going to sacrifice your life, you may lose on the earth, but from the शास्त्रिय angle, this is an opportunity to go to स्वर्ग. According to धर्मशास्त्र, when a person sacrifices the life for धर्म, he gets the heaven. And that heaven is called वीर स्वर्ग. Just as people go to heaven by doing rituals, these क्षत्रिय also get heaven not by doing rituals or anything, but by sacrificing their life itself they get वीर स्वर्ग. Therefore, कृष्ण says this is स्वर्ग द्वारम्. द्वारम् means gateway, स्वर्ग means the heaven. This धर्म युद्धः is a gateway to heaven. And that too what type of gateway: अपावृतम् स्वर्ग द्वारम् – it is an open door.

Who will get such an opportunity? सुखिनः क्षत्रियाः ईदृशम् युद्धम् लभन्ते only fortunate क्षत्रियs, blessed क्षत्रियs alone will get such an opportunity, such a call for a noble cause. Therefore, अर्जुन, do not miss this opportunity. Continuing;

Verse No .33

अथ चैत्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ २-३३॥

अथ चेत् त्वम् इमम् धर्म्यम् सङ्ग्रामम् न करिष्यसि ।

ततः स्वधर्मम् कीर्तिम् च हित्वा पापम् अवाप्स्यसि ॥ २-३३॥

अथ त्वम् इमम् धर्म्यम् सङ्ग्रामम् न करिष्यसि चेत्, ततः स्वधर्मम् कीर्तिम् च हित्वा पापम् अवाप्स्यसि ।

So कृष्ण said that you have to fight this war by which you will attain the heaven and suppose अर्जुन argues 'I am not interested in the heaven. I would like to live this life along with भीष्म द्रोण, etc. and I don't want to kill them and go to the heaven. I am ready to sacrifice the heaven for the sake of भीष्म, द्रोण, etc.' For that कृष्ण says if you do not fight this war, not only you will not get the heaven, on the other hand you are going to get hell only. You are going to get hell only because if a person renounces his duty, that omission of the duty is considered to be a पापम् according to शास्त्र. पापम् is divided into two types,

➤ पापम् in the form of doing what should not be done, is one type of पापम्. Doing what should not be done, in संस्कृत it is called निषिद्ध करणम् means doing what should not be done. The शास्त्रs says: सुराम् न पिबेत् – One should not take liquor. In fact, one is not supposed to even smell, not even go near. Even smelling is considered to be a type of पापम्, lower type of पापम्. And drinking is higher type of पापम्. Now this is निषिद्ध कर्म, if a person drinks, then the पापम् is called निषिद्ध करण रूप पापम्. In English, it will come under Commission; committing a sin, this is one type of पापम्.

➤ There is a second type of पापम् and that is not doing what should be done. So we are supposed to pay the taxes, i.e., suppose to pay the duty. If a person does not do that and then he is punished, he should not argue, that ‘I didn’t do anything, (including “not paying the tax”), why are you punishing me, I didn’t do anything (and after all not paying the tax also is not doing anything only) why are you punishing me?’ you should not ask; not paying the tax will come under another type of पापम् and what is that: विहित अकरणम्.

So निषिद्ध करणम् and विहित अकरणम्. So that is why

करचरण कृतम् वाक्कायजम् कर्मजम् वा श्रवणनयनजम् वा मानसम् वापराधम्।

विहितमविहितम् वा सर्वमेतत्क्षमस्व ॥ शिवमानसपूजा ७ ॥

There how should one understand? विहित अकरणम् अविहित करणम् च सर्वम् एतत् क्षमस्व. Here if अर्जुन does not fight this war, it will come under what type of sin? विहित अकरणम् in English it will come under Omission. अर्जुन you won’t get commission-sin; you will get omission-sin. In संस्कृत it is called प्रत्यवाय पापम्; विहित अकरणम् is called प्रत्यवाय पापम्. And that is what is said here: अथ चेत् त्वम् इमम् धर्म्यम् सङ्ग्रामम् न करिष्यसि. अर्जुन, if you do not fight this धार्मिक युद्धम्; सङ्ग्रामम् is not a type of village, ग्रामम् – village, सम्-ग्रामम् – good village! (not like that); like सम्-न्यास, न्यास – renunciation, संन्यास – total renunciation, सम् means total (that meaning is not there). सङ्ग्रामम् means युद्धम् and धर्म्यम् सङ्ग्रामम् a righteous war, if you do not take to, then what are you: अथः स्वधर्मम् हित्वा, i.e., विहित अकरणम् कृत्वा, you will be omitting, shirking your duty and for that what will happen? पापम् अवाप्स्यसि you will incur पापम्. What is the consequence of पापम्? Suffering in this जन्म and if not in this जन्म, in the future जन्म; in short नरक प्राप्तिः एव फलम् भवति. Therefore, अर्जुन you may not be interested in स्वर्ग, but at least to avoid नरकम् you have to fight this war. Not only you will get नरकम्, कीर्तिम् च

हिट्वा you will lose your name and fame also. About this कृष्ण will explain later. So with this श्लोक the धार्मिक दृष्टि is over. It started from verse no.31. And कृष्ण's argument is that this war is ethical and therefore you should fight. Continuing;

Verse No .34

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ २-३४॥

अकीर्तिम् च अपि भूतानि कथयिष्यन्ति ते अव्ययाम् ।

सम्भावितस्य च अकीर्तिः मरणात् अतिरिच्यते ॥ २-३४॥

अपि च भूतानि ते अव्ययाम् अकीर्तिम् कथयिष्यन्ति । सम्भावितस्य च अकीर्तिः मरणात् अतिरिच्यते ।

Having given the philosophical view and ethical view, now कृष्ण is coming down further to लौकिक दृष्टि, empirical, pragmatic, worldly angle. So people may say that I do not believe in पुण्यम् and पापम्. That is the present society; because पुण्यम् and पापम् happens to be अदृष्टम्. अदृष्टम् means that which cannot be perceived by the sense organs, that which cannot be experimentally demonstrated even with telescope or microscope you cannot see पुण्य wave; like ultra wave, पुण्यम् and पापम् you cannot see. It is not available for scientific establishment, it is only known through शास्त्र प्रमाणम्; therefore a person may say that I don't believe in पुण्यम् or पापम्, I don't believe in स्वर्गम् and नरकम्, so then can I run away from this war? 'I don't believe in आत्मा, I don't believe in धर्म, should I fight this war?' if you ask, कृष्ण says still you have to fight this war. Fight this war, why: if you do not fight this war, your status in society, your value in society, the respect that you enjoy in society will come down. You lose your name and fame. After all most of the people are interested only in their social status. All the time they are worried about, how the other people will think about me. Most of the time people say: what others will think; even when they say my son or daughter does not want to get

married or they want to get married to someone else; whether they are interested in that or not is not the question, what others will think? स्वामिजि, we come from the दिक्षितर्'s family, etc., we belong to such a wonderful family; generation after generation we have lived certain thing and now this son has given a wrong name to the family. Most of the arguments are what: not whether this is good or bad that is not the question; how will I show my face outside? If there is some wedding function, there are people who do not attend functions thereafter; after some such event take place, they don't even go for temple functions, family functions why because they are bothered about (I am not saying right or wrong, I am just presenting objectively a case) that people are so much bothered about the social standing, social status, in the family name and fame and as a क्षत्रिय अर्जुन has got a very strong राजसिक ego and therefore he also will be bothered about his social status. And therefore कृष्ण argues अर्जुन you have got such a name and fame, you are considered the greatest warrior in the world, not only you have won laurels on the earth, even इन्द्र calls you for assistance and you often go to देवलोक and then why fight wars for इन्द्र, all these glories you have and now if you had decided not to fight this war, it would have been OK; but you decided to fight, you came in front and last moment if you withdrew then what will people say: Ran Away or a new title will you get. They will say: the moment अर्जुन saw all these people, he could not stand, even though अर्जुन may think that it is out of compassion, the society is not going to say so. And they will spread all kinds of rumors and not only that poems after poems will be written also and even after 20 centuries people will talk about अर्जुन, who ran away from the battle field. अर्जुन! Do you want such a stigma in your name? It is said:

प्राणम् वापि परित्यज्य मानमेवाभिरक्षतु अनित्यो भवति प्राणः मानस्तु
आचन्द्रतारकम् ॥

Generally people think that मानम्, the honor of the family, the honor of the individual is more important than even life. How often we read

in the newspaper: even teenagers committing suicide because in the SSLC or +2, they did not get the rank. They passed but they became second or third etc. Because having got the rank all the time, this time they did not get - suicide. Or somebody running a company or something, all the money was lost - commit suicide. Why, because they consider मानम् is more important, they are not able to withstand अपमानम् and therefore they take away their life. अर्जुन, if this is true for every ordinary individual, for you, a क्षत्रिय how important should be मानम्. Do you want to live with अपमानम् or do you want to fight and sacrifice the life? Therefore He says, भूतानि कथयिष्यन्ति, all the people will talk insulting you, belittling you, criticizing you and they will spread rumors, अकीर्तिम् अपि कथयिष्यन्ति. They will give you permanent अपमानम् or infamy which is अव्ययम्. अव्ययम् means it will be passed from generation to generation. So अव्ययम् अकीर्तिम् भूतानि, भूतानि means human beings, they will spread. If you are unknown person in the world, whatever happens even if ill fame comes nobody knows. But having got the name in the society, there afterwards अपमान comes it is very very very excruciatingly painful. Therefore He says सम्भावितस्य having enjoyed the fame as the greatest warrior, the most courageous person having enjoyed the fame, suddenly being dropped down; अकीर्तिम्, ill fame is मरणात् अपि अतिरिच्यते is worse than death. And therefore अर्जुन better die than live with ill fame. Continuing;

Verse No .35

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २-३५॥

भयात् रणात् उपरतम् मंस्यन्ते त्वाम् महारथाः ।

येषाम् च त्वम् बहु-मतः भूत्वा यास्यसि लाघवम् ॥ २-३५॥

महारथाः त्वाम् भयात् रणात् उपरतम् मंस्यन्ते; येषाम् च त्वम् बहु-मतः भूत्वा, लाघवम् यास्यसि ।

कृष्ण explains the same thing further. How अपमान will afflict अर्जुन, if he goes away from the battle? When अर्जुन withdraws from the battle, if at all he withdraws, his reason for withdrawal is not fear. In अर्जुन's mind it may be compassion and respect for भीष्म and द्रोण, but unfortunately, अर्जुन's intention is not visible. Therefore the society and the world will never know what अर्जुन's intention was. Since it can never be known, there is enough scope for spreading all kinds of rumors. Even अर्जुन's cause may be legitimate cause, दुर्योधन's people are going to spread all types of rumors. That is why they say, all the journalist, magazine people and all, all over the world, they have got a particular profession or method it seems that whenever there is a well-known person, right from the President of the America (we do not know what is true and what is not true) what they do is: somebody brings some story, it may be a fact, it may not be a fact, it may be a pure fiction also; immediately all the journalist people will contact that person and they say you tell the story, we will give you one million dollars and the magazine they will put such a such person did such and such thing and put a question mark at the end. They are fair. By putting a question mark what they mean is, it may be true or it may not be true? But what will be the public do? They will not remember the question mark. For them, it becomes a fact and once the name has gone, it is very very difficult to get back and having got the story, they go to that particular famous person and say, if you do not want the story to come, pay us so many millions of dollars. You had it and it is at that time, this person begins to know that even fame is a curse. Till that time, he would have enjoyed the fame. When the other people like journalists begin to blackmail, then alone he would come to think that it would have been far better to be an unknown person to walk on the road. Or else, journalists would clamor you for sensational stories or pictures. Where a person feels fame is a curse and therefore here also अर्जुन somehow or the other, you have got the fame and दुर्योधन people will

blackmail you, they will get a wonderful opportunity to spread all types of stories about you. And the first thing they will say is what: भयात् रणात् उपरतम्. They will say अर्जुन withdrew from the battle, only out of fear and how will you disprove the rumor, whether it is because fear or respect, nobody can understand because it is in your mind, how do people know. So मंस्यन्ते त्वाम् महारथाः. महारथाः means all the great warriors in the कौरव side, they will all consider that you have withdrawn out of fear. And not only that even कर्ण is waiting for an opportunity because he has been insulted all the time. In महाभारत if there is one person who faced insult all the time, it is कर्ण. All the पाण्डव, including द्रौपदी, has insulted even though क्षत्रिय blood is flowing in कर्ण, they have been telling that you are a सूत पुत्रः. Insulted very often and कर्ण is waiting for an opportunity, the moment अर्जुन runs away, कर्ण will say, “that he was surveying the army and he just saw me and at that time I just stared at him and then he decided to withdraw.” Therefore महारथाः कर्णादयः they will look down upon you. And येषाम् च त्वम् बहुमतः भूत्वा, until this moment they were all respecting you, they were keeping you in awe and fear, from this moment onwards you will become light in front of them. लाघवम् यास्यसि you will go to disgrace in their vision. And not only that: Continuing;

Verse No .36

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २-३६॥

अवाच्य-वादान् च बहून् वदिष्यन्ति तव अहिताः ।

निन्दन्तः तव सामर्थ्यम् ततः दुःखतरम् नु किम् ॥ २-३६॥

तव सामर्थ्यम् निन्दन्तः तव अहिताः च बहून् अवाच्य-वादान् वदिष्यन्ति ।
ततः किम् नु दुःखतरम्?

कृष्ण explains the same idea further just to prick अर्जुन. कृष्ण's game is somehow or the other, he should make अर्जुन fight this war.

Therefore he is passing pain in अर्जुन's mind by using strong words. तव अहिताः वदिष्यन्ति. अहिताः means शत्रवः, your enemies, i.e., कौरवः, अवाच्यवादान् वदिष्यन्ति, they will utter words, spread rumors about you in such a language that it is difficult for me to utter those words, unmentionable words, unmouthable words, they will utter against you. बहून् वदिष्यन्ति. And they have the advantage also because they are the rulers of the state. After all, you are a non-entity in the forest, 13 years in the forest and दुर्योधन has got the kingdom, he has got all the control over the people, all the fourth estate (newspaper, television, radio, all of them are in their hands) and therefore they can spread any rumor they want. Therefore, बहून् अवाच्यवादान् वदिष्यन्ति तव सामर्थ्यम् निन्दन्तः criticizing or belittling your proficiency, your skill in archery they will be criticizing. ततः दुःस्वप्नम् नु किम्. What is more painful than अपमानम्? This argument you will find often given in the scriptures. In रामायण, दशरथ refuses to give boon to कैकेयी because he is ready to sacrifice everything but he does not want to sacrifice राम. कैकेयी uses all the arguments, all arguments fail. Ultimately, कैकेयी gives one argument and that argument is all your forefathers have kept their words, they are all known for their वाक्य परिपालनम्, entire रघुवंश is known for वाक्य परिपालनम्, such a blotless glory they have maintained, if you withdraw your words, you eat your own words, you will be the first person to bring a blot in your entire family. Do you want to sacrifice the name that you enjoy or do you want to go down the history as one who brought a blot in the blotless family of रघुवंश. The moment that अपमान word was given दशरथ relents and says: does not matter; he allows. Similarly, कंस also, he decides to kill देवकी because when अश्वत्थामा comes and tells that देवकी's 8th son will be his killer. वसुदेव uses all the arguments to dissuade कंस and fails. All the arguments fail. Ultimately the powerful argument is this,

भवद्यशश्चन्द्रमसोऽस्य माभून्नवः कलङ्को भगिनीवधेन ॥
श्रीकृष्णविलासकाव्यम् २-१३॥

your family has got wonderful name and fame and down the history your name will go as the killer of your own sister out of fear of a son to be born. Do you want such an अपमान? The moment the word अपमान is given, कंस puts the sword inside. And he says: OK. I will try some other method. All over we find, for every human being मानम् is very important, अपमानम् they cannot withstand, especially for a क्षत्रिय, ego is very powerful, many wars have been fought, just because of this अपमानम्. If you read the history of so many countries in India, one राज will ask another राज, your daughter I want to get married and that राज will say: 'No. I am going to give to another king or prince.' Immediately war starts. All for what: because that king insulted me by not giving the daughter. युद्ध! So you can imagine how much powerful the ego is. And कृष्ण is using that weakness of a क्षत्रिय and he says ततः दुःखतरम् नु किम्? What is more painful than अपमानम्? And therefore what should you do अर्जुन?

Verse No .37

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २-३७॥
हतः वा प्राप्स्यसि स्वर्गम् जित्वा वा भोक्ष्यसे महीम् ।
तस्मात् उत्तिष्ठ कौन्तेय युद्धाय कृत-निश्चयः ॥ २-३७॥
हतः वा स्वर्गम् प्राप्स्यसि, जित्वा वा महीम् भोक्ष्यसे । हे कौन्तेय! तस्मात् युद्धाय कृत-निश्चयः उत्तिष्ठ ।

Therefore अर्जुन if you do not want ill fame and if you do not want नरकम्, better you fight this battle. हतः सन् स्वर्गम् प्राप्स्यसि if you are killed in this battle certainly you are going to get वीर स्वर्गम्. Either way it is gain. Suppose you do not die but win this war, जित्वा वा महीम् भोक्ष्यसे you will get back the kingdom, which you were craving for for the last 13 years; you were waiting waiting and waiting

because in the forest you had all kinds of sufferings, having enjoyed the comfort of a palace, living in the forest with all the mosquitoes and insects and all kinds of things and there is no pure water and there is no privacy, nothing is there; even for ordinary people forest life is miserable, what to talk of a क्षत्रिय. You have been waiting for 13 years to get back the kingdom, you will get it back. Therefore, either way you are going to gain if you fight this war. Therefore, जित्वा victorious – you will get the kingdom, you will enjoy the kingdom; killed – you will go to स्वर्ग. And therefore अर्जुन your decision must be तस्मात् कौन्तेय उतिष्ठ. Therefore अर्जुन first you get up. Because at the end of the 1st chapter, we have seen that अर्जुन dropped the bow and arrow and then

रथोपस्थ उपाविशत् विसृज्य सशरम् चापम् शोकसंविग्नमानसः ॥ १-४७॥

This is the last verse of the 1st chapter. He dropped the bow and arrow and he was sitting afflicted by sorrow, he was seated. Therefore कृष्ण says, ‘first get up, then we will see what has to be done.’ कृष्ण is afraid that after getting up अर्जुन may run away, so he adds: युद्धाय कृतनिश्चयः. For running also he has to get up, therefore कृष्ण wants to make sure, युद्धाय कृतनिश्चयः having decided to fight. So कृतनिश्चयः – having taken a resolve to fight this war, अर्जुन may you get up. So with this the third level of argument is also over. So what are the three levels? आध्यात्मिक दृष्टि, धार्मिक दृष्टि and लौकिक दृष्टि. Philosophically speaking, you have to fight, ethically speaking you have to fight, from worldly angle to save your honor you have to fight. And therefore, अर्जुन fight this war. And now having given all these arguments, कृष्ण gives one advice to अर्जुन, how to fight this war? Because we have got duties and generally we divide the duties into two types – one is pleasant duty and the other is often unpleasant duty. That is why whenever there is a function, they will say that it is my pleasant duty to introduce the speaker, etc., or it is my pleasant duty to give the vote of thanks, etc. The words ‘pleasant duty’ make it clear that there is

another duty called unpleasant duty. How to do the pleasant duty everybody knows? One need talk about it, because it is pleasant. But the problem is with regard to unpleasant duty. Therefore how one should do the so-called unpleasant duty, how should you do that: that is given in the 38th verse:

Verse No .38

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८॥

सुख-दुःखे समे कृत्वा लाभ-अलाभौ जय-अजयौ ।

ततः युद्धाय युज्यस्व न एवम् पापम् अवाप्स्यसि ॥ २-३८॥

सुख-दुःखे लाभ-अलाभौ जय-अजयौ समे कृत्वा ततः युद्धाय युज्यस्व ।
एवम् पापम् न अवाप्स्यसि ।

So in this verse, Lord कृष्ण concludes his first phase of teaching and he is introducing the next phase of teaching. Therefore, this is the transition श्लोक and this happens to be the introduction to the next topic which is known as कर्मयोग, which is another important topic of the भगवद्गीता. ज्ञानयोग or साङ्ख्य योग has been very clearly talked about from verse no.12 to 25, he clearly discussed the philosophy and here afterwards he wants to enter into religion. As I said, the entire वेद is divided into two portions: religion and philosophy. Religion is *A Way of Life*; philosophy is *The Right View of Life*. And the philosophy part is over, now the religion part is coming. वेद-अन्त is over वेद-पूर्व is coming, ज्ञानकाण्डम् is over कर्मकाण्डम् is coming, ब्रह्मशास्त्रम् is over धर्मशास्त्रम् is going to come. How to act in the world? कृष्ण says most important aspect is समत्वम् योगः उच्यते. *If a person has to efficiently act in the world, the most important characteristic is learning to be balanced in mind.* Therefore, समत्वम् as कर्मयोग is being introduced in this श्लोक which will be elaborated in the later verses, those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 38-41

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २-३६॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २-३७॥

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८॥

अर्जुन was suffering from the problem of संसार, because of which he had a big conflict in the battlefield and he was not able to decide, whether he has to fight the धर्म युद्धम् or not. And not only he had this delusion with regard to धर्म-अधर्म; he was afflicted by intense sorrow also and the only good thing that अर्जुन did was he surrendered to Lord कृष्ण, accepting his helplessness. Now it is कृष्ण's responsibility to rescue अर्जुन and कृष्ण has two-fold jobs – one is he has to remove the problem of sorrow, शोक निवृत्तिः and also he should convince अर्जुन that this महाभारत युद्धः is धर्म युद्धः and therefore, it does not come under violence but it is only proper to fight for the sake of धर्म. And कृष्ण begins to convince अर्जुन by giving arguments at different levels. We saw that कृष्ण gave arguments from 3 different levels; the first level of argument was आध्यात्मिक दृष्टि, from philosophical angle. From this angle, he talked about the true nature of the individual and how the true nature is free from all the action and therefore there is no question of proper action or improper action because from the standpoint of this true nature, he does not do any action at all. So when there is no action at all, where is the question of propriety or impropriety? This is from philosophical angle. And later कृष्ण feels that everybody may not be able to appreciate this stand and not only that it may be even misinterpreted by people and therefore कृष्ण decides to come down and again argue the case from the stand point of ethics, which we called धार्मिक दृष्टि and from ethical or moral angle,

कृष्ण established that it is अर्जुन's duty to fight. And having talked about धार्मिक दृष्टि, कृष्ण later comes down further, even if a person is not able to appreciate ethics, even if a person does not believe in पुण्य पापम्, still from worldly angle, लौकिक दृष्टि or from social angle, or from empirical angle also अर्जुन has to fight this war otherwise he would lose his name and fame. And therefore, whether अर्जुन looks from philosophical angle or whether अर्जुन looks from ethical angle or worldly angle, अर्जुन you have to fight this war. And thereafter, कृष्ण concludes this facet of discussion in the 38th श्लोक in which he talks about the attitude with which अर्जुन has to fight this battle and this is not only from अर्जुन's angle, this is from the standpoint of every human being, what should be the attitude when he does his duty and that attitude he presents in the 38th verse which is समत्वम्. कृष्ण will be emphasizing this value more and more throughout the गीता. समत्वम् means balance of mind. That means, not being carried away by any situation in life, even in the worst crisis, the capacity to remain cool. The समत्वम् is very important because a person's thinking power will be functional only when the mind is समः. When the mind is विषमः, disturbed, the first thing that happens is the discriminative power goes, for not only the decisions will go wrong; still worse, the man will lose the capacity to learn from every experience. As they say, the very life is like a university. That every experience can teach us a lesson, especially tragic experiences teach much more than happy experiences. As they say, a knife can be sharpened only when it is rubbed against a rough surface. When the knife is rubbed against a sponge, nothing will happen but when it is rough surface it increases the shine and sharpness. Similarly, we can learn much more from adverse circumstances than happy circumstances and if I have to learn valid lessons from such experiences, I should be able to have a relatively calm mind and therefore, कृष्ण emphasizes the capacity to maintain the emotional balance, the most important virtue that is required. As

somebody was telling that previously they thought that Intelligence Quotient, called IQ is responsible for the success of a person but later they are finding that more than IQ what a person requires is EQ. You know what EQ? Emotional Quotient. If the EQ is not healthy enough, a person will be easily disturbed and a disturbed person cannot perform well, even though he is very sharp in intellect. Like a student, who has studied very well and look at the examination paper and first question he does not know. In fact, all other questions he knows well and enough choices are there, nothing to get panicky, but if he sees the first question and he does not know that, then he can become jittery and second question he knows the answer, but because of the disturbance he forgets that and when he forgets the answer the second question, he is more disturbed. Then the third question even though he is very sure, he will certainly forget. Whereas, even if he has not studied that well, if the EQ is very well, he will write whatever he knows well. And therefore EQ is more important for human success than IQ. And In fact, too much of IQ can make a person cranky also. Therefore, कृष्ण says that I am not interested in your IQ, I am interested in your EQ. EQ in गीता is called समत्वम्. Therefore he says: सुखदुःखे समे कृत्वा prepare yourselves to build your EQ. And what is that सुखदुःख experiences. As we know, that no human being can permanently expect success. You ask any tennis player in the French Open or a cricket player you know, nobody is always successful. And therefore, hundred percent success is not possible. Therefore, दयानन्द स्वामिजि nicely says: Success in life is nothing but the capacity to face success and failures. A successful person is one who knows how to face success and failure without being too much emotionally disturbed and therefore कृष्ण says as an active person doing your duty, समे कृत्वा – learn to keep your mind in balance, in सुखम् and दुःखम्, सुखदुःख means comfortable and uncomfortable situations. Then next, लाभ-अलाभौ, लाभ means profit, अलाभ means (निरोधार्थे नञ्) नष्ट, whether it is gain

or loss, nobody gains all the time, nobody losses all the time, both come together in life; then जय-अजयौ, जय means success, अजय means failure. This is very important verse. कृष्ण does not teach how to succeed all the time. कृष्ण never teaches how to succeed all the times, कृष्ण only says you should learn how to face both success and failures. Therefore, जय-अजय and you have to include all the other pairs of opposites, like मान-अपमान, जन्म-मरण, growth and decay, summer and winter, therefore 44o centigrade as well as the other temperatures - all of them, समे कृत्वा – learn face equally, i.e., not to be carried away by them. Having prepared the mind, ततः युद्धाय युज्यस्व. There afterwards, अर्जुन get ready to do your duty. In this context to fight this legitimate, proper or moral युद्ध. न एवम् पापम् अवाप्स्यसि, if you work in the world with this attitude, you will never have a spiritual fall. Material ups and downs you will not be able to avoid; materially ups and downs will come but if you have a proper attitude, spiritually you will never have a downfall; you will only grow. Even from the worst experience, you will learn a lesson. What is the lesson? That I expected such a thing, is not the mistake of the world, it is my mistake. So, if I expected a person to come or help and if he does not help me, I can look at the situation from two angles: I can find fault with that person who cheated me or I can find fault with myself that I expected such a thing to happen, that I was not prepared to face the other thing. My lack of preparation is exposed by this bitter experience. That is why somebody nicely said: Adversity introduces a person to himself. Every adversity exposes my limitation. And therefore पापम् न अवाप्स्यसि, you will learn from every experience. Continuing;

Verse No .39

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९॥

एषा ते अभिहिता साङ्ख्ये बुद्धिः योगे तु इमाम् शृणु ।

बुद्ध्या युक्तः यया पार्थ कर्म-बन्धम् प्रहास्यसि ॥ २-३९॥

हे पार्थ! एषा ते साङ्ख्ये बुद्धिः अभिहिता; योगे तु इमाम् (बुद्धिं) शृणु । यया बुद्ध्या युक्तः (त्वं) कर्म-बन्धम् प्रहास्यसि ।

So this श्लोक is a transit verse. कृष्ण is changing from one topic to another and कृष्ण points out that here, until now हे अर्जुन! I talked about ज्ञानयोगः. ज्ञानयोगः, आत्म-अनात्म विवेकः which is the main topic that has gone by from verse no.12 to 25, which the central theme of the previous portion, viz., Self-knowledge. That is discovery of the fact that I am an Independent One, Discovery of Self-dependence or freedom from external dependence to be happy; that Self-discovery is called आत्मज्ञानम्. Here कृष्ण calls it साङ्ख्यम्. Therefore, एषा साङ्ख्ये बुद्धिः अभिहिता. Here the word साङ्ख्यम् means आत्मा. साङ्ख्यम् is equal to आत्मा. The word साङ्ख्यम् means उपनिषत्. सम्यक् ख्यायते आत्मतत्त्वम् यस्याम् सा सङ्ख्या, सङ्ख्या means the उपनिषत्. साङ्ख्यम् means the truth which is revealed in the उपनिषत् and what is the truth revealed: the truth of myself, i.e., the आत्मा. So साङ्ख्यम् means आत्मा and बुद्धिः means knowledge, बुद्धिः in this context means knowledge not intellect; so साङ्ख्ये बुद्धिः, आत्मज्ञानम्. (सम्यक् ख्यायते प्रकाशयते वस्तुतत्त्वम् अनयेति सङ्ख्या सम्यग्ज्ञानम् तस्मिन् प्रकाशमानम् आत्मतत्त्वम् साङ्ख्यम्) So until now, हे अर्जुन! I have given you Self-knowledge. Now here afterwards, I am going to give you another knowledge, what is that: योगे इमाम् (बुद्धिम्) शृणु. Here after, I am going to deal with कर्मयोग. Here the transit is from ज्ञानयोग topic to कर्मयोग topic. And why does कृष्ण introduce कर्मयोग topic here? कृष्ण has previously said that ज्ञानयोग alone frees a person from sorrow; it is the only remedy for sorrow, the disease called sorrow. गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः. Without Self-knowledge one cannot get out of grief. So if ज्ञानयोग is the means of liberation and कृष्ण has taught ज्ञानयोग, why should he teach कर्मयोग at all? Is कर्मयोग another means of liberation? No, that cannot be said so, because कृष्ण clearly says, ज्ञानम् alone is the means

of liberation. Therefore, there is no other alternative method of liberation also. Then why should कृष्ण come to कर्मयोग. The reason is this: That even though ज्ञानयोग is the only means to liberation, everybody is not fit to enter ज्ञानयोग. It requires certain preparations, just as we have entrance exams to enter IIT or MBA or any other American university one has to pass that entrance examination, which is the qualification. Similarly, one cannot enter ज्ञानयोग without initial preparation. And कृष्ण is going to present कर्मयोग as a stepping stone to enter ज्ञानयोग. So thus the entire teaching is going to be: Follow कर्मयोग (which will be taught in the following verses), prepare your mind and there afterwards go to ज्ञानयोग and be liberated. ज्ञानयोग is impossible without कर्मयोग and कर्मयोग is incomplete without ज्ञानयोग. So generally there is a misconception that in कलियुग, ज्ञानयोग is very difficult. And it is accepted in all the scriptures also. In कलियुग, ज्ञानयोग is very difficult. It is true. But what people say is: since ज्ञानयोग is difficult, try some other योग. But what कृष्ण says is: if ज्ञानयोग is difficult, you cannot try some other योग because, some other योग cannot give liberation. ज्ञानयोग is the only method. If ज्ञानयोग is difficult in कलियुग, what should you do? Make ज्ञानयोग easy. If ज्ञानयोग is difficult, you should find out methods of making ज्ञानयोग easier. And how can you make ज्ञानयोग easier? By preparing the mind. And therefore, कर्मयोग will make ज्ञानयोग easier that you will begin to enjoy ज्ञानयोग. Like mathematics. For many people, mathematics is allergy. But for many other people, mathematics is halwa. That means, mathematics by itself is neither easy nor difficult. Then what is mathematics is mathematics; it is neither easy nor difficult. If my mind is prepared, it is easy; if it is not prepared, mathematics is difficult. Therefore the problem is not with mathematics, but problem is with my mind. And therefore, ज्ञानयोग is neither easy nor difficult, it all depends upon what type of mind you have. Therefore, कृष्ण is going to teach कर्मयोग, by which you begin

to love वेदान्त. Or else, for any dry subject, they will name it as वेदान्त. वेदान्त has become an example for any dry subject, See the situation! So वेदान्त will not appear dry, you will find it most relevant teaching in this world, most enjoyable teaching in the world is वेदान्त. How to make it so: by following कर्मयोग. And therefore, योगे, कर्मयोगे, इमाम्, means this teaching शृणु. And then what will happen? बुद्ध्या युक्तः, once you learn this science of कर्मयोग and not only learn but also practice this कर्मयोग, then what will happen? कर्मबन्धम् प्रहास्यसि you will easily destroy all your shackles born out of कर्म. So0 कर्म-बन्धम् प्रहास्यसि means you will attain liberation. By liberation you do not think it is some kind of a posthumous business, going to some लोक after death, going to forest, etc., liberation means freedom from all kinds of emotional problems: anxiety, fear, depression, worry; all these are called संसारः; liberation means enjoying a wonderful mind. A mind which doesn't have the problem of all these common संसारिक problem like depression, etc., are not there. That मोक्ष you will attain. This is the introduction to कर्मयोग. Here afterwards, कृष्ण will give an elaborate introduction to कर्मयोग, which we will read.

Verse No .40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४०॥

न इह अभिक्रम-नाशः अस्ति प्रत्यवायः न विद्यते ।

स्वल्पम् अपि अस्य धर्मस्य त्रायते महतः भयात् ॥ २-४०॥

इह अभिक्रम-नाशः न अस्ति, प्रत्यवायः न विद्यते, अस्य धर्मस्य स्वल्पम् अपि (अनुष्ठानं) महतः भयात् त्रायते ।

So in these verses, कृष्ण is glorifying कर्मयोग. Even though he has not clearly defined कर्मयोग, he is glorifying it. What exactly is कर्मयोग, we will be seeing later; but to put it in a nutshell, कर्मयोग is that way of life in which we grow internally more and we give

importance to inner growth more than external accomplishment. Because the basic philosophy of गीता is this: *the peace of mind does not depend upon what you have, on the other hand, peace of mind depends upon what you are*. This is the basic philosophy of गीता. Our general misconception is that our happiness, our security, etc., depend upon what we have and we think that the more we have the more secure we are; but भगवद्गीता says: it is the biggest misconception. In fact, those people who have more, they alone require maximum security; greater the person is, the more number of black cats and all the other cats they require! So the President, he has got lot of money, position, possession, everything is there. Therefore we think that peace and security is directly proportional to what we have; कृष्ण says that is the biggest myth. The peace and security depends upon what type of personality you enjoy, what type of inner growth you enjoy. And in our culture, you find that some of the greatest people enjoyed greatest happiness.

सुर मन्दिर तरु मूल निवासः शय्या भूतल मजिनम् वासः । सर्व परिग्रह
भोग त्यागः कस्य सुखम् न करोति विरागः ॥ भजगोविन्दम् १८ ॥

So saints and sages, they did not possess anything but still they had maximum security and maximum peace. And therefore कर्मयोग is a lifestyle in which we focus more on inner growth and comparatively the outer accomplishments are subservient to the inner growth. Not that we ignore external possessions; we respect money, we respect possessions, we respect status, all of them are respected but when there is a comparison between inner growth and external accomplishment, a कर्मयोगि focuses more on inner growth. And if he is asked to choose one of these two, he will choose inner growth more. And such a lifestyle is called कर्मयोग. The details we will be seeing later, but here the glorification we are going to see. कृष्ण says: इह अभिक्रम-नाशः न अस्ति. इह means in कर्मयोग, there is no such thing called failure. A कर्मयोगि never feels that he has failed in life, because even though he

might be a failure from the worldly angle, because he failed in business or he lost money or he lost something, he lost job, the world may say he is a failure, but a कर्मयोगि is going to look from the stand point of the lessons, the valid lessons he learned from such experiences and since he feels such lessons are very valid and important, while the world says he is a failure, he says I have got lot of inner growth that I consider as success. And therefore, a कर्मयोगि does not know failure. अभिक्रम-नाशः means failure. Similarly, प्रत्यवायः न विद्यते. प्रत्यवायः means adverse result. From material angle, any action can have positive result or adverse result. When I do a business, if I get profit, it is called positive result; if I lose my money, it is adverse result. So when there is some disease, I take to medicine, if the disease is cured, positive result; sometimes the disease is not cured, I get another disease. I took my medicine for headache and I got stomach-ache also. That is called प्रत्यवायः. From material angle actions will have positive and negative result, but for a spiritual person, action will have only positive result because from any experience a कर्मयोगि learns. A person who learnt music for seven years and then he said I learnt an important lesson that music does not come for me. That is valid thing; at least hereafter he will not disturb the neighbors. Therefore, any experience he will positively interpret and grow; that is what is called building castles with the stones thrown by other people. कर्मयोग always builds inner castles. Therefore प्रत्यवायः न विद्यते. There is no adverse result. And not only that, स्वल्पम् अपि अस्य धर्मस्य, even if he practices to a limited extent, to that extent he will get proportional result; whereas, in the case of material result, an action can produce a result only when it is completed. This is the normal rule. Suppose I am digging the well. I dig 10 feet. So I have dug 10 feet, let me get a little water. No, I have to complete the job and reach the layer where the water is available, unless I complete the job I will not get the result. Normally, from material angle, a कर्म will produce result only when it

is completed but in the case of कर्मयोग, whether the action is completed or not, inner growth will take place whether the action is done one fourth, whether the action is done half, whether the action is done three fourth, the कर्मयोगि will get the benefit. I will give you a solid example, then it will become clear. Suppose a person wants to chant विष्णुसहस्रनाम and somebody asks what is the purpose? Then he says I have consulted some astrologer and the astrologer has said that you should chant the सहस्रनाम so many times. And that too at this particular time and you should offer such and such नैवेद्यम् and you should give such and such दक्षीणा, etc., and then you will get the result. Then the विष्णुसहस्रनाम chanting is called a सकाम कर्म meant for material result. And suppose another person is chanting the same विष्णुसहस्रनाम and I am asking for what purpose you are chanting? Is it for this purpose or that purpose, he says: I am not expecting any material benefit out of it and I am purely chanting for the sake of inner growth. Then the difference will be: in the case of the first person, he will get the result only when he does the chanting as many times as prescribed. Suppose that person has said 11 times and then he chants 10 times, no benefits. He has prescribed this much amount of नैवेद्यम्, all prescribed and he gives only 3/4 of that नैवेद्यम्. I get 3/4th result. No. Either you complete it and get the full result or you do not complete it and get the no result. So in the case of material result, only when you complete the job you will get the फलम् or whereas when you are chanting the सहस्रनाम for inner growth, you need not complete it. Suppose you have chanted only 10 श्लोकs or 200 नामs, (so don't take advantage of this statement!) So whatever amount you chant, even if one नाम also, you will get the result. Therefore, कर्म will produce the result only when it is completed; in the case of कर्मयोग even अल्प will produce the result. And therefore he says: स्वल्पम् अपि अस्य धर्मस्य. And not only that, when a person wants material results, the chanting also should be proper. If you use a तमिक् book on विष्णुसहस्रनाम,

finished! There every letter is अद्वैत only. Tamil is the best अद्वैत!! क, ख, ग, घ etc., for all only one क. ट, ठ, ड, ढ for all only one ट. So you if you don't pronounce the letters properly, no result. Not only no result, sometimes adverse result. Whereas when you are chanting for purification of mind, even if it is wrongly chanted the benefit is supposed to accrue. Thus, what कृष्ण wants to say is सकाम कर्म will have to be completed to produce the result, निष्काम कर्म or कर्म for inner growth, will give the result anyway. So स्वल्पम् अपि अस्य धर्मस्य, here the word धर्म means कर्मयोग, even a little bit of कर्मयोग, महतः भयात् त्रायते, महतः भयात् means from संसार, the great fear called संसार. From that संसार, the कर्मयोग will protect a person. And therefore अर्जुन be a कर्मयोगि. Continuing;

Verse No .41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥ २-४१॥

व्यवसाय-आत्मिका बुद्धिः एका इह कुरु-नन्दन ।

बहु-शाखाः हि अनन्ताः च बुद्ध्यः अव्यवसायिनाम् ॥ २-४१॥

हे कुरु-नन्दन! इह व्यवसाय-आत्मिका एका बुद्धिः । अव्यवसायिनाम् हि बुद्ध्यः अनन्ताः बहु-शाखाः च ।

One of the problems that we face while we read our scriptures is that there are countless number of spiritual साधनs prescribed. Unlike the other religions, which appears to be very simple or simplistic; they just give you certain do's and don'ts, so 10 commandments or something, therefore, it appears to be less complicated, whereas when you want to read our scriptures it seems to be very very complex. The scriptures themselves are so voluminous, the four वेदs, the इतिहासs, the पुराणs, their commentaries, sub-commentaries and in all of them, varieties of साधनs are prescribed. So in some place they talk about पूजा, some place they talk about जप, some place they talk about meditation, some place they talk about

भजन्s, some place they talk about pilgrimage. So thus as many scriptures are there so many साधनs are there and if you look at the various, the television programs also, in one place प्रह्लाद चरित्रम् will be there, then धृव चरित्रम् will be there and in each one, you will find one, one साधन. In one place they will say, he did not do any साधन, singing, music itself gave him liberation. He got मोक्ष by singing only. You have to do ध्यान for मोक्ष in another place. In another place, it is said that you do not do anything, do your duty at home, धर्म व्याध story. They will give that story also. Butcher got liberation just by butchering. Therefore you also will get. Thus we have got so many साधनs mentioned we do not know, what are we supposed to do. Read the last page of *The Hindu*, one day they would have reported that just ‘Who I am?’ enquiry you do, instant liberation. Another day in the same *The Hindu*, they will say that you will have to raise the कुण्डलिनि from behind. And another day they will say, that you will have to utter राम, श्रीराम राम रामेति रामे रामे मनोरमे. Utter रामनाम only once enough, you will get मोक्ष. In another place they will say धृव and प्रह्लाद and all those people went to forest and did तपस् and all. Now I am confused, what should I do? So therefore, if we have to successfully pursue spirituality we should first have a clear idea of every साधन and its role. If I don’t know the role of each साधन, I don’t know how to use it, I will only abuse it. And here कृष्ण says, कर्मयोगि is one who has got a clear understanding about the साधनs that he has to practice. And that clarity regarding the means and the ends – साध्य साधन विषय निश्चय ज्ञानम्. The clarity regarding the means and the end. And even in the means and end, we have got intermediary ends as well as ultimate end. So when a person wants to go to दिल्ली and he wants to go to airport or railway station, the ultimate destination may be दिल्ली but for the time being the destination is airport or railway station, that is intermediary end. And to go to the railway station, he might have to go to the taxi stand or the auto stand and then the taxi stand becomes what? Another

intermediary end. Next end is the railway station. The ultimate end is New Delhi. So he should know what is the immediate end and what is the ultimate end and that is called व्यवसायात्मिका बुद्धिः, clarity regarding what I want in life. Many people you ask, what you want, they will scratch their head; I do not know what I want, first I thought I want this and I am not very sure, this or that. So very clear understanding. And what is that understanding? कृष्ण does not say but we should know, the ultimate goal is freedom because whether you like or not, everybody is instinctively working for freedom alone. Even a child you watch, it holds on to mother's hand until its legs are strong, the moment its legs are strong, the child will drop the mother and run away. The child also wants freedom; animals also want freedom. Here what do we mean by freedom? Not external freedom to run away, but inner freedom. What is that inner freedom? I should be happy with myself without depending upon any other human being or his behavior or his presence or absence. Because ultimately, the basic formula is

सर्वम् परवशम् दुःखम् सर्वम् आत्मवशम् सुखम् ॥

Dependence is sorrow, independence is happiness. And therefore my goal is freedom. Now the next question to get that freedom what is the means? कर्मयोगि has studied and analyzed enough and he has recognized this fact that the freedom is already natural to me, it is only I have not claimed that freedom, therefore, ज्ञानम् is the साधन for discovery of that freedom. Therefore freedom is the goal, ज्ञानम् is the means. So some kind of a picture has come. Then he recognizes that for ज्ञानम्, or any knowledge I require a prepared mind; whether it is physics knowledge or chemistry knowledge or English knowledge or any knowledge. If I have to study M.Sc physics, I should have B.Sc. physics, at least should have passed in the third class. If distinction is not necessary. If I have studied some other subject and go to M.Sc. physics, I would not get anything. Any knowledge requires preparation. Self-knowledge requires tremendous preparation, which we call as

ज्ञानयोग्यता. Ultimate goal is freedom, for that I require ज्ञानम्, for that I require ज्ञानयोग्यता, fitness of the mind. Then the next question is: for that ज्ञानयोग्यता what should I practice? And for that alone, कृष्ण gives कर्मयोग consisting of varieties of actions. The details of which again we will be seeing later. कर्मयोग position is it gives ज्ञानयोग्यता. Therefore what is my vision? Take the path of कर्मयोग, take ज्ञानयोग्यता, then go to ज्ञानम् and discover the inner freedom. And whatever religious practice I do whether it is पूजा, जप, दान, यज्ञ etc., all of them will come under कर्मयोग – the purification of mind. So there is no confusion. He knows where he is now, he knows he has to be next and he knows what is the ultimate goal and कृष्ण says, this is व्यवसायात्मिका बुद्धिः, clarity regarding my priorities of life and this understand is एका – it is one, it is unchanging. Here एका means unswerving. अबाध्या. Even if somebody comes and tells something, he will not be confused; whereas, most of the other people, who are not कर्मयोगिs, they have no idea about spirituality. At least if they were नास्तिकs, they would not waste their time in religious practices at least, but the so called half-baked आस्तिकs are wasting their time, who is religious but does not know what he is doing for what? And therefore, most of the religious practices will become waste of time because he does not know how to use that. And therefore कृष्ण says, अव्यवसायिनाम्, those who do not have clarity regarding means and end, बहु-शाखाः, बहु-शाखाः means many branched, they will listen to somebody's discourse and suddenly they will start भजन्s. Then they heard somebody else say that this the quicker method is raising the वण्डलिनी. They will start वण्डलिनी योग. Then somebody comes and tells, you have to study गीता. They will come to गीता class for 4 days. And next what to do? OK, I want to sit and say, 'Who am I', Who am I enquiry and thus they are neither here or nor there; 1008 practices, they are only on confusion. Who says: Not I, कृष्ण says बहु-शाखाः, multi-branched, utter confusion and often they end up as नास्तिकs, because

when religion is not properly understood and when a person doesn't get the benefit, he will not blame his lack of understanding, he will blame the religion. "I also did so many things: No result, except that I got cold" would be his statement. That means if you are religious you should not have cold. What sort of logic is this I do not know? Some silly logic he gives. So thus he will not know how to look at religion, he will end up often as a नास्तिक only. He would have been doing something, fearing the parents only and not out of his conviction. In his heart, religion goes. And remember, if such a thing happens, the problem is not with religion, the problem is that we have not clearly understood what it is. When you want to practice computer, there is a training course, 6 or 9 months, you learn how to operate, spending Rs 10,000/- or 20,000/-. So first you learn, then you operate; any machine, even tennis. Seems to be very simple, even that requires training; whereas we practice religion, without learning, anything about religion. If you operate computer without knowing what it is, not only you won't get the benefit; the computer also would go. Similarly, practicing religion without some learning of scriptures is the most ridiculous thing often producing adverse results, adverse effect. In those days, the basic learning about religion was given in ब्रह्मचर्य आश्रम. When they had this schooling, they have to learn the basics of religion, but unfortunately that is not there. Therefore many people do not value and those people who practice also, they do not know what is what; therefore कृष्ण criticizes them, बहु-शाखाः and not only they are many branched notions; अनन्ताः च, countless notions they have. Which we can learn from the type of questions they ask; countless notions they have regarding god, regarding world, regarding कर्म, regarding पूजा, regarding dress, regarding dress; countless questions; because the basics are not clear. बुद्धयः अव्यवसायिनाम्. More we will in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 41-45

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४०॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २-४१॥

After taking about ज्ञानयोग, which was given from verse no.11 to 25, now Lord कृष्ण wants to concentrate on कर्मयोग. And before starting the topic of कर्मयोग, कृष्ण wants to make certain general observations regarding कर्मयोग and कर्मयोगिs and afterwards he will introduce the proper कर्मयोग. In the first, i.e., the 40th verse, Lord कृष्ण glorified कर्मयोग by pointing out that it never has got failure, because कर्मयोग is primarily meant for inner growth and whatever be the external consequences of the action, a कर्मयोगि will inwardly grow, which means he gets the capacity to learn from successes also and to learn from failures also, to learn from gain as well as loss, to learn from मानम् as well as अपमानम् and since a कर्मयोगि learns and grows, there is no question of failure in कर्मयोग. And next, in the 41st verse, which we have just completed, Lord कृष्ण glorified कर्मयोगि, by pointing out that he has got a very clear picture about the goal of life and his priorities in life are very clear and therefore he knows what are the immediate goals and what are the long-term goals and what is the ultimate goal, which he has gathered not only from his experiences in life but also with the help of the scriptures he has understood and what is that clear thinking that a कर्मयोगि enjoys. कृष्ण does not say that in the verse. शङ्कराचार्य brings out that clear thinking and that is he knows the ultimate goal is inner freedom alone. All human beings are working for this inner freedom only; by inner freedom, I mean the psychological freedom, the emotional freedom. And he is very clear

that this inner freedom or मोक्ष is परम पुरुषार्थः and he has also understood that this can be attained by Self-discovery alone. Just as a child by discovering strength in its legs, learns to drop all the hold of the mother and learns to walk by itself, by developing strength in its feet or in its legs, similarly, my mental feet, my emotional personality should discover sufficient strength that I don't depend upon any external factors to be secure, to be comfortable, to be happy. So this discovery of inner strength is called आत्मज्ञानम् and he is very clear that the ज्ञानम् is the only means to attain or discover that freedom. And he is also very clear that this ज्ञानम् cannot come or take place unless I have prepared my mind for that discovery and therefore my immediate goal is discovery of the qualification or acquisition of those qualifications, which we call in शास्त्र as ज्ञानयोग्यता. So these stations are very clear. I have to go to ज्ञानयोग्यता station, from there I have to go the penultimate station called ज्ञानम् and from that I acquire the मोक्ष. And how to reach the ज्ञानयोग्यता station? For that he is very clear that I have to lead an active religious life known as कर्मयोग; an active involved, committed, wholehearted, religious, ethical life I have to lead, which is otherwise known as कर्मयोग. Thus through कर्मयोग I attain ज्ञानयोग्यता. From there, I go to ज्ञानम् and from there I go to मोक्ष. This is the route map which I have to travel. This is very clear in his mind. And this clarity कृष्ण calls as व्यवसायात्मिका बुद्धिः, very clear about what he wants; whereas in the case of the all the other people, who are not कर्मयोगिन्, the problem is they are religious alright, but they are not very sure about what they have to do. Therefore, anybody prescribes any साधन, they will practice that साधन for a week and listen to some other महात्मा talking about some other साधन, practice for another week and they listen to some other person prescribing some other साधन, practice for another week; ultimately they will be going round and round, not able to reach anywhere, utterly confused. And therefore कृष्ण criticizes them, बहु-शाखाः अनन्ताः च

बुद्धयः अव्यवसायिनाम्. These confused, confounded people have got so many ideas regarding religion and spirituality, many of them wrong ideas, many of them are incomplete ideas and therefore बहु-शाखाः, multi-branched and अनन्ताः च and infinite, because even though the fact is one, confusions are many. Errors can be many. 2+2, the right answer is only one but how many wrong answers are there? Infinite wrong answers are there and therefore अनन्ताः. Up to this we saw, Continuing;

Verse No .42 - 44

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४॥

याम् इमाम् पुष्पिताम् वाचम् प्रवदन्ति अविपश्चितः ।

वेद-वाद-रताः पार्थ न अन्यत् अस्ति इति वादिनः ॥ २-४२॥

काम-आत्मानः स्वर्ग-पराः जन्म-कर्म-फल-प्रदाम् ।

क्रिया-विशेष-बहुलाम् भोग-ऐश्वर्य-गतिम् प्रति ॥ २-४३॥

भोग-ऐश्वर्य-प्रसक्तानाम् तया अपहत-चेतसाम् ।

व्यवसाय-आत्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४॥

हे पार्थ! वेद-वाद-रताः, अन्यत् न अस्ति इति वादिनः, अविपश्चितः, काम-आत्मानः, स्वर्ग-पराः, भोग-ऐश्वर्य-गतिम् प्रति क्रिया-विशेष-बहुलाम् जन्म-कर्म-फल-प्रदाम् याम् इमाम् पुष्पिताम् वाचम् प्रवदन्ति, तया अपहत-चेतसाम् भोग-ऐश्वर्य-प्रसक्तानाम् बुद्धिः व्यवसाय-आत्मिका (भूत्वा) समाधौ न विधीयते ।

So in these three verses, Lord कृष्ण is strongly criticizing those people who are confused people, who do not have clarity regarding the ultimate goal, i.e., non कर्मयोगिs or I will call them कर्मिs to contrast

them with कर्मयोगis, these people can be called कर्मis. To understand these three verses, we should have a little bit of background, so I will briefly mention that here.

i) Later, in the 17th chapter, Lord कृष्ण is going to divide all the human activities into three types known as सत्त्विक कर्माणि, राजस कर्माणि and तामस कर्माणि.

➤ And कृष्ण defines सत्त्विक कर्मs are those which will benefit the maximum number of people, which can be termed as selfless actions, which takes into account the welfare and well-being of other people; non-self-centered action. self-less actions. These are called सत्त्विक कर्माणि.

➤ Then the second type of action, कृष्ण mentioned is राजस कर्माणि, which actions are purely individual oriented, purely self-centered action; the person is not bothered about anybody else; whether they are harmed or benefited, he doesn't bother, I should get the benefit. These are called selfish action; in संस्कृत, राजस कर्माणि.

➤ And third type of actions, कृष्ण mentions is तामस कर्माणि, in which a person is not only selfish but for the sake of fulfilling the selfish ends, he does not mind harming other people also and therefore they are क्रूर कर्माणि, which involves hurting other people. Thus harmful actions are called तामस कर्माणि.

➤ Thus we can divide all the actions into three, selfless actions, selfish actions and harmful actions. And in terms of the growth of an individual, what is the contribution of these types of action? In terms of the growth of the individual, what is the contribution of each of these three types of actions?

➤ The scriptures point out that the सत्त्विक कर्मs primarily contribute to the inner growth of the human being. The primary benefit of all the सत्त्विक कर्मs is the inner growth, which you can call purity, which you can call as ज्ञानयोग्यता and these सत्त्विक

कर्मस may produce outer benefits, material benefits also but material benefits are secondary. Primarily they produce inner growth, but as a by-product they produce material growth.

➤ Then we come to राजस कर्माणि, they also contribute to the growth of a person, but the proportion is different, all the राजस कर्माणि, primarily contribute to the outer material growth of a person; he will be able to accomplish a lot in the material sense of the term, but in terms of spiritual growth, its contribution is minimal; it is only a slow growth.

➤ Whereas the third type of कर्मस are तामस कर्मस, where a person is harming another person and through that harmful action he may material benefit; because through corruption, through scams, through cheating, through adulteration, through bluffing, through all these things, certainly a person does all these things for material benefits only; the तामस कर्मस may contribute to material benefit but the scriptures point out that in terms of inner growth not only they do not contribute but they pull a person down spiritually; that means he does not grow; he doesn't even remain in the same place not even status-quo but that person is going away from the inner growth.

This is one point we have to remember; सत्त्विक कर्माणि predominantly contributes to inner growth; राजस कर्माणि contributes to inner growth in a limited way only and तामस कर्माणि retards the growth, it pulls down.

ii) Then the second most important information that we have is the real peace and happiness of a person primarily depends upon the inner growth alone and not the external growth. No doubt the external growth in terms of material accomplishments will give some joy and peace, nobody says No, but the primary contribution to peace and joy is contributed by inner growth alone, which means suppose there is a person who does not have inner growth but even if he has got all the external gadgets he cannot enjoy life, because he will have conflicts

because he would have gone against the conscience. So when the inner growth is stunted the external things cannot give peace and joy, whereas when the inner growth is there, whether the external things are there or not, a person can enjoy peace and joy.

This is the basic information kept in mind when कर्मयोग is being taught. So first we should know the three types of कर्म in terms of the inner growth; second we have to know that inner growth alone primarily contributes to the peace of mind of a person. Having kept this lesson in mind in these three verses कृष्ण strongly criticizes those people who are committed to राजस कर्माणि.

i) कृष्ण criticizes who are committed to राजसिक actions, which means who are interested in their own personal benefit and that too material benefits alone. And they do not care about any other thing. And such selfish people are criticized strongly. कृष्ण does not criticize here तामस कर्माणि, but that is to be understood. When राजस कर्म itself is criticized, what to talk of तामस कर्म? So तामस कर्म brings a person down, राजस कर्म does not bring down a person, but राजस कर्म keeps a person without spiritual growth. And therefore those actions are criticized here. So we will have to take the words from all the three verses because all these three verses put together is one grammatical sentence, it is a very long संस्कृत sentence therefore I will be taking the words from various places and rearranging for the sake of understanding. So first is criticism of selfish people. Who are they? Selfish-cum-materialistic people. Who are they? 42nd verse 1st line, last word अविपश्चितः they are unintelligent people. They are unintelligent people, indiscriminate people. What do you mean unintelligence or non-discrimination? Unintelligence here is thinking that material accomplishments alone can make the life successful. That material accomplishments alone can make the life successful - wealth alone can accomplish everything. This notion is called here अविवेकः. Whereas the conclusion of the गीता is material accomplishment alone

cannot give that. As they say money can buy bed but money cannot buy sleep, money can buy food but money cannot buy hunger, money can buy people but it cannot buy love. So thus money can buy many things but there are many important things in life which money cannot buy. If I do not understand that, I am a अविवेकि and these people think, अर्थ-काम are the ultimate पुरुषार्थs. So No.1 अविपश्चितः, अविवेकिनः, अर्थ-काम प्रधानः प्रेयोऽर्थिनः, अविपश्चितः.

ii) Then, the next criticism कृष्ण gives is वेद-वाद-रताः. In the वेदs, especially the कर्मकाण्ड portion of the वेदs, there are so many rituals prescribed for material end. In the वेदs and that too in the कर्मकाण्ड portion of the वेदs, there are innumerable rituals prescribed for material benefits. One popular होम which you would have heard and attended in many places is आवहन्ती होम. Many people do that.

आवहन्ती वितन्वाना कुर्वाणाऽचीरमात्मनः । वासोऽसि मम गावश्च ।

अन्नपाने च सर्वदा । ततो मे श्रियमावह । ॥ तैत्तिरीय उपनिषत् १- ४- २ ॥

श्रियम् आवह I should get lot of wealth. Not only money, but also अन्नम्, पानम्, वस्त्रम्; there is a ritual. Since the वेद itself prescribe the rituals, it is very clear that material needs will have to be fulfilled. वेद does accept that money is required, food is required, clothing is required, house is required; वेद is not against material accomplishments, वेद prescribes. But what वेद says is that your life cannot be totally dedicated to these accomplishments alone; the same वेद: talks about the emotional growth, the intellectual growth, the spiritual growth and these selfish materialistic people they do not read those portions of the वेदs. सत्यम् वदः. It is on the other side, they will not see. Even if they see, they will do सत्यम् 'वध' (by saying they will be killing सत्यम्). धर्मम् चर स्वाध्यायान् मा प्रमदः, you should study the scriptures. Many people think that if I am studying गीता, I am doing a great thing. वेद: does not consider it so; just as if a child is going to school, you do not consider it as a great accomplishment; going to school is the fundamental need of a child; similarly, वेद says, learning

गीता is the fundamental necessity of every human being. Because going to school takes care of getting salary. But गीता alone takes care how to face unemployment; what to do when you do not get employment or when you lose employment? The situations in life, as I said the other side, the emotional quotient can be handled; the school would take care of the intelligence quotient; गीता alone can take care of your EQ. By EQ it is not meant as emergency quota in the Railways. EQ means the emotional quotient, the capacity to maintain the mental balance in ups and downs. That being equally important, स्वाध्यायान् मा प्रमदः; गीता study is compulsory. So come to the classes, regularly. So it is important. But these unintelligent people do not read these portions; they only read about the आवहन्ती होम, this होम, that होम, etc., in this temple or in that temple and they are committed to material pursuits. वेद-वाद-रताः means राजस कर्म रताः, सकाम-कर्म रताः. This is the second criticism.

iii) The third one is न अन्यत् अस्ति इति वादिनः. When we talk about nobler things in life, about mortality, about ethics, about scriptures, about God, about religion, about service, all the other topics when I raise, they are not interested in those things; they consider life is only as they say कावो पीयो मजा करो – Eat, drink and be merry. Therefore, अन्यत् धर्माख्याः मोक्षाख्याः वा पुरुषार्थः वा न अन्यत् न अस्ति इति वादिनः.

न अन्यत् श्रेयो वेदयन्ते प्रमूढाः ॥ मुण्डकोपनिषत् १-२-१० ॥

उपनिषत् uses a stronger word. They are all प्रमूढः, means what: मूढः means fools, प्रमूढः means the filtered ones. न अन्यत् अस्ति इति वादिनः. No.3.

iv) What is the 4th description? काम-आत्मानः. Verse 43, 1st word. They are embodiment of materialistic desires. They are embodiment of physical pleasures, they are embodiment of sensory pleasures and again what कृष्ण criticizes here is not pleasures themselves. You should always remember that वेद itself talks about

material pleasures, but what is criticized here is giving predominance, undue importance to the sense pleasures at the cost of inner and spiritual growth. That is why he uses the word, काम-आत्मानः, that means that if you take all the sense pleasures and give hands and legs, they are embodiment of that only; काम-आत्मानः. They have a very big list of pleasures. What to do? What is your ambition? He will give list and list and list. Even by mistake they do not include धर्म or मोक्ष in it. And in this list, what is highest is, they have स्वर्ग-पराः the heaven is the ultimate goal. Just as we have got America as the ultimate goal for many youth; by hook or crook, 3 months visa or 9 months visa, by somehow or the other settle there. Just as people are rushing to some such place, in those days they were interested in स्वर्ग because that is described, as now-a-days people describe America. Everything good, this is good, that is good, roads are good etc. Like that स्वर्ग is supposed to be hundred times superior to America. The only difficulty is, the first qualification to go to स्वर्ग is: you have to die. To go to America you to need do that. So स्वर्ग-पराः. These are the five descriptions of the selfish, materialistic people who can never become कर्मयोगि. And what do they do? Again come back to 42nd verse, 1st line, प्रवदन्ति. Not only they are selfish and materialistic, they spread their philosophy to everyone. And always materialistic philosophy is attractive. So even if we are little bit religious, constant association with that person, our intention is to convert him but in the process, we find we get converted because materialism is माया, remember माया is more attractive than ब्रह्मन्, माया is always more attractive than ब्रह्मन्. Materialism is always more attractive than spiritualism. Therefore, if somebody repeated says, why should you go to गीता now itself? You should become a grandpa or grandmother, then you can take up गीता. What happened to you? What is wrong with you? Why you are going to गीता classes and all? If somebody asks you 4 times like that, you will start doubting and think that you are doing some wrong, etc. As

such, people coming to गीता class is difficult and on top of that, if people ask you consistently, 4 times then it is finished!! Like that donkey story. And you will wonder, after retirement we will see. So therefore, these people spread their philosophy unasked, like the advertisements coming inside the news, etc. Every five minutes there is some advertisement; just as the advertisement people advertise, Similarly, these people talk about these things, प्रवदन्ति. What type of talk they give? कृष्ण give the description the speech of those selfish, materialistic people so that we will be forewarned. So that the शास्त्र says, you can avoid friendship with such people, because that is like a bait and the fish is attracted by the beautiful bait they have kept, fish goes and bites and gets hooked, similarly, if you have too much materialistic friend, unknowingly you will be drawn. That is शङ्कराचार्य warns in भजगोविन्दम् and says: सत्सङ्गत्वे निरसङ्गत्वम्. Choose your friends also. And therefore here कृष्ण says: पुष्पिताम् वाचम् प्रवदन्ति there speech is very flowery, very eloquent, very attractive, very tempting, very seducing; like the advertisement: you buy this, free plastic spoon; one day also it will not last; If you buy soap powder, in which the plastic spoon price is included. All the people go there, they are interested more in the spoon than the powder itself. Similarly, here also, पुष्पिताम् वाचम् – flowery speech. And then, verse 43, 1st line, last word, जन्म-कर्म-फल-प्रदाम् वाचम्. They speak of such activities, in fact, next word, we will see and then we will come back to this word as it is easier to understand. क्रिया-विशेष-बहुलाम् वाचम् प्रवदन्ति, we will see this first. They talk about varieties of projects and projects. You take up this project and you do not have expenditure at all and it will get this much of profit and you take that money and put in this project and it will bring this much money and project after project they will talk about, क्रिया-विशेष-बहुलाम्, full of saturated with varieties of actions or projects. In the वैदिक parlance it is varieties of rituals, in the modern parlance it is varieties of ambitious

projects. And ultimately what is the casualty: गीता Class. Because no time, Saturday also busy and Sunday are also busy as I get extra money. And therefore you will not drop anything. The first casualty is सन्ध्यावन्दनम्, even mistake if you are doing at all, it will also go, otherwise the prayer is the casualty, or the गीता is the casualty, why because he has got 25 hours of work in a day of 24 hours. क्रिया-विशेष-बहुलाम् – full of varieties of activities and they will lead to what? जन्म-कर्म-फल-प्रदाम् they do not know that one action will lead to another action, which will again suck you into another action and you get into a whirlpool of action and you go round and round and you have entered into it and like अभिमन्यु, you know how to enter, but you do not know how to get out of them. Even though I know I am too much involved, I should reduce (many people confess, स्वामिजि, somehow I have been caught up in all these, I am not able to come out. I plan to come to the class, but unable to put into effect. By that यम will have planned something else and the man is all out. So thus he knows he is in a चक्रम् and he does not know how to get out of that and then what happens: he dies. Then what next: पुनरपि जननम्. And there also again the same चक्रम्.

पुनरपि जननम् पुनरपि मरणम् पुनरपि जननी जठरे शयनम् ।

इह संसारे बहुदुस्तारे कृपयाऽपारे पाहि मुरारे ॥ भजगोविन्दम् २१ ॥

Now गीता does not say that you should not get into action; but what गीता says is you get into but you should also know how to gradually get out also so that you can involve and dedicate yourself in higher pursuits. That's why we have got the four आश्रम concept: ब्रह्मचर्य, गृहस्थ, वानप्रस्थ and संन्यास. A person gradually gets into, grows and gets out. Not that a person physically takes to संन्यास, do not get frightened; whether a person physically renounces or not, a person should be able to get into and get out. If I myself get out it is victory, if यमधर्मराज pulls me out it is pain. Therefore, instead of यम pulling you out, why can't you yourself grow out. And therefore, these people do

not know that: जन्म-कर्म-फल-प्रदाम् वाचम्, they speak of only such activity which will lead a person from action to action and birth to birth; birth represents finitude, mortality. And all these are meant for what? They do not present these activities for purity of mind; if they are prescribing activities for mental purity, they are सात्त्विक कर्म, but these selfish people never prescribe anything; even if they prescribe any religious action, it is also meant for material profit, i.e., commercialization of everything and therefore कृष्ण says, भोग-ऐश्वर्य-गतिम् प्रति. Their target are only two: one is called भोग, which means काम पुरुषार्थ, enjoyments and ऐश्वर्य means अर्थ पुरुषार्थ; भोग-ऐश्वर्य means अर्थ-काम पुरुषार्थ, money and pleasures only are their target. And such words all meant for even if they talk about the temple, they will say that if you go to that temple for seven Fridays or three पौर्णमिस, you will get all the things which you desire. How convenient? You go to this temple, this will happen. You go to the शनि temple, that will happen. You go to that दुर्गा temple, that will happen. We are so catholic, that we include, अन्नै वेलाङ्कन्नि (Velankanni) and नागुर, etc., all for what? None of them for development of love or compassion, but everything for only money, money, money and money alone. And what will happen to them? कृष्ण further criticizes them in the 44th verse, भोग-ऐश्वर्य-प्रसक्तानाम्, not only they talk about अर्थ-काम for others, but they are totally involved in, totally attached to अर्थ-काम alone, प्रसक्तः means totally attached and they are attached to such an extent that, तया अपहृत-चेतसाम्, gradually they find that they cannot fulfill the desires by legitimate methods; because the mind can develop desires in geometric progression. One desire to ten, ten to hundred, hundred to thousand. Therefore the increase of desires is very fast, but the fulfillment of desires is very slow. Then a time comes, when the desires are so compelling and I do not have a legitimate method of fulfilling them and when legitimate methods are not available what do I do: slowly put our hand in the wrong place. I begin

to take to अधार्मिक methods – gambling, all kinds of evils start; therefore, तथा अपहृत-चेतसाम्, their sense of conscience, sense of discrimination, sense of propriety, sense of honesty, sense of justice all of them will go away. If we are seeing corruption, corruption is done by not illiterate people, educated people are doing and there is no question of conscience pricking at all. So we have reached such a state; that it is done and always the answer is when everybody is doing, what is wrong if I do. Auto-rickshaw people ask, 120 crores they are taking; I am only asking Rs. 2 extra. He also justifies what he does, only in terms of the राजा; because यथा राजा तथा प्रजा. And in democracy, यथा प्रजा तथा राजा, because you get a government that you deserve. Because one of us is only ruling; one from among the idiots? How will he be? He will be महा idiot. Therefore, अपहृत-चेतसाम् means conscience is stifled, suppressed, stunted; therefore, विवेक शक्ति goes away. And in the olden days, they talked about पापम् and people believed and avoided अकर्मम्. Now they say what is पुण्यम् and what is पापम्? Who has seen? There is no scientific proof for पुण्यम् and पापम्. On the other hand, they will argue, see that chap, who had done all अकर्मम् and is living a fine life. They have some examples also and if I say that you will go to नरकम्, who knows such a नरकम् is there and if I got to नरकम्, I wont be remembering all these things and even if I go to नरकम्, I would not be remembering all these things, because I would have dropped this body and all, how will I know I am that one. You have got enough arguments to do अकर्मम्. To do कर्म is difficult; to do अकर्म we have got enough excuses and कृष्ण is referring to them: अपहृत-चेतसाम्. And for such people, व्यवसाय-आत्मिका बुद्धिः न विधीयते; न विधीयते means नास्ति. Such people do not have clarity of thinking, they do not have clear priorities of life, they are not very sure about the goals of life also and clear thinking they do not have, where? समाधि. Here the word समाधि means mind. समाधि should be understand here as mind. So in their mind or in their intellect there is

no clear thinking at all, which is proved by all these three verses. Thus कृष्ण has criticized selfish, materialist people who can never become कर्मयोगिs. Now who can become कर्मयोगि is the next question? कृष्ण is going to talk about that. These are all preparation, OK.

Verse No .45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मावान् ॥ २-४५॥

त्रैगुण्य-विषयाः वेदाः निस्त्रैगुण्यः भवार्जुन ।

निर्द्वन्द्वः नित्य-सत्त्वस्थः निर्योगक्षेमः आत्मावान् ॥ २-४५॥

हे अर्जुन! वेदाः त्रैगुण्य-विषयाः । (त्वं) निस्त्रैगुण्यः, नित्य-सत्त्वस्थः, निर्द्वन्द्वः, निर्योगक्षेमः आत्मावान् भव ।

An important श्लोक. Who can be a कर्मयोगि? What is the personality of a कर्मयोगि? What is the thinking pattern of a कर्मयोगि? What is the goal of a कर्मयोगि? What is the attitude of a कर्मयोगि towards sense pleasures? That is being said here: त्रैगुण्य-विषयाः वेदाः. Here, त्रैगुण्यम् means material accomplishment. त्रैगुण्यम् means the material goals of life; विषयाः, such subject matter is there in the वेदs. कृष्ण says, हे अर्जुन! वेद does talk about material accomplishment, वेद doesn't condemn them totally; वेद approves of material accomplishment, sensory pleasures. But what should a कर्मयोगि do? हे अर्जुन! निस्त्रैगुण्यः भव. A कर्मयोगि or you should not be enamored by, overwhelmed by such material pleasures mentioned in the वेदs. That means that they should not be given over importance in life. They have their role,

काव्य शास्त्र विनोदेन कालो गच्छति धीमताम्.

In our culture there is a provision for entertainment, music is there, dance is there, literature, fiction, drama, etc., everything is there, it is all allowed; but what वेद asks is whether that is the primary thing of life or whether they should be subservient to some other higher goal. Remember my example, to eat curd rice we do use pickle; there is no

taste in that curd rice; insipid, therefore a little hot; there is nothing wrong in having pickle, but you should very clear, whether pickle is the side-dish for curd rice or curd rice is the side-dish for pickle. If the priority is not clear you will be in trouble. Similarly, अर्थ and काम are approved, accepted पुरुषार्थ but life cannot be dedicated totally to their pursuit alone. Therefore constantly I should remember, धर्म and मोक्ष are मुख्यम्, but all the time I cannot pursue धर्म alone, therefore I require a relaxation, I require what is called recreation, I require विहार; to use the 6th chapter, युक्त-आहार-विहारस्य युक्त-वेष्टस्य कर्मसु, we do require entertainment. And in the वैदिक days, there they had वैदिक entertainment and in these days, we have got the modern entertainment which are धार्मिक and which will not pollute the mind of the people such entertainments are welcome, but don't be carried away by them. Like the children seeing the cartoon network; all the mothers complain now. Because it is there 24 hours. And the child doesn't know where to put an end; Mother is very clear, she is very wise; युक्तः with regard to that. She knows that cartoon the child can see but he has to learn the school lessons and when all the time the child is learning, for some entertainment it can see; but the child doesn't know whether cartoon is मुख्यम् or school-study is मुख्यम्. And we complain that the children do not know but कृष्ण says: Why children, the grown up people themselves are not very clear whether money and pleasures are alone important or गीता Study or धर्म, पूजा, prayer, ध्यानम्, etc. Therefore, don't get caught like that. निस्त्रैगुण्यः भव means निष्कामो भव. निष्कामो भव means don't give undue importance to अर्थ-काम fulfillment. They should be subservient, alright. So निस्त्रैगुण्यः भव. Then निर्द्वन्द्वः भव. All very beautiful श्लोक; Let अर्थ-काम be subservient to मोक्ष; that is the first advice. What is the second advice? निर्द्वन्द्वः भव, द्वन्द्व means opposite experiences. Opposite experiences means comfort and discomfort, healthy condition and sick condition; all the astrologers say you know, शनि दशा, गुरु दशा, etc., 2-1/2 years

it would be like that. Thereafter you will get accustomed, thereafter it will go, some other will come, therefore, the stars keep moving and all the industries are down and we keep hope after hopes that things will improve. Now when ups and downs come, in our tradition we have a practice called परिहार कर्माणि; very, very common. The moment consistently things go wrong catch an astrologer or catch a वास्तुशास्त्र, it is becoming so popular. One lady told me that स्वामिजि, there in the first floor one window in there in that particular place and therefore I have got tooth ache it seems; therefore I am asked to shift the window; What I am saying is that वास्तु शास्त्र comes with his version, astrologer is there, numerologist is there, palmistry is there, etc. They all prescribe what: परिहार कर्माणि. Whether this person's lot improves or not those people really thrive well. Now कृष्णI says, if you are going to do परिहार for everything, right from mosquito bite, etc., then you will have lifelong परिहार कर्माणि only because, so many अक्रमम्s we have done in our past life, consistently. So for that अक्रमम्s, if you are going to do परिहारम्s now, there wont be much time. So, in case of very important things you may do परिहारम्, but learn to strengthen your personality, to accept minor difficulties, convert them into pinpricks by strengthening your mind, by immunizing your mind learn to transcend the opposite experiences – निर्द्वन्द्वः भव. Learn to accept the pairs of opposites, unless it is too grave that I cannot pursue anything, I cannot pursue even मोक्षः, such extreme cases only परिहार कर्माणि. Therefore the aim of a कर्मयोगि should be what? Reducing the परिहार कर्माणि. And if totally later he can eliminate it is good, but reduce परिहार कर्माणि or प्रायश्चित्त कर्माणि. निस्त्रैगुण्यः भव means reducing काम्य कर्मस, निर्द्वन्द्वः भव means reducing प्रायश्चित्त कर्मस. Learn to accept. More we will in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 45-47

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मावान् ॥ २-४५॥

After talking about the ज्ञानयोग which is the direct means of liberation, now कृष्ण is going to talk about कर्मयोग which is for preparing the mind for ज्ञानयोग. If a person's mind is prepared for ज्ञानयोग, he doesn't require कर्मयोग; but if the mind is not prepared then a person has to go through कर्मयोग and in 99 percent of the people, preparation is not there; therefore, कर्मयोग is compulsory. And in this 45th verse, which we are seeing, कृष्ण gives the basic principle of कर्मयोग. He puts the foundation for कर्मयोग and also how a कर्मयोगि looks at his life and his goal of life. First He said त्रैगुण्य-विषयाः; वेदs do talk about lot of activities for the fulfillment of अर्थ and काम; अर्थ means wealth, काम means pleasures or entertainment. वेद does talk about a lot of activities purely meant for fulfilling our need of अर्थ-काम and this कृष्ण calls त्रैगुण्यम् and then कृष्ण says निस्त्रैगुण्यः भव; do not be carried away by the pursuit of अर्थ-काम alone; money and entertainment cannot be considered the ultimate goal of life. No doubt they are necessary but more than that, we, the human beings are born for some other higher purpose and that higher purpose is inner growth. Because ultimately, the peace of mind does not depend upon what we have but peace of mind depends upon what we are. So if a healthy inner growth is there even if wealth is not there a person can enjoy and even if wealth is there he can enjoy both the presence and the absence of wealth, but if the inner growth is not there then the wealth cannot offer much to that human being. And therefore, अर्जुन you should not consider अर्थ-काम as the primary goal of life, let it be secondary or subservient. If अर्थ-काम should be subservient, then it

should be subservient to what? What should be the primary goal and that is nothing but धर्म and मोक्ष. धर्म means inward growth, inner health, mental health is धर्म. And मोक्ष is spiritual wisdom. Therefore, inner growth leading to spiritual wisdom should be the primary goal and therefore निस्त्रैगुण्यो भव, transcend the lower goals. And as शङ्कराचार्य says, निष्कामो भव, reduce those activities which are meant only for अर्थ-काम or to put in technical language, reduce काम्य कर्मs, reduce राजस, तामस कर्मs; let there be an increase in सत्त्विक कर्मs. So राजस कर्म, I hope you remember, in which I am the only beneficiary, तामस कर्म is a कर्म in which I am the beneficiary and others suffer, but सत्त्विक कर्म is that कर्म in which not only I am the beneficiary there are so many others, that self-less action is सत्त्विक कर्म; selfish action is काम्य कर्म; निस्त्रैगुण्यो भव means निष्कामो भव which means reduce money-oriented action. कृष्ण doesn't say: drop money-oriented action, but कृष्ण says the whole-time and energy should not be spent for this alone. And then He said: निर्द्वन्द्वो भव. And even if you reduce your काम्य कर्मs, even if you reduce the अर्थ-काम pursuits, you are going to face so many ups and down in life brought out by the प्रारब्ध कर्म. Because of the past कर्मs that we have done, whether we invite or not, whether we work for it or not, we are going through ups and downs in life, we are going through pairs of opposites known as द्वन्द्वs. द्वन्द्व means मान-अपमानः, लाभ-नष्टः, जय-अपजय, all these things are called pairs, निर्द्वन्द्वः भव means strengthen your mind to such an extent that you can withstand most of the ups and down of life. And what is the advantage of this strengthening? If I do not strengthen my mind, for every pinprick, for every small problem, I look for remedial measures in the शास्त्र called प्रायश्चित्त कर्मs. For even a small cold, I will go to the astrologer and ask for this remedy and that remedy and not only that once you go, the tendency, just as coffee addiction; initially you will go for an important purpose and thereafter for a less important purpose and like that and thereafter for anything

and everything, go to वास्तुशास्त्र, go to astrologer; but becoming addicted and putting our life into the hands of somebody else totally, that is also not a healthy thing and therefore reduce प्रायश्चित्त कर्म and do not seek remedy for anything and everything; learn to withstand.

सहनम् सर्वदुःखानामप्रतीकारपूर्वकम् । चिन्ताविलापरहितम् सा तितिक्षा निगद्यते ॥ विवेकचूडामणि २४॥

All the time some planets or other planets will be presiding over our life. All planets will bring in some good also. All planets would bring some pinpricks also. Whether it is शनि दशा or गुरु दशा. Some दशा. Not that we disrespect that, not that we disbelieve astrology; it is a traditional शास्त्र, but what we say is for anything and everything do not rely on external factors. Even for medicine also, many of the doctors say that don't take medicine for anything and everything; if you start depending upon external help, naturally your immune system will not have an opportunity to fight and grow strong. That is why if the immune system is to be activated, what do they do? They themselves inject that particular disease so that the immune system is activated. Just as the physical immune system is activated only when face situation, Similarly, the mental immunity also will be activated, only when we allow some problems to come. We did not work for problem, anyway they are bound to come: Why should we ask: Oh Lord give me troubles so that I will have strength, etc. We need not ask; because we have done enough अक्रम for भगवान् to give us problems. So whatever trouble comes, we learn to face it. This is called निर्द्वन्द्वो भव, try to maintain equanimity, do not dissipate your energy in काम्य कर्म and प्रायश्चित्त कर्म. In fact, the whole principle of कर्मयोग is saving mental energy. Therefore, निर्द्वन्द्वो भव. And if you have to withstand all these things you require another important guideline to be followed: नित्य-सत्त्वस्थः भव. May you maintain your सत्त्व गुण. सत्त्व गुण stands for विवेक शक्ति. विवेक शक्ति stands for discriminative power; maintain your discriminative knowledge. And what is the discriminative

knowledge? In life कर्म and मोक्ष are more important than अर्थ and काम. And धर्म and मोक्ष alone primarily decide my security and peace of mind; अर्थ and काम are only contributory factors, they should not be given more importance than they deserve. So this awareness that धर्म मोक्ष are more important, that is called नित्य-अनित्य वस्तु विवेकः. Spiritual growth is more important than material growth. This awareness of giving importance to spirituality is सत्त्व गुणः. Therefore may you maintain that. And how can you maintain that? Only by, all the time associating myself with such sources of knowledge; either reading those books which highlight, focus the importance of inner growth or being associated with महात्माs who do not possess much, but still they are very happy or being associated with friends who value spirituality more than other things, which we generally call as सत्सङ्गs. Reading sacred books, mingling with sacred people or mingling with even seekers as शङ्कराचार्य said:

सत्सङ्गत्वे निरसङ्गत्वम् निरसङ्गत्वे निर्मोहत्वम् । ... ॥ भजगोविन्दम् ॥

When a person for example, when all over the houses, they have television, children will think that life is impossible without television. Cannot imagine. I am not asking you to sell your television. What I am telling is just how we use certain things, initially we use it and there afterwards we need it, there afterwards without that we cannot survive. So this is a shackle which I myself have put. But a few years before, In fact, during the younger days of most of us, including mine, we never had even radio or television or fans. So therefore it is the mind which is capable of doing that. I do not say that therefore we should go back to 12th century and sell off all those things, but we remember that it is not impossible to live without them. And therefore, सत्त्व गुणः means that mental strength, धर्म-मोक्ष is more important that we should we and only when we move with those people, who are happy without most of the things, which we consider as inevitable, still they are happy. Once we see them, we will know that: Oh! So we can be happy without that.

So therefore, सत्सङ्ग is the best method of maintaining सत्त्व गुणः. So नित्यसत्त्वस्थः. And निर्योगक्षेम. And another important concern that we all have is about योग and क्षेमः, worried about the basic needs of life for survival. Because we know that we need certain things for our survival and acquiring those basic things for our security is called योगः – अप्राप्तस्य प्राप्ति. Acquiring those things which we do not have and which are required for our survival. Food, clothing, shelter, medicine, so many things are there. And क्षेमः means having acquired the need for our security, I am worried about preserving them – प्राप्तस्य रक्षणम् क्षेमः. अप्राप्तस्य प्राप्ति योगः, in English, acquisition; प्राप्तस्य रक्षणम् क्षेमः, in English, preservation and maintenance. Even if I don't want luxurious things, minimum things I need for security, the minimum varies from individual to individual. And what कृष्ण says the concern for this योगः-क्षेमः takes lot of your energy. What will happen to me in old age? And whether the children will protect and we do not have total faith in our children, because we are worried and say that even though my child is good, I do not know who will come as the spouse of the child. My son is very good; after that daughter in-law came, he has totally turned away. Or my daughter is good but after my son in-law came, she has changed her mind. So I do not know what will be his mind. And therefore even though I have children, I want to have my own security and all those things I want to keep, I tell you any amount of security we have, the sense of insecurity cannot go away because insecurity is ultimately an inner feeling which has nothing, which has no connection with what we possess or what we have. In fact, after the medical field has advanced so much, there are treatments for which you can spend 20 lakhs or 30 lakhs, 40 lakhs; marrow transplant and all they say. So I can now always worry about that disease for which the medical cost may run to 30-40 lakhs. What will I do? And even if I have all the money, what is the guarantee that like in रामायण, दशरथ had wonderful children but at the time of death not a single one was

around; therefore what security we have. We know that every water lorry on the road is a potential threat. Last week only when I was coming from the class, just somebody died hit by water lorry, you might have read in the newspaper; later I came to know that it is a young boy of 17 years. And for no mistake of his that he has been hit. And then nobody was around. I am not you going to frighten you or anything; what you call it security, is it real security? It is doubtful. If we have too much of money that itself will become insecurity because in many states, rich people's children are kidnapped and ransom are asked. Then the rich people are worried, 'if we are poor this problem would not have been there, where is the question of kidnapping or anything.' So I tell you, if you a politician, you are the maximum insecure person, proved by the black cats, white cats, red cats, etc., all kinds of cats are around, where is the question of security? And Prime Minister can be killed by her own security itself. So therefore कृष्ण says no doubt you work for your security but the ultimate security does not come from what you possess, it comes from only your inner strength and inner strength has to be either wisdom or devotion and until wisdom or devotion to the Lord comes, the Lord is there to give me strength to face; remember this one श्लोक

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ३-२२॥

Have your local योगक्षेमम्, keep it (what is that? LIC). So therefore have your local योगक्षेमम्, nothing wrong, but the real योगक्षेमम् is the Lord's alone. Therefore transcend your worry about योगक्षेमम्, and be a कर्मयोगि. Otherwise, you will have no time for spirituality because the mind will be always thinking about what about tomorrow, what about tomorrow, what about tomorrow and therefore, नियोगक्षेमः भाव, go beyond the योगक्षेमम्, drop your concern about your योगक्षेमम् by surrendering to the Lord. Devotion is the only remedy. So have an इष्ट देवता and invoke the इष्ट देवता in the heart and tell yourselves, even if

nobody in the world is around me, because every time you cannot take your family members all over; even if nobody is around me, my इष्ट देवता, the Lord is within me. So that is devotion. If you do not have devotion to इष्ट देवता, you have to invoke your own inner strength, that we have the potential to face the problem. Faith in your own potential strength. After all, God according to वेदान्त is within you only. Either believe a God outside or believe in a God inside (inside God means your own infinite potential) when the crisis comes. Therefore surrender to that either to the inner God or to the outer God, that is only way to drop your worries. We will face. Will cross the bridge when it comes. After retirement, what? Why to worry now itself and get tired? So tired and later re-tired. Why do you do that? Drop your worry. So निर्योगक्षेमः भव. And finally, आत्मवान् भव. आत्मवान् means be alert in your life, don't be carried away by circumstances, don't lead a mechanical life just because people are doing certain things, mechanically going through education and getting a job, etc., getting employed, getting married, getting children and why do all things, because my forefathers did; like that don't lead a sheepish life; let your life be a deliberate one. अप्रमत्तः भव. शङ्कराचार्य writes; अप्रमत्तः भव, don't be careless, so be alert, don't forget your goal. It is like a long journey you take. So in between so many intermediary stations come, you get down and most of the people they have to get down, you have to stretch the legs and all, invariably whatever thing is sold there you have to buy and eat; you cannot cross the station without eating something from the station even though pantry car is there in the train itself; he buys the dosa, gives the money, gets the change, all these things he does, but whatever he does, one corner of the mind, there is the awareness, I am on a long journey, this is an intermediary station, I have to get into the train and travel further. Just as you remember, that I am in the railway station and I have to go back, Similarly, remember earning, getting married, working in company,

they are all intermediary stages, nothing is an end-in-itself, end is totally different from all these things. That is why we call it ब्रह्मचर्य आश्रम, गृहस्थ आश्रम, आश्रम means a stage of life. Therefore, never get carried away by any particular pursuit, this is called alertness. In वेदान्त शास्त्र, it is called चित्त समाधानम् चित्त एकाग्रम् तु सन् लक्ष्ये समाधानम् इति स्पुटम्. Being aware of the goal. So this is this sign of a कर्मयोगि, the attitude of a कर्मयोगि, the outlook of a कर्मयोगि. अर्जुन you also be a कर्मयोगि.

Verse No .46

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६॥

यावान् अर्थः उदपाने सर्वतः सम्प्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६॥

यावान् अर्थः उदपाने (तावान्) सर्वतः सम्प्लुतोदके (भवति) । (तथा यावान् अर्थः) सर्वेषु वेदेषु तावान् विजानतः ब्राह्मणस्य (भवति) ।

So here कृष्ण talks about the reward for a कर्मयोगि, so that once अर्जुन sees the benefit of कर्मयोग, he doesn't mind to put forth any amount of effort to attain that goal. Just as they say, “dangle a carrot” before someone is to encourage them with an incentive. Showing the carrot in front, so that you will go after that. Otherwise one will wonder, why to take to कर्मयोग, being deliberate all the time, to remember the goal; isn't it better to have a loose life, to do whatever I feel like doing. So always loose life is tempting, because there is no energy involved in it. But कर्मयोग is an alert life, certainly energy is involved in life and therefore something must be there to tempt and therefore कृष्ण shows the reward and he says the reward is मोक्ष – infinite आनन्द. It is worth the effort. If a person is climbing Everest even though he knows the amount of trouble involved, the risk involved, money involved, why does he go? Because he is aware of the reward, the thrill that he gets when he does that. Therefore, he does not

mind any amount of struggle. Here also once you know the goal, certainly, you will it is worth the effort. And therefore कृष्ण defines the मोक्ष in this श्लोक. So he says the आनन्द, the fulfillment that a person enjoys through spiritual wisdom is all encompassing fulfillment, in which all the worldly pleasures are included. So through worldly achievements, money, status, position, children, wife; all these things are going to give certain आनन्द, certain fulfillment. कृष्ण does not deny that fulfillment. But what कृष्ण says when you seek मोक्ष, you are not losing worldly pleasures because, all the worldly pleasures are included in मोक्ष. You are not missing anything. But if he is a संन्यासि who has left everything and that too in a young age and goes, the world will feel sympathy. Alas, nobody, no children, etc., etc for him. What a drab life it must be? Cannot have a new fashionable dress! Even hairstyle change not possible. Nothing new is possible. So what a drab, meaningless life it should be - even though world feels but what he gets includes all the pleasures that all the people can get. And therefore, कृष्ण gives a beautiful thing, कर्मकाण्ड talks about varieties of rituals for worldly pleasures. कृष्ण says each pleasure is a finite pleasure. Money pleasure, wife pleasure, child pleasure, status pleasure they are all परिच्छिन्न सुखम् and the ज्ञानकाण्ड, the final portion the वेद talks about an आनन्द, मोक्ष which comes under infinite pleasure. And within the infinite pleasure all the finite pleasures are included and therefore, he does not miss anything. It is not that if you get धर्म you miss मोक्ष; if you get मोक्ष you miss धर्म, it is not so. In धर्म-अर्थ-कामs मोक्ष is not included but in मोक्ष धर्म-अर्थ-कामs are included. In finite, infinite is not included, whereas in the infinite, all the finite things are included. Therefore, it is worth the effort. And to convey this idea, कृष्ण gives an example of a small pond of water, उदपानम्. उदपानम् means small pond of water which may supply you drinking water, that much only. Because only a few liters are there and also सर्वतः सम्प्लुतोदकः means a huge lake, pure water lake. Not salt water; pure

water lake. So in America they say that they have five big lakes, superior.... all pure water lakes and some of them are close to oceans, so big it is. Now कृष्ण says: what you can get in the lake, those benefits cannot be got in a pond of water; but if you have got a huge lake then whatever benefit you can get through the pond, that can be gained through the lake, in addition to those benefits, drinking or washing the vessels, not only that you can fulfill, but even other benefits, स्नानम् you can do, swimming you can do, you can irrigate, all kinds of things you can do. Therefore the benefit of pond is included in the benefit of lake; but the benefit of lake is not included in the benefit of pond. In short, finite is included in the infinite, but infinite is not included in the finite; therefore धर्म-अर्थ-काम are included in मोक्ष, but मोक्ष is not included in the other three. This is the essence. Look at the श्लोक, this is also an important श्लोक very often quoted. उदपाने अर्थः. In a pond, अर्थः, certain benefits are there like you can drink water, or you can wash, maximum you can bathe also but that much only, you cannot use for irrigation, etc. That is why in many houses, one for plants and other things, one for washing vessels, one for drinking, one for cooking, different sources of water, each one is finite, if you misuse you will be in trouble. Whereas if you have one lake, it can be used for watering the plants, cleaning the whole house, taking bath, even guests can be allowed. Now-a-days in Madras, to have a guest, one has to think repeatedly, because of water shortage. Alternate days only water is supplied. Here कृष्ण says उदपाने whatever limited प्रयोजनम् is there, तावान् अर्थः, all those benefits can be obtained in a lake, सर्वतः सम्प्लुतोदके. Whole put together is one word. सर्वतः सम्प्लुतोदकम् is one word, which means तटाकम्, a lake, a huge reservoir of pure water; in that not only you can get the finite benefits but you can get more also. Similarly, सर्वेषु वेदेषु यावान् अर्थः in the entire ritualistic portion, here वेद means कर्मकाण्ड, काम्य-कर्म, in that varieties of benefits are said,

धान्यम् धनम् पशुम् बहुपुत्रलाभम् ॥ ऋग्वेदसंहिता २-६-२७ ॥

You can have this and that, all kinds of things are said. Whatever आनन्दs is promised through these rituals, all these आनन्दs can be gained by विजानतः ब्राह्मणस्य, gained in the मोक्ष. मोक्ष we have to supply. Gained in the मोक्ष. Belonging to whom: विजानतः, belonging to a wise man. So मोक्ष is compared to the reservoir of water, whereas money, family, office and factories and big positions all of them are compared to various उदपानम्s, and we do not know when they will dry. Therefore those ponds are dryable ponds, whereas this is only the eternal source. And therefore, सर्वेषु वेदेषु यावान् अर्थः, whatever benefit is acquirable through वैदिक rituals all can be acquired through one मोक्ष ज्ञानम्. Therefore अर्जुन, you have to choose मोक्ष if you are intelligent and for मोक्ष you require कर्मयोग and therefore better be a कर्मयोगि. The word ब्राह्मणस्य, here ब्राह्मण should be understood as a विवेकि, a discriminative person. So later we will be seeing that ब्राह्मण can be by profession a person can be a ब्राह्मण – taking to priest craft or by birth a person can be a ब्राह्मण and finally by गुण a person can be a ब्राह्मण. Here the word ब्राह्मण does not refer to जाति-ब्राह्मण, does not refer to कर्म-ब्राह्मण but does refer to the गुण-ब्राह्मण. Therefore a cultured, discriminative गुण-ब्राह्मण through his विज्ञानम् knowledge will get the ultimate fulfillment. Continuing;

Verse No .47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७॥

कर्मणि एव अधिकारः ते मा फलेषु कदाचन ।

मा कर्म-फल-हेतुः भूः मा ते सङ्गः अस्तु अकर्मणि ॥ २-४७॥

ते अधिकारः कर्मणि एव; कदाचन फलेषु मा । कर्म-फल-हेतुः मा भूः ते सङ्गः (च) अकर्मणि मा अस्तु ।

This is another important verse, very often quoted which gives the principles of कर्मयोग. The wisdom behind the कर्मयोग is given

here. What attitude or what understanding a कर्मयोगि has with regard to action and results? Because in कर्मयोग, most important thing is two things. We act in the world, कर्म is important. And whatever कर्म you do, it is going to produce a result - कर्म-फलम् is important. And I should have a healthy attitude towards both कर्म and कर्म-फलम् to be a कर्मयोगि. And if I should have a healthy attitude, I should have a proper understanding of both, because attitude depends upon my understanding. Without understanding something I can never have a proper attitude. Suppose I introduce a new person and ask you what is your attitude towards him? Do you respect him, do you revere him or do you look down upon him; what is your attitude? You cannot have any attitude with regard to an unknown person; but suppose you start moving with that person and you come to know that he is a person of virtues, a person of ideal, then naturally you develop respect towards that person. Respect is born out of what? Your knowledge about the person. But suppose you come to know that he is a corrupt person, a cheat, etc., then naturally you are not going to develop a respect for that person, again it is based on your understanding. That's why स्वामिजी always says: Without a cognitive change, an attitudinal change is impossible. And in life, what primarily matters is attitudinal change and for the attitudinal change the foundation is cognitive change. And by cognitive change what we mean is a change in our understanding of the thing. And therefore कृष्ण gives two important principles here. अर्जुन, first you know ते कर्मणि अधिकारः अस्ति. First you understand, as a human being you have a free-will. This is one of the important verses which establishes free-will on the part of human beings. In the case of animals, they lead an instinctive life, they have a programmed life, they cannot have a goal and work for that; you interview a cow or a dog and ask what are your future plans? Like in TV (they do for football players, tennis players, cinema actors, politicians are introduced and asked, what are your future plans?) ask a dog. What it

will do? It will bark twice that is the only plan; not only future, the present also it has no plans. Because it cannot have a goal, it cannot have a judgment, it cannot work consistently for that because that is what animal life is. Human being alone has that power to learn from experience and also accordingly project and have appropriate goals and work for it; these are all because of human free-will, and free-will means choice. And therefore कृष्ण says, ते अधिकारः अस्ति – certainly you have a choice with regard to the action that you want to do, whether it is secular or sacred, लौकिके वा वैदिके वा कर्मणि तव अधिकारः अस्ति – you have a choice. And that means what: you should be a responsible person to use the choice judiciously, intelligently. Just as the politician says that you have got the power to vote. You have the power and therefore use it properly. First use it and then use it properly. Therefore, ते कर्माणि अधिकारः अस्ति. But फलेषु कदाचन मा अधिकारः अस्ति. With regard to कर्म-फलम् you do not have a choice; therefore you should know what is choice-full and you should know what is choice-less. So that when there is a choice-full situation (it is my English word), you should know which is choice-full and choiceless, so that when it is a choice-full situation you will intelligently operate that and with regard to choice-less situation, intelligently you accept that. And for acceptance whatever preparation is required that also you will do. So with regard to choice-less situations, I should not try to influence and with regard to choice-full situations, I should not blindly accept lying down. Where choice is there you can use. Why should you forgo that privilege which भगवान् has given. Where privilege is there better you use it. Where privilege is not there better accept. For that you should know, where it is there where it is not there; therefore कर्म विषये अधिकारः अस्ति, कर्मफल विषये अधिकारः नास्ति. Use your fullest choice before you take any course of action; don't blindly jump into any action; but at the same time, be intelligent enough and strong enough to accept the result. Here we have to understand an important

point. When कृष्ण says with regard to the result you have no choice, what कृष्ण means is you do not have total choice with regard to result. He doesn't say zero choice but what He says is you do not have total choice; you have got, you are only a contributory factor, you are only one of the contributory factors with regard to a result of action. Like tilling the land, sowing the seed etc., are contributory factors in producing the crop; but tilling the land and sowing the seed and putting the fertilizers, they are only contributory factors but they are not the only factors that determine the result, because a cyclone can come at any time. That also determines the result. Therefore, I do not say you do not determine; I do not say, you totally determine, I only say that you partially determine the result; therefore, the ultimate is not totally in your hand. Therefore don't be totally pessimistic, therefore do not be totally optimistic; be rational. Suppose we are collecting some funds. There is a fund-raising event for some function and somebody wants to give hundred rupees and he asks, do I decide the total collection? I say that you don't decide the total collection because total collection is decided by so many other people also. Therefore I tell him that you do not decide the total collection. And then can we say that you do not decide at all; totally you do not decide, can I say? Suppose he hears that, 'I don't decide' therefore I won't give you any money. Then I go to the next person and he asks the question do I decide the total collection? He says that if he does not decide, he will also not give; and like that if everyone refuses to give money, there will be no collection at all, what to talk of total collection? Therefore, whenever a result is decided by a group, an individual is neither totally responsible, at the same time an individual is not totally useless also. So does he have power? He has power. Does he have no power, can you say? He has no total power also. So suppose we take an alphabetic letter "A" A asks the question. Do I decide the words in a book, an alphabet asks? Do I decide the word in a book, I say that No, the word cannot be decided by

you alone because if near the letter A I am going to put T, it becomes AT, if I am going to write M, it becomes AM, therefore A cannot totally decide what the word is. It all depends upon what? What the other letter is going to be. Then hearing that the alphabet says, since I am not going to determine the word, it seems that I do not have any power at all, therefore I will go away from the dictionary. Similarly, B asks and it finds that it also cannot determine the words and goes away. If all the alphabetic letters go away then where will be the dictionary? Alphabetic letters do contribute, but at the same, a single letter cannot contribute. This is what is the conflict between fate and free-will. Human being wants to know whether I decide my future and he wants a black and white answer; so one person says I do not decide my future at all - he is called a fatalistic person, nothing is in my hand; another person says I alone determine everything - he is an arrogant person. 'Fate is right or free-will is right' if we ask, what should be the answer? You play a role, but you do not play the total role. Similarly, here also कृष्ण says, just because I say your कर्म-फलम् is not under your control, it does not mean that your efforts are useless; what I say is your efforts do contribute to determine the result; just as every alphabetic letter is important, just every individual contribution is important, just as every individual vote is important, so also every individual's action is important. But at the same time, but when you use the vote, it is very important, but the party that comes to the power may not be the party that you have voted for. At the same time, we cannot say that therefore I do not vote. You vote and pray that the party you want, to come to the power. Similarly, कृष्ण says, don't stop actions; at the same time, don't expect that whatever result you want that alone will come, that also you do not think. Do your action, it is very very important; but be prepared for any type of the result which is determined not by you alone but determined by so many other factors. Therefore, this mental preparedness to receive any result is intelligent attitude. As they say,

hope for the best, but be prepared for the worst. And therefore कृष्ण says फलेषु कदाचन अधिकारः मा you cannot determine the result. At the same time, अकर्मणि सङ्गः मा. At the same time, don't think that your actions are waste. Even though a single vote, does not determine the result, single vote is not a waste. Even though single contribution does not determine the totality, single contribution is not waste. Even though single alphabet does not determine the word, single alphabet is not a waste. Therefore, your action is very important, but at the same time, be aware that the result may not be to your expectation. Therefore, as even you do your action, mentally tell. Oh Lord give me the strength to accept the consequences gracefully. Therefore कृष्ण says सङ्गः अकर्मणि मा अस्तु, do your actions as there is choice, but result is choiceless; so strengthen your mind. Then मा कर्म-फल-हेतुः भूः. This is also another important part of कर्मयोग, about which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदव्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 47-50

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७॥

After introducing कर्मयोग in these verses, now in the 47th verse Lord कृष्ण is presenting the principles of कर्मयोग, which is an important verse, very often quoted. We were seeing the meaning in the last class – ते कर्मणि एव अधिकारः अस्ति. Through this line, Lord कृष्ण points out that we all do have a free-will to determine what type of action we have to do in life. We have the capacity to think, Lord has given us discriminative power and we have the got the capacity to act also, because the Lord has given the कर्मेन्द्रियाणि, to implement what we want to do. Of course, we are not omnipotent to accomplish anything and everything but within the limited power we can accomplish many things and therefore you have a choice over the action, कर्मणि अधिकारः अस्ति. Here अधिकारः should be taken as choice indicating free-will. Then Lord कृष्ण points out फलेषु कदाचन अधिकारः मा, अधिकारः we have to repeat here also, फलेषु अधिकारः, that we have an अधिकारः, choice over the action. Lord कृष्ण is explicitly pointing out that we have something called a free-will. And therefore अर्जुन make use of this privilege called free-will which is unique to human beings, which is denied to animals and plants, which is otherwise called पुरुषार्थः and because of that alone the four पुरुषार्थs, called धर्म, अर्थ, काम and मोक्ष are possible; make use of this unique privilege. That is why in संस्कृत, the word पुरुषार्थः has two meanings – one meaning is free-will and another meaning is the human goal, both meanings are there; because where free-will is there, there alone a goal is possible; where there is no free-will, there is no question of accomplishing any goal. Therefore since free-will and goals are interconnected, in संस्कृत

one word is used both for free-will as well as goal. Thus धर्म-अर्थ-काम-मोक्ष are also called पुरुषार्थ, the effort that we put forth to accomplish that that free-will is also called पुरुषार्थः and therefore ते पुरुषार्थः अस्ति. अर्जुन you accept that. At the same time, फलेषु कदाचन; अधिकारः मा, मा means नास्ति, you do not have a choice over the result. This line can create confusion in the mind and we can easily misinterpret this line; it is often misinterpreted. When कृष्ण says: I don't have a choice over the result, many people think, the result is already predestined by God. And they think that since the result is already predetermined my effort has no result or no benefit at all, all our actions are only dummy actions, everything God has already determined before; this is called determinism or fatalistic approach and the rule for the fatalism is the misinterpretation of this line, because भगवान् says 'you have no choice over results' many people think results are already determined by God, we are helpless. Like certain companies, if they have some vacancies, already they would have chosen somebody, just for the sake of record purpose they give advertisement; advertisement is only eyewash and it is only dummy, already the person is chosen; Similarly, the fatalistic people think that even before we do the action or in spite of our action the result is already determined by the Lord or destiny and therefore we are totally helpless individual and in support of this determinism and fatalism, they take this line, मा फलेषु कदाचन you cannot choose your result. But unfortunately, this is a wrong interpretation, what कृष्ण wants to say is this, when He says you do not have a choice over the result, कृष्ण does not mean that your efforts are a waste, because no effort of anyone can be a waste because, कर्म should necessarily produce a result according to the quality and quantity of कर्म; therefore, whenever I do any action, from minutest to biggest, an appropriate result, according to the law of कर्म, is definitely produced. But what कृष्ण wants to say is: the result produced is not determined by your effort alone, your effort does

contribute to the result but the result is not determined by your effort alone, there are so many other factors which contribute to the results of action. Therefore, your effort is one of the contributory factors, your effort is neither totally useless nor does your effort totally decide the action. If this particular class should go on now, certainly my arrival here plays an important role; should I come here or not? I should come to this class. Should you come or not? You also should be there; without the student, नग्नक्षपणके देशे रजकः किम् करिष्यति? One गुरु thanked the शिष्य that I am able to enjoy the status of a गुरु only because of the शिष्य. किम् करिष्यन्ति वक्ताः श्रोता यत्र न विद्यते. Where will, what will the lecturers/speakers do if the listeners are not there? Therefore I should come, you should also come. They give an example for that. नग्नक्षपणके देशे रजकः किम् करिष्यति. One washer-man settled in a village to start his business and later he found that it is a village of दिगम्बर जैनस. In दिगम्बर जैनस village what will be washer-man do? Like that, if this class is going on, I am not the total decider, I am contributing by my arrival and you are very much contributing by your arrival in spite of the rains (I admire all of you, because you have so much of जिज्ञासा), in spite of the rains your arrival and our arrival alone is not enough; there are other factors which are required for the continuation of the class. What factors? Electricity, very much evident and therefore, I am contributing certainly for the class; you are certainly contributing and the corporation or the electricity is certainly contributing; similarly, with regard to every कर्म I do contribute for the result but I am not the only contributor. And the contention is my contribution is called free-will, the contribution of all other factors, i.e., all of you, the electricity and whatever other factors are required, all other countless factors, other than me, we called as fate or God's will. Therefore, from my standpoint your arrival is a fate and the electricity is fate and all the other external factors are called fate and my contribution is called free-will and therefore the class is a result

of both the free-will that is my contribution as well as the fate which is the contribution of all other factors in this creation. And therefore when कृष्ण says, you do not determine the result, what कृष्ण means is, you alone do not determine the result, so many other factors determine. And if you can predict all other factors, then certainly you can predict the result also but unfortunately, how many factors are involved I do not know at all. That is why the meteorologists are trying to predict the rain, trying to do a lot of research and when they say that there will be no rain, we can definitely take the umbrella. Even though they say that 160 factors, 170 factors they take into account but there are so many hidden factors, unknown factors and there are so many other known factors, but uncontrollable factors. We know rain is one factor which will determine our Besant Nagar class, because it is in the open. Even though it is a known factor, it is unfortunately uncontrollable factor. Thus there are so many unknown factors and known uncontrollable factors; therefore I can never predict the result and therefore the result that I am going to receive happens to be unpredictable. Therefore once you know that it is unpredictable result don't make your happiness dependent on unpredictable things of life; this is a simple lesson that कृष्ण is teaching; do not make your happiness depend upon unpredictable factors because if your happiness is dependent on unpredictable factors the happiness itself would become unpredictable. And if happiness is unpredictable, your very life is unpredictable; therefore, let the result be a by-product for you; but what you should focus is the growth, the experience, the enjoyment that you will get as the reward of the very performance. Learn to enjoy the very action itself and be ready to learn from the experience and that if you focus on these particular factors, the results - positive or negative will not have a big role in deciding your happiness of life. It is like a person who wants exercise for his body and plays a game of tennis. Now the very play is giving the reward because he enjoys the very playing of the game and

he is definitely improving his physical health and what is going to be result of the game that is insignificant for him. One day he wins, another day another person wins but he is playing not for the victory in the game, but the very enjoyment in the playing and the very exercise that he gets. Similarly, if I can convert every action into the very reward, I enjoy doing what I am doing and I enjoy learning just as tennis gives physical health, my action gives mental health and growth, then the result will become what? An incidental by-product. So I conducted a pilgrimage to अमरनाथ 10 years before or 9 years before. I never knew it is going to be such a tough journey, I took 90 people also and average age of the group is 70. So I never knew that, out of sheer ignorance I just took and we all came back in one whole piece and thank God Lord अमरनाथ. Even before we left for the camp, I told all the campers nearly 90 to 100 that the temple has got an ice लिङ्गम्, whose existence depends upon the weather condition, unlike our रत्नगिरीश्वर - he will be always there; but अमरनाथ ईश्वर is ice लिङ्गम्, so it is too much hot then the लिङ्गम् will melt. So we are spending so much money, 3 days we have to walk and the height is 14,000 feet and all kinds of struggles we should have: कर्मणि एव अधिकारः, whether the लिङ्गम् will be there or not we do not know, be mentally prepared. But one thing the whole journey is wonderful because all over the हिमालय ranges snow covered peaks, the nature in its clear beauty, that is wonderful. Therefore, if you decide to enjoy the journey, enjoy the atmosphere, the peaks, snow, etc., then whether the Lord will be there or not it will not be primary for you. Otherwise, the very temple will be enjoyable for you, be mentally prepared, I warned. And as our ill-luck would have it, the लिङ्गम् was practically not there; it was just a small mound like. Now I saw so many people profusely crying. स्वामिजि, in spite of so much tired, no proper food, no proper toilet. I went to one आश्रम and asked where is the toilet? That local स्वामि he showed the hand. Then went I walking, walking,

nothing is there. Later I understood, outside his आश्रम, whole world is toilet. So no toilet, no food nothing is there then there is no Lord also. This is the problem if you are not prepared. So enjoy the journey. I enjoyed the journey, I did not miss it because I was mentally prepared. Similarly, in every action, enjoy the action, enjoy the experience, enjoy the growth that you will have then that inner growth will become success, external material accomplishment or failure will become insignificant; the world may judge me from the standpoint of external accomplishment but I should learn to judge my life from the standpoint of the internal accomplishment and therefore कृष्ण says, मा फलेषु कदाचन – external accomplishment is not in your hands whereas inner growth is in your hands alone. And therefore, कर्म-फल-हेतुः मा भूः. May your motive not be heavily on the external accomplishment! When you are working in the world, let not your focus be on the money-gained, name-gained, the status-gained etc., which is going to be unpredictable. कर्म-फलम् here means material gain, हेतुः means motive, may not your motive be material gain. And if that is the motive what will happen? If the material gain is there you will be on the top of the world and when it goes down like many companies and all and even big big countries are falling flat, they say industries are dull, this is dull, that is dull, etc. One person who used to be on top; पुंथानम् नंबुदी says in the ज्ञानप्पान, ‘By God’s wish, a king sitting in a palace can become a beggar with a dirty bag hanging from his shoulders.’ Therefore, if you depend upon unpredictable factors your life would be full of ups and downs; therefore do not make your fulfillment depend on that. मा कर्म-फल-हेतुः भूः. Then what should be the focus. The focus the very action, the very experience that you are going to get. At the same time, मा ते सङ्गः अस्तु अकर्मणि. When I face a few failures in life my tendency will be to become fatalistic, to become frustrated and to drop all the actions. Because the possibility of failure comes when I am acting in the world. Therefore, I have decided to avoid failures in

life. How? Don't attempt anything, be lazy and after 10 years tell everyone that "I never failed in life." What did you do? Nothing. So, therefore, do not take to inaction also; there is an advantage in inaction; What is the advantage? You never fail. But there is a very big disadvantage in inaction and that disadvantage is that you lose an opportunity for inner growth. Because action alone can give the initial spiritual growth. कृष्ण will tell in the 6th chapter,

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३॥

An active life also contributes to growth, a withdrawn life also contributes to growth. Therefore activity is also important, withdrawal is also important. What activity can contribute withdrawal can never contribute and what withdrawal can contribute activity can never contribute. That's why in our शास्त्र they say प्रवृत्ति is also important, निवृत्ति is also important and therefore कृष्ण says in the 6th chapter, the initial stage of spiritual growth is only in action and interaction. That is why they kept गृहस्थ आश्रम as a compulsory आश्रम for everyone because in that alone there is scope for action and inter-action. And also they kept वानप्रस्थ आश्रम and संन्यास आश्रम, representing निवृत्ति; what निवृत्ति can give प्रवृत्ति cannot give. In fact, if you to attend the class, what you have to do? निवृत्ति, you dropped all your actions. So family, whatever duties, whatever actions are involved, whether it is in your work, in your family, in fact, you are all संन्यासिस now, निवृत्ति. Therefore learning takes place in a quiet, non-extrovert mind. Therefore, अर्जुन action is also important, withdrawal is also important. First stage of life is action; second stage of life is withdrawal. And अर्जुन, you are in the first stage; therefore, अकर्मणि सङ्गः मा अस्तु. May you never get out of society! Even if you do not get married, if you at least be a ब्रह्मचारि and do some service. And that is why स्वामि चिन्मयानन्द made all those people who joined his आश्रम, he gave the knowledge, training and all and then he said to all the people, you

should all straightaway (when they are youngsters, they cannot take to गृहस्थ आश्रम, they have not served in the world at all, that growth you will never get if you remain in the आश्रम, therefore,) get out, go to the society and serve the society in whatever way you can, at least by propagating the scriptures; this becomes another type of गृहस्थ आश्रम for us, where the children are the students. Therefore the idea is प्रवृत्ति is important. Therefore अर्जुन! Don't run away from your responsibility at the same time focus on inner growth, not external. Continuing;

Verse No .48

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥

योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ।

सिद्धिं असिद्ध्योः समः भूत्वा समत्वम् योगः उच्यते ॥ २-४८॥

हे धनञ्जय! सङ्गम् त्यक्त्वा सिद्धि-असिद्ध्योः समः भूत्वा, योगस्थः कर्माणि कुरु । समत्वम् योगः उच्यते ।

Therefore, अर्जुन act in the world by having proper attitude towards material gain. And what is the proper attitude that should become subservient to inner growth. And what is the advantage of this change of attitude; the advantage is material gain and material loss will not create a big turmoil in your mind. Because you do not give more focus to it than it deserves. You are focusing on inner growth and therefore you do value money and material but it is only subservient; that means it loses its capacity to disturb the mind too much. That is why even though ten people fail in a particular field, all the people are not uniformly agitated. So one person is flat and he thinks of committing suicide. Another person is disturbed, he doesn't have sleep for days together; there is another person who always says in life failure will come; I have learnt a valid lesson as they talk about that Greek philosopher, 'What? to So What?' indicating inner maturity. OK I have learnt the lesson. Like the executive who was very successful.

They interviewed him and asked, what is the secret of your success? And he said Right Decision. And then they asked the question, what is the secret of your Right Decision? He said Experience in Life. Then they asked, what is the secret of your Experience in Life? He said Wrong Decisions. Therefore, even though you may consider it as wrong decision, it is an experience. And therefore, this *mental balance because of the appropriate focus on the inner growth is called समत्वम्*. Therefore, कृष्ण says, समत्वम् योगः उच्यते. The one who values the inner growth more than external accomplishment and therefore the consequent mental balance. He gets a great profit then also he will not lose his balance. There is a big loss then also he does not lose his balance. They say like the Sun;

सम्पत्तौ च विपत्तौ च महताम् एक-रूपता । उदये सविता रक्तो रक्तः
वास्तमये तथा ॥ पञ्चतन्त्रम् २-७ ॥

These are the simple सुभाषितम्s which they teach in the sixth standard and seventh standard संस्कृत class. Wonderful सुभाषितम्s are there. सम्पत्तौ च विपत्तौ च in prosperity and in adversity, महताम् एक-रूपता the great people enjoy mental balance. Like what? उदये सविता रक्तः when the Sun is rising, it is on its rise, it's color is रक्तः and when the sun is about to set, everything is going to go away at the time of setting also it is रक्तः; often when you get a picture of the Sun, you will not know whether it is rising Sun or setting Sun. Be like the Sun, ups and downs will come, value the learning that you have and therefore समत्वम् योगः उच्यते. The main indication of a कर्मयोगि is mental balance. Therefore, अर्जुन be mentally balanced. And योगस्थः, remaining in this mental balance कर्माणि कुरु don't be afraid, take all the undertakings, do your duties and do whatever you have to do. And certainly whatever action we take it is risky. There is no riskless action, as दयानन्द स्वामिजि nicely says: Even crossing the road is a risk. If you have any doubt, you visit the emergency ward of any hospital; nobody visits that emergency ward with prior appointment; they just

wanted to cross the road and they find themselves in the hospital and sometimes in a different लोकs also. There is no question of riskless life and therefore you have to take risk but at the same time have the mental balance. So योगस्थः कर्माणि कुरु. How? सङ्गम् त्यक्त्वा, shifting the attachment from material growth to spiritual and inner growth. सङ्ग means attachment; here attachment is attachment to the material gain. And what about attachment to spiritual growth. शास्त्रs say that is an allowed attachment. As they say: ‘Cling thou to that which He, to Whom naught clings, hath bid thee cling, cling to that bond, to get thee free from every clinging thing.’ – Desire the desire of Him who is without desire; in order to renounce desire, desire that desire. (तिरुवकुल 350) Every attachment may be problematic, but there is one attachment which is worth and what is that? Attachment to that which transcends all attachments. Therefore, attachment for spiritual growth, attachment to God, attachment to शास्त्रs they are not negative; only dis-attachment is a problem. Therefore give them up. So सङ्गम् त्यक्त्वा धनञ्जय. सिद्धि असिद्ध्योः समः भूत्वा be equanimous both in success and failure by enjoying the appropriate attitude towards them. So सिद्धि means success, असिद्धि means failure; towards both maintain equanimity. Because the definition of कर्मयोग is समत्वम् योगः उत्पद्यते. It is not any particular action but it is particular state of mind that is called कर्मयोग. Therefore अर्जुन you be a कर्मयोगि. Continuing;

Verse No .49

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २-४९॥

दूरेण हि अवरम् कर्म बुद्धि-योगात् धनञ्जय ।

बुद्धौ शरणम् अन्विच्छ कृपणाः फल-हेतवः ॥ २-४९॥

हे धनञ्जय! कर्म बुद्धि-योगात् दूरेण अवरम् हि । बुद्धौ शरणम् अन्विच्छ । फल-हेतवः कृपणाः ।

So here कृष्ण is contrasting two types of people:

- one is the कर्मि and
- another is a कर्मयोगि.

कर्मि is one who gives importance to the material accomplishments alone; we can call him a materialist who does not value the inner growth or the spiritual growth at all. And therefore naturally, when the action produces the result he goes to the top, otherwise he is flat; people die of heart-attack caused by sometime success also, sometime failure also. Recently when India won cricket match against Pakistan, which nobody thought, which we successfully fail, consistently fail and that too a high scoring match, this person was so happy that he got heart attack and died. So therefore both extremes are dangerous. अति सवर्त्र वजयेत्. This materialist gets kick in success also, kick in failure also, both are extremes and therefore he suffers; whereas a कर्मयोगि is one who is balanced both in success and failure; therefore कृष्ण shows the contrast. हे अर्जुन! कर्म दूरेण हि अवरम्. The कर्म of a materialistic is far far inferior; far far, it is a great life threatening action. Inferior to what? बुद्धि-योगात्, the कर्मयोग done by a कर्मयोगि. Here बुद्धियोग means कर्मयोग. And why is कर्मयोग called बुद्धियोग? Because the main feature of कर्मयोग is not in action, the main feature of कर्मयोग is in the attitude, in the value, in what I focus on. So the difference is not in action but in attitude, therefore कर्मयोग is alternatively called बुद्धियोग. Therefore, कृष्ण says, कर्म of a materialist is far inferior to the कर्मयोग of a कर्मयोगि. And therefore what should you do: बुद्धौ शरणम् अन्विच्छ. Therefore, हे अर्जुन! take resort to कर्मयोगः. बुद्धौ means once again बुद्धियोग and बुद्धियोग here means कर्मयोग; may you take resort to कर्मयोग attitude, proper attitude, proper perspective you have. Otherwise what will happen? फल-हेतवः, those people who do not have this attitude and those who are utterly materialistic, they are called फल-हेतवः, who are material-result oriented; so फल-हेतवः, refers to the people who are the material-result oriented; they कृष्णाः, they

are unfortunate people, they go through tremendous anxiety, tremendous stress, tremendous strain and therefore अर्जुन take to कर्मयोग. Continuing;

Verse No .50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५०॥

बुद्धि-युक्तः जहाति इह उभे सुकृत-दुष्कृते ।

तस्मात् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५०॥

इह बुद्धि-युक्तः उभे सुकृत-दुष्कृते जहाति । तस्मात् योगाय युज्यस्व । योगः कर्मसु कौशलम् ।

So here, the result of कर्मयोग is pointed out. So बुद्धि-युक्तः means a कर्मयोगि, who has got a proper बुद्धि, means proper attitude, proper perspective, the one for whom the priorities of life are very clear, that clear divisioned person is called बुद्धि-युक्तः, a कर्मयोगि. What will happen to him? Ultimately, he will become a ज्ञानयोगि. Because कर्मयोग will have to lead to ज्ञानयोग because, a कर्मयोगि will learn lessons from life and sooner or later his mind will ask for something which is lasting and permanent. Because he alone analyzes life's experiences thoroughly and he will discover sooner or later that I am seeking permanent happiness from impermanent things, which is a mistake. Even a person who is successfully wins 10 Wimbledon titles, is going to lose the 11th which is going to make that person miserable. One who hits two centuries, he is also miserable because he could not hit the third century. Therefore he soon discovers I am committing a mistake and the mistake is seeking permanent happiness from impermanent things. I am seeking security from insecure things and I am seeking fulfillment from finite things; therefore my search itself is in a wrong direction. And sooner or later, he will come to the appropriate source, which will talk about the permanent thing, secure thing, the infinite thing and coming to that line is called ज्ञानयोगः.

Every कर्मयोगि will come to ज्ञानयोग one day or the other and once he comes to ज्ञानयोग and discovers his true nature, then he transcends all the कर्मफलs; therefore कृष्ण says सुकृत-दुष्कृते जहाति. He discovers his original nature which is the आत्म-स्वरूपम्, which we saw in the ज्ञानयोग portion of the गीता, i.e., verse no.12 to 25 we saw, he discovers his own higher nature which is free from all the पुण्यम्s and पापम्s. And therefore, he gives up सुकृतम् and दुष्कृतम्, as a result of Self-knowledge, which is the result of ज्ञानयोग, which is a result of कर्मयोग. The stages are कर्मयोग → ज्ञानयोग → ज्ञानम् → सुकृत दुष्कृतम् त्याग, renunciation of all - transcending पुण्य पाप which is called मोक्ष. Remaining in कर्म a person can never transcend; like a person in a whirlpool he will be going round and round and one day he himself will ask, what is the benefit of all these things? Previously I was in rat race; now he asks the question, why be a rat at all? That will come. So therefore, अर्जुन, तस्मात् योगाय युज्यस्व. But to come to that ज्ञानम्, now you have to do action. You cannot say that I will leave everything now itself. Like the boy who says, 'mother, ultimately I have to come out of the college, so why enter at all?' That is not proper logic; we have to enter the college, grow and come out of the college; throughout life it is like that; enter कर्म, grow and come out of कर्म. And therefore, योगाय युज्यस्व. May you take to कर्मयोग and योगः कर्मसु कौशलम्. And कर्मयोग is nothing but efficient performance of action. Efficiency in action, skill in action is कर्मयोग and what do you mean by skill in action? It has got a technical meaning, which शङ्कराचार्य explains, which we will see, in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 50-53

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २-४९॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५०॥

कृष्ण presented the कर्मयोग in a nutshell in verse no.47 and 48 and Lord कृष्ण himself will elaborate this topic of कर्मयोग in the next chapter. The entire 3rd chapter is going to be devoted to the topic of कर्मयोग. Therefore we can say that the entire 3rd chapter is a commentary upon two verses: that is the 47th and 48th verses. Here in these two verses, कृष्ण does not exhaustively discuss कर्मयोग but He only hints at the important aspect of कर्मयोग. In the 3rd chapter, we will be seeing that कर्मयोग consists of two portions, one is कर्म and another is योग. By कर्म we mean proper action, appropriate action, right action, legitimate action or technically सात्त्विक action. This aspect of कर्मयोग, कृष्ण has not brought out in this chapter; He will talk about in the 3rd chapter only, what is proper कर्म. Then there is a second part for कर्मयोग that is the योग part and this word योग indicates proper attitude when we are doing the action. There also a proper attitude is required; as a कर्ता, as a doer of the action I should have a healthy attitude; that is why they say, if you are doing a particular job which you do not like and daily eight hours and every week five days and every month, four weeks and 25 or 30 years you work in a firm, doing a job you don't like then certainly you can never have a healthy attitude towards your action, it will be a boredom and that itself will spoil your mental health which will ultimately affect your physical health also. Therefore, a healthy attitude is possible only when I love whatever I do. It should never become a drudgery. Therefore, as a कर्ता I should have a proper attitude and not only that for every action that I do, I myself will have to reap the result. The boss

may congratulate me; the boss may appreciate me, the boss may give me increment or the boss may snub me and also promote somebody who doesn't not work at all. That man may be expert in buttering. So, as a भोक्ता I am going to receive the result of the action and then also, I should have a healthy attitude in receiving the result or the consequences. That means every moment I am a कर्ता or I am a भोक्ता, either facing कर्म or facing कर्म-फलम्; the healthy attitude towards the action and the result is called योग. Thus कर्मयोग consists of *healthy action and healthy attitude, proper action and proper attitude*. Of these two aspects of कर्मयोग, कृष्ण does not deal with proper action in this chapter, that He will discuss in the next chapter; He is only dealing with proper attitude, that too not elaborately, but just He is showing the direction. And what is the proper attitude: समत्वम् योग उच्यते, the mind must not be a disturbed mind. If I do not love a job, my mind is in strain and if resist the कर्म-फलम् then also the mind is strained. Therefore, a strained mind is not a कर्मयोगि mind, it is a mind in stress and that is why there are lot of articles: how to manage the stress? If you read in गीता, it is free of cost but if you go to some such course, you have to pay through your nose. For one hour talk they will charge of Rs.1,000 and feed you some Taj Coromandel food, perhaps. But these are what is said by कृष्ण alone. Therefore, समत्वम् योग उच्यते. Thus कृष्ण briefly dealt with कर्मयोग in the two seed verses; these are बीज श्लोक, 47 and 48, details we will get in 3rd chapter; now from the 49 verse onwards, कृष्ण is talking about the benefit of कर्मयोगः. The immediate benefit is peace of mind, there is relaxation, there is no tension, there is no stress, there is no strain, therefore only even family relationships will improve because when there is a stress in one field, it will certainly overflow into another field. To show anger you need somebody. When there is a pain inside, I am looking for a victim; now, for a कर्मयोगि nobody is a victim. Therefore, the immediate benefit is relaxation, peace of mind. But गीता is not meant for immediate benefit;

गीता is talking about the ultimate benefit also. And what is the ultimate benefit: the mind becomes more and more refined. चित्तशुद्धिः increases and what is the sign of चित्तशुद्धिः: interest in Self-knowledge will increase. Previously, the topic of Self-knowledge is not appealing, it is not attractive, it is too dry a subject but when the mind becomes purer and purer,

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४॥

In the 6th chapter, कृष्ण calls that person as योगारूढः when philosophy or Self-knowledge appeals to him. And once it begins to appeal wherever he goes only that topic will fall in his eye. Previously when we read the newspaper, you only see wherever bumper sale is taking place, 30% reduction is going on, that will fall in your eye; there may be hundreds of spiritual discourses, articles and spiritual items in the paper but that will not fall into your sight. Now you will find such books, such titles will appeal, such discourses will appeal, sooner or later, you would come to an appropriate person;

तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् ॥ मुण्डकोपनिषत् १-२-१२ ॥

When a person comes to a गुरु and he has graduated from कर्मयोग to ज्ञानयोग, religion to philosophy, वेद-पूर्व to वेद-अन्त, कर्मकाण्ड to ज्ञानकाण्ड and once he discovers the Self, then he is free from all the bondage – बुद्धि-युक्तः जहाति इह उभे सुकृत-दुष्कृते. So the benefit of कर्मयोग is ultimately liberation. And what are all the stages that one will go through is going to be explained in the next श्लोक, verse no.51 and there in the 50th verse, कृष्ण gave a second definition to कर्मयोग and that is योगः कर्मसु कौशलम्. First definition was समत्वम् योग उच्यते – balance of mind is कर्मयोग. Not by withdrawing from action but balance of mind amidst action. Now he is giving a second definition – कौशलम् योगः, skill in action is योगः. So what is that skill in action? In the last class I raised this question and left. Do you

remember? What is that skill in action? Here by the word skill, कृष्ण does not mean expertise in the performance of action; anybody can be a skillful expert if only he repeats the action again and again; even coffee cooling is a skill. If you are not habituated, only 1/3 cup of the coffee will be there in the end. Go to a teashop and see how he is doing, you will find that the tea will fly from the davara to the glass almost horizontally. The law of gravitation being violated, rubber-band like expansion and contraction. If you have not seen then go to any Kerala tea shop. That is 'skill in action.' Therefore, that is not here. शङ्कराचार्य gives a beautiful definition: तद्धि कौशलम् यत् बन्धनस्वभावान्यपि कर्माणि समत्वबुद्ध्या स्वभावात् निवर्तन्ते। If proper attitude is not there कर्म can lead to more and more strain and tension. It can lead to more and more संसार, but कर्मयोगि is one who uses the very same कर्म and uses it to attain liberation. A कर्मयोगि converts a binding-कर्म into liberating-कर्म. And this conversion is not by changing the action, but the conversion is purely brought out by changing the attitude. It is like using cobra poison to make a medicine. Normally the cobra poison is the cause of death, but if it is appropriately used you can create medicine out of it and save a person. Similarly, कर्म is like cobra-poison because, if a person does not how to handle the कर्म it can such an amount of tension and destroy him, whereas a कर्मयोगि the कर्म to produce चित्तशुद्धिः and attain immortality. Therefore, skill is conversion of binding-कर्म into liberating-कर्म by the change of attitude. Skill is conversion of a binding-कर्म into a liberating-कर्म by the change in attitude. बन्धक कर्म शोधकत्वेन अथवा मोक्ष प्रदत्वेन परिणम्यते, because of the attitude. Therefore, कर्मयोगि is skillful. Now in the 51st verse कृष्ण is going to talk about the various stages that a कर्मयोगि has to go through.

Verse No .51

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ २-५१॥

कर्मजम् बुद्धि-युक्ताः हि फलं त्यक्त्वा मनीषिणः ।

जन्म-बन्ध-विनिर्मुक्ताः पदम् गच्छन्ति अनामयम् ॥ २-५१॥

हि बुद्धि-युक्ताः मनीषिणः कर्मजम् फलं त्यक्त्वा जन्म-बन्ध-विनिर्मुक्ताः
अनामयम् पदम् गच्छन्ति ।

So what are the stages a person must go through to attain liberation through कर्मयोग?

i) The first stage is बुद्धि-युक्ताः *one should have proper attitude towards life and the various experiences that come.* So, here बुद्धि means proper attitude, बुद्धि means भावना. This attitude is born out of right discrimination; without discrimination healthy attitude cannot come and what is the discrimination: spiritual growth or inner growth is as much important or more important than material growth and accomplishment. Initially when we enter life, we value अर्थ and काम more and more, money and pleasures more and more; that is an immature mind, when the mind gets विवेक not that it throws away अर्थ-काम, they are very much part of life, they are very much accepted by the शास्त्र, but a person begins to consider धर्म and मोक्ष as more important than अर्थ-काम. So thus there is a balance of अर्थ-काम and धर्म-मोक्ष. अर्थ-काम represents external accomplishments or विषय सुखम् and धर्म-मोक्ष represents आत्मसुखम् (remember the उपनिषत् introduction). That is why in नवरात्रि also we worship for 9 days – 3 days we worship दुर्गा, another 3 days we worship लक्ष्मी and last three days 3 days we worship सरस्वती. It indicates how वैदिक culture gives importance all the three. दुर्गा stands for शक्ति, therefore health and strength are important; वेदान्त never says you should ignore the body, therefore take care of the body; feed the body, give the required comfort to the body, if there are diseases, treat the body; health must be given importance. And the next 3 days लक्ष्मी is worshipped which indicates never ignore the value of wealth. Money is also extremely important; we never look down upon money, if we look down then लक्ष्मीदेवी we will never worship. If we step over a coin or rupee note

we consider that it is an insult and we touch and also we just ask for pardon. And that is why traditional people will not keep the money in the back-pant-pocket, because it is the supposed to be lower area, अशौचम्; upper area is शौचम्. I am talking about the attitude. Why because: money is लक्ष्मीदेवी. Even Lord विष्णु does not put in his jeans (don't ask whether he has or not), he keeps on the chest only. Therefore, our culture never looks down upon material progress. Therefore लक्ष्मीदेवी is important. And on the last 3 days, we worship सरस्वती which stands for knowledge, both material more than that spiritual knowledge also. Therefore नवरात्रि indicates balanced growth, outwards and inwards. So a कर्मयोगि gives importance to अर्थ-काम alright but more than that he gives importance to धर्म-मोक्ष, because अर्थ-काम is superficial, it will come and go whereas धर्म-मोक्ष are enduring. And because of this विवेक, नित्य-अनित्य विवेकः, श्रेयः-प्रेयः विवेकः, he has got a proper attitude towards life and what is the attitude: inner growth is equally or more important than money and pleasures. This is called बुद्धि-युक्ताः.

ii) And once he has got a healthy value, then कर्मजम् फलम् त्यक्त्वा, here कर्मजम् फलम् means the material results of कर्म; त्यक्त्वा means he gives up and here giving up means he is not overly concerned about the material benefits of action. That he considers as a secondary benefit, an अवान्तर फलम्. Primary benefit which he focuses upon is the inner growth; money will come and go, name will come and go, others will acknowledge or not, no doubt they are important but they are secondary. This is called कर्मज फल त्यागः, not giving over importance to the material results but giving more importance to the inner growth. This is the second stage.

iii) Then what is the third stage? मनीषिणः भूत्वा. So the first two stages are not sufficient to attain the ultimate goal; a person has to come to ज्ञानयोग finding out the true goal of life. What is the inner growth? Many people often ask the question? What is the goal of life?

What is the purpose of life? Everyone is asking? Not in the beginning but after 75 years. ‘Why was I born?’ At 99!! At least then, not bad! So this is one of the basic questions often asked: ‘what is the purpose? What is the goal?’ I say that if you are not able to find out, look at the nature you can easily find out. Take any animal or plant. What does it do? It grows. It is a natural process, the seeds sprout, it becomes a plant, it becomes a tree. So the very natural programmed goal of every plant is growing, growing, growing and while they grow, they contribute to the creation in the form of leaves and in the form of fruits and in the form of everything; they contribute and after reaching their highest growth they wither and perish. Similarly, the animals also, they grow and grow and grow and reach the maximum growth and then they wither away. If this is the natural goal of every animal and plant, I also being an integral part of the creation; my goal also should be what? Grow to the maximum. But there is a slight difference between animals and human beings. Animals and plants have to grow only physically. They have to grow only physically. For them mental and intellectual growth are neither possible nor do they work for that. They don’t have those problems. And therefore they have to grow physically only whereas in the case of human beings, physical growth of course is required and we do that efficiently, perhaps, sometimes growing more than required also (physically), therefore, there is no problem with the physical growth, but we all are very successful or over successful. But, since our more than plants and animals, we do require corresponding growth at mental level, emotional level which I would call as universal love, universal compassion, the capacity to share; this is वसुधैव कुटुम्बकम् attitude.

अयं निजः परो वेति गणना लघुचेतसाम् ॥ उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ हितोपदेश ॥

The universal love is emotional growth and similarly, we should attain maximum intellectual growth also which is discovery of answer to the

fundamental questions: Who am I? And what is this world? And is there a God and who is that God? These are the three basic intellectual questions which will rise in the mind of every human being. And unless I discover this, I cannot attain maximum intellectual growth or you may call it spiritual growth that I cannot attain. And therefore, a कर्मयोगि has to not only grow physically but also emotionally, but also spiritually or intellectually and that is said here by the word, मनीषिणः भूत्वा. मनीषि means ज्ञानि. मनीषा means आत्मज्ञानम्. शङ्कराचार्य wrote a work called मनीषापञ्चकम् – five verses on मनीषा. मनीषा means ज्ञानम्. मनीषि means ज्ञानि. So one should attain this knowledge also which is called ज्ञानयोग. That is the next stage. And then what is the final stage. जन्म-बन्ध-विनिर्मुक्ताः. As the result of this knowledge, they are freed from all the shackles of संसार and shackles can be presented in different ways; in the 1st chapter of the गीता, बन्ध was presented as रागः, शोकः and मोहः. Do you remember: रागः is attachment, शोकः means anxiety or grief and मोहः means conflict. We can say this is the shackle. Or you can put the very same shackle in philosophical language, i.e., जन्म-मरणम्:

पुनरपि जननम् पुनरपि मरणम् पुनरपि जननी जठरे शयनम् । ... ॥
भजगोविन्दम् २१ ॥

This transmigration, repeated births and deaths or mortality can be called a shackle. And this कर्मयोगि becomes a ज्ञानयोगि, becomes a ज्ञानि and becomes a मुक्तः. And how long he will enjoy that? As long as he is alive he will enjoy this freedom. What a beautiful life it will be. I continue to be in the world and world continues to be the same but I am not afflicted by, affected by the various events of life. In fact, कृष्ण himself will talk about the state of such a person at the end of this chapter, स्थितप्रज्ञः. So, ups and downs do not affect him. This is called जीवन्मुक्ति. So the inner freedom, mental freedom while living, where the mind becomes a light and enjoyable too. अशान्तस्य मनोभारः, when there is no peace of mind the mind itself becomes a burden. We

can face everything in life except one thing. What? My own mind is burden to me. If anybody else is a burden, you can think of getting away from that. If the place Madras is burden then one can shift to Bangalore or Hyderabad. If any other thing in the world is a भारम् for you, you can get rid of. Now people get rid of even spouses. What would you do, if your own mind is a burden to you? Wherever you go the mind also comes. You may go to मानसरोवर and worry about the situation of Madras Coovam. Therefore the greatest tragedy is my own mind becoming my enemy. जीवन्मुक्ति is that state when the mind is the lightest one and not only the lightest one, it is a beautiful instrument which is the gift of the Lord, which enjoys love, compassion, relaxation, आनन्द etc. And this जीवन्मुक्ति he enjoys as long as the प्रारब्ध कर्म allows and once that कर्म is exhausted, अनामयम् पदम् गच्छन्ति. This person merges into the Lord or ब्रह्मन् which is called विदेह मुक्तिः or ईश्वरः ऐक्यम्. So here पदम् means the ultimate goal of ब्रह्मन् or ईश्वरः and which is अनामयम्. अनामयम् means free from all kinds of evils. So thus this is a beautiful comprehensive verse, beginning from कर्मयोग then to ज्ञानयोग then to जीवन्मुक्ति and finally विदेहमुक्ति. The details कृष्ण himself will give later. Because you should remember, the entire 2nd chapter is a summary of the entire गीता. So every idea mentioned in the 2nd chapter, कृष्ण himself is going to blow up in the 3rd, 4th, etc., up to 17th chapter, it is the blowing up of the 2nd chapter. Then in the 18th chapter, again he will condense the entire गीता. Therefore all these ideas कृष्ण himself will elaborate later. Continuing;

Verse No .52

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२॥

यदा ते मोह-कलिलम् बुद्धिः व्यतितरिष्यति ।

तदा गन्तासि निर्वेदम् श्रोतव्यस्य श्रुतस्य च ॥ २-५२॥

यदा ते बुद्धिः मोह-कलिलम् व्यतितरिष्यति, तदा श्रोतव्यस्य श्रुतस्य च निर्वेदम् गन्तासि ।

So these two verses, 52 and 53, are elaboration of the previous verse, i.e., again the stages are presented. So what will कर्मयोग do? How it will take to ज्ञानयोग and how ज्ञानयोग will liberate a person. Like 2 halves. One half कर्मयोग to ज्ञानयोग and another jump ज्ञानयोग to मोक्ष. 2 jumps. In the 52nd श्लोक the 1st jump is given and 53rd श्लोक the 2nd jump. So what will this कर्मयोग do? कृष्ण says बुद्धिः मोह-कलिलम् व्यतितरिष्यति. The intellect will cross over its confusion. Intellect will get clarity of thinking. Intellect will be able to know the priorities of life, because before that, मोक्ष is only a vague concept. They think that मोक्ष is only a goal of a few संन्यासि, who have failed in other fields of life like jobless people, unsuccessful people in the exam or no one married them, therefore some or other failures especially if they are young. If old, in the family children might have rejected therefore संन्यास. Generally people think मोक्ष is a goal of only a few संन्यासि who have nothing else to do in life. This is called बुद्धि's confusion. Not knowing what is मोक्ष. We think मोक्ष means going to forest only or putting on काषायम् only growing a long beard only. It is not like that. मोक्ष is inner maturity. To understand this you will take some time. Therefore, कृष्ण says that बुद्धि will get over the confusions regarding the priorities of life, confusions regarding the value of मोक्ष. And the confusion is between what and what? Whether अर्थ-काम is the ultimate goal or धर्म-मोक्ष is the ultimate goal. And if both of them are important which should be given more importance. Regarding these things अविवेक is called मोहः and this mental confusion alone is called कलिलम्; कलिलम् means the dirt, the impurities, intellectual impurity regarding course of life, regarding the priorities of life and this confusion the intellect crosses over the more a person becomes a कर्मयोगि the more a person leads a religious life. Then what will happen? तदा निर्वेदम् गन्तासि. When this conflict goes

away, when नित्य-अनित्य वस्तु विवेकः comes then the natural consequence is वैशग्यम् or dispassion. निर्वेदम् means dispassion. Dispassion towards गन्तासि निर्वेदम्. This कर्मयोगि will develop dispassion towards what: श्रोतव्यस्य श्रुतस्य all external dependencies. All external dependencies, all अनात्माs. श्रोतव्यम् means those external factors or sources of security which are mentioned in the ritualistic portion of the वेदs. Ritualistic portion talks about so much external security - you can get a nice house, you can get a nice स्वर्गलोक, you can get a nice children, you can get nice job all these are promised; they will come under what? All external course or support. And they are very good initially. But as a person becomes wiser and wiser he understands any dependence is a risky, remember the coalition government. When it will fall they do not know because dependent. If you do not have majority then black mail. I will withdraw now or afterwards. Everything in the creation will threaten, even if it is going to be there at least we will have the anxiety when we are going to lose it. That is why when any telegram comes (it can be any news. We do not know what news) invariably mind thinks 'somebody is no more.' Telegram means that only? Why can't it be a very good news? But human mind is such that it knows that external things are always unpredictable and therefore there is constant fear. Therefore कर्मयोगि is one who understands that external dependence means fear, total fearlessness can come only when I learn to depend upon myself. Or maximum if you want to have an external dependence, one concession, that is dependence on God. So therefore, learn to switch your dependence from the world to God and finally from God to myself. Thus the one who understands dependence is risky, not physical dependence, that we cannot avoid; psychological dependence is risky, therefore he does not want to hold on to that; that is called निर्वेदम्, dispassion towards external holds. And when we say dispassion, we do not mean hatred, we continue to love, we continue to help others, only

we do not want to seek help from them. It is not hatred but it is learning to be independent and not only towards the things which are श्रोतव्यम्, mentioned in the scriptures, श्रुतस्य च and also the external dependencies which are already known to us. In short, towards all the known and unknown external dependencies he develops dispassion and he wants to become independent. This is the benefit of a religious life. This is the first stage. Then what is the second stage?

Verse No .53

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३॥

श्रुति-विप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधौ अवचला बुद्धिः तदा योगम् अवाप्स्यसि ॥ २-५३॥

यदा श्रुति-विप्रतिपन्ना ते बुद्धिः निश्चला (भूत्वा) समाधौ अवचला स्थास्यति, तदा योगम् अवाप्स्यसि ।

So when a person gets more and more interested in independence or Self-dependence, the scriptures themselves come and say: “Really speaking you need not depend on any external factor. You have got within yourself an eternal source of security, an eternal source of fullness, an eternal source of आनन्द, that source is within you yourself.” Just like a person having water right under his own property, struggles to get it from outside and miserably fails, corporation water does not come, lorry man does not bring, all kinds of problem and somebody comes and tells, why do you struggle?, under your own property there is a perennial source of water. Similarly, somebody comes and tells, your innermost nature is आत्मा and which आत्मा is source of security, source of love, source of आनन्द, why can’t you tap that eternal source and the advantage of that is once I have got my own perennial source of water not only I need not get from outside I can start distributing also. Thus imagine a life where you ask everyone do you love me? Do you love me? And they are not openly telling. We

have a doubt whether this persons loves me or not and instead of going with a begging bowl to everyone give me security, give me love, give me happiness, give me peace and the other person refusing to give or blackmails you (if you do like this I will give). So blackmailing has become our very philosophy! Now imagine a state where I no more ask anyone: Do you love me? On the other hand I say, whether you love me or not is your problem but I have got an infinite source of love within me because of which I can unconditionally love you in spite of your deficiency, in spite of your weaknesses, in spite of your ugly look (you can keep it that way also). So therefore, there is a big switchover that is the discovery of पूर्णत्वम्, अभयत्वम्, आनन्दः, etc., from oneself. And this is called Self-discovery. This confused mind which was struggling where to turn to get some love and care; स्वामिजि, no one is enquiring about us? 3 days cold. No one enquired? I do not want anything. I did not ask anything. I did not ask to be taken to such and such people. Just for courtesy sake also they did ask how are you? So many people are eagerly waiting for some care and love. And this mind which is struggling and turning towards all directions to get a drop of miserable love, which does not come like the local tap water, that intellect is called श्रुति-विप्रतिपन्ना. The mind which is totally deluded because of hearing various श्रुति वाक्यs – the statements of the ritualistic portion of the वेदs which talk about various external sources, such mind is confused, that mind comes to ज्ञानकाण्ड and instead of going to external sources, it decides to go to inner source. And what does it discovers? यदा समाधौ स्थास्यति. Here the word समाधिः means आत्मा. Very careful. Normally the word समाधि has got different meaning. Here the word समाधि means आत्मा. What type of आत्मा? पूर्ण आत्मा, ever secure आत्मा, आत्मा which is an embodiment of love. After all what is love? पूर्णत्वम् expressed outside is love, fullness expressed outside is love. That is why you see in your life, it's a very interesting thing, suppose you have succeeded in something or you

have accomplished something, the child has got rank and you have completed the house or you are playing a game you have won, whoever it is, whoever has won the world cup, you will find you are so full because of any accomplishments, if anybody commits any mistakes you will forgive. On the day of accomplishment your heart is so full; a full heart forgives everyone, you will not get angry that day, you will give ten rupees extra to the auto driver if he asks for only five; on other days you will shout on the top of your voice. Only sharing, forgiving, त्याग, etc., because अहम् पूर्णः. But it is only for one day, temporary accomplishment. But in the case of पूर्णत्वम् which is discovered through wisdom, imagine that state of mind continuing permanently! It is not an unknown state of mind, everybody has experienced पूर्णत्वम् when they accomplish that job, when they got a child or when they got a promotion or when they won that particular game, everybody has temporarily experienced that पूर्णत्वम्, when love flows, when forgiveness comes, when compassion is natural. Extend it time-wise, permanently it is there; that is the state of mind of a person who has discovered पूर्णत्वम्. Therefore, कृष्ण says: समाधौ स्थास्यति पूर्णे अभये अदृश्ये अनात्मे अनिरुद्धे अनिलये अभयम् प्रतिष्ठाम् विन्दते। अथ सोऽभयं गतो भवति ॥ तैत्तिरीयोपनिषत् २-७-१॥

उपनिषत् beautifully describes that state of mind. What type of discovery it is? आत्मज्ञानम् it is? अचला निश्चला स्थास्यति. Two words are said here which have got technical significance. Self-discovery or Self-knowledge should be free from two obstacles. Self-discovery or Self-knowledge should be free from two obstacles (this topic we will discuss elaborately later. I am just giving you a hint here).

i) One obstacle is doubt regarding my पूर्णत्वम्. Am I पूर्णः आत्मा? One doubt in that respect. That is called संशयः.

ii) The second obstacle is the habitual notion that I require external factors to be happy. A very strong notion. Like a person who

smokes cigarette for years he cannot imagine a life without smoking. Even though millions of people are happily surviving, they are not even aware of the existence of that and he himself before he started smoking he never missed it but having been used to that he cannot even imagine a life without that a few grams of tobacco. He is परंब्रह्म but depending upon a few grams of tobacco. Imagine! Infinite depending upon this finite thing, for another person it is coffee. Similarly, we have a notion that we cannot be full and complete without certain factors, that habitual notion does not go away so easily, even after Self-discovery that वासना lingers. Like the flower वासना or onion वासना, even after removing that smell would be there days together. Like that, the notion that I need things to be happy that is called विपर्ययः.

First one is called संशयः, second one is called विपर्ययः. These two are powerful obstacles to knowledge, therefore, even after gaining knowledge, one should eliminate these two. For that appropriate exercise are given. That we will discuss later. When a person has removed these two obstacles then the Self-knowledge is complete. And therefore कृष्ण uses two words, निश्चला तिष्ठति, अचला तिष्ठति. निश्चला means संशयः रहित तिष्ठति. अचला means विपर्ययः रहित तिष्ठति and such a person is called स्थिरग्रज्ञः, the one who does not depend upon anyone, except himself. By himself he mean his true Self. Self with capital S. And then and then alone, तदा योगम् अवाप्स्यसि. And then and then alone a person attains योग which means मोक्ष. A person attains freedom. Freedom from what: freedom from begging, internal bankruptcy. Even though we have got a lot of money in the bank, mentally, emotionally we are bankrupt; asking for this person that person, etc., when that goes away that is called freedom. With this कृष्ण concludes his essence of the गीता teaching consisting of ज्ञानयोग and कर्मयोग. Now that the teaching is over, कृष्ण allows अर्जुन to ask any question if he wants. Because वेदान्त is not a matter of belief but it is a matter of understanding, wisdom and once the

question of understanding comes doubt should not be there in the mind of the student, therefore वेदान्तिक आचार्य allows the student to raise any question. And अर्जुन is going to come up with a question, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 54-55

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३॥

With the 53rd श्लोक, Lord कृष्ण concludes his teaching to अर्जुन and in this portion, beginning from the 11th verse onwards up to the 53rd verse, Lord कृष्ण has summarized the entire वैदिक teaching which teaching talks about the spiritual life of a seeker as designed by the वेदs and we can say this portion is the essence of वैदिक teaching and all the later chapters, that is from the 3rd chapter up to 18th chapter is only a build up, a magnification of this particular teaching alone, consisting of कर्मयोग साधन and ज्ञानयोग साधन and therefore this portion is like a foundation upon which 16 storied building is going to be raised from the 3rd chapter to 18th chapter. And therefore, we should remember this portion very well, from verse no.11 to 53, we should regularly read and we should be in touch with the content of this portion. In fact, the benefit that we derive from the later chapters is directly proportional to your familiarity with this portion. If you are going to forget this portion the later chapters will not give that much impact. On the other hand, if you remember this portion, that is 2nd chapter verse no.11 to 53, if this is very well studied and remembered we have a very strong foundation that the later 16 chapters will be very interesting and well assimilated. And therefore, try to read this portion off and on and remember the ideas in this portion. As I said, the topic discussed in this portion is two-fold – कर्मयोग and ज्ञानयोग. कर्मयोग is a religious way of life in which we give importance to spiritual progress in life and material progress is considered subservient to, secondary to spiritual progress. Such a life is called religious life or कर्मयोग. More details we will see in the 3rd chapter. Once a person goes through such a religious life of

कर्मयोग, the mind will become sufficiently mature to go into ज्ञानयोग which is nothing but study of my own true nature. And this ज्ञानयोग also was given from verse no.11 to 25 where कृष्ण clearly pointed out that I am not the body which is only a medium for interaction with the world, I am not the mind also which is also another medium of interaction. Just as a spectacle has got two goggles, the body and mind are like two media with which I interact. At the time of sleep, both these media the body and the mind are resolved temporarily and our transactions with the world stops. But even when the transactions stop I continue to exist as a conscious being, a non-transacting conscious being. And कृष्ण's contention is this conscious being is my true nature, this body mind media are only incidental instruments. As long as they are there I will transact with the world. When they are folded I will stop my transaction; transactions will come and go, but I the pure conscious being will never come and go: न जायते म्रियते वा कदाचित्, अच्छेद्यः अयम् अदाह्यः अयम् अवलेद्यः अशोष्यः एव च. That pure conscious being is my nature, this recognition is called Self-knowledge. And this Self-knowledge alone liberates a person from the fear of death, from the fear of old-age, etc., because I know that body is not myself, it is a shell which I make use of. And therefore, ज्ञानयोग will lead to Self-discovery. So thus the entire वैदिक design of life is practice कर्मयोग, prepare the mind, practice ज्ञानयोग, discover the Self and thus be free from all limitations and limitation caused problems. This is the essence of the गीता, this is the essence of the वेदs also. And कृष्ण will elaborate these two topics only – कर्म and ज्ञानम्, these two topics alone will be elaborated in the following chapters. And before elaboration कृष्ण gives a chance to अर्जुन for any clarification, if he wants to have. And therefore there is a temporary silence and कृष्ण wants to know whether अर्जुन has to ask for something and अर्जुन also was waiting for an opportunity. At least he does not interrupt कृष्ण. अर्जुन is decent enough for कृष्ण to stop his talking. And now अर्जुन is

going to raise a question which is the fourth and final topic of the 2nd chapter. And what is going to be अर्जुन's question, we will see in verse no.54;

Verse No .54

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २-५४॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किम् प्रभाषेत किम् आसीत ब्रजेत किम् ॥ २-५४॥

हे केशव! समाधिस्थस्य स्थितप्रज्ञस्य का भाषा? स्थितधीः किम् प्रभाषेत? किम् आसीत? किम् ब्रजेत?

अर्जुन is a very practical person. He wants to know whether there will be any practical benefit of these spiritual साधन's. He is not interested in mere academic knowledge, he does not want to say "I also have studied the गीता", that is not his intention; he wants to know whether there will be a transformation in my life? Whether I will get any benefit out of this गीता study? because especially now-a-days, people consider time as very valuable; in fact, many people keep the board also: Time is Money. Therefore, if I, a big executive! has to spend so many hours to come and study the गीता, I want to know whether I will have any practical benefit. Don't promise me some स्वर्ग and all, I am not very sure whether it exists or not and that too after death how can I verify, if it is not there I cannot come back to you to question also; 'please give me my time' I cannot ask; therefore I want to know whether I will get any benefit here and now.

i) And for that purpose, अर्जुन puts a question, suppose there is a person who successfully goes through both the stages of spiritual साधन, i.e., he follows a religious life of कर्मयोग and he prepares the mind and then he withdraws from all activities and embarks upon Self-enquiry and let us assume he is able to discover the Self. And not only

this knowledge he gets very vaguely, but he gets a conviction in this teaching, he is totally satisfied with this teaching; suppose there is such a person whom we call a ज्ञानि. And अर्जुन gives a special title for this ज्ञानि, he calls him स्थितप्रज्ञः; प्रज्ञः means a ज्ञानि. Then स्थितप्रज्ञः means the one whose knowledge is free from all doubts, free from all vagueness. And such a person of conviction is called a स्थितप्रज्ञ.

ii) And he gives another title to this person – समाधिस्थः the one who is ever established in his true nature; समाधि means आत्मा; I told you in the previous verse itself, समाधि here does not mean trance. In this context, समाधिः means आत्मा, समाधिस्थः means आत्मनिष्ठः the one who binds in his true nature. And what do you mean abiding in true nature? It means the one who does not forget his real nature even during day-to-day-transactions, because the problem that a student faces is while studying the scriptures he accepts the fact that I am different from the body, I am different from the body, I am सत्-चित्-आनन्द आत्मा, everything he nods very well, fully accepted and admired. But the problem is, the moment he puts on the slippers then the relatively egoistic-petty-worldly-bankrupt-personality comes and then all the transactional problems also come. Therefore, it is not enough that I know my nature, this knowledge must help me in the day-to-day transactions, this non-forgetfulness of this teaching and this teaching being available during day-today transactions especially when there is crisis, especially when there are problems, this knowledge must bless me, help me to remain cool and tranquil. And such a person for whom knowledge is easily accessible. Such a person is called समाधिस्थः. The one who never forgets his nature. The second title is स्थितप्रज्ञ then समाधिस्थः.

iii) Then a third title is also given for a person who has successfully passed through these two stages and that is स्थितधीः. स्थितधीः is the same as the same as स्थितप्रज्ञ. धीः means ज्ञानम्, स्थितधीः means a person of clear knowledge, doubtless knowledge. For

him this knowledge is a fact. It is not information coming from scripture, it is not hypothesis given by some स्वामि, but just as $2+2$ is 4 is a fact for me similarly, I am the आत्मा must be like हस्त आमलकवत् it must be a fact for me. Such a person is called स्थितधीः. So all these three words talk about a ज्ञानि – स्थितप्रज्ञ, समाधिस्थः, स्थितधीः.

iv) Now अर्जुन wants to know what is the description of such a ज्ञानि? हे कृष्ण! please describe the characteristics of such a ज्ञानि. का भाषा? Here भाषा means description, not language. What is the language of a ज्ञानि? Whether he will talk only in संस्कृत or some other देव भाषा!! It is not the language he uses; here भाषा means भाष्यते इति भाषा. Description of a ज्ञानि you please give so that I can decide whether to become a ज्ञानि or not. Is it worth the effort or not? If it is not, I will withdraw from the next class itself. So let me be practical. Therefore, का भाषा?

And किम् प्रभाषेत? How will he talk to other people? Is there any difference in the way he communicates with others or whether he will talk at all? At once will he become a मौनि? So realized and mouth gets shut! Thereafter wards no talk at all. So will he talk, if at all he will talk, how will he talk? Is there any change in his talking? किम् प्रभाषेत?

v) And किम् आसीत्? How will a ज्ञानि sit? Poor अर्जुन doesn't know what will be a difference between a ज्ञानि and an अज्ञानि and therefore he thinks that there will be some physical difference; so if he going to sit down whether in शिर्षासन or पद्मासन or without touching the ground or will he sit on like that भीष्म शरशय्या, on the sharp आसन. कथम् आसीत्? Or will he sit at all? Will he be walking always? In fact, if you go to बद्रीनाथ, केदारनाथ, etc., you can see all varieties of संन्यासि's not knowing what to do with their संन्यास. If there is no गुरु, संन्यास आश्रम is the most dangerous आश्रम, because there is plenty of time and not knowing what to do they will do all kinds of thing. One person doesn't want to sit at all. Therefore, just over the branch of a tree he has hung like a cradle and he uses that as a prop and

he permanently stands there. And the legs have become so swollen and sleeping also he just sleeps over that only and in front he has put a cloth for getting some money from people. Having taken संन्यास आश्रम, doesn't what to do with their time. Scriptures are there to guide, गुरुs are there to guide, if one doesn't have scriptural guidance or गुरु's guidance, they will do all kinds of torturous things and not reaching anywhere and there afterwards they take all kinds of drugs also like ganja, etc., freely available in उत्तरकाशि. Because generally people think that a ज्ञानि must be an abnormal case. If he does everything like any other person he must not be a ज्ञानि. 'He is also seeing with his eye. Some change must be there. At least minimum a long beard.' So, thus people expect all kinds of physical changes and therefore अर्जुन also got some misconceptions like that; therefore he asked the question, किम् आसीत्? Will he sit? And if at all he will sit, how will he sit?

vi) And व्रजेत किम्? Will he walk and if he is going to walk, how will he walk? Whether he will walk with the hands, upside down? How he will walk? All kinds of doubts अर्जुन has.

In short, he wants to know how does a ज्ञानि conduct himself in the world? What is his state of mind, how does he transact with people and worldly people will continue to be the same, how will he react to different types of people and different types of behavior? So in संस्कृत we call it स्थिरप्रज्ञ लक्षणानि. To put it in a single word स्थिरप्रज्ञ लक्षणानि. लक्षणम् means the characteristics of a स्थितप्रज्ञ. This is अर्जुन's question for which कृष्ण is going to give an elaborate answer from the next verse onwards.

Verse No .55

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मानि एव आत्माना तुष्टः स्थितप्रज्ञः तदा उच्यते ॥ २-५५॥

हे पार्थ! यदा (नरः) मनोगतान् सर्वान् कामान् प्रजहाति, आत्मानि एव आत्माना तुष्टः (भवति) तदा स्थितप्रज्ञः उच्यते ।

An important portion of the 2nd chapter, स्थितप्रज्ञ portion; very often quoted by शङ्कराचार्य and other आचार्यs. It is very important because once we know the characteristics of a ज्ञानि we have a model to guide us in our spiritual साधन. Therefore, this description serves as a guideline to all the seekers in साधन. Therefore शङ्कराचार्य says, यानि स्थितप्रज्ञस्य लक्षणानि तानि मुमुक्षोः साधनानि – whatever is the natural trait of a ज्ञानि they will serve as an example for the other people so that he can also try to acquire those traits. Therefore, it is an important guideline for every साधक. And the second benefit of this portion is we can check up ourselves and see to what extent we have got the benefit out of this study. Because often people ask this question, स्वामिजि how do I know whether I have become a ज्ञानि or not? If I am already a ज्ञानि I can stop coming to the next class!! I should know how long I should continue. Will there be any physical indication? Halo will be there? Will there be some such halo? So regularly I can watch for it. Will there be any physical change at all? How am I to know whether I have reached the goal? Or will you give a certificate? ‘To whomsoever it may concern, the bearer of this letter is a स्थितप्रज्ञ and therefore better hold him in respect and if possible do some पादपूजा, etc.’ like will you give me a letter. How am I to know whether a ज्ञानि or not? If there is any such doubt you can easily check up by studying these verses because कृष्ण tells, the characteristics of a स्थितप्रज्ञ, I can compare myself and see whether I am getting closer to that model. But one important statutory warning: ‘Use this portion only to judge YOURSELVES.’ Don’t go with this to check others whether this man or that man become or not. Don’t give certificate to other people especially to your family members. This portion must be utilized only for changing ourselves. Therefore this portion is very important for

every seeker. स्थिरप्रज्ञ लक्षणानि. Then in this portion itself, कृष्ण discusses another topic also and that is स्थिरप्रज्ञ साधनानि which means ‘What are the साधनs to be practiced to become a स्थिरप्रज्ञ?’ Two portions.

➤ One portion is: what are the natural traits of a person who has already become a स्थिरप्रज्ञ?

➤ And second topic is: what are the disciplines or साधनs to be practiced to become स्थिरप्रज्ञ?

So regarding the साधनs, I have to give you some note, because कृष्ण does not discuss all the important साधनs elaborately but he discusses only certain साधनs. So first he has already hinted that everybody has to go through कर्मयोग and ज्ञानयोग; there is no choice there. Now this ज्ञानयोग that a person has to go through is presented in three stages in the scriptures. ज्ञानयोग consists of three stages, the first stage is called श्रवणम्.

i) श्रवणम् means receiving the scriptural teaching which means no self-study allowed. So it should be scriptural teaching and that too I should not study by myself, I should receive it from a competent person otherwise I will get into all kinds of wrong interpretations and problems. Because there is a particular method of extracting the meaning out of the scriptures. For details we will be seeing in due course. This first stage is called श्रवणम्, receiving the scriptural teachings from a competent गुरु. And this receiving of the scriptural teaching will reveal my true nature, this will help in Self-discovery. Because the scripture and गुरु are like mirrors. For what purpose do we use the mirror? We know that I cannot see the forehead directly - have you tried to see your forehead directly? If you try you will have only headache, you can never see your own forehead however powerful the eyes be. Therefore, what do you do? You use a mirror. And even though you are looking outside into the mirror actually what you are

seeing not the external mirror but with the help of an external mirror you are seeing your own face or your own forehead. Similarly, if I have to see my real Self, the local mirror is for seeing the physical body, if I have to see my real self I should use a special mirror and this special mirror is गुरु शास्त्र उपदेश. This scriptural teaching is a verbal mirror that if a student appropriately uses this teaching it will help in discovering my real nature. Therefore श्रवणम् removes Self-ignorance, श्रवणम् helps Self-discovery, श्रवणम् serves as a mirror to see my real-I. This is the first stage of ज्ञानयोग. And these stages are mentioned in the उपनिषत्s themselves.

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ॥ बृहदारण्यक उपनिषत् २-४-७ ॥

उपनिषत्s makes it very clear. The first stage is to receive the teaching.

ii) Then comes the second stage of ज्ञानयोग. As even I am receiving the teaching several doubts come in my mind, because the teacher does not want the student to believe what he says, it is *not a matter of believing but this is called a matter of knowing*. Where knowing is involved, बुद्धि is involved and बुद्धि will not accept something unless it is convinced. It should be logical. It will be keeping with my day-to-day experience. If I say this is an elephant, what will you do? Since स्वामिजि is saying it should be right. “I can take a stick and say that you nod your head. If I threaten that you should say that it is an elephant. If you say ‘OK, OK, I will accept’ and I force you to say: ‘Repeat my words, this is an elephant.’” But that does not constitute knowledge, because of in your heart of hearts you will be sympathizing with me and tell: what has happened to स्वामिजि, till now he was sensible now he is talking irrelevantly, incomprehensibly. We will go home and pray for स्वामिजि. Intellect., you can deceive everything in the world, except your intellect. If your intellect is not convinced let even भगवान् come and say, you will not accept. Therefore, this is a matter of knowing and not believing. Therefore the

गुरु allows the student to think rationally and see whether his intellect is able to accept this knowledge. And if there are any doubts regarding this teaching the गुरु allows to raise any number of doubts; वेदान्त class is a place where there is no question of threatening or forcing or brainwashing or conditioning, etc., it is not communism that we are doing but it is the knowledge of my real nature. Therefore the second process of ज्ञानयोग is asking my own intellect honestly, 'Am I convinced?' Of what? I am not the body, I am not the mind but I am the eternal consciousness functioning through the body and mind and until the student is convinced the गुरु is ready for any amount of discussion. And this interaction and clarifying all doubts is called मननम्. This is the second important part of ज्ञानयोग – मननम्. By मननम् I remove all the intellectual obstacles. With this the knowledge has been converted into conviction; it is no more mere vague hypothesis or idea but is a fact for me.

iii) And then comes the third stage. Up to this I have only handled my intellect and asked whether the intellect is able to accept it and there are no more intellectual problems but that is not enough. This intellectual knowledge must be converted into emotional strength. This intellectual knowledge must be converted into emotional strength, psychological strength because it is our emotional personality which is predominantly transacting in day-to-day life. If you just study your life very rarely we use the intellect. When studying in college, whether we used it a little itself is a great doubt and that too whether it had any effect in my system is a great doubt. Only one thing was to by-heart it upside down and write it and forget it. We will get the benefit. Therefore, we very rarely use, early morning if we see, it is our emotional personality that is predominant - we are disturbed because coffee did not come or we are disturbed because the bus did not come or the car doesn't start at all or while going on the way somebody overtakes your vehicle or the road is dug and you go to office the

business is dull and you find throughout the day I am agitated or I am jealous and depressed, I am anxious and I am angry and I am irritated; you find throughout the day it is a series of emotional interaction. So if I do not strengthen emotional personality the knowledge will remain isolated and in my day-to-day situations I would continue to be as bitter as before. Every moment disturbed, every moment irritated, afraid, angry, frustrated, worried, with all kinds of complexes. Therefore, if I should enjoy emotional freedom then I should free myself from all unhealthy emotional responses. I should be free from all unhealthy emotional responses. Emotional immunity is very important. Or else you will say अहम् ब्रह्मास्मि cryingly. ‘ I clearly understood that अहम् ब्रह्मास्मि but (immediately say) that my daughter is like this or my son is like that, etc. Therefore, it is one-sided only. One man came, who is in a very big position in Larsen & Toubro or some company. Just came, a very great intellectual, high IQ. As I said the other side high IQ is there, he enjoys a very important position drawing 5 of 6 figures salary but there is some misunderstanding, communication gap with his wife or child, he is so much upset and worried, he came to my room and he asked ‘shall I close the door, स्वामिजि.’ I said OK and after closing he cried for 15 minutes non-stop, I do not even know for what. I have not seen him earlier; then thereafter wards he calms down. It is not that he is not intellectually strong, well-educated, occupying position; his problem: ‘IQ is there, EQ is waiting in Q!’ It is no there at all. Only God will know when he will get it. Therefore, any amount of IQ, intellectual understanding will be useful only when you convert it into emotional strength, a rock like mind which can withstand all kinds of weather. This conversion of IQ into EQ, intellectual knowledge into psychological strength is very important otherwise the knowledge does not help practically. This conversion is like going from one country to another country. You have got plenty of rupees in America. You might be the richest person, the rupees will not useful there. You have to

convert it into dollars. If you come here from there, you have to convert from dollars to rupees. So correspondingly change, corresponding exchange. Similarly, here also knowledge must be converted into mental strength. This is the third and final and important stage which is called निदिध्यासनम्. I have to study what are my emotional weakness? Many people have so many varieties of complexes; therefore, what all complexes I have and in the light of knowledge I should see all these unhealthy responses are meaningless one, born out of ignorance. Somebody said that all the negative emotions are developed in the dark room of ignorant mind. All negatives are developed in the dark room. Similarly, in us also, all the negatives – कामः, क्रोधः, लोभः, मोहः, मदः, मात्सर्यः, राग, द्वेषः, भय, all negatives are developed in the dark mind of ignorance. And once a person has gone through the third stage of निदिध्यासनम् then he has converted his ज्ञानम् into स्थिरप्रज्ञ.

Through श्रवणम् and मननम् he gets प्रज्ञ; through निदिध्यासनम् he converts प्रज्ञ into स्थिरप्रज्ञ. Therefore कृष्ण wants to deal with two topics in this portion and one topic is how to convert प्रज्ञ into स्थिरप्रज्ञ and another thing is after converting into स्थिरप्रज्ञ what type of mind you will enjoy. That mind is called जीवन्मुक्ति. In fact, जीवन्मुक्ति is a light mind, enjoyable mind, lovely mind, a mind which is not burdensome. Many people think ज्ञानि means no mind; ज्ञानि has no mind and he keeps on talking. All thoughtless talks, how will it be and moreover somebody else is taking notes of it. Better than that, one can go to the mental hospital and take notes! Therefore ज्ञानि is not without mind, ज्ञानि is free from burdensome mind, ignorant mind, problematic mind is not there and his mind is so light that he is not aware of its presence. Is this not true? Any part of the body that is healthy you are not aware of it. Isn't it like that? If all the knee joints are working you will not be aware of its existence. But when it has started giving problems then you will become aware of it. Then it will draw your attention and tell you: 'take care of me, take care of me.'

whatever is fit you do not feel its presence. There is a Chinese proverb: 'when the shoe fits shoe is not known at all.' You feel that you are walking with bare feet; Similarly, you feel the presence of mind as long as there are worries and anxieties and fears. For a ज्ञानि, since all these are not there, it is so light that you will not feel its presence; therefore it is said, ज्ञानि has मनोनाश. But really speaking it is not; ज्ञानि enjoys a wonderful mind. What is that wonderful mind? कृष्ण is going to tell hereafter. Now look at the श्लोक.

i) What is the first trait of a ज्ञानि? It says: आत्मनि एव आत्मना तुष्टः. Very important line. Very important line. आत्मनि एव आत्मना तुष्टः. A ज्ञानि is one who is happy with himself. He is self-sufficient. He does not require any external factor to be happy. He might require external factors to provide food, that is a different thing; physical dependencies may be there for food, clothing, shelter but as far as his emotional being is concerned he is not going to go with a begging bowl asking each and everyone whether you will take care of me. As I said the other day, his life is for giving love and care but his life is not for begging for love and care. What a wonderful life. As long as I beg there will be sanctions. You know what is sanction? Constant blackmail. Like minority governments trouble will be there. You are never at ease with yourselves. And ज्ञानि's advantage is आत्मनि एव आत्मना तुष्टः. If you come, welcome; if you go, goodbye. Not only with regards to things and situations with regard to beings also. Why, even with regard to his own physical body, he does not depend upon even his physical condition; if I am going to depend upon my physical condition I cannot accept my old age, I cannot accept my grey hair or I cannot accept my bald head, I cannot accept my wrinkles because my happiness is dependent on physical condition. But ज्ञानि is one who does not depend upon any factor. Why? He has got indigenous happiness. That is why, people say, we are not bothered about sanctions, we are all self-sufficient. To politicians they say, we are OK.

So this is the first indication of ज्ञानम्, Self-sufficiency. Self-contentment.

ii) And once there is fullness within myself, what is the natural consequences? कृष्ण says सर्व काम त्यागः renunciation of all expectations, all desires because desire is born out of what? वेदान्त has diagnosed the problem, why the desire comes? Very simple. It is like a person looking for a walking stick. Why does he look for a walking stick? Because his legs are not strong enough to stand on their own legs and therefore to complete myself I require a stick. Similarly, when I don't see myself as a complete person and I think that only when there is a house or a wife or a child, that too a male child, (all girls only, one boy at least or else my life is incomplete), children are there but grandchildren are not there; my neighbor has got it but I do not have it therefore it makes me incomplete; something or the other desire is there; my eyes see the अपूर्णत्वम्. काम is not a disease in itself, it is a symptom of the sense of incompleteness. And in the case of a ज्ञानि, he never sees himself as incomplete, आत्मनि एव आत्मना तुष्टः. Therefore I do not require any thing to complete myself. I may use the things of the world but I do not need those things. I have often said, *using a thing is different from needing a thing*. Like a person who goes for morning walk, they use a baton - a small 1 foot or 1-1/2 thing which is usually used by the policeman, just keeps it for stylish walk, he uses the stick but does not need it as a prop. How do you know that? Because even when the stick falls nothing happens, he is able to retain his balance. Whereas when he uses a walking stick as a support, he needs that support; the moment that support falls, he also falls. ज्ञानि also may have people around him or various other things also; for a ज्ञानि all of them are like the small 2 feet baton which he just enjoys waving. But for all other people, every object, is a mental walking stick. If it falls, shattered. That thing falls, he is shattered; this thing falls, he is shattered. So कामः means dependencies born out of sense of

incompleteness. And all these dependencies सर्वान् कामान् प्रजहाति because of his mental strength. And where are these कामाः? मनोगतान् all these countless numbers, wriggle in the mind, like worms, they are wriggling all over, torturing, inflicting pains and all those cleaned up not because he forced the desire away, that is called suppression, forcibly saying NO to things is suppression; dropping of the desire must come out of the discovery of पूर्णत्वम्. It should naturally happen. Like when the fruit comes all the flower petals fall away. Similarly, all these desires should fall because of the discovery of पूर्णत्वम्. And this is called काम त्यागः. This is the second trait of a स्थितप्रज्ञ. First trait is he is happy with himself; not that he will be laughing alone, do not think like that! He is not a mad person. Inside there is a sense of पूर्णत्वम्; expressed when people are around, unexpressed when there is nobody. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 55-56

We have come to the 4th and the final topic of the 2nd chapter, viz., the topic of स्थिरप्रज्ञ. And this topic is given as an answer to अर्जुन's question and अर्जुन's question is: suppose a person goes through all the साधनs prescribed in the scriptures and becomes a ज्ञानि, well established ज्ञानि, how will he face the situations of life and how will he respond to various situations of life? In संस्कृत, we say स्थितप्रज्ञ लक्षणानि. लक्षणम् means a natural trait. Spontaneous trait is called trait. What is the लक्षणम्'s of स्थिरप्रज्ञ? And before a person becomes a स्थिरप्रज्ञ he has to go to three stages of life, the first stage is by following a religious lifestyle, by following a life of कर्मयोग he must purify the mind which is the first stage of चित्तशुद्धि, otherwise called ज्ञानयोग्यता प्राप्तिः. So through कर्मयोग one has to become ज्ञानयोग्यः which is the first stage and thereafter he has to study the scriptures especially the Vedantic scriptures he has to systematically and consistently study under the guidance of a competent गुरु which is called श्रवण-मननम् which is the second stage and through this stage a person becomes प्रज्ञः. So first stage is ज्ञानयोग्यः and then by receiving the teaching from a competent आचार्य he should become a प्रज्ञ, which means he has got conviction in the teaching of the वेदान्त. But even this प्रज्ञ status is not enough, because the knowledge remains at the intellectual level and therefore in the third stage he has to convert the intellectual knowledge into emotional strength, because throughout the life, it is our emotional personality that is interacting. If you analyze our life from morning till night every situation is only straightly attacking our emotional personality either creating irritation or creating depression or jealousy or anger, it is our emotional personality which is standing out. Even when we come to the class and somebody comes late and crosses you and sits right in front of you and he is a taller person, so you have chosen a vantage point coming early at 5.30 itself, and a person comes at 6.45 and sits right on your lap, then you may feel

so irritated till the class is over. You do not listen that day. That means more than the intellect it is the emotional personality which is bearing the brunt of every situation. And if that emotional personality is not transformed, knowledge will be there at one level, but in my day-to-day life I may go through the turmoil's I went through before. And therefore, if वेदान्त should be of any practical use I have to spend time converting this knowledge into emotional strength which is called प्रज्ञः to स्थिरप्रज्ञः. That means my whole personality is soaked in this knowledge to such an extent that to every moment this knowledge is available to help me out especially when there is crisis in life. Who wants वेदान्त when everything is going well? Everybody is happy even without वेदान्त. We require when there is crisis. And this process of converting प्रज्ञ into स्थिरप्रज्ञ, ज्ञानम् into ज्ञान निष्ठा is the third stage and that person who has purified, who has gained the knowledge and who has derived emotional strength from that knowledge such a person is called स्थिरप्रज्ञः, such a person is called ज्ञान निष्ठः, such a person called आत्मनिष्ठः, such a person is called जीवन्मुक्तः. He has insulated himself, like a person who has insulated his hands and legs can touch a live wire and it will not shock him. Similarly, this person has insulated himself by ज्ञानम् glove, the glove of ज्ञानम् he has used on himself, nothing in life shocks him. And अर्जुन wants to know what is the conduct of such a person. And कृष्ण has started giving the answer from 55th and first main definition that he gives is: आत्मनि एव आत्मना तुष्टः, ज्ञानि is independent of external factors to be happy, to be fulfilled; he has attained emotional independence. Physical dependence everybody has got, there is dependence on food, clothing, shelter, we are not talking of physical dependence, emotionally ज्ञानि is independent of external factors, he is *happy with himself*. And when there is emotional independence, he does not want to hold on to anything, just as a person who has a broken leg is physically dependent on a wheel chair or a walker or a stick, how long he will hold on to this

walker? Until he finds strength, once he has got strong legs, it is impossible for him to hold on to the stick. Naturally, he drops the stick and that is called सर्व काम त्यागः. काम means walking sticks, emotional walking sticks are called काम. House is an emotional walking stick, people all the time smiling at you is an emotional walking stick, (if somebody does not smile at you on a day, you are upset). The smile normally is two inches and today it is only one inch, I am upset, all these are emotional walking sticks which we hold on to. When I do not depend upon any of those factors I am a free person and therefore पूर्णत्वम् leads to काम त्यागः. This is the trait of a ज्ञानि. Therefore he says सर्वान् कामान् प्रजहाति. Here काम does not mean desire but here काम means (OK desire also we can take, also) the desired object, both of them. We can take the primary meaning itself – desire and where are they: in the mind wriggling like worms, wherever we go, we may be in कैलास मानसरोवर, we cannot drop it, it follows us everywhere disturbing us all the time. Therefore, he says, सर्वान् कामान् प्रजहाति, यदा when a person is able to do that, मनोगतान् कामान्. Because of what: not grapes are sour renunciation; two types of renunciation are there

- i) one is I tried, the grapes are sour and
- ii) I am not able to reach and therefore I gave up, but that giving up is not real one because the desire continues potentially, somebody plucks it and brings, I jump at it.

Like somebody going to ऋषीकेश because of some problem at home. One month there and they will comeback. Therefore it is not born out of suppression, oppression or because of somebody's words, it should come out of maturity and one who is mature and desireless is स्थिरप्रज्ञः. Therefore the first definition is one who is independent, the second definition is one who is desireless. Now here, the word desireless must be understood very clearly. Because in the शास्त्रs, they talk about two types of desires, one type of desire comes under

‘allowed.’ Like cholesterol, there are two varieties: HDL and LDL, one of them is allowed variety, not only allowed, it is good also they say. Another one is only dangerous. Similarly, among desires also we have got allowed-one and not-allowed one. Therefore we should clearly know what is allowed so that we can happily enjoy those desires. What are those desires which are allowed? They are those desires which fulfill 3 conditions, if those three conditions are fulfilled those desires are allowed. What are they? All the 3 are important conditions.

1. They must be legitimate desires. One is legitimate desire, which we call धार्मिक desire. Like a desire of a parent that a child should grow well. And the child should be well educated. And I should be able to do my duty towards my children and I want to fulfill my duties which is a very very legitimate desire, शास्त्र is allowed desire, In fact, I have to fulfill them, that is legitimate. Similarly, I want to buy a house, I want to buy certain things, by earning money legitimately, that is also legitimate. Only when I try to steal that is problem. Therefore the first condition is legitimate.

2. The second condition is moderation. What we mean by ‘moderate’ is this, when a person’s worldly desires go to such a level that his whole life is dedicated to only material pursuits, that he has no time to contact his spiritual centre. Because शास्त्र says however much you are busy, you must be able to spend some time to contact your spiritual personality, invoke your spiritual personality, you should be able to allot some time for spirituality. It may be study of scriptures, it may be reflection on what you have studied, or it may be a reading a spiritual book, or it may be interacting with a spiritual person, it is not enough that you spend time only earning money and providing for your family, you should have time for invoking the आत्मा. Because every human being is a mixture of both spiritual and material personality, a life dedicated to only material gains is a lop-sided approach. And therefore if the desires go beyond a limit, i.e., so much absorbed, he

goes out of the spiritual centre, he loses the spiritual balance, it is a dangerous life. It's like a person going round and round when the speed reaches a particular intensity then the centripetal force they say, you know, that takes him out of the centre which is not good. Whatever you do, I must be able to remember that these are all impermanent and these are all incidental, whether it is body or money or all these things, our real pursuit and real personality is the spiritual. Therefore the second condition is what: providing time for spirituality, you do anything. You have hundred factories we do not care, you travel all over the world we do not care, वेदान्त doesn't want to restrict you, but what वेदान्त says is whatever you do like a cyclist, whatever you do you should not forget the centre of gravity, the balance. Because that is your core personality. Therefore, let not your worldly roles carry you away from the real centre. Therefore what is the second condition of desires: Have any amount, but you should have time, quality time for spiritual invocation, श्रवणम् or मननम् or निदिध्यासनम् about which we will see more, In fact, that you are finding time for गीता class itself is great. Otherwise, you will be without time for that also. You will say that I have to go there, go here, etc., etc. Therefore minimum you should keep coming to गीता class. Let me make sure that I can talk to you. Or else it would be off the hands. So this is the second condition: fulfill all your desires ~ wonderful, legitimate desires ~ wonderful, but have time for spirituality. Some prayer, more about I will discuss later, some basic spiritual disciplines कृष्ण himself will talk about, we should find time for that. Now minimum is continuing the गीता class. OK. More I will tell later. This is the second condition.

3. The third condition is very important condition. All these desires i.e., the moderate and legitimate desires should be non-binding desires which is very difficult but important condition. I will explain it. The third condition is convert your desires into non-binding desires or to put in another language convert your desires into preferences. What

is the differences non-binding and binding desires? The difference is this. When a desire is a binding desire it has the potentiality to upset you, to afflict you because when I have a binding desire, naturally I tried to fulfill that desires but whether the desire will be fulfilled or not is not totally under my control. As we saw before, कर्मणि एव अधिकारः ते मा फलेषु कदाचन. I can have wonderful plans for my child, 'what all he should do? He should become a doctor, an engineer, this, that, etc. And then he should earn 5 or 6 figure salary and then when I am old, he should take me around the world, all these plans' and this boy is interested in totally something else. I want to become Tendulkar. I am not saying it is wrong. He has got a totally different desire or he becomes a संन्यासि. So every संन्यासि's parents had wonderful dreams about their child, so therefore, any dream can be shattered because we are not omniscient and omnipotent, that means a binding काम is a bomb, a time-bomb which can disturb me at any time. And therefore you have to defuse that bomb by proper understanding and what is that understanding? I have got this desire and I will work for that very well also and I will seek the grace of the Lord also but in spite of all these things, there are chances that they are not fulfilled or they are not fulfilled to the extent that I want. And when such a situation happens I am mentally prepared to take that also. This mental preparedness is defusing the bomb. This mental preparedness even when you plan to watch a TV program, football match, or US Open final, or Wimbledon final or a movie, whatever it is, you have prepared from early morning with popcorn, because you cannot watch the TV without doing something, most important preparation you have to keep on putting, you make sure that no guest comes, you switch on and power goes away. Be ready every time you plan for a TV program, every time you plan for a class. We can try, if we do try we can do all those things. This mental preparation born out of wisdom is converting the काम into

non-binding काम. And in शास्त्र such a काम is called शुद्ध कामः. शुद्ध काम is a desire which fulfils these three conditions.

- Condition No.1 legitimate,
- Condition No.2, moderate,
- Condition No.3 non-binding.

And if all these 3 conditions are there and that काम is शुद्ध काम, you have any number of शुद्ध कामs, no harm. Even ज्ञानिs have शुद्ध कामs, because of the desire of शङ्कराचार्य alone, he could write a भाष्यम्, he wanted to bless the humanity, help the humanity, it was also a desire. Why शङ्कराचार्य, even भगवान् had a desire, वेद itself says: सो कामयत, सः means भगवान्, भगवान् when he got bored, when he was sitting alone thought one day that he will create a drama,

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत ।

स तपस्तप्त्वा । इदं सर्वमसृजत । ॥ तैत्तिरीयोपनिषत् २-६-४ ॥

In that particular context only शङ्कराचार्य writes a beautiful भाष्यम्, he asks a question, if भगवान् also has a desire, isn't he also bound? Because here in the 2nd chapter, ज्ञानि is defined as desireless, how come the वेदs say that भगवान् has desires. शङ्कराचार्य himself raises this question and he answers saying that भगवान्'s and ज्ञानि's कामs are शुद्ध कामः, they are fulfilled ~ wonderful, not fulfilled ~ OK. It is like a cricket game, you always remember this example, a five match series is there, three matches they have won and wrapped up the series and then how will they play the 4th and 5th match. That is called ज्ञानि's लक्षण. If you want to understand a ज्ञानि, just watch the 4th match, in the 4th match they will play well, enjoy the game, so many records have to be broken; the 7th catch behind the wicket; 27th catch just before the line, statistics, they work for the statistics alright, but आत्मनि एव आत्मना तुष्टः. Victory is bonus. No victory, cup is with us. This is a ज्ञानि. For those people, only the 4th match is like that but for a ज्ञानि, the whole life is like that, he plays very well, not that he is

so full that therefore he is without motives, no, the 4th match they play very well. Similarly, ज्ञानि has got motive coming from him to work hard but that motives is without a sting. So whatever happens, it does not hurt him. And therefore, प्रजहाति यदा कामान् means प्रजहाति यदा अशुद्ध कामान्, ज्ञानि renounces all अशुद्ध कामs, whatever कामs he has they are शुद्ध. This is an important verse. Whole section is important. Why I say this is important is rest of the verses are all commentary upon this verse alone. This is सूत्र श्लोकः and all the other verses are व्याख्यान श्लोकs. Continuing;

Verse No .56

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६॥

दुःखेषु अनुद्विग्न-मनाः सुखेषु विगत-स्पृहः ।

वीत-राग-भय-क्रोधः स्थितधीः मुनिः उच्यते ॥ २-५६॥

दुःखेषु अनुद्विग्न-मनाः, सुखेषु विगत-स्पृहः, वीत-राग-भय-क्रोधः मुनिः स्थितधीः उच्यते ।

So how does a ज्ञानि respond to situations in life? And that too unfavorable situations. So from this it is very clear that ज्ञानि also cannot avoid unfavorable situations. Not that by becoming ज्ञानि I can avoid painful or difficult situation, because ज्ञानि or अज्ञानि we are all born with our own प्रारब्ध कर्म, very birth is because of प्रारब्ध, so until death happens पुण्यम् and पापम् are going to affect, ज्ञानि may not create fresh पुण्य-पापम्, he does not acquire आगामि कर्म, I hope you remember आगामि, सञ्चित, etc., (or else I have to take it as my कर्म) so ज्ञानि does not add to his fresh कर्मs, आगामि कर्मs, remember whatever कर्मs he has acquired when he was ignorant before they are going to impinge on him in the form of favorable and unfavorable situations. When they come what happens? He says, अनुद्विग्न-मनाः. ज्ञानि's mind is so emotionally strong and he has got a shock absorber

called ज्ञानम्. He has insulation called ज्ञानम् or with a good shock absorber. How will it be when we travel in our roads? The disturbances are minimal. So disturbances are minimal. How do you know that? We can easily grade. All these things do not suddenly happen. It is all a gradual growth, as even we learn to assimilate this teaching the mind does not become strong overnight but it becomes gradually strong. How to measure the strength of the mind? Is गीता really going inside me, how to know? I will give you a measuring method, but again I warn you this must be used for measuring yourselves not your friend or family members, it is abuse, just to check yourselves or introspection.

i) *The number of things or the frequency of mental disturbances becomes lesser and lesser.* Previously in a day, 10 times to 15 times I get disturbed because of son's behavior, wife's behavior, daughter's behavior, policeman's behavior, that person's behavior, the number of things that disturb you that becomes lesser and lesser, that means the frequency of mental disturbance should become lesser gradually. In fact, for some people once in a while they are calm! Generally they are irritated or irritable. They are just waiting to jump. So it should change to once in a while irritated. Therefore the frequency should become lesser. You can have a diary also to just note the frequency. I do not mean anger alone, any emotion.

ii) Second thing is *the intensity of the mental disturbance.* How to measure the intensity of mental disturbance? When it is of lesser intensity it just creates a small ripple of reaction in the mind and then it goes away. But when the intensity of the mental disturbance increases then it begins to overflow into our वाक् – the organ of the speech, that the words also are affected. I use powerful words and hurt other people, I curse, I do this, I shout all those things, that is the mental disturbance is overflowing from मनः into वाक्. And if it is still more intense, from वाक् इन्द्रियम् it overflows to the physical body also, that the body is

shivering and some people feel heavy gasping and all, some people gnash their teeth, lips are shivering, as अर्जुन said

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरि मे रोमहर्षश्च जायते ॥ १-२९॥

When there is lesser intensity mind alone is affected, when there is more intensity mind and वाक् are affected, when there is maximum intensity it affects मनः, वाक् and काय - शरीरम्. From that we can know to what extent assimilation is taking place. So what is the second test? Intensity. What is the first test? Frequency.

iii) So what is the third test? When I am disturbed or affected by an adverse or unfavorable situation, *how much time I take to recover or come back to balance?* The recovery period, the balancing period. So when the intensity is more and the weakness of the mind is also more, when I have a strong weakness, *s t r o n g* weakness, then it does not recover it becomes a trauma even. It is so deep that the whole day I am upset and sometime whole week I am upset, sometime whole month I am upset, sometime whole year I am upset, sometime whole decade I am upset, sometime whole life I am upset, that is the recovery period that also should become lesser and lesser.

This is the sign of knowledge getting converted into emotional strength, the more emotionally strong the mind is the lesser will be these three. These three means what: the frequency, the intensity and the recovery period of the mental disturbance. And a ज्ञानि is one who has got a good strong mind. Therefore दुःखेषु अनुद्विग्न-मनाः. Similarly, the disturbance can be because of unfavorable situations, sometimes the disturbance can also be because of favorable situations also. That is also an excitement. Excitement can be because of negative things, excitement can be because of positive things also. I told you the other day. One person was contesting the elections, 27 times he failed, but still like that Robert Bruce, he just and he never thought that he will

win the 28th time, he himself was surprised that he has won and got so excited that he got heart attack and died. Heart attack can come because of positive excitement also, therefore वेदान्त says both types of excitement are not healthy. Both types are not healthy, because even biologically it is not good to get over excited. So who is a ज्ञानि? सुखेषु विगतस्पृहः. Even when there are favorable conditions he is not carried away. So विगत-स्पृहः means he is dispassionate, he is balanced. And in short, वीत-रग-भय-क्रोधः, so वीतः means free from; free from these basic emotional problems, first one is रगः, emotional dependence or attachment, which is the basic problem, we saw in the 1st chapter itself. If you remember the very definition of संसार, I told three, do you remember, रगः, शोकः and मोहः, first one is रगः, रगः means not काम्बोजि, कल्याणि, तोडि etc., this is वेदान्त रग, रग means attachment. Therefore ज्ञानि is free from attachment. And when I say free from attachment, you should remember as pointed out in the 1st chapter, attachment is different from love, love is a positive wonderful trait which वेदान्त glorifies but attachment is that which is criticized by वेदान्त. And I told you three differences, to remind you briefly:

* Attachment comes out of weakness or dependence. In weak mind, that is depending which is expressing in the form of attachment and since it is based on dependence, attachment is always expecting. In attachment I always think what will I get out of this relationship? I am not much bothered about what the other person will get but what will I get, therefore it is more self-centered, more expectation based, it comes out of a weak mind, whereas love means that which comes from a strong mind. Therefore, love comes out of mental strength, therefore it is not primarily based on what I alone get but I am equally interested in what the other person gets out of relationship. That is the first difference. Expectation based. It always think of what I can get. The other one thinks what I can give. One is getting based, another is giving based.

* The second important thing is in attachment, since I want to get the benefit from the other person, I want to control the other person because it is for my benefit I am keeping the relationship and therefore I want to keep control, it is control based. I never want to give freedom to the other person, whereas in I love basically understand that everybody is seeking freedom, just as I do not want to be controlled by anyone, it is improper me to control everyone, therefore the relationship should lead to the freedom of the other person. In love my goal is giving more and more freedom to the person loved. In attachment the goal is controlling more more of the other person. Bear-hug. And kill the person because of that possessiveness. Very difficult. This is second difference. Here we say ज्ञानि has got love but what कृष्ण says he is free from रागः. Details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 56-57

In this final part of the 2nd chapter अर्जुन wanted to know about the स्थितप्रज्ञ or स्थिरप्रज्ञ, the one who has got आत्मज्ञानम् and the one who has assimilated this आत्मज्ञानम्. How does such a person conduct himself in his life and when different occasions come, in what way his response is different from an ordinary अज्ञानि? In short to put in single language: is there any practical benefit for गीता study, because nobody is interested in studying गीता merely for academic benefit. We want to know whether there will be any practical benefit in life? This is अर्जुन's question for which कृष्ण begins his answer from verse no.55 onwards and this goes on till the end of this chapter, this is the well-known स्थिरप्रज्ञ portion of the भगवद्गीता, a very important portion, worth getting by-heart and remembering. And in the last class, I pointed out that a person comes to the level of स्थिरप्रज्ञ by going through two stages,

i) the first stage is a religious life, known as कर्मयोग by which he attains a pure mind which we call ज्ञानयोग्यता. Everybody has to necessarily go through this religious life of कर्मयोग to prepare the mind.

ii) And the second stage is consistent and comprehensive study of the scriptures which is a compulsory process, every seeker has to go through which is technically known as वेदान्त श्रवणम् and मननम्, about which I will elaborate later or in a simple language, वेदान्त विचारः, scriptural analysis. This is also a compulsory stage of साधन. Otherwise called ज्ञानयोग also, nobody can escape. Even though there is a very wide misconception that in कलियुग we can avoid ज्ञानयोग, in कलियुग we can avoid scriptural study and attain the goal through alternative methods, that is not traditionally accepted, it is not scripturally accepted, nobody can circumvent ज्ञानयोग. Therefore the second stage is ज्ञानयोग, otherwise called श्रवण-मननम्, otherwise called वेदान्त विचारः. In fact, what you are doing now is ज्ञानयोग,

systematic, consistent study of the scriptures. It is not a stray talk on a stray subject. We are developing systematically. Such a study is called **ज्ञानयोग**. And by this **ज्ञानयोग** a person becomes a **प्रज्ञः** or **ज्ञानि**. So by the second stage, a person becomes **प्रज्ञः**, otherwise called **ज्ञानि** through which there is an intellectual conviction regarding the teaching of this scriptures and that intellectual conviction is that I do not need any external help to be complete. I must be convinced because at present our strong notion is: “To be happy I require so many things around.” And this is so strong that we are not even ready to question this basic premise but **वैदान्त** attacks the basic premise and asks the question: “Do you really require things to be happy?.” I do require things for survival. We are not mixing up survival-requirement and happiness and security requirement. If survival requirements are identical with happiness requirement then all rich people who have got all the gadgets and houses, they must be the happiest people. In fact, many of the richest people committed suicide out of frustration. So from this it is very clear that we should not mix up survival requirements and happiness requirements. We have a notion that we require too many things to be happy. By systematic Vedantic study, I should be intellectually convinced that I don’t require anything to be secure, to be fulfilled, to be happy, to be fearless, to be anxiety free and to be self-sufficient. This is an intellectual transformation which **दयानन्द स्वामिजि** called (in our last series of talk, ‘Need For Cognitive Change.’ It is a cognitive process which we may call intellectual conviction. So **ज्ञानयोग्यता** to **प्रज्ञः** - two stages and

iii) Then we have to go to the third stage where this intellectual conviction should be converted into emotional strength, emotional immunity because it is the emotional personality which is facing the brunt of various situations, that is why most of the time, even though our IQ is very high, as I said the other day, but EQ is terribly wanting. Very intelligent person but most of the time upset because the set-up is

not alright. Set-up changed, what happens? Set-up. Up Set. Therefore the moment there is a slightest disturbance in the set-up, the class is changed from the ground to the temple it is enough for some people to get disturbed. Therefore, I should have that emotional strength not to get upset by the set-up and this conversion of intellectual conviction into emotional strength is called the process of निदिध्यासनम्, which कृष्ण will talk about briefly in this chapter and He will talk about it elaborately in the 6th chapter. Therefore कर्मयोग, then ज्ञानयोग, then निदिध्यासन. Preparation of mind, intellectual conviction, emotional fortification. And a person who has successfully gone through these three stages has gone from ज्ञानयोग्य to प्रज्ञः to स्थिरप्रज्ञः. And how does he respond to the situation, what are his natural traits अर्जुन wanted to know. कृष्ण is enumerating them.

a) The first thing that He said was प्रजहाति यदा कामान्, all expectations are dropped. Because expectations come out of self insufficiency, I look for a crutch because I am not able to stand on my own feet. Suppose you have to get up, there are some people who look for wall to get up they look for some hold because they do not have enough strength, therefore I look for a wall. Therefore every expectation comes out of an incomplete mind. A non-self-sufficient mind, an अपूर्ण mind. Therefore a ज्ञानि is one who doesn't have any expectations from a thing, from a being, from a set-up. This is called काम त्यागः. This is the first trait of, natural trait of a जीवन्मुक्त. And because of this natural trait, what difference do we find, कृष्ण himself tells later, when the expectations are not fulfilled I am bound to get upset. So every expectation is a risky thing because every expectation is potential sorrow. I expect my son to be like this, my wife to be like this, my daughter to be like this, I don't want anyone as they are or he is, I want everyone to behave as I want. What about myself? I will behave as I like. Wonderful philosophy! I do not want anybody else to expect anything from me because I want my freedom but as long as the

others are concerned, everything they do: getting up, doing this, doing that, doing this, in everything, I have expectations, one millimeter different from that I am terribly upset. If at all I ask somebody to do something, if I am suggesting it for the other person's improvement it is not expectation. If I ask anyone to do something for the other person's improvement it is a non-binding expectation, but if I want somebody to do something so that I will be comfortable it is a hooked expectation, it is a poisonous expectation. What is the difference between a poisonous expectation and a non-poisonous one? If it is a non-poisonous one, if I suggest, if you do this it is good for you and if you do not do this, better you be ready for facing the consequences. It is non-poisonous expectation, its fulfillment and non-fulfillment will not disturb me. Poisonous-expectation is: I don't ask the other person for something for their own good, even though I tell that it is for your betterment, etc., (it is all Bluff, with capital B), I will be happy only if you do that. How do I know that, if that person doesn't do that I am tremendously upset, this is called संसार? And ज्ञानि is one who has suggestions for everyone, who has advices for everyone, who has got recommendations for everyone but who has expectation from none. N O N E. none. Not nun. Therefore the first benefit is what? Drop the expectation. It cannot be forcibly dropped. Don't try to push away your expectation, it will never fade, it will never succeed, expectation should naturally drop because of the discovery of पूर्णत्वम् through knowledge. It is not that you are going to push the darkness straightaway. Suppose you try to sweep off darkness it will never work. You light up the lamp, darkness will go away. Never attack the expectations directly, you can never succeed. Go to the root cause of the expectation. The root cause is: I feel that my पूर्णत्वम् depends upon this type of behavior from these people. Therefore, self-incompleteness is the cause of expectations and by wisdom and wisdom alone that has to be knocked off and that is called काम नाशः. No.1.

b) Then the second natural trait that कृष्ण presented is: आत्मनि एव आत्मना तुष्टः. He could drop all expectations because he is full and complete by himself. Not 'because.' The moment you add one because, suppose I say that I am full and final *because* my son listens to whatever I say, that means what: as long as my son listens to what I say, I am happy. The moment he changes, you will ask: My son did this!? The moment you hear the news we are very sure that everybody else will do and not my son. And one day the shocking news comes and shattered, therefore if I say I am full *because* of something there is potential danger, ज्ञानि is one who says I am full because I am 'I.' Fire is hot because of what? What will you answer? Because it is fire. If I say why is water hot, there is a reason for water being hot, because it is in contact with something and the moment it is because of something and when that something goes away water will go cold. Similarly, as long as my happiness depends on external factors, I am in potential danger, ज्ञानि's happiness is because of what: 'I am happy' because that is my nature. And how did he know that: because of consistent ज्ञानयोगः. Therefore what is the second trait? आत्म-तुष्टि, Self-sufficiency.

c) Then in the 56th श्लोक, the third natural trait, in संस्कृत it is called लक्षणम्, the third स्थिरप्रज्ञ लक्षणम् was pointed out, समत्वम्, equanimity, poised state of mind, in spite of external turbulences. The mind is generally calm, the disturbances gradually recede. I gave you three experiments to find out whether I am getting emotional strength through गीता Study, 3 experiments I gave.

Look at the frequency of the disturbance, how often you are disturbed during the day, you can start a diary also, initially you will have to ask the question the other way around, how often I was peaceful. Or else the diary will not be enough. So start with when was I peaceful. Between 2 and 3. When I was sitting in meditation or sometime when others were sitting in meditation I get peace! That's

why I always say that you should all practice meditation, because, if not you, at least others will get peace of mind when you meditate. At least some time they will be peaceful. So initially we start with higher frequency by that frequency is reduced.

The second is intensity of emotional disturbance. How do you know the intensity? In intense disturbance it is not only attacking the mind, it affects my expressions and even it flows into my physical body, physically I am disturbed as अर्जुन was. And when the intensity is less, physical disturbances are less but verbally I go on talking, sometime even when nobody is there, lonely, alone, talking to oneself. So much inside. And when still lesser intensity, verbal and physical expressions are gone, it is at the mental level it disturbs, but you don't disturb others. It is a silent disturbance. So intensity is less.

Finally the recovery time also becomes lesser. Previously the disturbance flows into hours, why hours, days and months and years and some time decades, even after 25 years also if one utters the name of that person one gets disturbed. That day he did like that! I can never forgive him. And sometime they tell about that person to me, they will start cursing me also! From third person, they start abusing you. It might be extreme agitation. You might be criticizing someone. But he/she, they will start telling and in the end they will start telling: Where is YOUR बुद्धि, as if I am at fault! And I am fearsome that somebody nearby will listen to this and think it is about me!! And if I ask them to stop, they will get too wild also because they are agitated so much. I only pray at that time, nobody should be around. They say: You do not have any sense at all. You do not keep quiet, etc.!! They are talking about their father-in-law or mother-in-law!! But temporarily I become the mother-in-law of that person!! So therefore recovery period also becomes less and less.

If frequency, intensity and recovery time of emotional disturbances become lesser and lesser and lesser and a time comes,

when it is practically nil or it is almost insignificant. कृष्ण will tell in the 6th chapter, गुरुणा अपि दुःखेन न विचाल्यते ॥ ६-२२॥. Even the greatest tragedy in life, for one second he may ask: *Whaaaaaaaat?* Next moment he will say: *So What?* Only two words: from प्रज्ञ to स्थिरप्रज्ञ. When he says *Whaaaat*, you will think that he is going to have an attack, but he immediately says: *So What*, I will recover and carry on life. So कृष्ण said दुःखेषु अनुद्विग्न-मनाः, the unfavorable situations do not disturb his mind too much. And also सुखेषु विगत-स्पृहः and he is not carried away by favorable situations also, because we should remember when there are favorable situations we can enjoy, there is nothing wrong in it, but even when we enjoy favorable situations we should know that this is also subject to arrival and departure. We should not forget the truth of anything, once the discriminative power is clouded, it is getting carried away. Even pleasurable situations should not cloud my discriminative power; what is the discriminative power: every situation in life is subject to arrival and departure. Therefore, I do not want to become an addict to the favorable situation also, so that when the favorable situation also goes I am ready to face that also. That is called सुखेषु विगत-स्पृहः, he is not carried away, he enjoys but not carried away. Up to this we saw in the last class. And then in the 2nd line he adds some more. The first line is समत्वम्. So this is the third trait of the जीवन्मुक्त or स्थिरप्रज्ञः.

Then he says, वीतरागभयक्रोधः. Every verse is very important, because it is useful for self-introspection. So राग means attachment, dependence is called रागः which is the fundamental trait of संसारः. In the 1st Chapter I said रागः, शोकः and मोहः, but here कृष्ण is presenting differently. There रागः, शोकः and मोहः, here it is रागः, भयः and क्रोधः, another route of संसार, both are संसार, former is one route of संसार and later is another route. रागः means dependence, attachment, psychological leaning. What is wrong with that? What is wrong? भयम्, the more I am dependent the more I feel insecure. The

more I am dependent. the more I feel insecure because, whatever I depend upon in the world that itself is insecure. Other than God, other than God every blessed thing in the world is insecure by itself. And the fundamental mistake I commit is as an insecure person I am trying to hold on to another insecure. Insecurity plus insecurity is equal to security? What sort of arithmetic it is I do not know. Insecurity plus insecurity is equal to more insecurity; insecurity squared. This is the fundamental mistake in our very approach to life, that is why we are not able to solve our problems not because we lack our effort, we lack direction. It is like a person who wants to go to a **महाराज**, not departmental store and then he says: **स्वामिजि** I walked for hours and I never reached, **भगवान्** is without compassion. (for our failure **भगवान्** has to take the shots!!!)

I have done so much and I have never achieved anything. Then I ask him, 'In which direction you walked?.' 'I went in that direction.' So if you walk in the wrong direction not only your effort will not reach you to your destination, on the other hand you're going away from destination. That's why, we use the word **प्रयत्नः** in **संस्कृत**. **यत्नः**, means effort. That **प्र** prefix is very important. **प्र** means proper direction. In English also proper is coming. What is proper? Right direction. What is right direction? An insecure person should hold on to, if at all he wants to hold on to, he should hold on to a secure one. As they say, 'if you want to hold on to, you have to hold on to a tamarind branch, not a mango branch, otherwise you will fall along with mango branch.' That tamarind branch is **भगवान्**. Until you discover security in yourselves hold on to the ever secure Lord. But an unintelligent person neither discovers security in himself or herself nor tries to hold on to the Lord but he goes on holding on to more and more insecure ones, like a drowning man holding to a grass. This is called **रागः**. Unintelligent dependence is called **रागः**. It will only increase insecurity. Therefore the consequence is what: **भयम्**. What should I do,

instead of feeling secure now I am worried about the security of the companion. And the companion is worried about my security. And both of them are worried about the security of the next one. Whole thing goes like that. यत्र यत्र रागः तत्र तत्र भयम्. This is our basic emotion. There is constant fear running in our mind. That is why any telegram comes, what will we think first, who is out? यत्र यत्र telegram, तत्र तत्र somebody out. We have generalized that rule. Why can't you think about a wonderful news? Why because, that indicates what is there in our deep subconscious. Therefore, रागः leads to भयम्.

Then what is the next one. क्रोधः, anger. Directly proportional to रागः is anger. Because when I want to hold on to something, I find there are so many obstacles to that. And every obstacle makes me angry. I want that person to be with me whereas that person wants to be away from me. I get angry. Therefore, रागः leads to भयम्. भयम् leads to क्रोधः. These three are as though brothers and ज्ञानि has got out of रागः, because of his self-sufficiency, he does not have emotional dependence. Where रागः नास्ति तत्र भयम् नास्ति. अभयम् प्रतिष्ठाम् विन्दते. By मोक्ष we are thinking that we have to go to some other लोक, by मोक्ष we think that we have to wear कावि, मोक्ष means we think what one has to grow the beard, it is not like that. कृष्ण defines मोक्ष as अभयम्. तैत्तिरीयोपनिषत् defines मोक्षम् as:

अभयम् प्रतिष्ठाम् विन्दते । अथ सोऽभयम् गतो भवति ।

यदा ह्येवैष एतस्मिन्नुदरमन्तरम् कुरुते । अथ तस्य भयम् भवति ।

तत्वेव भयम् विदुषोऽमन्वानस्य । ॥ तैत्तिरीयोपनिषत् २-७-१॥

As long as there is Self-ignorance भयम् cannot be avoided. Self-knowledge is the only way to fearlessness. Therefore, the fourth, fifth and sixth traits of a ज्ञानि are freedom from रागः, भयः and क्रोधः. रागः भयः क्रोधः अभाव. वीतः means freedom. As even we describe the benefit of गीता study, very tempting isn't it. That is कृष्ण's aim. You should be tempted to study गीता, because the benefit is: freedom from

anxiety, fear, emotional dependencies etc. How wonderful it is! And such a person, स्थितधीः मुनिः इति उच्यते. Such a person is a मुनिः, a sage. So therefore whether a person is sage or not does not depend upon his external attire, when we say sage we think that he is in forest, he should have beard, जटा should be there, he should be sitting with closed eyes, he should have a 'T-दण्ड' keeping one hand on it etc. This is the picture we have. कृष्ण says external transformations do not guarantee freedom from संसार but the internal transformation gives freedom and one who has brought about this internal transformation he is a sage even though he is a family man, even though he is very much world of activity, he might be coated, booted and suited but still he will be a मुनिः. मननात् मुनिः. मुनिः means one who has got the right knowledge. मननात् मुनिः. And how did he become मुनिः? Because of स्थितधीः. Because of his knowledge. What type of knowledge? That knowledge which is converted into emotional strength. स्थितधीः is another word for स्थिरप्रज्ञ. Not only he is intellectually strong which means that if anybody questions his basic philosophy he is able to intellectually defend, because our scriptures are dealing with knowledge not belief, knowledge means clarity. Let anybody ask any question he has got the understanding. Not only he is intellectually sound but he has converted it into emotional strength, that he enjoys peace of mind also. Continuing;

Verse No .57

यः सर्वत्रानभिस्नेहस्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७॥

यः सर्वत्र अनभिस्नेहः तत् तत् प्राप्य शुभ-अशुभम् ।

न अभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७॥

यः सर्वत्र अनभिस्नेहः, तत् तत् शुभ-अशुभम् प्राप्य, न अभिनन्दति, न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता ।

Continuing with the same topic, स्थिरप्रज्ञ लक्षणानि. कृष्ण says a स्थिरप्रज्ञ is one who is सर्वत्र अनभिस्नेहः. The one who is free, the one who is not hooked to any person, any situation or any object, whereas an अज्ञानि is one who has got gum all over the body, suppose you do an अभिषेकः with gum, imagine that, (you need not have to do the अभिषेकः!), what will happen, wherever you go you are stuck or that sticks to you. Similarly, now our mind is so much gummed, in संस्कृत the word स्नेहः has two meanings, one is gum, that which sticks is स्नेहः. Therefore in संस्कृत, gum is स्नेहः; any oily substance, any sticky substance is called स्नेहः and attachment is also called स्नेहः. So सर्वत्र अभिस्नेहः means, his mind is so weak that anywhere he goes he wants to hold on. Anything, including a particular place in the class. If he sits 4 days in a particular place in the class, he will start telling that it is his place. This is temple's. He makes other person get up from there. He is gummed to that place that unless he sits in the place he cannot listen to the class. Can you imagine? He takes coffee for a few days and says from emotional dependence it has become a biological dependence, headache is coming. So anything and everything we get stuck. ज्ञानि is one who moves with all people, who loves everyone, who enjoys the company but at the same time he does not get stuck to anyone. That is why in those days he is called परमहंस परिव्राजकाचार्य. He freely moves loving everyone but one not stuck to anyone and this psychological freedom is called अनभिस्नेहत्वम्, that emotional freedom. Like certain gadgets which have got so many attachments with screws and with that screw you can attach and you can also detach. You can detach and keep it. But there are certain things which are riveted firmly, you cannot remove it. Similarly, ज्ञानि is one who can screw anywhere and who can unscrew. He will be coming and he will be going too. He enjoys the company of everyone but he does not miss anyone. But somebody asks: Do you miss me? He may tell yes, just not to hurt the other person. Because now in the

regular life the thing is we feel wanted, that somebody should miss us. Everyone wants it written in the letter and told over the phone: that I am missing you very much. Then only he feels happiness. ज्ञानि doesn't miss anyone, for the sake of encouraging others he will tell without you the class is not good. So he will feel that he is very important, VIP. He will think that VIP is very important. For ज्ञानि it is very insignificant. So therefore सर्वत्र अनभिरुहेदः.

And तत् तत् प्राप्य शुभ-अशुभम्. Again this is important. Even a ज्ञानि faces external favorable and unfavorable situations, because a ज्ञानि may not acquire fresh पुण्य-पापम्s but a ज्ञानि also was an अज्ञानि before. He was a संसारि before in this जन्म itself or at least in the previous जन्मs. All those previous पुण्य-पापs are not going to leave a ज्ञानि. Do you remember what कर्म it is? In तत्त्वबोध, it is said प्रारब्ध कर्म. He doesn't acquire आगामि कर्म but he has to face प्रारब्ध कर्म. It is like switching of a fan, even after you switch off the fan because of its intensity of the movement the fan continues for some more time, Similarly, even after ज्ञानम् the प्रारब्ध कर्म continues for some time, therefore even ज्ञानि faces what: favorable and unfavorable situations, कृष्ण calls them शुभ-अशुभम् प्राप्य. शुभम् means favorable, अशुभम् as unfavorable. Some people glorify this ज्ञानि, you are wonderful, you are doing great service, whereas some other people may criticize, these people are not productive citizens of the country, useless for anything, they do not work in the world at all and they are setting a wrong example also, emphasizing all these निवृत्ति and all those things and there are many people, even now that they think that it is वेदान्त which is responsible for Indian problems. Even now, there are people to criticize. Therefore they may criticize all these people who are propagating वेदान्त, therefore glorification comes, criticism also comes, there is health, and there are sometimes diseases also, all these comes, what is his attitude? न अभिनन्दति न द्वेष्टि. He is not carried by favorable situations and he is not over agitated by unfavorable

situations also, which is the same as समत्वम् which was mentioned before. Therefore this श्लोक is almost the repetition of the previous श्लोक, समत्वम्. But here we should understand a very important thing. When we say a ज्ञानि, a person of wisdom is not disturbed by situations and the people's proper conduct as well as their improper conduct, this is often misunderstood by people. They argue: स्वामिजि if we are going to accept all the situations without any reaction, then people think that you are too innocent a person and they begin to exploit you. If we keep quiet they make us a doormat. So therefore do you mean to say that I should meekly surrender to all the situations and keep the balance of mind, doesn't it make me a weaker person. so previously I reacted to the situation and therefore I could stop the misbehavior of that person and if I am not going to react: यः सर्वत्र अनभिस्नेहः न अभिनन्दति न द्वेष्टि, then that mean they will think that I am a simpleton. Instead of taking me as a simple person, they will say I have tons of simplicity that I am a simpleton. Now वेदान्त doesn't say that you should meekly surrender to all unfavorable situations or improper behavior. वेदान्त doesn't say that. In fact, in the very भगवद्गीता itself, कृष्ण is asking अर्जुन to fight अधर्म. वेदान्त does not mean just blind acceptance of whatever अक्रम is done by other people or injustice by done others. What is वेदान्त trying to say? We should clearly understand that for any situation, we can have three types of responses. For any situation, we can have three types of responses,

- One is impulsive reaction, in which there is no time, there is no thinking, there is no planning, there is no बुद्धि involved without using discrimination or anything immediately I react to the situation that impulsive reaction is one possibility.
- And the second possibility is meek surrender to the situation, whatever abuse the other person does I meekly surrender and I do not take any step to remedy that. It is unintelligent inaction.

Generally we swing towards these two extremes. One is impulsive reaction where thought is not involved, another is unintelligent inaction born out of weakness. And वेदान्त says both are equally bad. Impulsive reaction is bad because it affects me, myself, because any reaction disturbs the mind and if I continue to be in that mental disturbance for long time, it will create stress in me and I am going to suffer from many physical diseases. Therefore, impulsive reaction may get things done because the other people get frightened and you may get your things done, but the side effects are more terrible. There may be immediate positive benefit but there are long-term negative benefits like antibiotics when we take them indiscriminately at the first sign of a disease. Antibiotics may work, it's like many of the powerful drug which may immediately give me relief but it is going to damage my vital organs. Any impulsive reaction is like a powerful drug which has got long-term adverse result - mental and physical. And many people think impulsive reaction is strength but it is not strength, it is seeming strength, but it is real weakness alone. Lack of self-control it shows and weak surrender to the situation or inaction is also improper because we have to suffer injustice, nowhere in the शास्त्र it is said that we should meekly suffer or surrender. Therefore, both are improper. Then what does शास्त्र say, avoid impulsive reaction, avoid unintelligent inaction but take to intelligent action giving sufficient time, sufficient thought. Study the situation and see whether there is a remedy or not, for certain situations there are no remedy at all, if it is a choiceless situation strengthen your mind to face the situation, you have got so many methods which we will discuss later. Therefore, if it is a choiceless situation don't try to change the situation which is not going to work because it is a choiceless situation. If you ask me: 'can't we change choiceless situation.' I would say the definition of choiceless situation is 'what cannot be changed.' Therefore be intelligent. Intelligent response is that I don't waste my time to change that, I put forth effort

to strengthen me so that the impact of the choiceless situation is insignificant or nil. That is called intelligent action. And if it is a choicefull situation, I think very well what remedy has to be taken and after sufficient thought, I very carefully deal with the situation, sometimes **साम**, sometime **दान**, sometimes **भेद** and sometimes **दण्ड**. If we have to punch the nose, do it consciously. Don't miss the nose! But what **शास्त्र** says is don't do it impulsively. Let it be a thoughtful action like a court which gives even capital punishment if it is required, but it is thoughtfully done after enquiry into the affairs sometime for seven years, 10 years and then punishment. Do what is required, but let it not be impulsive. And that is a **ज्ञानि** and **कृष्ण** also is a **ज्ञानि** and that's why he tried with **दुर्योधन** all the legitimate methods, when they all did not work he consciously decided: 'अर्जुन kill **दुर्योधन**, no other method' and if **भीष्म** and **द्रोण** have unfortunately joined the wrong party, you will have to fight them. This is action. Therefore what is **वेदान्त**, avoid impulsive reaction, avoid unintelligent inaction but take to thoughtful action and thoughtful action is two-fold,

- i) If the situation is choiceless one the intelligent action to strengthening myself,
- ii) If the situation is choicefull situation the intelligent action is changing the situation itself.

Do some **परिहार**, go to some place and do some **होम**, etc. Nothing wrong, **शास्त्र** itself has provided. Use **परिहार**. If everybody says you have to live with that, don't go on complaining, you learn to live with that particular situation. And that is **स्थिरप्रज्ञः**. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 58-60

अर्जुन asked a question to Lord कृष्ण. What is the lifestyle of a स्थिरप्रज्ञ, how does he conduct himself and how does he respond to different situations in life? And स्थिरप्रज्ञ is one who has attained Self-knowledge. We should remember that in the context of वेदान्त, the word ज्ञानम् can refer to only one thing and that is Self-knowledge. A कर्मयोगि also has got knowledge, the knowledge of कर्मयोग he has got. Because of that knowledge alone, he is able to practice कर्मयोग, but even then, we do not call a कर्मयोगि a ज्ञानि. Because कर्मयोगि has the knowledge of कर्मयोग only but the word ज्ञानि can be used only for one who has got जीवात्मा-परमात्मा ऐक्य ज्ञानम्. कर्मयोगि only surrenders to the Lord, but he does not know that I am ब्रह्मन् and therefore here the word स्थिरप्रज्ञ refers to only that person who has the knowledge, who has the knowledge अहम् आत्मा अस्मि and the nature of that आत्मा as described in the previous verses, from verse no.12 to 25, we talked about the nature of आत्मा. The one who knows I am that आत्मा which is अकर्ता, which is अभोक्ता, which is एकः, which is सर्वगतः, which is नित्यः, that आत्मा I am. I am the eternal imperishable and full आत्मा, the one who knows he is called a प्रज्ञः. And it is not enough that one gains that knowledge.

➤ As I said in the last class that *this knowledge which is intellectual in nature has to be converted into emotional strength*. Without this conversion my emotional personality will remain fragile, knowledge will remain in the intellect but mind will continue to be vulnerable to situations. So I will continue to have all the emotional problems like anger, jealousy, depression, anxiety, fear all of them and at the intellectual level 'I am ब्रह्मास्मि' I will tell. This split personality is of no use. Therefore, this intellectual knowledge should be converted into emotional strength, such a person is called स्थिरप्रज्ञः. And naturally, the knowledge has trickled down into his emotional personality. Therefore, he knows and he feels that I am आत्मनि एव

आत्मना तुष्टः, which means I do not miss anything in life. Only when I have a feeling of incompleteness, sense of incompleteness, I miss things in life, this missing alone becomes a desire. What I miss in life, I desire. Some people miss a companion, therefore I would like to get married, that is how a miss becomes a Mrs. Why, as a miss, she missed something and therefore, she becomes a Mrs. hoping that things will be better, then what happens we have to ask her only. Therefore, missing things makes me seeking for things and from that seeking all the later problems - successes and failures. But in the case of a स्थिरप्रज्ञ, he doesn't miss anything. Therefore, what is the basic trait of a स्थिरप्रज्ञ? आत्मनि एव आत्मना तुष्टः – *I am happy as I am*. This is the first trait.

➤ And the next trait is: *because I am as I am, I don't require things to complete me*, I may possess things, but I don't need things, there is a lot of difference between possessing a thing and needing a thing. When I possess a thing, I am not bound by that, but when I need a thing, I am not possessing it, in fact, I am possessed by it, you know who is a possessed person. Therefore, when I need a thing, I am possessed, when I don't need a thing, I may be a possessor; *be a possessor no problem but never be a possessed*. And this is called सर्वकाम त्याग, no more need for things.

➤ Then the third trait that कृष्ण mentions is समत्वम्. So he has got an emotional balance, in spite of the situations turning favorable and unfavorable, therefore the third trait is समत्वम्.

➤ Then the fourth trait is वीत-रागः, freedom from रागः otherwise called वैराग्यम्. *Does not emotionally depend upon anything*. Emotional dependence is the biggest problem.

➤ And then the next trait is *when there is no emotional dependence there is no fear*, I may lose, I may lose, directly proportional to the dependence is the constant fear of losing things. ज्ञानि is one who is ready to lose anything at any time. That

preparedness to lose anything is the inner strength. Therefore, वैराग्यम्, next one is अभयम्. He is fearless.

➤ Then the next trait that कृष्ण said, *because of the absence emotional dependence and fear, he is free from anger.* Anger is the converted form of desire, कृष्ण will say in the 3rd chapter, anger is the converted form of desire, when I expect something there is potential anger, any expectation is potential form of anger because, the moment that expectation is threatened, it gets converted into anger, whoever be responsible for that, anger will turn to towards that person. Even that very person whom I depend upon, he has been assisting me so much and because of him I am very very happy and that person says I want to go away. Until now, I had tremendous so-called love for that person, the moment that person wants to be independent of me, I get angry with him, because since I depend upon that person, I expect that person to depend upon me, I never want to give freedom to others, why, because I need them to depend on them. If anybody says: I am happy without you also, we cannot stand that. We want everybody to say: 'I am missing you, I am missing you.' You have to keep on telling that, without you I am fine if you tell, we will get doubts. What is the reason? There must be something. Some story. So therefore, the next problem is what? Anger. रागः भयः क्रोधः, they go together, ज्ञानि is free from all these three.

And therefore only:

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७॥

No situation, favorable or unfavorable will carry him away. He is neither lost in a happy situation nor he is lost in an unhappy situation. Getting lost in a happy situation is: thinking that it will always be there, getting lost in a happy situation is: thinking that the happy situation will be eternally there, an intelligent person, a ज्ञानि is one who will

enjoy a happy situation but he knows that any situation is fluctuating one, i.e., his intellect is not clouded by happiness. And at the same time, when a tragedy comes also, he is not totally lost, suddenly turning philosophical, what is life for? Suddenly he will start talking philosophy. 'Life is Myth.' All meaningless. I will go as a **संन्यासि**, etc., he will say only for a day, start looking for **आश्रम**, something like that, when something happens saying that life is meaningless, that again shows that I am carried away by a particular situation, life is always meaningful, no person make my life meaningless because of his or her disappearance because I have to find my own growth whether other people are there or not. To say that my life is meaningless because that person has left me again shows clouded thinking. As **स्वामि चिन्मयानन्द** beautifully says: We have all come alone and we have to travel alone and ultimately we have to go alone. *Alone to the Alone, All Alone is Life*. Because our intimate feeling, we will never be able to share with anyone and therefore to say that life is meaningless when some tragedy happens that is also clouded thinking and when everything is fine to forget God and religion, spirituality because things are fine that is also clouded thinking. **ज्ञानि** is not carried away by any situation. Up to this we saw. Continuing;

Verse No .58

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८॥

यदा संहरते च अयम् कूर्मः अङ्गानि इव सर्वशः ।

इन्द्रियाणि इन्द्रिय-अर्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८॥

कूर्मः अङ्गानि इव, यदा अयम् इन्द्रिय-अर्थेभ्यः इन्द्रियाणि सर्वशः संहरते, (तदा) तस्य प्रज्ञा प्रतिष्ठिता च ।

Up to verse no.57, **कृष्ण** talked about a person who has attained knowledge and who has converted the knowledge into emotional strength. Not only he has become **प्रज्ञः** but he has become a **स्थिरप्रज्ञः**,

there is a mental transformation also. Not mere cognitive change but there is an emotional transformation also. Such a person is स्थिरप्रज्ञः. Now from the 58th verse, कृष्ण is changing the topic. And that topic is: how can a person convert the knowledge into emotional strength? How can a person convert the knowledge, which knowledge? The Self-knowledge. What is Self-knowledge? Which has already been discussed from verse no.12 to 25, कृष्ण assumes that we remember that portion. For you also, whatever I say will be meaningful only if you remember that portion, if you don't remember, go back, read and again continue, it will be meaningful, the essence is अहम् पूर्णः – I am full and complete. I don't need anyone to be complete. This Self-knowledge, a person has received, it is a cognitive change but it has to be converted into mental strength, how to convert? In the previous श्लोक, we talked about a person who has already converted. Here afterwards, कृष्ण is going to talk about a साधक who wants to convert the knowledge into emotional strength. How to convert, कृष्ण is going to talk about three exercises or three साधन or disciplines to convert the Self-knowledge into emotional strength. What are those three disciplines? I will briefly mention. Then we will see in the verse.

➤ One thing which is very important is निदिध्यासनम्, in English, Vedantic meditation. निदिध्यासनम् or Vedantic meditation. And what do you mean by Vedantic meditation, dwelling upon the teaching, which says I don't depend on anything to be happy. I have to see that part of the teaching again and again. That अहम् आत्मा अस्मि, अहम् पूर्णः अस्मि, अहम् शुद्धः अस्मि, अहम् नित्यः अस्मि, I don't have mortality, so the idea is we have been thinking that we need things and people to be emotionally full and complete and we have never questioned that assumption. Like a smoker, who uses the cigarette for some time, 10 years, 15 years, he cannot imagine a life without cigarette, for him life is impossible without that two-inch-of substance. And he even refuses to think that even before he started

smoking, he has happily survived and there are millions of people who are happy or even happier without smoking. But he refuses to think that is called we get used to a particular way of life and we never question that assumption. Similarly, we think that life is complete only when certain things and people are around and without them life is impossible we think and that वासना is so stronger I have to break that वासना by repeatedly asserting I don't need the so-called people and situations to be happy. If I have to experiment I can go alone to some आश्रम or some place, some people have been practicing going as a couple and now they believe that they cannot go alone; go alone to an आश्रम and stay for a week and In fact, you will find that you are happier. You don't have to tell that after coming back to home! So you will find that you are really happy. You don't need, Thus, I have to break my rut-of-thinking and I should tell that I can be without anything. I may need things for physical survival, food, clothing and shelter for survival, but to be happy psychologically I don't need anything, I need only myself. Go on repeating this and get used to it. This is called निदिध्यासनम्, owning up independence. Like a baby, which thinks that it cannot walk without holding on to the mother or while learning the cycle, somebody has to run behind holding the cycle and then you will tell not to drop the hand. Afterwards what that person does is he only runs behind but doesn't hold the cycle! But what you have been feeling that he is holding the cycle. Thereafter some day he says that he never held the cycle and that I have been driving the cycle on my own only. Thereafter he stops and asks. It is all psychological feeling. Therefore, I have to break that, that breaking exercise is called निदिध्यासनम्, for which the support of वेदान्त also is there, which says: you are not this physical body, physical body has dependence, you are not the mind, you are not the intellect, you are the आत्मा which is ever independent, this practice is called निदिध्यासनम्. This

is exercise No.1, which is the main exercise. That means that you should not stop with listening to the class and thereafter wards you think of वेदान्त only next Sunday at 6.30 p.m. It should not be like that. You have to go back home, sit quietly and spend some time:

मनोबुद्ध्यहंकार चित्तानि नाहम् । न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योम भूमिर्न तेजो न वायुः । विदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
निर्वाण षट्कम् १॥

There are so many निदिध्यासन श्लोकs written by our आचार्यs, which you may know or may not know but essence of the teaching I have to dwell upon, just listening is not enough. That is called निदिध्यासनम्.

➤ Then कृष्ण adds two more exercises. One exercise is इन्द्रिय निग्रहः. इन्द्रिय निग्रहः means regulation of the sense organs. Regulation of the sense organs, because until the knowledge becomes steady and it contributes to emotional strength, we should not go through violent emotions. Violent emotions are detrimental to the assimilation of वेदान्त. Violent emotions are detrimental to Vedantic assimilation, therefore until the knowledge takes root it has to be protected like a plant. When a plant is planted, initially it is not strong, any goat can come and eat, therefore, they keep a protection, how long, until the plant becomes a very very strong tree. Once the plant has become a tree then goat cannot destroy, you tie even an elephant it cannot shake the tree. Until the knowledge becomes well steady one should not allow violent emotions. And emotions come through what? Through the five sense organs, because the world enters through the five sense organs into the mind and it is this world in the form of शब्दः, स्पर्शः, रूपः, रसः and गन्धः. The five-fold world is gate-crashing into my mind, they all gate-crash into the mind through the five doors and any of them can disturb the mind. Therefore, I should use my discrimination and wherever the world

can disturb the mind, avoid such forms, such smells, such tastes, such touches, such sounds, one should avoid. This is called इन्द्रिय निग्रहः. So never get into arguments. Argument is one thing which can very much disturb the mind. In many houses the problem is there are so much frequent arguments on silly matters. In fact, the normal talking itself is argument. Anybody says anything I contradict it. Why, because you say that and therefore I don't agree, Argument is a very highly disturbing thing. And often arguments are for things which have no relevance, atom bomb whether we should have blasted or not, whether we should have or not is a different matter, as it has already taken place and there is nothing to be gained by arguing now. Now why should you have another nuclear explosion at home, over that? Already Pokhran is over, why do we argue? You can just exchange, share, you agree or disagree, but converting it into a heated argument and ego gets well bloated, that is all dangerous. Anything that provokes रागः, द्वेषः, काम, क्रोधः, लोभः, मोह, those provoking things you avoid. If the other person argues and you are getting emotionally disturbed, just tell him that I am not ready for exchange because my mind is disturbed, as स्वामि चिन्मयानन्द nicely writes: "In argument more heat is created than light." What we want is enlightenment, light is knowledge; in argument nobody learns anything. Everybody wants to establish their own ego only, I don't learn anything because, I don't listen at all, then how to learn, when the other person is arguing, I am planning my answer and when I am talking he is planning his answer, both of them are not listening. So whenever you get such an occasion, tell I am sorry I am not interested in this and still he continues to talk quit that place, that is called, इन्द्रिय निग्रहः, never allow violent emotions. This is इन्द्रिय निग्रहः.

➤ Then the third exercise that कृष्ण prescribes is मनो निग्रहः. मनो निग्रहः means regulation of the thought process. You started

talking to someone and he entered into argument, even though you didn't want, he entered into argument and he said it is non-sense, etc. He said nonsense, now I have such an ego that I cannot take, the word nonsense from that person and I have quit that place, I didn't want to get into argument further, but even though physically quit, I go on meditating upon *Nonsense Nonsense*. He said: I am nonsense, therefore dwelling upon such an event and building upon that, first time when he said nonsense I didn't get that much annoyed, but I again and again re-lived that life and that is my son, my own son or my son-in-law or somebody or the other, I again and again create that set-up and again and again re-live those words and as even I think anger becomes a very big build-up. Any emotion is a build-up. No event can produce an emotion in one second. Even the most tragic event when we listen first it is an information. It's a cognitive process that is taking place. It never produces an emotion. I live it, it happened, Money gone, what I will do tomorrow, Money gone, what I will do tomorrow. Money gone, what I will do, I go on dwelling upon that, only after dwelling upon for hours or days or even for weeks, that becomes such a powerful emotion of anger, frustration, depression and therefore every emotion is thought build-up. One thought is not an emotion. Thought build-up is an emotion. And thought build-up is in my hands. So I can refuse to build-up that line of thinking and that is called mental regulation. If an event causes emotional build-up, I will set aside that event, after one month or two months, when I can have sanity, if I want to learn something from that event, without emotional disturbance I bring that event and I study and I learn a valid lesson and then forget it. Any event which creates emotional build-up I keep aside, I don't dwell upon that. This is called मनो निग्रहः.

➤ And if इन्द्रिय निग्रहः and मनो निग्रहः are practiced, the benefit is mind will not have violent emotions and when the mind is steady,

then alone the knowledge will get absorbed into the subconscious like the pickle, that is why it is called: pickle. Similarly, like the pickle, we have to float in this knowledge and it should penetrate into every cell of mine, then alone it will transform my life. Thus the three साधनs are required, निदिध्यासनम्, इन्द्रिय निग्रहः and मनो निग्रहः. In English: dwelling upon the teaching, regulating the sense organs and regulating the thought process. Of these three processes, कृष्ण is highlighting the sensory regulation first from verse no.58 onwards up to 61. Four verses deal with sensory regulation. This is for whom: who has become a प्रज्ञः but not yet become a स्थिरप्रज्ञः. A स्थिरप्रज्ञ doesn't need sensory regulation. Why, because his knowledge is so firm that nothing can disturb him, he has become a tree but प्रज्ञ is a plant, therefore this प्रज्ञः plant will have to follow these three disciplines, the स्थिरप्रज्ञ need not follow them. So therefore, कृष्ण gives an example here for sensory regulation. What is the example? The example of a tortoise, a turtle, it can easily be killed, because it doesn't have any special weapon in its hand to strike back, Every other animal has got horns or nails or something, where tortoise does not have any weapon to fight back, therefore in any situation it can be easily killed, therefore भगवान् has given it a protective armor, a thick shell is given. You cannot do anything to the shell. Therefore what does the tortoise do: It freely moves about, Sightseeing it goes and the moment it sees a slightest danger, it doesn't have the strength to fight and therefore it withdraws the four legs and also the head, all the five things which are outside, all those five limbs are withdrawn. Five-number is important, because sense organs are also five. Therefore four legs and one head, all the five limbs are withdrawn, how long, as long as the threat is there. The moment the threat is gone again it puts out and it starts its journey. Similarly, a प्रज्ञ can transact with the world freely but the moment he sees there is an occasion where the राग-द्वेष, काम-क्रोध may be

provoked or invoked, where the ego can become stronger, because a non-argumentative person also will become argumentative, if the other person starts argument, this is a very interesting experiment to do and watch. Normally, you may not be arguing type. But there are some people, they provoke. And unknowingly you will find that you are in argument and once you get into it, it is like you cannot go back. Like toothpaste. Once it comes out, it cannot push back inside. So remember the toothpaste, once you come out and get into argument it is extremely difficult. So prevention is better than cure and once you get into, if you successfully withdraw, it is a great accomplishment, it's a very wonderful experiment, very interesting thing, you can watch, right from this evening, generally happens every day at home in the evening, Therefore, you can see that how situations carry you away. And therefore, he says: कूर्मः अङ्गानि संहरते, कूर्मः is a tortoise, संहरते – withdraws its five limbs, सर्वशः – from the five directions, when? Not all the time. You cannot say that you will walk with closed eyes; even after walking with open eyes you get into accidents, therefore not always but when there is a possible distraction. So TV has got so many programs. There are so many wonderful programs but there are so many terrible programs which can pollute my mind. I can decide not to see that, instead of seeing that and trying to control the mind, why:

प्रक्षालनात् हि पङ्कस्य दूरात् अस्पर्शनम् वरम् ॥ महाभारतम् ॥

It is better to prevent rather than trying to what you call, filter in the mind, Similarly, the books that you read, there are wonderful books, there are terrible books which are all gossip books, Star-dust, it makes us dust, most of the books are filmy gossip, which has no benefit at all and we try to imitate them also, all kinds of problems, what I read, what I see, type of friends that I have, the type of movies that I go, I don't know whether there is any movies worth seeing, but even if some are there, I have to be choosy, with regard to my

sensory interactions. Therefore, like the कूर्मः withdraws, in the same way, इन्द्रियाणि इन्द्रिय-अर्थेभ्यः. Similarly, a प्रज्ञः is one who withdraws the sense organs from the sense objects judiciously, intelligently, because always prevention is easier. Just saying 'No to Drugs.' Say No to Drugs. Because the first time, it is easy to say No, the second time that has become stronger and I have become weaker. The third time whether it is a drug, liquor, or cigarette or anything, first time saying 'No', I am acting from strength, second time that has become stronger and I have become weaker, that's why in रामायण, वालि is the example for every sensory addiction. Because वालि, as long as he is not in front, no problem, the moment he is in front, half of the strength goes to him, Similarly, every addictive thing as long as it is not in front I am strong, once they are in front half of the strength is gone, therefore don't confront them. Say 'No' in the beginning itself and therefore: यः इन्द्रियाणि इन्द्रिय-अर्थेभ्यः संहरते तस्य प्रज्ञा प्रतिष्ठिता भवति. His knowledge will become a स्थिरप्रज्ञः. Continuing;

Verse No .59

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २-५९॥

विषयाः विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जम् रसः अपि अस्य परम् दृष्ट्वा निवर्तते ॥ २-५९॥

निराहारस्य देहिनः विषयाः रसवर्जम् विनिवर्तन्ते । अस्य रसः अपि परम् दृष्ट्वा निवर्तते ।

Here कृष्ण says addiction to anything is of two types, one is the sensory addiction and another is mental addiction. Mental addiction is deeper than sensory addiction. Therefore, even if a person gives up a sensory addiction but still mental addiction lingers for some time. That's why many people quit certain habit but maintaining that is an extremely difficult job, during that period, alcoholics, during that

period he must be extremely careful because once he violates again he will get back to the old addiction and therefore, कृष्ण says even after removing the sensory addiction one has to be very careful because the mind has got that weakness, therefore any time a person can again get into that weakness and therefore, he says, विषयाः विनिवर्तन्ते – the sense objects remain away for a person who has renounced them, the sense objects of addiction, any sense objects of addiction remains away for a person who has renounced them. How they remain away? Physically away from them, but रसवर्जम् – except the mental fancy for those objects, even though physically one is away, mentally there is fantasy going, imagination going, that will be there. Many people become संन्यासि and go to ऋषिकेश and उत्तरकाशि and all and there afterwards they envy every गृहस्थ who is visiting and they feel that they have committed a mistake. कृष्ण is going to talk about that in the 4th chapter also, many people become physical संन्यासि but mentally they are dwelling upon only worldly pleasures, such people are called hypocrites, they will face more problems. It is better that a person remains in the world and become a mature person and grows out of it, that is why we say growing out is more important than suppression, suppression is dangerous, growing out is very important and therefore, until a person grows out the रस continues, रस means what: fancy, the desire, the craving, the yearning, the urge continues, only the sense objects are gone and when will this also go away, he says, अस्य रसः अपि निवर्तते – even this craving for sense pleasures will go away when it is replaced by, when the mind's vacuum is replaced by spiritual आनन्द, a superior आनन्द; the शास्त्र gives such an आनन्द. In fact, many people think that a संन्यासि who has left everything is to be sympathized. Alas, he has left everything and come. We don't know what has happened; no movie, no TV etc. Even varieties of dress he can't wear, one dress he has to wear and get bored. Everybody else sympathizes because they think that the regular worldly pleasures alone

are there, he doesn't have, but the आनन्द that he can get through शास्त्र, the विद्या आनन्द that he can derive is much much much much much much more higher than the petty, paltry miserable pleasures. But until that spiritual आनन्द is discovered that yearning will continue. So परम् दृष्ट्वा, पर दर्शनम् means the आत्मज्ञान दृढिकरणम्, so when this spiritual knowledge is well assimilated he gets such a joy that in front of that joy all the other worldly pleasures are insignificant, कृष्ण said in one of the previous श्लोकs, when a person has got a lake full of pure water why should he go after miserable corporation water, which may come or which may not come. You open the tap, anyone of the five elements will come, sometimes water comes; sometimes air comes - just the sound, that is वायु तत्त्वम्; sometimes stone, mud, all those things also come, पृथिवी तत्त्वम्; अकाश तत्त्वम् is always there; so anyone of them (तत्त्वम्) will come. Whether water will be there or not we don't know. How long we should go after that, until you discover that lake which never goes dry. And therefore परम् दृष्ट्वा, after discovering the आनन्द in himself, निवर्तते – no more craving. That doesn't mean that he should not be happy in worldly occasions, this also is very much misunderstood. Suppose a person is happy in himself and there is some occasion for external happiness. Somebody calls him for a wedding, somebody says I have got a child, etc. It is a happy occasion for sharing and many people think that ज्ञानि should not smile. Because he should not be happy in worldly happiness. Somebody cuts a joke and this man should keep the high chin, so spiritual आनन्द doesn't mean that we should not enjoy the worldly pleasures, I mean legitimate, it only means that I don't lean on them, they are all bonus आनन्द, it comes and it doesn't come, I am happy. Remember the example, when there is a five match series and we have already won the first three matches, already to start, the fourth match whether we win or not, no problem, we win, I won't say I am not happy, already we have got the happiness of winning the three matches,

No. I enjoy that. But that doesn't mean when it goes away, I become miserable. And therefore ज्ञानि enjoys the world also but the worldly enjoyment is a bonus to him, he doesn't depend on that, so therefore he says रसवर्जम् रसः अपि अस्य परम् दृष्ट्वा निवर्तते. Continuing;

Verse No .60

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६०॥

यततः हि अपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६०॥

हे कौन्तेय! प्रमाथीनि इन्द्रियाणि यततः विपश्चितः अपि पुरुषस्य मनः प्रसभं हरन्ति हि ।

So here कृष्ण says sense regulation is not that easy, sense control is not that easy. From this we should learn two lessons,

- i) One lesson is if he fail initially we need not feel guilty, because it is so powerful that a person is bound to fail in that attempt and therefore one need not feel bad, but at the same time कृष्ण wants to teach
- ii) Another lesson also, since they are so powerful it requires lot of alertness.

Therefore, one side we should know that if we fail we need not feel guilty and another lesson we learn is that we need not feel guilty but at the same time, we should be alert. Therefore alert with regard to our sensory operation - what we talk, what we hear, what we move with regard to all of them. Therefore कृष्ण says इन्द्रियाणि प्रमाथीनि, the sense organs are very, very powerful. They are like the churning rods, प्रमाथी means like the churning rod (मथ्) used for churning the curd, that is प्रमाथी. It is derived from the root √मथ् 9th conjugation, परस्मैपद - मथ्नाति, मथ्नीतः, मथ्नन्ति; मथ्नासि मथ्नीथः मथ्नीथ. मथ् – to churn, so माथी means a churner, a churning rod, प्रमाथी means a very powerful churning rod. What is the powerful churning rod? A

sense organ is a powerful churning rod and how many churning rods we have: five of them. And these five rods churn what: मनः. So they can churn the mind into violent disturbance, how we are disturbed by one person using a word. Lifelong we remember - he said that, he said that, he said that; In fact, most of the problems are words, words, words. The eyes and the ears are the most powerful. The nose, tongue and the skin is not that powerful or dangerous, the ears and the eyes are most powerful, therefore he says मनः हरन्ति, they can take away your mind from वेदान्त, you might have heard the class for one hour without distraction. While getting up, if someone says something, you get upset that he said that to me, the listening वेदान्त for one hour has gone waste, one word can disturb us so violently and it can make us forget everything that we have learned. and therefore कृष्ण says मनः हरन्ति, it takes away the mind from where: the गीता teaching, the Upanishadic lessons that I have learnt I forget and temporarily I become a violent animal, either a tiger or a scorpion, or a snake or anything, scolding and they suddenly ask, what use of going to गीता etc., which makes me more angry. Then they will pull the स्वामिजि, what did he teach, etc., that is another problem, don't pull my स्वामिजि, so therefore if we are not alert, mind can become turbulent and if the mind becomes turbulent, वेदान्त is gone. Therefore, as much as possible, try to keep the balance, so that वेदान्त goes inside.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 60-64

In this final portion of the 2nd chapter, कृष्ण is dealing with two topics, one is स्थिरप्रज्ञ लक्षणानि and the other is स्थिरप्रज्ञ साधनानि.

➤ स्थिरप्रज्ञ लक्षणानि means the natural behavior or traits of a person who has assimilated the teaching. So the prefix 'स्थिर' is used to indicate the assimilation of this teaching. Just as assimilated-food alone will nourish a person, Similarly, the assimilated-वेदान्त alone will be of practical use. And as I said in the last class, this assimilation is converting the knowledge at the intellectual level into emotional strength; an emotionally strong mind which will not be swayed by कामः, क्रोधः, लोभः, मोहः, मदः, मात्सर्यः such an emotionally strong mind is called स्थिरप्रज्ञ mind. And how he will conduct himself etc, this is one topic.

➤ And the second topic is how the knowledge should be converted into assimilation. First the knowledge has to be gained only in one way and that method is listening to the scriptures from a competent guide. There is no other method of receiving knowledge, knowledge is received only by listening to the scriptures from a competent guide. कृष्ण will tell this in the 4th chapter.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । ॥ ४-३४॥

And this receiving or reception of the knowledge is not enough, one has to work within himself, गुरु cannot help in this matter, गुरु can go only up to the transference of the knowledge, but the conversion of knowledge into emotional strength the शिष्य alone has to do, गुरु can only encourage. Now the question is what should I do to convert this knowledge into assimilation or emotional strength? In Vedantic language it is called निदिध्यासनम्. Here कृष्ण prescribes three disciplines for assimilation.

i) And the first discipline is sensory restraint. Sense mastery. Sensory regulation. What is the purpose of sensory restraint? Because

the sense organs are like doors through which alone the world enters my mind. My mind does not have direct access to the world. It can never contact the world directly, it requires five-fold channels, the world enters either in the form of sound through my ears or in the form of smell or taste or touch, the five-fold universe enters my mind through the five-fold entrance gates. And every part of the universe, शब्द, स्पर्श, रूप, रस or गन्ध is capable of entering my mind and agitating me. One word from my son at the wrong time, wrong place (I told him not to go and he said that he will definitely go; it is just, Vedantically speaking it is a sound disturbance). What you call a big cause of upset is nothing but a few words and words are nothing but disturbance in the sound, those words like a bug enter through the ears and whether the son intended or not I do all kinds of commentary, even शङ्कराचार्य would not do so much व्याख्यानम्, we do all kinds of things - my son said so, my son, my husband, my father, (main commentary, sub-commentary, तिप्पणि, footnotes, etc., you insert) after three days it becomes such a mental breakdown. What is responsible(cause)? A few words from a person. Similarly, forms and colors, therefore the world is capable of disturbing the mind and when the mind is disturbed it cannot retain the Vedantic knowledge required for assimilation. It is a freshly made flooring. When they have put the flooring freshly, it is not yet set, therefore what should you do, until it sets the flooring has to be protected. But once the floor has become strong let even an elephant walk nothing will happen. Similarly, when we receive the knowledge it is like fresh flooring and you have to allow that knowledge to set in, any disturbance in the mind it can disturb the knowledge itself. And therefore कृष्ण's advice is: *'avoid violent emotional turbulence.'* And the cause is the five sense organs which let the world indiscriminately, but that doesn't mean you have to close the sense organs because sense organs are required for transactions, we need not close them, we need not indiscriminately use them, कृष्ण says

intelligently use the sense organs. This is called regulation of the senses which is called दमः. And in the 60th verse कृष्ण said this exercise is not that easy because sense organs are very much disturbing, they are प्रमाथीनि, they are very very powerful which means one has to be very alert with regard to that. Therefore, कृष्ण uses the word यततः अपि. Even a person who has a value for sensory restraint, if he is negligent even for a moment, the sense organs drag. That's what they philosophically present in रामायण, सीता was very much with राम who is the ब्रह्मानन्द, which is the spiritual truth. मारिच, the golden deer represent the sensory attraction. सीता is naturally with राम, in spite of राम being around one moment सीता also got fascinated by golden deer and what is the consequence, the golden deer has got its own method of dragging, dragging, dragging and the ultimate result is she permanently or at least lost राम for a long time; राम represents spiritual आनन्द. Similarly, even though आत्मा is with us all the time, the golden deer of the world can trap me and therefore be alert. Up to this we saw. And कृष्ण uses even one more word, विपश्चितः; विपश्चितः means even for a learned person, he has studied the गीता, he has studied the scriptures but even an informed person in a moment of weakness can be distracted and therefore let him be alert. Continuing;

Verse No .61

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१॥

तानि सर्वाणि संयम्य युक्तः आसीत मत्परः ।

वशे हि यस्य इन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१॥

तानि सर्वाणि संयम्य युक्तः मत्-परः आसीत । हि यस्य वशे इन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ।

And therefore कृष्ण advises, हे अर्जुन! तानि सर्वाणि संयम्य आसीत, therefore may you keep all the sense organs as your instrument, you don't be enslaved by them, let them be your

instrument. When you are driving a car, the wheels of the car should move, according to what you want it to do, not what they want to do, imagine while you are going the wheel decides for a moment like while taking the dog for a walk, it will just take you around, wherever something is there it goes, after sometime you wonder, whether you are taking the dog for the walk or whether the dog is taking the man for a ride. Which is the master which is the slave we don't know. Similarly, the sense organs are like such dogs, we are supposed to lead them but often they lead us and therefore don't allow that to happen. So सर्वाणि तानि संयम्य, restrain them, not suppression. Suppression is totally against the psychology. Suppression is a dangerous exercise. Therefore what we are talking about is not suppression but mastery. What is the difference between suppression and mastery? In suppression, I follow because somebody else has told me. I am not convinced but somebody else said today is एकादशि, there is no cooking in our house, therefore no food for you. Not that I value एकादशि, food is not cooked, nowhere else it is available around and therefore I don't eat, here the restraint is not based on my will and understanding but it is imposed on me, imposed denial is suppression. But when I value एकादशि and when I value उपवास and when I want to do spiritual साधन and even when the food is available around I decide not to take, that doesn't come under suppression but it is transcending, it is growing out, it is mastery. So the दमः of the भगवद्गीता is not sensory suppression but it is sensory mastery, mastering over them अर्जुन you have to do, because, यस्य इन्द्रियाणि वशे, because the person who has kept the sense organs under his control, for such a person प्रज्ञा प्रतिष्ठिता भवति the spiritual knowledge is assimilated very fast. वेदान्त becomes more and more meaningful, Self-knowledge becomes more and more relevant. So here प्रज्ञा means आत्मज्ञान will become प्रतिष्ठिता. With this the first exercise is over. And that is sensory control – दमः.

ii) Then in this verse itself कृष्ण introduces the second discipline also. 3 disciplines I have told you. Second is being discussed. What is that? In the first line, युक्तः मत्-परः आसीत्. When the sense organs are withdrawn from unnecessary pursuits we have lot of extra time. Because most of the time goes for only TV series or for many people TV surfing. Surfing means going from 1st to 100th channel and again from 100th to 1st channel, like sea surfing. When I don't have any of those distractions naturally there is lot of time at my disposal and I don't know what to do with that time. And a mind which doesn't have a healthy pursuit can become a dangerous mind because an idle mind, you know, is a devil's workshop. And therefore कृष्ण wants, by avoiding unnecessary pursuits you get extra time, use that extra time to dwell upon me i.e., the truth revealed in वेदान्त. Therefore मत्-परः means dwell upon the teaching. Dwell upon ME, so here ME indicates two things, one is कृष्ण as a सगुण ईश्वर, an अवतार, so that you can meditate upon कृष्ण, राम or any deity or you can also meditate upon कृष्ण as the very आत्मा of yourselves. Because in वेदान्त, कृष्ण does not want to reveal himself as a person but in भगवद्गीता कृष्ण reveals himself as the very आत्मा of everyone. Even in the भागवतम्, कृष्ण reveals only in that form to गोपीs, that is why the गोपीs themselves declared

न खलु गोपिकानन्दनो भवान् अखिलदेहिनाम् अन्तरात्महृक् । ॥
गोपीगीतम् - ४॥

It's a wonderful lines गोपीs tell, हे कृष्ण! you are not the son of a particular person but who are you? अखिल देहिनाम् अन्तरात्म हृक्, you are the inner Self of everyone. And it is that कृष्ण परमात्मा that is revealed in the गीता and it is that आत्म-ध्यानम् कृष्ण is prescribing here, Therefore मत्-परः means see Me in yourself as the very आत्मा.

मनोबुद्ध्यहंकार चित्तानि नाहम् । ... चिदानन्दरूपः शिवोऽहम् शिवोऽहम्
॥ निर्वाण षट्कम् ॥

So do आत्म-ध्यानम्. And if you don't know the आत्मा, then you can do कृष्ण ध्यानम् as a person. Therefore, मत्-परः आत्म-ध्यान परः आसीत्. This आत्म-ध्यानम् is also not easy. Therefore कृष्ण says युक्तः with discipline, with integration you practice आत्म-ध्यानम्. Because otherwise the mind is generally extrovert mind. The extrovert mind has to be withdrawn and set upon the आत्मा. This is the second disciple called निदिध्यासनम् or आत्म-ध्यानम्. And if you ask what is that आत्मा you have to go back to the 2nd chapter beginning verse no.12 to 25, कृष्ण has elaborately defined the आत्मा in 13 verses. Therefore, may you dwell upon that teaching. So thus two disciplines have been talked about.

iii) Now comes the third important discipline to assimilate वेदान्त. What is that?

Verse No .62

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २-६२॥

ध्यायतः विषयान् पुंसः सङ्गः तेषु उपजायते ।

सङ्गात् सञ्जायते कामः कामात् क्रोधः अभिजायते ॥ २-६२॥

विषयान् ध्यायतः पुंसः तेषु सङ्गः उपजायते । सङ्गात् कामः सञ्जायते । कामात् क्रोधः अभिजायते ।

From this verse onwards, कृष्ण is going to talk about another important discipline that is thought discipline which is more difficult. The first one is relatively easier, it is sensory discipline, it is a gross organ therefore you can discipline it very easily, if you don't want to see something you can go out of that place. If you cannot go out of that place and you don't want to see you can close your eyes. You can close your ears. Therefore, at least physically restrain the sense organs but mind is not like that, the mind can go anywhere at any time, in the middle of the class also it can have a beautiful walk on the beach and

come back. So therefore, thought discipline is very difficult but it is extremely important which is called शमः or मनो निग्रहः.

a) And to highlight the importance of thought-discipline, कृष्ण says what will be the harm if you are going to allow the thoughts to move around as they want. If you let your mind loose, what will happen? So the damage, कृष्ण is talking about. What is the damage? So when you are interacting with the world, so many things enter your mind through the sense organs. Even though you practice sensory discipline, in spite of the disciplines things enter your mind. You may not be thinking about it and it is just the neighbors that are talking about it and it is heard by you. I don't want to see a cinema magazine, but in the road there are cinema posters. What can be done? So you cannot totally avoid the world entering your mind. And when you move away from that object, the objects must have gone away from your sight but the mind can dwell upon the object, any object, anything and this is called विषय ध्यानम्. The mind has a tendency to dwell upon one thing or the other in the world which thing has entered through the sense organs. This is called विषय ध्यानम् and the interesting thing is ईश्वर ध्यानम् is extremely difficult whereas in विषय ध्यानम् we are all experts. For that one need not sit in पद्मासन or other postures are not necessary. Wherever you go you are in समाधि of that thing only. Either money ध्यानम् or house ध्यानम्, or this or that. Therefore कृष्ण says, the first thing that happens in a loose mind is विषय ध्यानम्, विषय means any sense objects. And according to वेदान्त, at this level itself a person should use his discrimination and ask the question whether it is worthwhile dwelling upon that object. Whether it is healthy to think of object constantly. Whether it is healthy to fantasize? And if he is alert and intelligent he can nip in the bud itself because the first thought is always feeble. It is very very easy to distract the mind from the first thought but if a person does not use the discrimination that goes on, on

and on in the mind, like a feeble wave or like a ripple becoming a huge wave, a feeble thought can become a powerful one.

b) And what is the second stage that is going to come because of that? कृष्ण says तेषु सङ्गः जायते. You begin to develop a fancy for that object, it is a feeling, it is wonderful, it is attractive, it is beautiful or it is a source of joy, which according to वेदान्त is a misconception because according to वेदान्त, world is neither a source of joy nor a source of sorrow. Then what is world? World is world. World is only world. We alone categorize the world into a source of joy and sorrow. That is why when our children are playing the western music in front of the parents who are used to pucca carnatic music, that western music which is noisy and they go on jumping, for them it is a source of आनन्द, whereas for the parents it is a source of headache. So tell me whether the western music is source of joy or sorrow? It all depends on how I am trained and how I look at it. Therefore the first mistake I commit is whenever I dwell upon something for a length of time the mind has a tendency to appreciate it. Even a particular advertisement tune, you may not like it, in a 30 minute serial, advertisements is 25 minutes and 5 minutes only for the serial, when you go on hearing the advertisement song repeatedly without your knowledge you start singing that advertisement song. You hated it and you are singing it. You don't know. The mind has got that capacity. You say, it is wonderful, appealing and that attitude is called सङ्गः. Therefore कृष्ण says विषय ध्यानात् सङ्गः जायते, a fancy for that. Here also there is no problem. You are only saying that it is wonderful. भगवान्'s सृष्टि is beautiful. That rose is very nice. Nothing wrong. You are only appreciating ईश्वर विभूति, glory of the Lord. But the problem is the mind goes on picturing, if that rose is in my hand how it will be or for some people it is in their mouth, there is no restriction on what to eat!! So therefore I begin to look at my own position along with that object and then I begin to feel that I am more complete if that object or a

person or anything is there in my hand, सङ्गः is there, it is OK, fine up to that.

c) But the next stage is along with me it looks nice, 'from nice' it goes to 'worth having', but we will not leave it at that. Repeatedly, again and again you go on dwelling on that. Then I begin to say 'I want it', like the stubborn children and mustached babies I want it right now come what may. I don't mind selling everything that I have but I want it and then still I continue, I want it and I want it, then a stage comes when I begin to say, 'without that I cannot live, I cannot survive without that object, without that person, without that situation, I cannot live', this is the height of fancy, which is called कामः. कामः means I am totally trapped and enslaved. I even forget the Vedantic teaching which says I am full and complete without any other thing in the world. I don't require any object at all to be full and complete, I have heard this teaching but still I forget everything and I conclude that without that I cannot survive. This is called कामः. Therefore कृष्ण says सङ्गात् कामः सञ्जायते, a deep yearning, a deep desire is born. So विषय ध्यानम् to विषय सङ्गः, विषय सङ्गः to विषय कामः.

d) So then what will happen? कृष्ण says: कामात् क्रोधः अभिजायते. Problem is getting more serious. From काम desire any route we can take. Two routes are possible. Because the desire may be fulfilled then it is one route or the desire may not be fulfilled then there is another route. कृष्ण is going to talk of the second route, if the desire is not fulfilled what will happen? Because there is heavy competition for everything. We have marked it we wanted to purchase it, by the time we go back with the money to the shop the salesman will say: 'just now only somebody purchased it', then, 'why not give me another piece', 'sorry, that was the last stock.' So therefore there is a heavy competition for everything and therefore often our desires are not fulfilled, unfulfilled desire, thwarted desire gets converted into anger. In fact, anger is desire itself in a different form. Therefore कृष्ण says

कामात्, from the obstructed desire anger is born. And whoever is going to obstruct I want to destroy that person. In business field and all what all things you do to destroy the competitor. They even physically liquidate the person by engaging goons and all, all because of what: they want their business to succeed and the other person is an obstruction, therefore, remove, liquidate. All that a strong desire can make a person do everything. Now what about the other route? कृष्ण doesn't discuss that but we can note it. Suppose the काम is fulfilled, what will happen? Do we think that we will be happy, Never. We look for the next higher stage, if I have got hundred, I want to get thousand, if I have a thousand, I want to have ten thousand, there is no limit to the desire. Fulfilled desire lead to greed. That's how the gamblers get sucked into gambling. Somehow there is some psychology, initially they will succeed. Then you will find that they are attracted by that, then why we should go to ordinary people for धर्मपुत्र himself just got victimized. In fact, one of the lessons taught by महाभारत is gambling is the biggest weakness or the worst weakness which can destroy even a धार्मिक person. Even a धर्मपुत्र can get lost because of his weakness, धर्मपुत्र accepts his weakness. Similarly, we have to learn काम can lead to लोभः. But कृष्ण doesn't talk about that, if काम is not fulfilled it will lead to anger. So 4 stages, विषय ध्यानम्, विषय सङ्गः, विषय काम, then you should not say विषय क्रोधः, it is only क्रोधः. What happens then?

e) What happens then?

Verse No .63

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २-६३॥

क्रोधात् भवति सम्मोहः सम्मोहात् स्मृति-विभ्रमः ।

स्मृति-भ्रंशात् बुद्धि-नाशः बुद्धि-नाशात् प्रणश्यति ॥ २-६३॥

क्रोधात् सम्मोहः भवति । सम्मोहात् स्मृति-विभ्रमः, स्मृति-भ्रंशात् बुद्धि-
नाशः, बुद्धि-नाशात् प्रणश्यति ।

So क्रोधात् सम्मोहः भवति, when the mind is in the grip of anger the discriminative power is lost, the sense of decency is lost; I forget who I am and I forget who is the person in front of me, that person must be an elderly person, may be father, mother, गुरु, or grandfather, all these things are covered because of सम्मोहः, सम्मोहः means non-discrimination. शङ्कराचार्य writes elsewhere बुद्धः पुरुषः गुरुमपि आक्षिपति, even he may strongly scold his own गुरु forgetting that he is a person to be worshipped, मातरम् अपि ताडयति – there are children who even hit their mothers in a fit of anger, they forget that, later they may regret or apologize but during that moment, that person is mad, that is why in America another word for anger is madness. When they say I am mad at you, first time when somebody told me I could not understand the usage, they mean that they are angry at you, it is a right translation because at the time of anger we are mad only. Therefore, सम्मोहः भवति – a temporary madness comes.

f) So what? सम्मोहात् स्मृति-विभ्रमः when there is temporary madness all the learning that I have acquired they all will not be available for me. So for what purpose do I study the गीता? Not for world advertisement, not for time pass, not for any other purpose, I want this teaching to help me when there is crisis. Otherwise I will be like कर्ण. कर्ण had all the मन्त्रs, extraordinary मन्त्रs, but he had a शाप, that at the crucial moment you will not remember them. Like some of our children, only in the examination hall they will forget the answers, before and after they will answer properly. What is the use? Especially in our system which is memory based. So therefore all my गीता, उपनिषत्, everything is blocked; the computer virus has come. What is virus after all? Somewhere I read, VIRUS. V means Vital, I means Information, R means Resources, U means Under, S means Siege, VIRUS is a short form of Vital Information Resources Under

Siege means the informations which I have stored they are not available for me. Remember, anger is virus for our brain computer. Therefore कृष्ण says, सम्मोहात् स्मृति-विभ्रमः so the entire knowledge is temporarily lost. And thereafter he can remember, he will quote the श्लोकs also. When? Afterwards. What is the use of studying the गीता and its meaning? Therefore, the next stage is loss of memory.

g) And then suppose still he is not warned and he doesn't take steps to remedy the situation, then what will be next fall: स्मृति-भ्रंशात् बुद्धि-नाशः, once the knowledge is obstructed then the discriminative power is permanently lost. Previously सम्मोहः word was used, which is temporary loss of discrimination, whereas बुद्धिनाशः means permanent loss of discrimination. That is a point of no return, previously there was some hope, now there is no hope at all, because बुद्धि doesn't function for him, so what?

h) कृष्ण says, बुद्धि-नाशात् प्रणश्यति. The loss of discrimination is the loss of human life, because I stop to be a human being once I lose my discretion. A donkey also brays whenever it wants to. It is not going to consider that there is a class happening here, I should bray a little far away; nothing of that sort, what it wants to do it does, suppose I am also like a donkey, I felt like shouting at my son or wife and I shouted, then what is the difference between a cow and me. So I should feel like shouting and I should be able to swallow the whole thing or I should be able to postpone the whole thing, that I will think and shout properly. But let it be thoughtful. When I think and do deliberately it makes me a human being, if I do things impulsively I stop to be a human being, and stopping to be a human being is losing the four पुरुषार्थs – धर्म, अर्थ, काम, मोक्ष. Because the four are called पुरुष अर्थः – the goal of a human being. And once I am going to be without discrimination I am no more a पुरुष which means I don't have any पुरुषार्थ, that is this human life is a waste, I have to hope for another human life and I don't when it is going to come. 'If I miss out in this

life, I do not know what sort of a life I will have?’ Therefore कृष्ण strongly warns, don’t be impulsive, be deliberate in every action, in every thought, this is called the ladder of fall, the ladder of human fall. What are the stages, विषय ध्यानम्, सङ्गः, कामः, क्रोधः, सम्मोहः, स्मृति-भ्रंशात्, बुद्धिनाशः प्रणाशः – 8 rung ladder of human fall. What is the beginning of this fall? विषय ध्यानम्. Blindly dwelling upon any object. So therefore अर्जुन master your mind. Continuing;

Verse No .64

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४॥

राग-द्वेष-वियुक्तैः तु विषयान् इन्द्रियैः चरन् । or वियुक्तैः तु

आत्म-वश्यैः विधेय-आत्मा प्रसादम् अधिगच्छति ॥ २-६४॥

विधेय-आत्मा तु राग-द्वेष-वियुक्तैः आत्म-वश्यैः इन्द्रियैः विषयान् चरन् प्रसादम् अधिगच्छति ।

Now कृष्ण comes back to sense control once again to highlight the importance of sense control. Even though all the three are equally important, कृष्ण gives importance to इन्द्रिय निग्रहः. Therefore He says, इन्द्रियैः विषयान् चरन्, so may you perceive the sense objects through the sense organs, it doesn’t matter, because you cannot close the sense organs totally and therefore use it, not that you can close your eyes and ears and walk on the road, as it is with open eyes you are in danger; therefore allow the sense organs, but what is important is राग-द्वेष-वियुक्तैः, a sense organ which will not easily develop रागः or द्वेषः for anything. It should be so alert that it should not form रागः or द्वेषः for anything, रागः is because of the misconception that this is an object of joy, द्वेषः is because of the misconception that it is an object of sorrow, never allow that misconception to be developed, appreciate ‘the rose is wonderful’, why should I have only in my pocket. And there is a beautiful land, appreciate it, why should I go to buy it; there are so many people, even people possessions, I want that person to be ..., I

want to control the people, so that is all because of रगद्वेष सहित इन्द्रियाणि, never allow the sense organs to develop. So even a particular place you sit, it is best that once in a while you change or else you will claim it as 'yours' and ask the other person to get up. It is all भगवान्'s place and people is coming and sitting, it is fine, but after some time I have to sit there then only it is felt that you 'hear' the गीता. This is again addiction. In fact, never get addicted to anything. This is the principle. Therefore, रग-द्वेष-विरुक्तैः इन्द्रियैः, let the sense organs be addiction free, not only it should be free from this weakness, आत्म-वश्यैः and let the sense organs obey your mind, your discriminative intellect, आत्मा here means बुद्धि, वश्यैः means under the control of; so आत्म-वश्यैः इन्द्रियैः, operate with those sense organs which are obedient to your intellect. Yesterday they have put, one should know what are the evils of alcohol? It is clearly put. Now my बुद्धि reads it and it has understood it and then once it is very clear, शास्त्र also prohibits it, doctors also write it is not good, then I should have the power never to touch it, 'No.' And it is the easiest No first. But the second time it is like वाति, that becomes more powerful and I become weaker. Third time that is still more powerful, I am weaker. And a person who has taken it for sometime then he had it, he can never get out of it and then he says it is प्रारब्धम्. See the अक्रमम्. What has this to do with प्रारब्धम्? It is my abuse of the power given to me, therefore the intellect says: liquor is not good. Very simple, I say No. Smoking is not good, I say no. Beef eating is not good, I say No. Similarly, everything I should be able to say No and follow it. That is called the *life of mastery*. Therefore आत्म-वश्यैः विधेय-आत्मा, विधेय-आत्मा means a person of self-control, self-discipline, self-integration; so here also आत्मा means the instruments, not the सत्-चित्-आनन्द आत्मा, but आत्मा represents the mind. Therefore विधेय-आत्मा, विधेय means disciplined, obedient, the one who has got an obedient set of organs. And such a person प्रसादम् अधिगच्छति. The greatest advantage

is that there are no more violent disturbances in the mind. Even if there is some kind of argument at home, as the argument is getting heated up and the sound is rising and more heat is produced than light and the words are becoming less and less decent, as even the situation changes, he is able to feel the pulse and he will say that you are angry or I am angry, this is not an ideal condition for discussion. Discussion is for exchanging information not for scolding each other and if information has to be exchanged the mind should be calm enough to receive the message, a disturbed mind can never receive any message, so the moment slightest disturbance is taking place a Vedantin will sense it, red light begins to burn and he says: Let us stop the discussion now. Either I say I am angry, therefore I will stop or you are angry and I don't want to increase your anger. Let us again discuss tomorrow or day after. We will find that no situation goes out of his hand. The very nice experiment you can watch. And the greatest advantage is if we have avoided arguments for a long time, then within five minutes you can get back your composure and read something. But if you have not done that, argue for 50 minutes, some people 500 minutes also, now the lengthier the argument is the more time it takes to compose the mind and therefore a Vedantic student very very alertly avoids it and what is the advantage he has, प्रसादम् अधिगच्छति. प्रसादम् अधिगच्छति means प्रसादम् not 'वडा', chickpea, not that प्रसादम्, प्रसाद here means शान्तिः, प्रसन्नता, 'वडा' may give शान्तिः that might be the reason why it is called प्रसादम् also!! When the things come from भगवान् and when we eat that, we feel a शान्ति, peace, therefore indirectly they are called प्रसाद, in संस्कृत. प्र-सद् root, is to become tranquil. प्रसीदती. The word प्रसीद, you would have heard in prayers, प्रसीद – to be pleased, to be satisfied, to be calm, so प्रसादः is abstract noun of that, it means calmness of the mind. And we generally think, when we stop an argument we think it is because we are wrong, it does not mean that to stop an argument I am conceding victory for him and that I am

accepting that he is on the right side, No. Even if I know 100% that I am right, still I can stop the argument, not because I am doubtful but because that person is no more ready to listen to me, therefore I can even say OK, you can think that you are right, nothing wrong in it, we will say that we will postpone it. Just because I stop it doesn't mean I have failed. Only the other person has failed to receive the message. And therefore, avoidance of mental turbulence is very important for the assimilation of this knowledge and therefore कृष्ण says प्रसादम् अधिगच्छति. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 64-68

अर्जुन wanted to know about स्थिरप्रज्ञः, i.e., a person who has received Self-knowledge and who has assimilated the Self-knowledge, such a person is called स्थितप्रज्ञ. And कृष्ण divides this topic into two portion,

i) One is the natural behavior or traits of a स्थितप्रज्ञ, how will he conduct himself in day-to-day life and

ii) The second part is how can a person become a स्थिरप्रज्ञ,

to put in संस्कृत, स्थितप्रज्ञ लक्षणानि and स्थितप्रज्ञ साधनानि. First स्थितप्रज्ञ लक्षणः were talked about in which Lord कृष्ण pointed out that a स्थितप्रज्ञ is happy with himself. He doesn't depend upon any external conditions for happiness. And he pointed out he has got equanimity in all situations, he is free from attachment, fear, anger, etc. Just the natural traits of स्थितप्रज्ञ were pointed out, then कृष्ण has now changed the topic to स्थितप्रज्ञ साधनानि, how to become a स्थितप्रज्ञ. And to become a स्थितप्रज्ञ first a person has to become a प्रज्ञः, without becoming a प्रज्ञः there is no question of becoming a स्थितप्रज्ञः. How to become a प्रज्ञः कृष्ण doesn't discuss, we have to supply that. प्रज्ञः means the one who has received Self-knowledge. And Self-knowledge can be received only by two साधनः, first listening to the scriptures from a competent आचार्य which is known as वेदान्त श्रवण; without वेदान्त श्रवणम्, without गीता or उपनिषद् श्रवणम् there is no question of receiving the knowledge. And it is not enough that one receives the knowledge, he has to eliminate all the doubts which are possible. Because wherever there is a question of knowledge there can always be doubts because intellect cannot know anything without raising doubts. It is a natural trait of any intellect to raise doubts with regard to any topic it studies including वेदान्त or Self-knowledge and as long as doubts are there knowledge is not knowledge because doubtful knowledge is as good as ignorance. And therefore not only one should the receive knowledge, one should remove all the doubts that come in

the mind either by one's own reflection or by raising questions to the **आचार्य**. अर्जुन himself raises many questions to Lord कृष्ण because this is not a matter for belief but this is a matter for conviction. And this removal of doubt is called **मननम्**, श्रवणम् and **मननम्** will make me a **प्रज्ञः**. श्रवणम् and **मननम्** will make me a **प्रज्ञः** which means a person who has gained the knowledge without any doubt, the one who enjoys doubtless knowledge. But कृष्ण wants to point out that doubtless knowledge alone is not enough, because it will remain at the intellectual level only and the life situations are faced by emotional personality predominantly. It is the emotional mind that faces the situations, that is why several times we say that I know that worry is not useful, I have understood that worry will not change the situation, but even though I know I should not worry, I am not able to avoid worry. That means intellect tells something, the mind does quietly the other. Therefore, transformation in the intellectual personality is not enough, we require a transformation in the emotional personality also. Transformation at intellectual level is called a cognitive change, that is required, but it is not enough that we have that change, that knowledge must be converted into emotional strength so that whatever be the situation that come I can emotionally remain a balanced person. Attachment is an emotional problem, that's why even a highly educated person he might be intellectually strong but emotionally he is weak. Depression is an emotional problem, jealousy is an emotional problem, anxiety is an emotional problem, insecurity is an emotional problem, even great intellectuals can face this problem and therefore not only intellectual transformation is required through the study, we have to bring out the necessary emotional transformation which will convert me from **प्रज्ञः** to **स्थिरप्रज्ञः**. And how to transform this **प्रज्ञः** into **स्थिरप्रज्ञः** is the discussion of Lord कृष्ण from verse no.58 onwards. That is the topic how to convert the **गीता** study into emotional strength. It is not enough we stop with attending the classes it will bring about an

intellectual change you begin to know what is body, what is mind, what is आत्मा, what is world, all these things become very clear in your intellect but that is not enough, it should give me the strength. And कृष्ण prescribes 3 exercises for this conversion of the knowledge into strength. And what are those three exercises.

i). No.1 sensory control, sensory regulation, sense mastery. By 'sense' we mean the five-fold sense organs and sense regulation is required because without the sensory regulation, the whole world can enter our mind without the permission. So when we build a house we don't want anybody to enter the house, what do we do, we have a door, we close it and in some houses not only a door is there, there is a watchman also, not only there is door and watchman, some places they put a board also 'No Admission Without Permission.' If the local house has got so many gates, what about our inner house called the mind which has got five openings in the form of five sense organs. कृष्ण says you should be able to close the door at the appropriate time and there must be a board also: No Admission Without Permission. Any sound should not enter, any form should not enter, I should be able to have a detector before anything enters. And if I am not going to do that स्वामी विन्मयानन्द nicely says: The place will be like a public-toilet. How all types of people enter and dirty the place, Similarly, all types of rubbish will enter through the sense organs and it would have entered in the morning but it can be so powerful that even during the night, that word that person used, that picture that you saw there, that will go round and round and round in the mind, therefore, sense regulation is very important and

ii). the next exercise that कृष्ण prescribes is equally important, in spite of our sense control, still certain things may enter our mind. Not that I wanted to hear the conversation but because the ears are open, without any plug, even though I don't want certain things may enter, while I am traveling. Similarly, even though I don't want certain forms

and colors may enter. Once the world has entered, in spite of my careful living, then what should I do? कृष्ण says what has entered your mind already you cannot stop. Because it has entered. Then what you can do: Whether that thought should be allowed to control. Whether we should re-live the conversation, some rubbish conversation happened, should you replay it again and again, a particular picture I saw whether I should revive in my mind, so the continuation of a thought pattern is in my hand. Often the arrival of a particular thought is not in my hand. Sometimes even without my own knowledge certain thoughts arise in my mind, surprising me myself. कृष्ण says: Doesn't mind, it might have come from outside or it might have come from your own subconscious mind, let that rubbish thought come doesn't matter, but you decide whether you should allow that thought pattern to continue. Use your willpower to nip that thought in the bud itself. This discipline is called thought discipline or mind discipline, otherwise called शमः. Sense discipline is called दमः, mind discipline is called शमः, these two exercises are extremely important for a गीता student.

iii). Then कृष्ण says these two alone are not enough, there is a third exercise also which is very important and what is that: dwelling upon the teaching that we have received from the आचार्यः. Dwelling upon the teaching which has been received during श्रवणम्, I have to revise it either in the form of reading or in the form of writing, you can write down notes, that's why I say writing notes is wonderful, even though you may never read again. And even though other people may not be able to read your handwriting, because you yourselves are not sure, so even though nobody may read the very writing process is dwelling upon the teaching or find someone to share and invite somebody for a coffee and give a very hot cup of coffee so that they don't run away and then you tell whatever you know. So in one form or the other re-live the श्रवणम्. This re-living the श्रवणम् is called निदिध्यासनम्. Re-living the class is called निदिध्यासनम् which is an extremely important

exercise. Therefore we have to spend time either on the same day or before coming to the next class, just quickly revise the portion, not for examination sake, not that I am going give you pass marks or rank, not talking as a college lecturer, but I am talking from a different angle because re-lived-श्रवणम् helps in assimilating. Once I do this assimilation it gradually brings a transformation in the mind. Our own students say, giving happiness to the आचार्यः, they say, स्वामिजि I may not be able to claim I am a ज्ञानि, I may not be able to claim that I am a जीवन्मुक्त, I may not be able to claim that I am a स्थिरप्रज्ञः but I can say that previously for small incidents I used to worry for days together but now for big incidents I worry for a day or a few hours. Thus the गीता is capable of strengthening the mind. And therefore the third exercise is called निदिध्यासनम्, dwelling upon the teaching.

Even though all the three exercises are important, in this context, कृष्ण emphasizes sense control more. In this context, कृष्ण highlights the sense control. That's what we were seeing in all these श्लोकs. In the last श्लोक we saw, that is 64th श्लोकः

रगद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवशैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४॥

When you allow the sense organs to move in the world, let it be like a cautious driver. He may increase the speed of the vehicle, 50kms, 60kms, 70, but there is a difference between a rash driver and a cautious driver. A rash driver increases the speed and he doesn't have a control over the vehicle, gets into accidents, whereas a cautious driver he may go faster but at any moment he will be able to put the brake or even change the course of the vehicle. Similarly, remember your body is like the vehicle, your sense organs are like the wheels of the vehicle, your mind is like the steering. This is the example given in the कठोपनिषत्. Body is the car, sense organs are the wheels and mind is the steering, never loose the control over the mind-steering, never loose the control over the sense-organ-wheels, never loose the control over

the body-car. And if a person is able to live such a disciplined life, प्रसादम् अधिगच्छति. The advantage is that he is able to maintain the equanimity of mind, he is free from violent emotion and as I said the other day, the frequency of violent reactions will become lesser and lesser. And also the intensity becomes lesser and lesser and the recovery period also will also become lesser and lesser. Not that they are totally eliminated overnight but I can manage my emotions. Therefore अर्जुन practice these three. Up to this we saw. Continuing;

Verse No .65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २-६५॥

प्रसादे सर्वदुःखानाम् हानिः अस्य उपजायते ।

प्रसन्न-चेतसः हि आशु बुद्धिः पर्यवतिष्ठते ॥ २-६५॥

प्रसादे अस्य सर्वदुःखानाम् हानिः उपजायते । प्रसन्न-चेतसः हि बुद्धिः आशु पर्यवतिष्ठते ।

Here कृष्ण points out what is the advantage of enjoying an equanimous mind. प्रसादः, I told you in the last class, in this context means समत्वम्. Not the regular meaning of प्रसाद we receive from the temple. That is the extended meaning but the regular meaning of the word प्रसाद is प्रसन्न चित्तम्, शान्तिः, समत्वम्, poise, balance, equanimity is called प्रसादः. And in this verse कृष्ण says: प्रसादः will produce two fold benefits. What are the two fold benefits?

i). The first benefit is सर्वदुःखानाम् हानिः. The destruction of all sorrows. So समत्वम् will remove all the sorrows which means समत्वम् will bring in happiness or joy. Because here the idea is: we need not bring happiness from the outside world. According to वेदान्त, we need not bring happiness from the outside world because the outside world does not have happiness to give me. The outside world does not have even an iota of happiness to give me. So therefore, the outside world cannot give happiness no.1 and no.2 the outside world need not give

happiness because we ourselves are the source of happiness, like the bone that is bitten by a dog. When the dog bites the bone, you know the bone does not have even a drop of blood. The bone is as dry as bone. That's why we say when anything is dry is bone-dry. But still the dog bites the bone and the bone hurts the very mouth of the dog and blood comes from dog's own mouth. And dog uses a funny logic, what is the logic? Before biting the bone, no blood; after biting the bone, blood, therefore, bone is the source of blood. We say this is dog-logic. But वेदान्त says that we are not better off. After using a sense object we enjoy happiness. Before using that we don't have happiness. Therefore we conclude the objective source of happiness. वेदान्त says every object is like the bone, it doesn't have even a droplet. The sense object only is responsible in bringing out the happiness which is our own. And how does the sense object bring out the happiness just by removing all our mental disturbances temporarily. Therefore, mental disturbances are blocking our happiness, by sense control and mind control when the mental disturbances are removed, when the blocks are removed our own आत्मानन्द manifests and therefore कृष्ण says: प्रसादे सर्वदुःखानाम् हानिः भवति. Once the disturbances are gone, in the previous श्लोक he said: शान्तिम् प्राप्नोति. That will come in the next श्लोक, शान्तिम् आप्नोति. Therefore, joy doesn't come from outside, it comes from oneself. This is benefit no.1. That is joy or आनन्द.

ii). What is the 2nd benefit? कृष्ण says, प्रसन्न-चेतसः, when the mind is calmer बुद्धिः पर्यवतिष्ठते, the Self-knowledge becomes well rooted, it becomes stronger and stronger, it becomes well assimilated. And you should remember it is not the amount of food that I consume that is important, but it is the amount of food that I assimilate that is important, because eaten food does not nourish me, but it is the assimilated food that nourishes me and when the mind is calm the knowledge gets assimilated. Therefore he says, बुद्धिः, here बुद्धिः means ज्ञानम्, प्रज्ञा will become पर्यवतिष्ठते, means it will get converted into

स्थिरप्रज्ञ. And what is the difference between प्रज्ञ and स्थिरप्रज्ञ, as I said, it is available during our day-to-day-life to face the difficult situation.

Continuing;

Verse No .66

नास्ति बुद्धिर्युक्तस्य न वायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६६॥

न अस्ति बुद्धिः अयुक्तस्य न च अयुक्तस्य भावना ।

न च अभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥ २-६६॥

अयुक्तस्य बुद्धिः न अस्ति, अयुक्तस्य च भावना न (अस्ति), अभावयतः च शान्तिः न (अस्ति), अशान्तस्य सुखम् कुतः?

So in this verse, कृष्ण is highlighting the शमः and दमः exercises, the sensory control and mind control are highlighted and he points out that these two disciplines are important at every stage of spiritual साधन. I hope you remember these three words, श्रवणम् means listening to the scriptures. Don't you require mind control? Imagine you have come to this talk, your बुद्धि has decided well, instead of spending the time in any useless pursuit your intellect has concluded that गीता श्रवणम् is very beneficial. Therefore your judgment is very good. And you have come to this place but still it is not enough that you have a good judgment, you require a cooperative mind which should be in this temple, first in the temple, otherwise the mind can be all over the world, not only it should be in this temple, there also it can be wandering all over, it will be thinking, who all have come, how they have come, there also it can go anywhere, therefore the mind must be available. I told you that one old lady attended my classes long before, one day she brought a safety pin. I don't know what is the purpose? She said, स्वामिजि you are adjusting your अङ्गवस्त्रम् so often, so I thought to give you a safety pin, so that you can talk without disturbance. That means she has not heard anything. She has only

observed my अङ्गवस्त्रम्. So therefore, if the mind is not behind your ears from 6.30 to 7.30, every minute and गीता श्रवणम् is different from रामायण श्रवणम्. रामायणम् even if you don't have concentration, you can leave the topic in between and wander all over and still come back, राम will be in the forest, because he was there in 14 years and you can pick up the thread. But this is a tight subject, with concentration you listen itself whether you understand or not it is doubtful, if the concentration is not there how tough it will be. Therefore every moment, every stage is a built up logic. That's how गीता is developed, that's how उपनिषत् is developed, therefore I require a mind. I remember, when we were at उत्तरकाशि, स्वामि चिन्मयानन्द had taken us for a camp. And then we had in उत्तरकाशि there is a military camp, with lot of military people. Those officers also were interested in listening to स्वामिजि. They were all seated. Then those military people came with their heavy boots and all those things, etc. Naturally imagine there was a set of people walking across and all the students turned. Then स्वामिजि said: Stop it: he wanted to give an equal shock. He said that वेदान्त students must have

काकदृष्टिः बकध्यानम् श्वाननिद्रा तथैव च । अल्पाहारम् जीर्णवस्त्रम् एवम् विद्यार्थि लक्षणम् ॥

Who is a student? काक-दृष्टिः – concentration like crow-eye. बक-ध्यानम् – like a crane which is on the shore of the river looking for fish, when fish comes and it just puts its beak and brings out; बक-ध्यानम्. श्वान-निद्रा – like a dog only he should sleep, short sleep only; अल्पाहारम् (very difficult) so अल्प-आहारम्, because अधिक-आहारम् means you will doze, जीर्ण-वस्त्रम् – simple life, simple dress, not a flashy life; एवम् विद्यार्थि लक्षणम्. स्वामिजि used to tell, let anybody walk across, even if somebody gets up and walk across, your eye should not move, right from the beginning to end, Can you do that? Try? If you can do that, you have got concentration. Therefore, *for listening you require शमः and दमः and for reflecting over that you*

require शमः and दमः and later for निदिध्यासनम्, for dwelling upon and assimilation you require शमः and दमः, therefore अर्जुन, build-up these two values first and foremost. Without mind and sense control spiritual progress is impossible. And a person who has the sensory and mind control is called युक्त पुरुषः. युक्तः means a person with शमः and दमः. And अयुक्तः means a person without शमः and दमः. And here कृष्ण says अयुक्तस्य बुद्धिः नास्ति. The one who does not have mind and sense control, बुद्धिः नास्ति means श्रवणम् and मननम् are not possible. Or to put it in गीता language प्रज्ञः is not possible. बुद्धिः नास्ति means प्रज्ञः नास्ति, श्रवण मनन जन्य प्रज्ञ न संभवति. Not only श्रवणम् and मननम् are not possible, अयुक्तस्य भावना अपि नास्ति. Without sense control and mind control भावना, भावना means निदिध्यासनम्, otherwise called Vedantic meditation, (this is a very big topic, I have not elaborated on this topic. We will have to study this in detail. And we will be doing that in the 6th chapter of the गीता, the entire 6th chapter consisting of 47 or so verses deal with भावना or निदिध्यासनम् only. In English we can translate Vedantic meditation, आत्मध्यानम्. How to do that? कृष्ण will say. Here कृष्ण says that) निदिध्यासनम् cannot be practiced without mind and sense control, OK. And if a person does not practice श्रवण, मनन, निदिध्यासनम् then what will be the consequence? अभावयतः शान्तिः नास्ति. For a person who doesn't practice these three, शान्तिः नास्ति, peace of mind is never possible. So remember, गीता study is not an academic pursuit, is not mere a college like study, even though our class, (even I use the word classes, many people are surprised and say that I should use the word 'Discourse' or 'प्रवचनम्' 'उपन्यासम्', but I carefully avoid those words because here teaching is involved, concentration is involved, there is connection between first class and 2nd class and therefore, it is a built-up study, and therefore it is as though an academic study, but at the same time the purpose is not academic degree, but the purpose is total transformation of the way I look at life, the way I look at the

world, the way I look at myself and that transformation brings peace of mind. So therefore, गीता study appears academic but the benefits are totally practical benefit and what is the practical benefit? शान्तिः. Therefore अर्जुन, if you want permanent peace of mind, study and assimilate the गीता. Therefore He says, अभावयतः शान्तिः नास्ति. And अशान्तस्य कुतः सुखम्, without peace of mind, where is the question of आत्म-आनन्द, because आत्म-आनन्द can reflect only in a calm mind. Just like if you want to see your reflection in a mirror or in water, what type of reflecting surface you require? Imagine the mirror is going up and down. And you want to look at your face, you cannot, the mirror must be clamped then only you can see your face, Similarly, आत्म-आनन्द can be reflected only in an undisturbed mind and if the mind is going to be disturbed, कृष्ण says अशान्तस्य कुतः सुखम्. How can the आत्मानन्द reflect? Just as the example of the mirror is not my example, it is given in the शास्त्र itself.

यथा आदर्श तलप्रख्ये पश्यति आत्मानम् आत्मनि.

Just as in a clean surface I can see my face, Similarly, in a calm mind आत्मानन्द can be appreciated and without that आनन्द is never possible. Or even if you get peace of mind through other methods, they will never be permanent peace of mind. Other than knowledge you adopt any other method, you go to an आश्रम, स्वामिजि I went to the आश्रम and so wonderful, I could feel the vibrations of that saint and that place is so calm and quiet, I enjoyed peace of mind, enjoyed, what tense? Past tense, that means what: it is past and now I am tense, the आनन्द-peace is past and I am tense! Any other method you use it is temporary peace, whereas आत्मज्ञान, the उपनिषत् beautifully says, तेषाम् (शान्तिः) शाश्वती. This आत्मज्ञानम् alone will give शाश्वती (शान्तिः) न इतरेषाम् ॥ कठोपनिषत् २-२-१३ ॥. The other people can get temporary peace, but they will never get permanent peace. कठोपनिषत् beautifully presents. Therefore, कृष्ण asks how can you get peace and joy? Continuing;

Verse No .67

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २-६७॥

इन्द्रियाणाम् हि चरताम् यत् मनः अनुविधीयते ।

तत् अस्य हरति प्रज्ञाम् वायुः नावम् इव अम्भसि ॥ २-६७॥

चरताम् इन्द्रियाणाम् हि यत् मनः अनुविधीयते, तत् अस्य प्रज्ञाम् अम्भसि हरति वायुः नावम् इव ।

So कृष्ण emphasizes sense control in these following two श्लोक्स also, 67 and 68. He says: If sense control is not there, **दमः** is not there, it will not allow the **आत्मज्ञानम्** to arise in the mind, even if I choose to listen to the talk of **महात्मा**s, my sense organs, roving eyes, wandering eyes and wandering ears, will not allow me to listen to consistently, that **ज्ञानम्** does not arise at all. So there will be gaps, like certain types of old cassettes, you repeatedly use it again and again and you play it, 2 words will come, then gap, then some old lecture will come or go off and on. Similarly, the mind remembers certain things and sometimes the problem is they remember only the joke part and then I ask for what purpose the joke was said, they say they forgot for what; remember jokes are like pickles, they are meant for eating the main dish, you eat only the pickle and leave out the main dish what terrible thing it will be. Similarly, jokes do not have a primary value it is meant for receiving the **गीता**. Therefore the mind should remember the joke alright, but it should remember context for which it is said and therefore, a wayward sense organs will not allow the knowledge to take place and not only that even if the knowledge takes place somehow the wayward sense organs will rob away that knowledge. At crucial moments, when I require that knowledge it will not be available, it will take away the **ज्ञानम्**. Therefore, he says, **इन्द्रियाणाम् चरताम् मनः अनुविधीयते**, suppose the sense organs are wandering. So here **चरताम्** means like a grazing cow, which moves all over, Similarly, suppose the

sense organs are wandering all over without my permission, I choose to look in the direction, wonderful, but without my will if they wander that is what is dangerous. And here चरताम् means they decide to go anywhere and behind the sense organs, मनः अनुविधीयते. Suppose the mind also wanders along with that. Like that cinema song they sing: *'should the mind follow wherever the eyes lead to? Should the man follow wherever the mind lead to?'* If sense organs are wandering and along with that the mind is also wandering, what will it do? The wandering mind and sense organs will not allow the knowledge to take place and even if the knowledge comes they will rob away the knowledge, they will not allow the knowledge to remain with me. Therefore He says: तत् अस्य प्रज्ञाम् हरति. So तत् means the wandering mind and the sense organs, the wayward mind and sense organs अस्य प्रज्ञाम् हरति – it will rob, carry away the आत्मज्ञानम् and that is why, while receiving the knowledge during श्रवणम् and if it is not available during the day-to-day affairs, the robber has taken away. And to convey the idea, कृष्ण gives an example. What is the example? Suppose a person is traveling in a boat. And he is supposed to decide the direction of the travel, he should have oars, he should have appropriate controlling things must be there and he must direct the boat and if he is not going to control the boat, what will happen? The wind which is blowing will take the boat in any direction it wants. And wind is not going to get permission from me, whether to go to the west or east, it is not going to ask me, the wind will take in various directions, sometime the wind may take the boat to whirlpool or some such dangerous place and the boat may even capsize. Therefore just as the wind takes away the boat and destroys the boat and the traveler, similarly, the wayward mind and sense organs carries away the boat of knowledge and along with knowledge, it destroys the individual also. बुद्धि-नाशात् प्रणश्यति. Therefore here He says, वायुः नावम् इव. So वायु is compared to the wayward mind and नावम् the boat is compared to

the ज्ञानम्, knowledge is called boat, सर्वम् ज्ञान-प्लवेन एव वृजिनम् सन्तरिष्यसि. Knowledge is compared to a boat because knowledge takes a person across the ocean of संसार. A Wayward mind will destroy the boat of knowledge and when the boat of knowledge is destroyed I, the traveler also am destroyed. All because of what? Lack of mind and sense regulation. Therefore कृष्ण is going to conclude,

Verse No .68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८॥

तस्मात् यस्य महा-बाहो निगृहीतानि सर्वशः ।

इन्द्रियाणि इन्द्रिय-अर्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८॥

तस्मात् हे महा-बाहो! यस्य इन्द्रियाणि इन्द्रिय-अर्थेभ्यः सर्वशः निगृहीतानि तस्य प्रज्ञा प्रतिष्ठिता ।

So कृष्ण concludes स्थिरप्रज्ञ साधनानि topic here. He says, तस्मात्, since sense control plays a very very important role in spiritual growth, यस्य इन्द्रियाणि निगृहीतानि, the seeker's sense organs must be restrained. And I would like to repeatedly remind you that कृष्ण is not prescribing suppression of sense organs. Always remember that is a very big misconception that suppression is prescribed in eastern culture. There is always the psychologists in the West are studying the eastern religion. Psychologists have come with an observation that suppression is extremely dangerous. And in our religion repeatedly we talk about इन्द्रिय निग्रहः, sense control, mind control and they mistake the control as suppression and they are warning the people that the religion is prescribing suppression which is extremely dangerous for psychological help and therefore they are prescribing a new system: Don't Suppress, Let Go, Now the Eastern system says: Letting go also is equally dangerous. If suppression is dangerous, then expression, violent and uncontrolled expression is also dangerous, what गीता prescribes is neither suppression nor unintelligent expression, but what

गीता prescribes is intelligent regulation. Stopping the river is also dangerous, because if you stop a river, there will be flood and if you let the river flow in its own direction then also it becomes waste of water because it will go into the ocean. Therefore, neither stop the river nor allow the river to flow into the ocean. What do you do? Dam the river and channelize the water in the direction that you want. So गीता neither prescribes suppression nor uncontrolled expression, गीता prescribes channelization of sensory energy, channelization of mental energy, because even scientists say that we are not utilizing our full mental and intellectual energy. It is all dissipated. By this regulation we are only tapping our full potential. Therefore निगूहणम् here means channelization, direction, intelligent use of mental energy, which we had as children, you would have seen children's concentration. If an ant is running children will follow the ant. निर्विकल्पक समाधि we all had practiced. We have the capacity, in between let the mother call or let anybody walk the child will not know. We all have that capacity. In the name of growth we have lost that concentration. Also the photographic mind, the children just pick up the advertisement song seeing it once. If गीता is taught, they will pick up that also. Now for us गीता also will not come and also advertisement song. Not that we don't have, we have not used that faculty. Therefore, a person, a seeker should master the sense organs. तस्य प्रज्ञा प्रतिष्ठिता, then he can receive the knowledge and the knowledge will be well assimilated also. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 02, VERSES 69-72

We are in the final portion of the 2nd chapter dealing with स्थितप्रज्ञः which means a person who has attained Self-knowledge and who has assimilated the Self-knowledge, converting the knowledge into emotional strength. And in this स्थितप्रज्ञ or स्थितप्रज्ञ portion कृष्ण presents two topics,

➤ One is how can a person convert प्रज्ञः into स्थितप्रज्ञ, i.e., स्थितप्रज्ञ साधनानि, i.e., how to become a स्थितप्रज्ञ and

➤ Then the next topic is स्थितप्रज्ञ लक्षणानि, what are the natural traits of a person who is established in this knowledge.

➤ Of these two topics, स्थितप्रज्ञ लक्षणानि was discussed from verse no.55 to 57 and

➤ Then स्थितप्रज्ञ साधनानि from verse no.58 to verse no.68.

So first three verses on लक्षणानि and then 11 verses on साधनानि. Now from the next verse onwards, i.e., the 69th verse onwards कृष्ण is again reverting back to the topic of स्थितप्रज्ञ लक्षणानि once again, what are the natural traits of a person who is established in this wisdom? That means that person for whom all the साधनs are over, that person who is no more a साधक, in संस्कृत we say that person is a सिद्ध पुरुषः. The difference between साधक and सिद्ध is: साधक is one who is in the process of transformation, whereas सिद्ध is one who has accomplished complete transformation. And it is this सिद्ध पुरुषः that कृष्ण is going to talk about in the following four verses 69 to 72, i.e., the end of this chapter. We will read verse no.69;

Verse No .69

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९॥

या निशा सर्व-भूतानाम् तस्याम् जागर्ति संयमी ।

यस्याम् जाग्रति भूतानि सा निशा पश्यतः मुनेः ॥ २-६९॥

या सर्व-भूतानाम् निशा, तस्याम् संयमी जागर्ति । यस्याम् भूतानि जाग्रति,
सा पश्यतः मुनेः निशा ।

All these are important verses which are often quoted especially verse no.69 and 70. In these two verses, कृष्ण is talking about the glory of a स्थिरग्रज्ञः who is established in Self-knowledge. And to talk about the glory of such a person, कृष्ण is comparing this ज्ञानि to an ordinary अज्ञानि in the verse. Therefore a clean contrast between ज्ञानि and an अज्ञानि or संसारि and मुक्त-पुरुषः this contrast is given. And the idea that कृष्ण wants to convey is this. That is both a ज्ञानि and an अज्ञानि face the same world. It is not that they are going to face a special world which is going to be all fine, it is not so, the world is going to be the same, the world cannot be changed. The people are also going to be the same, because वेदान्त does not attempt to change the world, because it is impractical. वेदान्त does not attempt to change the people around, because it is again impractical. वेदान्त's attempt is only to change the way that I look at the world, the way that I look at the people, the way that I respond to situations and therefore, since a Vedantin has never accomplished any worldly changes the world is going to be same, corrupt world and with lot of problems, cheating people, lying people, misbehaving people, insulting people, all these people would be the same for a ज्ञानि also. And more than that even a ज्ञानि has got प्रारब्ध, because ज्ञान will not destroy प्रारब्ध we saw in तत्त्वबोध, ज्ञानि destroys his past सञ्चित कर्म, ज्ञानि avoids fresh आगामि कर्म, but ज्ञानि also has to face प्रारब्धम् which means ups and downs in life are going to continue for a ज्ञानि also. So the next question is: if both an अज्ञानि and ज्ञानि live in the same world, then what is the difference in their response? And कृष्ण is going to point out in this श्लोक that the response is going to be diagonally opposite because of the change of perspective. And कृष्ण is going to give an example which we will study later, but I will give you another example which is relatively simpler. Imagine two people are seated on the

beach. Both of them are looking at the ocean. Both of them are seeing the waves rising and setting, getting destroyed. Now what both of them see is the same i.e., the waves. But imagine that one person knows that the truth of the wave is water and there is no such thing called wave at all. So one person has got *wave-wisdom* and that wisdom is wave is nothing but name and form, the truth is nothing but water. Therefore one person sees the indestructible water i.e., the immortal water and he does not focus upon the perishable or changing waves. Therefore one is absorbed in the immortal truth which is non-dual, अद्वैत, नित्य जलम्, one person is absorbed in because water is only one. And imagine another person who does not know the truth of the wave and therefore he is absorbed in the superficial names and forms only and therefore he takes wave as the reality. And when I am absorbed in the waves, I am going to see the perishable waves and not only that when a new wave is born, I am very much happy and I even celebrate the birthday of the wave and every year I cut the cakes also, distribute gifts also, because I am absorbed in the mortal wave. Not only I am absorbed in that, I even form relatives and friends because in the invitation it is also written with best compliments from friends and relatives, each one, one-one wave. So I see mortality, I see plurality. Both are looking at the ocean. One sees द्वैत अनित्य तरङ्गाणी. Can you understand? द्वैत means pluralistic, अनित्य means perishable, तरङ्गाणि means waves, whereas another person, has focused upon the अद्वैत-नित्य-जलम्. Just you have to change the 'अ', द्वैत-अनित्य-तरङ्गाणि is the ignorant person's vision and what is the wise person's vision, अद्वैत-नित्य-जलम्. And because of the change of perspective, what is the difference in the response? When the ignorant person is attached to the pluralistic perishable waves, the tragedy is: when every wave is born he touches the ceiling with happiness, when the wave perishes he is going to be shocked by that event. He is very gloomy. My wave is gone. And I have been so much attached, This is my grandpa-wave, this is my

grandchild-wave, this is my wife-wave, husband-wave, there is crying all around, whereas in the neighborhood, there is the other person who sees that the birth and death belong to only to the superficial name and form, the content, the essence does not have mortality, therefore he is absorbed in immortality, therefore, there is neither elation in the birth of a wave nor is a depression in the death of a wave. Therefore one is absorbed in अद्वैतम् – immortality, another is absorbed in द्वैतम् – mortality. Similarly, you can take another example of a movie and the characters in the movie. Initially when you go to the theatre you see only the truth of the white pure screen and you know that the screen alone is there and once the movie begins the characters come, the hero comes, the heroin comes and of course there is villain and there is climax and all those things, gradually I am absorbed in the pluralistic superficial shadows of characters. No character is there other than shades of light and so much I am absorbed in the superficial character that I lose sight of the truth behind the characters which is nothing but the white screen, which is अद्वैतम् and the moment I loose sight of the screen the characters which are nothing but shadows, shadows become reality. And when the villain is trying to cheat the hero and shoot from behind, even we feel like shouting and telling to the hero to look behind villain is coming! So we are so much absorbed. Don't we know that there is no hero, no villain, no shooting, nothing is there, but it is capable of making us forget the truth of the screen and get lost in the superficial shadows. So one who knows that everything is screen, he is not carried away by the movie, he appreciates the movie, he might even what you call appreciate the acting of the hero or heroine, but once he comes out of the movie, he will say the heroine died very well, that means she acted very well. You are not carried away by these scenes there. But the moment the screen is forgotten, the movie moves you, that is why it is called movie, movie is one 'मुवति इति' movie! So therefore what are the two दृष्टिः: अद्वैत-दृष्टि and द्वैत-दृष्टि. ज्ञानि has

got अद्वैत-दृष्टि which is the essence of the creation. Behind all the varieties of ornaments gold is one. Behind all the types of furniture wood is one. Behind all the types of waves water is one. That non-duality one who doesn't forget he has got अद्वैत-दृष्टि, he doesn't see birth and death. Whereas one who has got द्वैत-दृष्टि he is going to cry off and on. Therefore, an अज्ञानि has got द्वैत-दृष्टि, ज्ञानि has got अद्वैत-दृष्टि. where? Not in a different place, both of them live in the same world. I gave you two examples. Now कृष्ण is going to give another example in this verse. I will briefly discuss, then we will go to the श्लोक proper. In this verse, an ignorant person is going to be compared to an owl which is a type of bird which keeps awake during the night and which is awake to the night-life alone. Therefore an अज्ञानि is compared to an owl by कृष्ण. And ज्ञानि is compared to a human being. Very careful. ज्ञानि is compared to a human being and an अज्ञानि is compared to an owl. Two comparisons. And two more comparisons we should remember. The day time कृष्ण is going to compare to अद्वैतम्. Day time is compared to अद्वैतम् and the night time is compared to द्वैतम्.

- So ज्ञानि is equal to human being,
- अज्ञानि is equal to owl,
- Day is equal is to अद्वैतम् and
- Night is equal to द्वैतम्.

With these four comparisons, we have to understand the श्लोक. Now let us see. I will give some statement. See whether you are able to understand.

No.1 statement. Human being is awake to the day and he is asleep to the night. Human being is awake to the day, awake means aware of and he is asleep to the night. One statement.

And the second statement, an owl is asleep to the day and is awake to the night, an owl is asleep to the day and awake to the night. So now

just replace properly. If you put equation correctly, the श्लोक will be simple, otherwise this verse is trickish!

No.1. Human being is awake to the day. Human being is comparable to the ज्ञानि and day is equal to अद्वैतम्. So human being is awake to the day, that means a ज्ञानि is awake to the अद्वैतम् and he is asleep to the night means he is asleep to द्वैतम्. So a ज्ञानि is awake to अद्वैतम् and asleep to द्वैतम्. What is the significance here? He is absorbed in अद्वैतम् and द्वैतम् is superficial for him. Like the beach man who is absorbed in the non-dual water, that the waves coming and going does not disturb him. Therefore what is the first statement? Human being is awake to the day and asleep to the night is asleep is equal to ज्ञानि is awake to अद्वैतम् and asleep to the द्वैतम्.

Now let us come to the next statement. An owl is asleep to the day, meaning not aware of the day, an owl is asleep to the day and awake to the night. How will you compare? What is an owl? An ignorant person. Fill up properly. An ignorant person is asleep to अद्वैतम् - the day, an ignorant person is asleep to अद्वैतम् and he is awake to what: he is awake to द्वैतम्. This is the essence of the श्लोक.

ज्ञानि is awake to अद्वैतम् and asleep to द्वैतम् and an अज्ञानि is awake to द्वैतम् and asleep to अद्वैतम्. In तमिळ् it is said: 'The gigantic elephant hides the wood, The gigantic elephant is (also) subsumed in the wood.' The whole thing is put in a simple language. There was a wooden elephant and it was made so realistically that from distance it looks like an elephant, even though actually elephant is nothing but name and form, the content is wood alone, an ignorant person was not aware of the wood, therefore when he missed the wood, what he was seeing was the elephant. What type of elephant? The frightening elephant and he was about to run away also. Then the wise man says: Don't run away, I will take you near the elephant. This person said near the elephant! To stand here itself I am nervous. Don't worry. I have got the मन्त्र-जालम्, elephant will do nothing. Then he goes near the elephant and asks this

person to touch it and see and then he appreciates the wood which is the content, what type of wood: the harmless wood he appreciates and at once the frightening elephant has disappeared from the mind. Therefore one sees the elephant and misses the wood and another person sees the wood and not misses the elephant, he dismisses the elephant. There misses and here dismisses. Similarly, the world is now a frightening thing for an ignorant person, he feels that whole world is there only to affect me, the whole world is there only to give me trouble, that this world is a frightening thing for an ignorant person, whereas for a wise person, the very same world is harmless wood or harmless ब्रह्मन्, or beautiful God:

सर्वम् विष्णुमयम् जगत् सर्वम् शिवमयम् जगत् सर्वम् ब्रह्ममयम् जगत् ।

When you see the world you miss विष्णु or शिव, and when you see विष्णु or शिव the world is harmless नाम-रूपः. This is the example. Now look at the श्लोक. सर्व-भूतानाम् या निशा. So here सर्वभूत's refer to all the ignorant human beings, for the ignorant human beings या निशा, या means अद्वैतम्, the अद्वैतिक truth is like night, they are asleep to that. For all the ignorant people अद्वैतम् is like night, that means the अद्वैतम् is like day-time to which they are asleep, निशा means asleep to. निशा should be translated correctly. They are asleep to the अद्वैतिक truth. And तस्याम् संयमी जागर्ति and संयमी means a ज्ञानि, the wise person is awake to that अद्वैतम्. So तस्याम् means अद्वैतम्, जागर्ति means awake. So the wise man is awake to that अद्वैतम् and to that अद्वैतम्, all the ignorant people, which ignorant people? Owl like ignorant people, they are asleep to the अद्वैतम् day. Then यस्याम् जाग्रति भूतानि, all the ignorant people are awake to यस्याम्; यस्याम् refers to द्वैतम्, so all the ignorant people are awake to द्वैतम्, are awake to plurality, are awake to superficial नाम-रूपः and what is ज्ञानि doing there? सा पश्यतः मुनेः निशा. To that plurality, to that द्वैतम्, ज्ञानि is निशा. निशा means asleep to that. So in short the essence is ज्ञानि is absorbed in अद्वैतम्, an अज्ञानि is absorbed in द्वैतम्. ज्ञानि sees

immortality everywhere, अज्ञानि sees mortality only. And when I see immortality, there is no question of birth and death and crying, whereas for the अज्ञानि there is birth of somebody and death of somebody and therefore constant crying. This is example No.1. Day-night example or human being-owl example. Now कृष्ण is going to give another example.

Verse No .70

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २-७०॥

आपूर्यमाणम् अचल-प्रतिष्ठम् समुद्रम् आपः प्रविशन्ति यद्वत् ।

तद्वत् कामाः यम् प्रविशन्ति सर्वे सः शान्तिम् आप्नोति न काम-कामी ॥

आपूर्यमाणम् अचल-प्रतिष्ठम् समुद्रम् यद्वत् आपः प्रविशन्ति, तद्वत् यम् सर्वे कामाः प्रविशन्ति, सः शान्तिम् आप्नोति, काम-कामी न ।

So in this verse another example is being given which is a simpler one. For understanding the previous श्लोक, you should remember 4 comparisons.

- ज्ञानि is equal to human being,
- अज्ञानि is equal to an owl,
- अद्वैतम् is equal to day-time and
- द्वैतम् is equal to night-time.

One has to remember all these four and understand it. The example is for simplification and this example seems to make things tougher. व्यासाचार्य wanted to write महाभारतम्, there was this condition, he called विनायक to be his scribe and then he said that I will go on dictating you should write, then विनायक said it seems: I am a fast writer, I know shorthand therefore one condition is you should continuously dictate, if you stop my writing, then I will not be with you; continuously you have to give me work. Then व्यासाचार्य has to compose and dictate. It is not already composed. So व्यासाचार्य said it

seems that: I will do that. I will put a condition for you also. You should not blindly write. Often the stenographers and typists, (don't mistake me), they have to do a fast work and therefore they cannot think while writing. This I remember very much, because previously I used to give a summary of every chapter in typed sheets. Therefore I used to ask some students to type it. In the 5th chapter, the whole chapter is renunciation chapter. When the typed sheet came and I found that everywhere where renunciation comes he had typed remuneration!! Through remuneration alone मोक्ष will come. He cannot think of the meaning, because he is doing fast. Therefore व्यासाचार्य said it seems you should not be like that and when you write you should understand the meaning you write. So what व्यास used to do was he used to compose and dictate, suppose he wanted to think a little bit he will write one श्लोक which is a little bit difficult. Then विनायक has to scratch his head to understand. By the time he understands, व्यास would have composed 100 or 1,000 श्लोकs. Therefore such श्लोकs are called ग्रन्थि श्लोकs. ग्रन्थि means knot. Knotty श्लोकs. Knotty also naughty also. So we find that 2nd chapter 16th verse,

नासतो विद्यते भावो नाभावो विद्यते सतः ... ॥ २-१६॥

is a knotty verse. And you can find in शङ्कराचार्य's भाष्यम् also that such श्लोकs more. And this श्लोक is another knotty verse. Then the next knotty verse we get in the 4th chapter,

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः । ... ॥ ४-१८॥

The one who sees action in inaction and one who sees inaction in action, he is wise. What did you understand? That is it. Then thereafter wards in the 9th chapter, there is a knotty verse.

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥,

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ॥ ९-५॥

All the beings live in me, all the beings do not live in me. What do you understand? He is contradicting himself. So thus या निशा is a knotty

verse, because he has to remember four comparison, therefore कृष्ण wants or व्यास wants to make the next one simple. Here ज्ञानि is compared to the ocean. What is the glory of the ocean? It is ever full, it is पूर्णम्. We can have dry rivers, like most of तमिळनाडु rivers. We will call it river, but children might be playing cricket there or some slum colony would have come up there, we say there is a river, so the rivers are not always full, they are full and dry also. Similarly, tanks, Similarly, wells, but what is the glory of ocean? It is ever full and it is independently full. Its पूर्णत्वम्, its fullness doesn't depend upon any external factors. Rivers do not fill up the ocean, the rains do not fill up the ocean, suppose the rivers claim I am pouring into you therefore you are only full, suppose a river ocean dialogue goes on and a river says because of me flowing into you alone you are full, for that ocean will reply, it won't even argue, it will just smile. Because ocean knows the very river is born out of me alone, from me alone water has been evaporated, because of me alone clouds are formed, because of me alone rains pour, because of me alone rivers are formed and rivers are entering me, I don't depend upon rivers but rivers depend on me. Therefore what are the two glories of the ocean? It is पूर्णम् and it is also स्वतन्त्रम्, it is independent. Rivers arrival also does not bother the ocean, rivers' non-arrival also does not disturb the ocean. Are you coming, please come; not coming, then don't come. And not only that, even the quality of rivers. गंगा also enters into ocean, यमुना also enters into ocean, our Coovam also enters into ocean, whereas ocean is ever the same, it does not get polluted that easily. In the same way ज्ञानि's mind is ever full, its fullness is not because of family condition, it is not because of somebody admires, it is not because somebody respects, it is not because somebody obeys. That is river mind. I am very happy because my children obey me. For how many days? Until the children grow. Now no need to grow, the children are not ready to obey at all! The moment they change their attitude I am shattered, the moment they

become independent I am shattered. I want them to be permanently dependent on me. Thus all the अज्ञानिs have got well-mind, tank-mind, lake-mind and river-mind, they are never full and even if they are full it is dependent on external factors, therefore they are all संसारिs. ज्ञानि's mind is so पूर्णम्, wonderful experiences come, fine; no wonderful experiences, fine,

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

समदुःखसुखः स्वस्थः समलोष्टाश्मकान्वनः । शुभाशुभपरित्यागी... ।

We saw in the 2nd chapter itself, in the previous verses. If you remember, that is to be noted here:

यः सर्वत्रानभिरुनेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७॥

मङ्गल experiences come, the so called अमङ्गल experiences come, मान comes, अपमान comes, success comes, failures come, in all of them he is शमः. This is the beautiful example. Now look at the श्लोक. First example is described. समुद्रम्, the ocean is आपूर्यमाणम्, ever full and independently full. And अवल-प्रतिष्ठम् and ever remains undisturbed by the arrival or non-arrival (departure also you can say, because in form of evaporation water goes) so अवल-प्रतिष्ठम्, ever steady, ever magnanimous, ever peace, ever full, ever undisturbed and this great ocean आपः प्रविशन्ति, varieties of rivers enter the ocean. And even when all these situations, these events happen, समुद्र is पूर्णमदः पूर्णमिदम्. It is always full. Now we have to connect it to the ज्ञानि. Similarly, यम् कामाः प्रविशन्ति, so the ज्ञानि's ocean-like mind is there into which कामाः, here कामाः refers to sensory experiences, the world of sense objects enter शब्द, स्पर्श, somebody says you are so wonderful, you are great because you gave some donation, you think that they are glorifying you, it is only for the money, next day if you don't give they will curse you. So therefore you will find that they will scold you, you just listen, so thus some people glorify, some people

criticize, so कामाः means the world of sense objects, प्रविशन्ति, they enter the full mind of a ज्ञानि. And what is the condition of his mind? सः शान्तिम् आप्नोति, he enjoys an unruffled mind, a cool mind, a poised mind he enjoys all the time. And न काम-कामी - not the ignorant person, who is heavily dependent on the external factors. So काम-कामी means dependent people, seekers of external approval. After buying even a dress constantly you have to ask, whether it is good, whether it is good, whether it is good, etc. Or some people don't ask, they expect from somebody to be asked: where did you buy? So they will walk here and there before you. So better ask it. They will walk up and down, expecting you to ask where did you buy, how much you paid etc., and if that approval is not there they are shattered. Even the small things people are flattered or otherwise they are shattered. This is काम-कामी, whereas the other person is neither flattered nor shattered. Ever समः. This is the 2nd example. Very often quoted example. This श्लोक is worth remembering. Once in a while, we may get a doubt, whether I am in a ज्ञानि or in अज्ञानि category, because you have been listening to the गीता for quite long!! And some ask the स्वामि also, whether they have become a ज्ञानि!! How to ascertain? Remember this श्लोक and think of your mind when somebody flatters you and look at your mind when someone criticizes you. That is the litmus test to know where I stand. Continuing;

Verse No .71

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१॥

विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः ।

निर्ममः निरहङ्कारः सः शान्तिम् अधिगच्छति ॥ २-७१॥

यः पुमान् सर्वान् कामान् विहाय, निःस्पृहः निर्ममः निरहङ्कारः (भूत्वा) चरति, सः शान्तिम् अधिगच्छति ।

कृष्ण continues with the topic of the ज्ञानि's state of mind. From this it is very clear that मोक्षः is not any mystic experience but enjoying a poise mind alone is called मोक्षः. And this poised mind is not unknown to you, we do have a poised mind with regard to neighbors' problem. Therefore, what is जीवन्मुक्तिः? Everyone knows. With regard to neighbors problem how you are जीवन्मुक्तः, extend it to your problem you are able to have the same state of mind. You are able to look at the neighbors' problem or your problem also on par with that. Not that you are going to ignore, you will help your neighbor, your friend or relative, you do everything but whatever you do in your heart of hearts you are not upset, you are objective that whenever they have the problem they ask for your suggestion, because they know that you are objective and when I have a problem I ask my neighbors suggestion because I know he is objective. If I can enjoy the same objectivity with regard to my problem also I am जीवन्मुक्तः. Therefore it is a known state of mind, it has nothing to do with mysticism or mystery, it is a known state of mind, only thing is that state of mind comes and goes, in the case of a ज्ञानि it is a persistent one. Therefore, कृष्ण describes: यः पुमान् सर्वान् निःस्पृहः, so पुमान् here refers to a ज्ञानि, so a ज्ञानि is one who is निःस्पृहः, not dependent on any external factors to be happy, he doesn't reject them, not that he physically renounces them, he handles all of them, he enjoys all those relationship, but he is not attached or dependent. Therefore, as long as such things and relationships are available it is wonderful, but if those things are not available - I may like to continue the relationship but if the other person breaks the relationship, what can I do, because relationship depends on two people. I may love to have relationship with the other person, that person cuts. Now-a-days, even divorce has become a very big problem. The husband doesn't want, but the wife wants. Or wife doesn't want or husband wants, the psychologists say that break is a shattering experience which is very difficult to get over. It is one of the biggest

trauma, when the husband and wife get separated, why because the relationship depend upon two people, therefore, as long as I depend upon another person there is an eternal risk, I am ready to love the other person but I don't want to depend upon other person loving me. If the other person loves me, wonderful and if he doesn't like my nose, what can I do? So love is dependent on the nose, simple-nose, flat-nose, what can one do? because now the look of the person has become very important, beauty parlors are coming all over, previously females only had them, now men are very much bothered about the look, the teeth alignment and then you even the newspapers there are separate column, I have sent my photos, should I have long hair and short hair. I have very carefully made up, the other person doesn't like my nose what can I do? Therefore the other's person loves me for infinite reason and they may drop the love, what I can I do? I keep loving. *In fact, I live in the world to give love not to seek love.* That is a ज्ञानि. So निःस्पृहः – not seeking anything from others, कामान् सर्वान् विहाय, कामान् means sense objects, so giving up the dependence on sense objects and people, with total detachment a ज्ञानि moves in the world, निर्ममः निरहङ्कारः, निरहङ्कारः means without body identification. He doesn't even depend upon the body because body is born out of the five elements and the body depends upon these five elements for its survival and anytime this body will be claimed by these five elements. I may like to hold on to the body but the nature may not like that it has to go back. Therefore, he doesn't have identification or dependence on even the body. Body identification is called अहङ्कारः, निर्-अहङ्कारः means free from that. And therefore only निर्मम, without any ownership. Because I don't own anything in the world, I am only temporarily using things in the world, I only temporarily use things in the world, the moment I have ownership (ownership-flat, remember, it is a good example, wherever there is ownership, you are flat. Therefore, it is called ownership flat). But for the worldly sake have the

ownership, keep papers, etc., that is not wrong, but in the mind remember you own nothing, even this physical body you cannot own because the nature takes this back whenever it wants not whenever I want. When I cannot claim my body how can I claim the land and waters, therefore, ज्ञानि remembers that I am not the body and nothing belongs to me. With this attitude, the one who enjoys the things as they are available and सः शान्तिम् अधिगच्छति, he enjoys life thoroughly. He enjoys life thoroughly. And now कृष्ण gives the last verse of this discourse.

Verse No .72

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२॥

एषा ब्राह्मी स्थितिः पार्थ न एनाम् प्राप्य विमुह्यति ।

स्थित्वा अस्याम् अन्तकाले अपि ब्रह्म-निर्वाणम् ऋच्छति ॥ २-७२॥

हे पार्थ! एषा ब्राह्मी स्थितिः, एनाम् प्राप्य न विमुह्यति, अन्तकाले अपि अस्याम् स्थित्वा ब्रह्म-निर्वाणम् ऋच्छति ।

So कृष्ण states that this state of mind is born out of thorough understanding of वेदान्त. Without वेदान्त ज्ञानम्, without आत्मज्ञानम्, we cannot accomplish this state of mind. That is why he is called स्थिरप्रज्ञः. Therefore, this state of mind, this perspective of the world born out of clear knowledge of who I am, as described in verses 12 to 25 of this chapter, I hope you are revising those verses, the entire गीता foundation is those few verses, therefore revise it again and again, गीता 2nd chapter 12 to 25, based on that knowledge he enjoys that state of mind which is called ब्राह्मी स्थितिः, ब्रह्मन् state, otherwise called स्थिरप्रज्ञः, otherwise called जीवन्मुक्तिः. So एषा ब्राह्मी स्थितिः पार्थ and what is the glory of it: एनाम् प्राप्य, नैनां – not the तेलुगु, it is संस्कृत, न + एनाम्, so एनाम् प्राप्य न विमुह्यति once a person attains this state of mind, there afterwards there is no fall back into संसार, there are no more conflicts in life as अर्जुन had in the battlefield. Until ज्ञानम्

comes, conflicts are inevitable. To do or not to do, to be or not to be, to marry or not to marry so every stage there is a question. Conflicts are not there in him. And not only that. अस्याम् स्थित्वा, he enjoys state of mind called जीवन्मुक्तिः, how long: as long as he lives in the world, as long as there is प्रारब्धम्. And what will happen to him when प्रारब्ध is exhausted. At the time of death, what will happen to him? अन्तकाले अपि स्थित्वा ब्रह्म-निर्वाणम् ऋच्छति. He will attain विदेहमुक्तिः or merger into परंब्रह्म, which means he will not have पुनरपि जननम्, पुनरपि मरणम् cycle, the स्थूल शरीरम्, the सूक्ष्म शरीरम्, the कारण शरीरम् all the three bodies merge into totality. In the case of ignorant people physical body alone merges or is destroyed. The other two bodies travel, whereas in the case a ज्ञानि the other two bodies also merge, that is technical explanation. But for our simple knowledge, we can say ब्रह्म-निर्वाणम् means freedom from पुनर्जन्म, he is one with the Lord, which is otherwise called विदेहमुक्तिः and कृष्ण says for this freedom. You can attain knowledge at any time. You can get the knowledge as a youth, as a middle aged person, even during the fag end of the life you get this knowledge, मोक्षः is assured. Thus with the जीवन्मुक्तिः and विदेहमुक्तिः, कृष्ण concludes this स्थिरप्रज्ञ topic, which is the final topic of this chapter.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २॥ हरिः ॐ.

CHAPTER 02, SUMMARY

Today I would like to give the summary of the 2nd chapter of the गीता. The 2nd chapter can be broadly divided into four parts,

- i) The first part is from verse no.1 to 10, which is अर्जुन शरणागति part,
- ii) Then is the second part, from verse no.11 to 38, which is ज्ञानयोग part,
- iii) Then comes the third part, from verse no.39 to 53, which can be termed कर्मयोगः and
- iv) Finally from verse no.54 to 72, end of the chapter, can be called स्थिरप्रज्ञ portion.

So अर्जुन शरणागति, ज्ञानयोगः, कर्मयोगः and स्थिरप्रज्ञ, these are the four parts of the 2nd chapter. Now I will briefly sum up the 4 topics discussed in this chapter.

A) This अर्जुन शरणागति we can understand only if you remember the topic of the 1st chapter. This portion is more an extension or a continuity of the 1st chapter. In the 1st chapter we saw that अर्जुन discovered the problem of संसार in the oddest place viz., the battlefield and we saw what is the problem of संसार, it is nothing but the problem of रगः, शोकः and मोहः.

i) रगः meaning the problem of attachment, this is not अर्जुन's problem, this is the human problem, the object of attachment will vary from individual to individual but the problem of attachment is universal. And this is the fundamental human problem which अर्जुन had all the time but he discovers the problem with its intensity in the 1st chapter, कृपाया परया आविष्टः. व्यासाचार्य uses the word कृपा. कृपा here means attachment.

ii) Once a person has this attachment, then there is the natural consequence called sorrow which was called विषादः, grief. The grief because of two reasons,

a) when I am attached to something, I never want to lose that particular thing. I want that particular thing or person to be eternally with me. I intellectually know that it is against the law of creation, but I forget that universal law and I want the object of attachment to be with me, I never want to lose that object.

b) And once I try to hold on to that object, any type of loss of that object, whether it is actual loss or even an imaginary loss of that object, I will not be able to withstand.

And अर्जुन was intensely attached to भीष्म, द्रोण, he had not lost them but he visualizes this war and also the possible death of these people and he continuing to survive without these people. The very imaginary loss of भीष्म, द्रोण etc., अर्जुन is not able to withstand and therefore he goes through the problem of sorrow, not born of actual loss but born of imaginary loss. This is the second problem of संसार. शोकः.

iii) Then the third problem is once the mind is under the grip of रागः and शोकः, it loses the capacity to judge things properly, it loses the capacity to discriminate between right and wrong, what is धर्म and अधर्म, which is called मोहः, धर्म-अधर्म अविवेक. Incapacity to decide what is the right course of action or we can say, human conflict. And therefore the third problem of संसार is मोहः or conflict.

This रागः, शोकः and मोहः, which is otherwise called संसार, अर्जुन intensely faces in the 1st chapter. Not only he faces or discovers this problem, he also tries to solve the problem by himself and therefore he gives a big lecture to Lord कृष्ण. In fact, in the 1st chapter, the roles are reverse, अर्जुन gives a sermon to Lord कृष्ण. And poor कृष्ण had to listen to अर्जुन's teaching. प्रारब्ध didn't spare कृष्ण also. कृष्ण withstands all this nonsense, अर्जुन says that it is not proper to fight this war and it is अधर्म and therefore I will run away from this battlefield and अर्जुन tries to solve the problem by himself and कृष्ण keeps quiet because if अर्जुन is going to solve, why should I poke my nose into his affairs and get cut. And this is how the 1st chapter ends.

अर्जुन discovers the problem and tries to solve the problem by himself, with this the 1st chapter ends. In the 2nd chapter, we get the continuity, since अर्जुन has not surrendered to Lord कृष्ण, अर्जुन has not felt the need to seek external help, कृष्ण chooses to remain silent. And in the beginning of the 2nd chapter we find अर्जुन discovers the helplessness which is called in संस्कृत कार्पण्य-दोषः. Unless we discover the helplessness, we will never surrender to the Lord. We will use the word, I surrender, as दयानन्द स्वामिजि says that daily during आरति, you will say, तन-मन-धन सब कुछ तेरा, I surrender my body, my wealth, everything to you. And it is all mechanical verbal surrender, it is never real surrender, because next day again he repeats it second time. How many bodies you have got to surrender, yesterday only you gave the body. Today also तन-मन-धन सब कुछ तेरा, next day also तन्-मन्-धन् And the poor Lord tries to find out, yesterday only he gave away everything to me, what is he offering the next day! From that it is very clear that the surrender is more a lip service, real surrender takes place only once, because in that surrender the surrenderer himself is gone, no more there to surrender again the next day. Therefore, real surrender we don't have, अर्जुन also discovers the helplessness and really surrenders because when the surrender follows discovery of helplessness, then and then alone it becomes true surrender. Therefore,

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः । ... ॥ २-७॥

Therefore in the 1st chapter अर्जुन discovers the problem and tries to solve the problem. In the 2nd chapter beginning alone, अर्जुन discovers the helplessness or कार्पण्यम् and once the helplessness is discovered then what is the natural consequence: like a drowning person, who wants to hold on to anything available, अर्जुन looks around, but thank God he is lucky, if we look around the other people who are in front, who are around, are equally drowning. They are like the straw, if you hold on to them and both of them will together drown. अर्जुन was

lucky, he had पार्थाय प्रतिबोधिताम् भगवता नारायणेन स्वयम्, he had Lord नारायण himself right under his feet. And therefore, अर्जुन surrenders to Lord कृष्ण. Just the key verse in this portion is:

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्बूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

And the last line is crucial. शिष्यः ते अहं शाधि मां त्वां प्रपन्नम् ॥ २-७॥ I am surrendering at your feet, that means what: I am not going to suggest any solutions, I am going to empty my mind so that you can fill up my mind with your wisdom. So the primary sign of a disciple is to empty the mind and hand over the empty mind, don't say already it is empty, if it is already empty then no problem, generally people have so many false notions, by reading all kinds of books and also independent philosophies they have, all these are false notions, prejudices, all these things are to be given up which alone is indicated by shaving the head when a person takes संन्यास. In संन्यास आश्रम he shaves the head, shaving the head is removing all the notions, every hair represents one false notion. How many hairs so many false ideas we have got and In fact, with that false ideas we listen, not only we listen, we judge the teacher with those false ideas and we even filter the teachings with our own prejudices. And that will not work. अर्जुन keeps aside all of them, he says: शिष्य, so the अर्जुन the यजमान, in the battlefield he entered as यजमान, the यजमान is converted into शिष्य and the moment अर्जुन becomes a disciple, कृष्ण who is a driver, an ordinary driver, the पार्थसारथि, gets converted into गीता-उपदेश कर्ता, कृष्णम् वन्दे जगत्-गुरुम्. Until this particular verse, कार्पण्य-दोष-उपहत, कृष्ण is पार्थसारथि, कृष्ण becomes a जगत्-गुरु only after this verse, that means what: a ज्ञानि becomes a गुरु not because of ज्ञानि's choice but because of the choice of the other person. As long as I don't want to learn even the greatest ज्ञानि cannot help me, the moment I open my mind and that is indicated by साष्टाङ्ग नमस्कार. That's why the first job a शिष्य should do to indicate his humility, to indicate the emptiness

of his mind, the first job he should do is तद्विद्धि प्रणिपातेन, in the 4th chapter he talks about that. First humility should be shown by साष्टाङ्ग नमस्कार. An arrogant intellect will find it extremely difficult to do नमस्कार and अर्जुन is the most arrogant person in the world because he is a क्षत्रिय, a धनञ्जय, so many names and glories and wealth and position and beauty and wives, अर्जुन is such a person but he surrenders. People often ask the question? Why did कृष्ण teach अर्जुन, not to धर्मपुत्र, not to भीम, not to नकुल, not to सहदेव, not to भीष्म, not to द्रोण and people scratch their head trying to find out an answer? The answer is very simple, अर्जुन was taught because he asked for it, very simple. धर्मपुत्र never said शिष्यस्तेऽहं, भीष्म never said शिष्यः ते अहम्, अर्जुन said शिष्यः ते अहम्, if दुर्योधन had said शिष्यः ते अहम्, कृष्ण would have taught him also. So thus between the first verse and the tenth verse, we find अर्जुन getting converted into discipline, then the channels of communication is open and therefore from the 11th verse of the गीता the actual शास्त्रम् takes place. Up to 2nd chapter 10th verse गीताशास्त्रम् has not taken place, it is उपोद्घात प्रकरणम्, it is only introduction. The actual शास्त्र begins from the 11th verse. This is the essence of अर्जुन शरणागति.

B) Now we will go to the 2nd topic of the 2nd chapter from verse no.11 to verse no.38. This portion is the central or main theme of this chapter, viz., ज्ञानयोग, otherwise known as साङ्ख्य योग, both are synonymous. ज्ञानयोग and साङ्ख्य योगः are synonymous, that this portion is important we can easily know because the 2nd chapter is titled साङ्ख्य योगः. And what is the gist of this portion. We should remember, not only now, throughout the भगवद्गीता you should remember this portion, therefore you have to keep on reading this portion again and again, because this is the foundation stone upon which all the other chapters are developed. Therefore this portion from 11 to 38, especially from 11 to 25 that portion is very very important portion which has the essence of all the उपनिषत्s. And what is the

theme of this portion? कृष्ण discusses the essential nature of every individual. What is जीव स्वरूपम्? Who am I in reality? कृष्ण has to talk about that because, unfortunately we do not have a very clear idea about ourselves, we have taken ourselves for granted that we never want to know who we are and we are spending all our life studying physics, chemistry, economics, dance, music, plan, we do research about everything, except ourselves because we think we know. कृष्ण wants to remove that notion and tell अर्जुन *better you know what you are*. And in this portion कृष्ण shows that individual is not the physical body. Thinking that I am the physical body is the biggest misconception we are born with. And the next misconception is, I am the mind with which I transact with the world. So this body and mind are considered falsely as ourselves, कृष्ण says you are not so,

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २-२२॥

This body is only a temporary dress that you make use of which you will discard at the time of death. And if you have got any doubt with regard to the fact of this statement, you study your own sleep state, in the state of deep sleep you are never transacting through your physical body but still you are existent as a being. I don't function through my physical body, when I wake up, I use this body and when I go to sleep, I keep my physical body aside as it were and not only the body is kept aside during sleep, even the mind is not operational during sleep, thus body and mind are like the two goggles, two glasses of the spectacles, I use them for transaction before going to bed I remove. It is used and removed, similarly, body and mind are only media of transaction, you are not them. Then the next natural question is if I am not the body and mind, then who am I? Then कृष्ण reveals that you are the Consciousness-principle, चित्-रूपः त्वम्, चैतन्य स्वरूपः त्वम्, ज्ञान स्वरूपः त्वम्, विज्ञान स्वरूपः त्वम्, प्रज्ञान स्वरूपः त्वम्, all are synonyms, चित्, चैतन्यम्, ज्ञानम्, विज्ञानम्, प्रज्ञानम्, all these mean the

same in this context, Consciousness. Then the next natural question is: what is exactly Consciousness? What is this चैतन्यम्? So this we discussed in the class which you should remember all the time, what is this Consciousness, remember the important point,

a. Consciousness is not part of this body, not product of this body and not even a property of this body, it is neither a part, a product nor a property of this body,

b. Then point no.2 I said, the Consciousness which is not part nor product nor property of the body is an independent entity which pervades and enlivens this body. It is an independent entity which pervades and enlivens the body. Point No.2.

c. And the next point I said was, this Consciousness which pervades and illumines this body is not limited by the boundaries of this body. It is beyond the boundaries of this body. This is the third point.

d. Then the 4th and final point that we saw was that this Consciousness which is beyond the boundaries of this body continues to survive, continues to exist, even after this body collapses.

These are the four main points we should remember. And to remember I gave you an example, which you should remember, just as the light which are you are experiencing on the hand is not part, product or property of the hand, it is an independent entity which pervades and illumines the hand, the light is not limited by the boundaries of the hand and the light continues to survive even after the removal of the hand. The only difference is what: when the hand is there, light is visible and when the hand is removed, light continues but you are not able to see that. This Consciousness-principle, otherwise known as देही, otherwise known as शरीरी, otherwise known as आत्मा is your true nature. कृष्ण talked about 6 main features of this आत्मा. In the portion from 11 to 25 कृष्ण talked about six main features of this आत्मा.

a) The first feature is आत्मा is नित्यः. You can understand. नित्यः means it is eternal. Body is not, mind is not, but आत्मा the चैतन्यम् is eternal.

b) Then the second feature that कृष्ण conveyed is आत्मा is सत्यः, which means it is a reality, not a reality, the reality, which exists independently whereas everything else is dependent on the आत्मा.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६॥

One of the very important verses of this portion, the 16th verse, शङ्कराचार्य writes a very elaborate commentary on that. आत्मा सत्यः.

c) Then the third important feature that कृष्ण presents आत्मा is सर्वगतः, Consciousness is all-pervading. The only difference being, in the body it is contactable whereas outside the body it is not visible, like the hand, light is visible upon the hand because of the availability of the reflecting medium, beyond the hand the light is, but not व्यक्तम्. In संस्कृत we have a good word. Light is व्यक्तम् upon the hand, it is अव्यक्तम् beyond the hand. चैतन्यम् is व्यक्तम् in the body but outside it is not व्यक्तम्. Therefore the third feature is आत्मा सर्वगतः. Like electricity is evident where the light is but in between in the wire electricity is, but not visible.

d) Then the fourth feature कृष्ण presents is also important, this being the foundation chapter, कृष्ण only presents the words but the details कृष्ण will build-up later like the newsreader, headlines and then the elaboration so also the 2nd chapter is headline chapter, he only shows the direction. अप्रमेयः. And what do you mean by that? आत्मा is ever the experiencer, never the experienced. It is ever the experiencer, it can never be experienced. Anything that you experience in life is called अनात्मा. And आत्मा is ever the subject, never the object. Remember a camera, the camera can click and take the pictures of every blessed thing, except what? The camera itself. Every photo

proves the camera, but the photo doesn't include the camera. Every experience proves the आत्मा, but no experience includes the आत्मा. Therefore I am ever the Seer, never the seen. This is called अप्रमेयः. This is the fourth feature.

e) Then the fifth feature that कृष्ण gives is आत्मा is अकर्ता-अभोक्ता, (we have include both together) which means it never does any action, therefore, it does not reap the result of any action. अकर्ता means no connection with कर्म, अभोक्ता means no connection with कर्म-फलम्. कर्म अपि नास्ति फलम् अपि नास्ति. कर्म कर्मफल अतीतः आत्मा. That is why it is said

न पुण्यम् न पापम् न सौख्यम् न दुःखम् न मंत्रो न तीर्थम् न वेदा न यज्ञाः
।

अहम् भोजनम् नैव भोज्यम् न भोक्ता विदानन्दरूप शिवोऽहम् शिवोऽहम्
॥ निर्वाणषटकम् ४ ॥

it is neither a doer nor an enjoyer. This is the fifth feature.

f) Then the 6th feature is आत्मा is निर्विकारः.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः । ... ॥ २-२०॥

This is an important concept or important feature. कृष्ण himself wants to underline. Therefore he changes the meter of this श्लोक. Suddenly he changes the meter from smaller one to a lengthier one. So that you will get a jerk. Just to wake you up कृष्ण changes the meter. निर्विकारः means free from all six modifications, the modifications being potential existence, birth, growth, change, decay and death. Which we saw in तत्त्वबोध. अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति. These are called six-fold modifications; षट् विकार रहितः and कृष्ण wants अर्जुन to recognize this आत्मा. and not only the आत्मा should be recognized, the most important thing is I should learn to claim this आत्मा as myself and I should learn to look upon the body and mind as incidental instruments which is a temporary gift from the Lord. And instruments will go away daily during the night it is temporarily lost, but later the

body will be taken permanently once I know that I am not the body they are only instruments, then I don't have अभिमान and therefore the mortality of the body, the old age of the body, do not torment me.

So this is ज्ञानयोग portion. Knowing the आत्मा and claiming the आत्मा as myself. And कृष्ण presents this ज्ञानयोग as a permanent remedy for all problems. This is the 2nd topic.

C) Then the third topic is कर्मयोगः, from verse no.39 to 53. Even though ज्ञानयोग is permanent solution, there is a problem that since ज्ञानयोग is a subtle topic it is not that easy for everyone to comprehend. कृष्ण himself tells that:

आश्चर्यवत्पश्यति कश्चिदेन्माश्चर्यवद्भदति तथैव चान्यः ।

आश्चर्यवत्त्वैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९॥

आत्मा is such a topic that you can study about it for 25 years and still successfully be ignorant of what that आत्मा is. All other things I have understood, स्वमिजि, in the गीता I have understood कर्मयोग, have understood विश्वरूप, भक्ति, have understood very well the 1st chapter. There is no difficulty, he blew this conch and that conch, I have nicely understood. But one topic is not clear. They are saying आत्मा आत्मा except that everything I have understood. That means it is the subtlest topic, a person will find it difficult unless he prepares the mind, therefore कृष्ण wants to consider those people, like we have got reservation system so that everybody is brought to the level, कृष्ण also wants to help those people who find ज्ञानयोग too dry, too irrelevant or too difficult for grasping. कृष्ण says: don't worry, drop ज्ञानयोग, don't bother about that, then what to do: ज्ञान प्राप्ति: if it is not there, work for ज्ञानयोग्यता प्राप्ति, get ज्ञानयोग्यता. How to get? Practice कर्मयोग.

Then कृष्ण briefly talks about कर्मयोग and what is the essence: we saw, *proper action plus proper attitude* is equal to कर्मयोग. Proper action plus proper attitude is कर्मयोग. Now we should know what is proper action? Later कृष्ण divides the action into three types, the best

one, the mediocre one and the worst one. उत्तम, मध्यम, अधम, known as सत्त्विक, राजस and तामस.

What is the best action which is appropriate for कर्मयोग? सत्त्विक कर्म. What is सत्त्विक कर्म? An action in which the beneficiaries are more in number. Not I alone am the beneficiary. I also am included but the beneficiaries are more, the more the beneficiaries are then the greater the action is, which they call in the शास्त्र as निष्काम कर्म. That is I have got an expanded mind, whatever I do I take into account not only myself, if I take into account the entire family my mind is expanded a little bit more, I take into account the entire village still expanded, I take into account the entire society, the entire nation, the entire world, the entire environment, environment-friendly action. That is called ideal कर्मयोगः. Like throwing the dirt outside from my house. I am cleaning my house but am not aware of my surrounding. Therefore सत्त्विक action is self-less action. That is उत्तम.

राजसिक action is selfish action. I don't bother about society or world. The God will take care of it! It is their fate, they have to starve!! So therefore fatalism is very handy for a selfish person. And I heard that there was someone advising: "Never help another person because you are violating the Lord's order, because the Lord has decided that he should suffer! And when you are trying to help him you are working against the Lord's will. So don't help!!" Unique philosophy!! So selfish action is राजसिक, मध्यम.

And the worst action is what? An action in which I benefit at the cost of all the other people, harming other people I get the benefits, selfish person does not harm others he wants to enjoy for himself. That is called तामसिक कर्म.

A कर्मयोगि gives top preference for सात्त्विक कर्म, next one is राजस कर्म and the तामस कर्म should be nil and when this proportion changes it becomes कर्मयोग. This is proper action.

Then proper attitude is equally important. What is proper attitude? Whatever action I do, I do with love and sincerity. I enjoy what I do. Otherwise it is insult to that action. It is insult to the Lord. कृष्ण will tell that in the 18th chapter,

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः । ॥ १८-२६॥

Learn to enjoy what you do. As somebody nicely said, ‘if you cannot/do not get the action that you love learn to love any action that you have to do.’ Therefore, love the action, we can develop loving that action. Even the most menial job that we have to do we can learn to love and once I love, there is sincerely, there is whole-heartedness, I will do it in as much perfect a manner as possible, without bothering whether it will be acknowledged or rewarded or not, that is none of my concern, If I am doing it I should do it properly. How to do it wholeheartedly? Only by having the attitude that this action is an offering to the Lord. So take every action however mechanical it might be, however secular it might be, do it as ईश्वर अर्पणम्. That is proper attitude with regard to action and then whatever be the consequences of my action, because every action has got a consequence. I would have done with so much sincerity and they may criticize me, even often the children criticize the parents, you didn’t bring us up properly. They could have brought up according to their knowledge. As somebody said a child was reading a book ‘How to bring up children’, then the parent asked, you are after all a child, why do you read this now?. Then the child replied, I am reading to find out whether you are bringing us up properly! Therefore, the children can criticize after you do everything and therefore it may be a thankless job, so whatever may be the consequence, take it as प्रसाद. Therefore what is proper attitude? Doing action as offering to the Lord and receiving the result as the प्रसाद, as the gift of the Lord. These two put together is कर्मयोग. More details we will be seeing in the 3rd chapter. And then कृष्ण talks about the benefit of this कर्मयोग, not that कर्मयोग will give मोक्षः, it should be

very clear, कृष्ण or शास्त्र never accept कर्मयोग as a means of liberation. So then what is कर्मयोग meant for? It is to give ज्ञानयोग योग्यता प्राप्तिः. It will make me fit to enter ज्ञानयोग.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२॥

To put in तत्त्वबोध language, one will get साधन चतुष्टय सम्पत्ति by कर्मयोग. So this is the third topic from verse no.39 to 53.

D) And then from 54 to 72, we get the fourth topic which is also important topic, that is स्थिरप्रज्ञ or स्थितप्रज्ञ, both are same and what do you mean by the word स्थिरप्रज्ञ? A person who has successfully gone through कर्मयोग and ज्ञानयोग. And therefore who has clearly gained Self-knowledge, that I am the आत्मा, I am not the body and mind. Not only he has got this knowledge, he has assimilated this knowledge and he has converted this intellectual knowledge to emotional strength. Because without emotional strength you cannot face the crisis of life, therefore knowledge must be converted into emotional strength, thus first become प्रज्ञः then you become स्थिरप्रज्ञः. प्रज्ञः means intellectual knowledge he has, स्थिरप्रज्ञः means he has not only intellectual knowledge but emotional strength to face life. And in this स्थिरप्रज्ञ portion we have got two subdivisions,

i) one is how to become स्थिरप्रज्ञ, that is one topic. That is after learning वेदान्त how to convert into emotional strength. Because in the class by studying the गीता, I can get the knowledge, people say 'intellectual knowledge, I do understand', स्वामिजि but worry is not leaving me. That means by श्रवणम् you get only प्रज्ञः. We have to initiate and work independently, गुरु is helpless. गुरु can only convert a person into प्रज्ञः. अज्ञः to प्रज्ञः. अज्ञः is अज्ञानि. गुरु will convert अज्ञः into प्रज्ञः but गुरु cannot do anything to convert प्रज्ञः into स्थिरप्रज्ञः. That effort शिष्य has to put separately. Otherwise knowledge will remain in one corner. Like water and oil and the life's problems, like

love, hate, anger, greed, etc., will continue making life more miserable because people will say: What is the use of attending to गीता class, all useless teachings, etc. So therefore that effort has to be शिष्यः. So therefore first subdivision how to become स्थिरप्रज्ञः and

ii) second subdivision is if I have become a स्थिरप्रज्ञः, what transformation would have taken place in my life. In संस्कृत we say स्थिरप्रज्ञ साधनानि and स्थिरप्रज्ञ लक्षणानि. First we will take up the साधनानि. How to convert your गीता study into emotional strength? कृष्ण prescribes three exercises or three disciplines, exercise here is not lifting hands 1,2,3, etc., but mental exercises. What are those three?

a) No.1 इन्द्रिय निग्रहः – sense mastery, which should be there even before coming to गीता. But we always come through back door. So कृष्ण says if you have not done that साधन already better you concentrate on that. And why sense discipline is important, if that is not there what enters your mind through your sense organs you would have no control and if anything and every rubbish enters your mind the world can disturb your mind, a disturbed mind cannot assimilate the वेदान्त. Therefore disciple No.1 इन्द्रिय निग्रहः. Not suppression. Remember, it is regulation, channelization, direction, because suppression is as dangerous as free-let-go-philosophy.

b) Then the 2nd discipline that कृष्ण emphasis is मनो निग्रहः, thought discipline, varieties of thought occur in my mind, so certain thoughts are deliberately entertained by me but many of the thoughts are not deliberately entertained, thoughts come just as they like, in between class so many thought. In ध्यान so many thoughts come unwontedly over which we do have control because thoughts are determined not only by our subconscious or unconscious, our previous जन्म can decide our thoughts. People say: स्वामिजि sometimes I get such dirty and rubbish thoughts which I have never thought in this life, I fear it. Only saving grace is that nobody will see what is happening in my mind. Now कृष्ण says: don't bother about the arrival of thoughts,

because that is not under your control, Because past you cannot change now, but you can do and what you should do is, let that come, coming is not under your control, but whether I should patronize those thoughts, perpetuate those thoughts or not I can consciously decide.

इन्द्रियस्य इन्द्रियस्य-अर्थे राग-द्वेषौ व्यवस्थितौ । ॥ ३-३४॥

certain thoughts will come, but make sure that you decide their perpetuation. If it is not healthy for absorption of वेदान्त, nip it in the bud, don't feel guilty for its arrival, but only be deliberate in nipping them in the bud. This is called मनो निग्रहः.

c) Third and final discipline is निदिध्यासनम्. Dwelling upon this teaching as often as possible. It may be reading the book or it may be sharing your thoughts with somebody else or repeated listening in one form or the other, with closed eyes or without closed eyes, with open eyes dwell upon the teaching.

If these three you are ready to do, gradually you will get assimilated, more details कृष्ण will give in the 6th chapter. Because 2nd chapter is only introduction to the whole गीता. By this one will become स्थिरप्रज्ञः.

And the next topic is स्थिरप्रज्ञः लक्षणानि. Once I have assimilated, then what transformation it will bring about, कृष्ण gives many श्लोकs, I will emphasize two points, the first thing is freedom from binding desires born out of self-sufficiency, self-fulfillment. This knowledge will give me such a mental fulfillment that I don't have any binding desires, whatever I want to do thereafter, they are only preferences, I will like to do them and if they are done and successful, fine, if they are not fulfilled also it is fine. They are called non-binding desires. So all binding desires are gone, all binding desires are gone, only non-binding desires if any, which are harmless. And this is because of self-sufficiency. We can call it पूर्णत्वम्. I don't miss anything in life. And the 2nd important trait of this assimilation is

समत्वम् or equanimity of mind, which means freedom from रागः, भयम्, क्रोधः, etc., turbulences caused by fear, turbulences caused by anger, turbulences caused by jealousy all of them don't come to me, I enjoy समत्वम् in spite of ups and down in life, therefore constant tranquility is the second benefit and to convey this idea कृष्ण gives the example the ocean, just as the ocean is ever full, irrespective of rain and irrespective of reverse, merging into the ocean or not. Therefore पूर्णत्वम् and समत्वम् are the main traits of स्थिरप्रज्ञः. And कृष्ण concludes the chapter by saying that this स्थिरप्रज्ञः is a free bird, wherever he goes he never faces any conflict, not only he enjoys freedom while living, he enjoys freedom after death also, both जीवन्मुक्तिः and विदेहमुक्तिः.

With this fourth and final topic of the 2nd chapter is over. Even though 4 topics are there, ज्ञानयोग being the central theme the chapter is called साङ्ख्य योग.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ तृतीयोऽध्यायः । कर्मयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 03, VERSES 01-03

Verse No .01

अथ तृतीयोऽध्यायः ।

अर्जुनः उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३-१॥

ज्यायसी चेत् कर्मणः ते मता बुद्धिः जनार्दन ।

तत् किम् कर्मणि घोरे माम् नियोजयसि केशव ॥ ३-१॥

हे जनार्दन! कर्मणः बुद्धिः ज्यायसी ते मता चेत्, तत् हे केशव! माम् घोरे
कर्मणि किम् नियोजयसि ?

The 3rd chapter of the गीता begins with a question from अर्जुन which is based on the teaching given in the 2nd chapter. अर्जुन is confused with regard to कृष्ण's teaching, even though कृष्ण has been very clear. अर्जुन's confusion is because of the following reason. In the 2nd chapter कृष्ण began the teaching with ज्ञानयोग or Self-knowledge. He said:

अशोच्यान् अन्वशोचः त्वम् प्रज्ञा-वादाः च भाषसे ।

गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ २-११॥

The main statement being: पण्डिताः न अनुशोचन्ति, the wise people do not grieve in life. Through this कृष्ण emphasized the point that the wisdom alone is the remedy for the problem of grief and from that we get a corollary that ignorance alone is the cause of the grief. This is the foundation of वेदान्त. अज्ञानात् दुःखम्, ज्ञानात् सुखम्. Ignorance causes sorrow, knowledge gives happiness or freedom from sorrow. Thus कृष्ण has emphasized ज्ञानम् in the very beginning of the

teaching. And at the end of the 2nd chapter also कृष्ण has emphasized ज्ञानम् alone talking about स्थिरप्रज्ञ elaborately. अर्जुन's question was about स्थिरप्रज्ञ which means a man of clear knowledge and कृष्ण spent 17-18 श्लोकs or more to talk about the greatness of a ज्ञानि and he concluded saying:

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२॥

Thus a ज्ञानि will never have delusion in life. Not only a ज्ञानम् is a solution for sorrow, ज्ञानम् is the medicine for conflicts in life also. And in the 1st chapter we saw अर्जुन's primary problems were these two – sorrows and conflicts and in the 2nd chapter beginning and at the end of the chapter कृष्ण said that ज्ञानम् is the common medicine for both the problems sorrow as well as मोहः, delusion. Therefore, naturally अर्जुन gets the idea that we should work for the ज्ञानम् medicine. And naturally, how do we get ज्ञानम्? Only by going in search of the source of knowledge. Either going in search of a गुरु or going in search of a गुरुकुल. So therefore pursuit of ज्ञानम्, knowledge is presented as the remedy for the problem of संसार. In the beginning of the 2nd chapter and in the end ज्ञानम् is emphasized, but in the middle of the 2nd chapter कृष्ण talks about कर्म very much.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥

In this middle portion, कृष्ण strongly advises अर्जुन that कर्माणि कुरु, अर्जुन! perform action. Thus in the beginning and end, ज्ञानम् is glorified and in the middle कृष्ण is talking about कर्म, therefore अर्जुन's conflict is: "Should I go after ज्ञानम् or should I dedicate my life for कर्म? should I follow ज्ञानयोग or कर्मयोग?" And between these two, अर्जुन naturally has an inclination to give up the कर्म here,

because in this context the कर्म that he has to do is extremely unpleasant. Therefore he is looking for an escapism route. Because here it is not a happy war, even though normally अर्जुन loves to fight, because he is a क्षत्रिय and he is a great archer, In fact, his hands itches for fighting, when for 13 years he was in forest he was waiting for this महाभारत war. Even though normally अर्जुन likes fighting, here in front भीष्म, द्रोण etc., are standing, therefore he doesn't like to do कर्म and therefore he is looking for an escapist route. And in the 2nd chapter, कृष्ण has talked about the glory of ज्ञानम्. Therefore, अर्जुन feels that it is a nice opportunity, I will drop the bow and arrow and say हे कृष्ण! you only have said ज्ञानम् is only remedy, therefore I want to go to some गुरुकुलम् and study गीता, उपनिषत्, etc. In fact, more than studying गीता, उपनिषत् what he wants is to get out of this war. But even while अर्जुन feels that he should run away from the battlefield, अर्जुन remembers कृष्ण's advice – योगस्थः कुरु कर्माणि, 'अर्जुन you should do your duty which happens to be fighting the war here.' Therefore अर्जुन feels that कृष्ण is a confusing teacher. Because we are experts in blaming others. As somebody said: *To Err Is Human, To Put The Blame On Someone Is More Human*. Therefore, अर्जुन finds fault with कृष्ण instead of finding fault with himself, अर्जुन says: हे कृष्ण! you are confusing me. How are you confusing? You are glorifying ज्ञानम् as the best, not even the best, the only remedy for sorrow and conflict and having glorified ज्ञानम् you are advising me to do what: to do कर्म. अर्जुन ज्ञानम् is great. Therefore do कर्म. How is this? It is like saying, here is Rs.500, 100 rupees note, I say Rs.500 is more valuable, therefore take the 100 rupee note. How will this be? It looks ridiculous, contradictory, unintelligent. So हे कृष्ण! you are doing the same thing, you glorify the ज्ञानम् and ask me to do कर्म. But we should know whether कृष्ण has confused अर्जुन or not. Let अर्जुन blame कृष्ण but we should not join अर्जुन. Therefore we should make a study of the 2nd chapter to find out whether कृष्ण has really confused

अर्जुन. You find that कृष्ण has not confused. In fact, the confusion is because of improper grasping. In fact, this is a widely prevalent confusion also. People always ask the question. कर्मयोग is superior or ज्ञानयोग is superior? And some people add two more योगs – भक्तियोग is superior or राजयोग is superior? Later so many God-men, they add some more योग, कुण्डलिनि योग is superior or some other योग. So we want to compare and find out which one is superior so that we can follow whichever is the best, which is presented as different paths to मोक्ष. कर्मयोग path, ज्ञानयोग path, भक्तियोग path, राजयोग path, all paths leading to one goal, we will choose which one is better. This approach is very very prevalent. अर्जुन also commits the same mistake. He compares कर्मयोग and ज्ञानयोग and he wants to dump one of them as superior. His claim is: ज्ञानयोग is superior method and therefore we should take to ज्ञानयोग so that we can avoid कर्म also. Here alone we should very very clearly grasp the शास्त्रिय essence. We should never compare कर्मयोग and ज्ञानयोग, because comparison is possible only where there are options. Comparison is possible only where there are options and from the 2nd chapter, if you clearly study, कर्मयोग and ज्ञानयोग are not optional साधनs. On the other hand, both of them are equally important for every individual. कर्मयोग is the first stage of साधन which makes a person fit for ज्ञानयोग. It is like asking whether you want what you call primary school or secondary school. Is there a choice? You have to go only one after the other, without going through the one the second is impossible, that is why I said before, कर्मयोग is incomplete without ज्ञानयोग, ज्ञानयोग is impossible without कर्मयोग. This कृष्ण had made very clear in the 2nd chapter.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२॥

अर्जुन, initially you have to go through कर्मयोग and prepare the mind. मोह-कलिलम् व्यतितरिष्यति, purify the mind, it is like washing the hand before eating. Suppose somebody asks, should I wash the hand or

should I eat the food. What will you say? Should I wash the hand or should I eat the food, suppose I say eat the food, that means what: you will not wash and you will eat which is dangerous and therefore I say you wash the hand and you wash and go away. So what choice is there between washing and eating? कर्मयोग is washing, ज्ञानयोग is eating. When I say ज्ञानयोग is eating, don't think that from next class, you will get meals! So washing and eating are equally important. Then somebody says, both are important and therefore I will eat first and then wash the hand later! Therefore washing before eating is important, after eating one has to wash is a different matter. Therefore कर्मयोग and ज्ञानयोग are must for everyone. Therefore there is no choice. And when कृष्ण advised अर्जुन to do कर्म, not as an option but as a preparatory step, therefore कृष्ण's advice is: अर्जुन, do कर्म, purify, gain knowledge and be free. This is the essence of गीता. Act, Purify, Know and Be Free. This कृष्ण has made very clear, no confusion. But अर्जुन did not listen properly and therefore he mistakes कृष्ण. This is called filtered-listening. This is one of the greatest problems any student will face, when he comes to the class he wants to listen certain things because already he has formed a clear-cut philosophy, like some people say: in कलियुग, भक्ति only will work and not ज्ञानयोग, something like this has gone into his head, कर्मयोग will not work in कलियुग. They will say for emotional people ज्ञानयोग will not work, only भक्तियोग will work. In भक्तियोग, you should cry. As such you are crying. You have to add a little more and continue, because they have defined भक्तियोग as crying and already you are crying, continue that in the name of भक्तियोग; like that we have got some fixed notion and we listen with a filter in our brain and whenever स्वामिजि tells something which already we have thought of, 'स्वामिजि talked nicely today', because whatever he had thought of that only स्वामिजि talked. When children and parents listen (when both of them are listening to the class), whenever I criticize the parents sometimes, the children note

that very well. And whenever I criticize the children, then the parents will note. This is called filtered-listening. अर्जुन wanted to avoid कर्म and therefore he did not listen properly. कृष्ण's advice was कर्म is necessary and then ज्ञानम् is necessary. And based on this wrong grasping, अर्जुन puts this question, but the greatness of कृष्ण is: कृष्ण does not blame अर्जुन. He does not say that you have not listened properly. Can't he say that, because the शिष्य is blaming the गुरु? The greatness of the teacher is he listens to the question as though it is a fresh and intelligent question, even though it is born out of improper listening, कृष्ण never blames, He teaches the whole thing once again elaborating the importance of कर्मयोग. Thus you will find the 3rd chapter will elaborate कर्मयोग portion, the 4th and 5th chapters will elaborate ज्ञानयोग portions. With this background we have to study अर्जुन's question.

अर्जुन उवाच. अर्जुन asked. What did he say: हे जनार्दन! बुद्धिः ज्यायसी कर्मणः. बुद्धिः means आत्मज्ञानम्, Self-knowledge, in संस्कृत almost every word has got different meaning in different contexts, because संस्कृत is a live language, where different suffixes and prefixes are used to one root and each affix has got a different meaning according to context. बुद्धिः is derived from the root √बुद्, to know and a suffix has been added ति, बुद् plus ति, this suffix according to context can refer different things, either it can refer to an object of knowledge, that ति refers to the object, बुद् means to know, therefore बुद्धिः can refer to an object of knowledge, बुद्धिः can refer to instrument of knowledge, बुद्धिः can refer to knowledge itself, whether it is object, whether it is instrument, whether it is knowledge itself, we have to see the context to know. In तमिऴ् when we ask: 'Do you have बुद्धिः?' In that place बुद्धिः refers to the instrument of knowledge, but in this context the word बुद्धिः does not refer to instrument but it refers to knowledge itself. ज्ञानम् and that too what ज्ञानम्? आत्मज्ञानम्. This आत्मज्ञानम् is कर्मणः ज्यायसी – appears to be superior to कर्म. From your 2nd

chapter teaching, it appears Oh कृष्ण, that ज्ञानम् is superior to कर्म. Why, because you have praised ज्ञानम् in the beginning, you have praised ज्ञानम् in the end also and you have presented ज्ञानम् as the remedy for sorrow and conflict and therefore I assume that ज्ञानम् is superior to कर्म. And then अर्जुन says this is not my presentation, you yourselves have said that and he quotes, इति ते मता – this is your teaching. And then what mischief you are doing, after glorifying ज्ञानम्, repeatedly and talking so high of the स्थिरप्रज्ञ, you are asking me to do what? माम् घोरं कर्मणि नियोजयसि? Instead of inspiring me to go to some आश्रम and study the scripture, you are asking me to go to the battlefield and you are engaging me in action and we all know that action does not produce any knowledge. That is why we call it कर्मेन्द्रियाणि, कर्मेन्द्रियाणि cannot produce any knowledge, if you have got any doubt, daily morning you wash your room for one hour and see what is the new knowledge you have gained or you want to know when is the तमिळ्नाडु express coming to Chennai Central. You want to gain the knowledge. You do half an hour running. Will you get this knowledge? कर्म cannot produce ज्ञानम्. So you are glorifying ज्ञानम् and you are engaging me in action, which is of no use at all. And thereto if the action is a noble action, it is a pleasant action, it will be fine. Like people come to the vote of thanks and say that it is my pleasant duty and he will not finish and everyone of the audience wants to rush back home, but he gets a nice chance in front of the mic therefore goes on & on & on & on, because it is a pleasant duty for him but it is an unpleasant duty for the audience! So we know that certain actions are unpleasant. For अर्जुन if it were a pleasant action, it would have been fine. But you are engaging me in what action, घोरं कर्मणि which is a terrible action, bloody action because it involves blood flow, that too not for killing कर्ण which would have been fine, but in front of his mental eyes his dear भीष्म and dear द्रोण are standing. Therefore, how can I think of killing them? So, माम् घोरं कर्मणि किम् नियोजयसि?

किम् means कस्मात्. Why do you contradict yourselves? Glorify one thing and engage me in another thing. So जनार्दन and केशव are names of Lord कृष्ण. Continuing;

Verse No .02

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३-२॥

व्यामिश्रेण इव वाक्येन बुद्धिं मोहयसि इव मे ।

तत् एकं वद निश्चित्य येन श्रेयः अहम् आप्नुयाम् ॥ ३-२॥

व्यामिश्रेण इव वाक्येन मे बुद्धिं मोहयसि इव । तत् निश्चित्य एकं वद, येन अहम् श्रेयः आप्नुयाम् ।

अर्जुन continues with the same topic. He says व्यामिश्र वाक्यम् you are using. व्यामिश्र वाक्यम् means contradictory statements, confusing statements. And what is the confusion here, you glorify ज्ञानम् and ask me to vote for कर्म. Like election speech, this party is very good, therefore vote for the other party, that is called व्यामिश्र वाक्यम्. So हे कृष्ण! you are supposed to be सर्वज्ञ ईश्वर, in the first I found that I was confused and to remove my confusion I approached you and instead of removing my confusion you have added one more confusion. Earlier I had the only confusion whether to fight or not, but now whether it is कर्म or ज्ञान, this confusion has crept. Therefore through contradictory statements, बुद्धिम् मोहयसि – you are confusing my intellect. Look here the word बुद्धिः should be taken as intellect. In the previous श्लोक we translated बुद्धिः as knowledge, in this श्लोक we should translate as intellect. In every language, the words will have different meanings, it is true for संस्कृत also. That is why we say गुरु is required. Or else, you will get all wrong meaning. But here, अर्जुन uses an important expression which is to be noted, he says you are using contradictory statements *as though*, that *as though* is very important, because here अर्जुन doesn't want to say that कृष्ण is contradicting himself because अर्जुन has total faith in कृष्ण. How can

my गुरु, my friend, the Lord करुणामूर्ति confuse me, therefore I don't want to say, you are contradicting me, for me it appears as though you are contradicting. That means, in the previous श्लोक he blamed कृष्ण but by that time अर्जुन recovers himself and puts the blame on himself. You will not teach wrongly, but I have understood wrongly, it is my mistake. This is called विनयः, this is called humility, this is called faith in the teacher. गुरु is illogical. That means improper attitude, that is called lack of श्रद्धा. But at the same time we also want it should not be blind swallowing of the statements also, because the गुरु has said, it appears illogical to me, but still OK, I accept, why, because my गुरु said. If I blindly accept it also it is not proper, if I feel there is illogicality I should not swallow that. If I swallow that it is called blind faith. At the same time, I should not blame the scriptures and the teachers, that is illogical, then what should I do? Instead of swallowing the seemingly illogical statement, I tell my teacher: for my understanding it appears illogical, I know that you will not be illogical, which means I have not grasped properly, therefore I would request you to teach again and again I listen and after grasping I see whether there is any illogicality. Suppose again if I find illogicality, what should I do? Ask again. And again ask again. How many times? Until you grasp properly. And how do I know whether I have grasped properly. When I grasp properly there will not be illogicality. There is no illogicality in our scriptures, In fact, we have got one separate text called ब्रह्म सूत्रा, which is called न्याय प्रस्थान, which is exclusively meant for logical analysis of scriptures. Therefore, other people might have, other religions might have illogicality, because of their emphasis of faith, but in our scriptures we don't emphasis faith alone, but we emphasis understanding. Therefore ask any number of questions until you are convinced. And therefore अर्जुन instead of blaming कृष्ण he shows his श्रद्धा and says: “कृष्ण you are confusing me *as it were*. Through contradictory statements *as it were*.” Two times *as it were* and

therefore what do I want? I won't reject you, एकम् वद निश्चित्य. Therefore tell me very clearly one of the साधनs. Either stress कर्म so that I will fight or stress ज्ञानम् so that I will go away from here and look for knowledge, but you are stressing both of them and that too glorifying knowledge and asking me to do कर्म, which I don't want, so please tell me one thing for sure. So एकम् वद निश्चित्य very clearly. येन, so that by following that one path, I will either follow कर्म or ज्ञान. स्वामिजि, no classes are required, just tell me what I should do after getting up daily. Like that, 108 sit-ups. We would have used the intellect in our college days, that is doubtful, because our system is memorizing system, By mistake if we have used, then after that there is no scope for using at all, most of the jobs are monotonous - rote jobs - where thinking is not required at all. One job we have to repeatedly do and then we are so tired after office hours that we don't want to think, we only want to read either star dust or some kind of dusty book or we want to watch चित्रहार. So we have not used our intellect that we don't want to think in life which has become a big tragedy. And whenever there is a problem, they want to go to some स्वामिजि, they go and ask him whether to buy the house in Adyar or Anna Nagar. This स्वामिजि should give advice! Even for buying a house or whether I should wear this dress or that dress, स्वामिजि should give a commandment, 10 or 20 commandments, so that I need not think, whereas in वेदान्त we emphasize विवेक. शङ्कराचार्य wrote a book called विवेकचूडामणि, because we are different from animals, only because of that faculty. If we removed that also, what happens? We are मनुष्य रूपेण मृगाश्चरन्ति. Therefore कृष्ण doesn't want to advice. Therefore our primary importance in our scriptures is advice initially, but after some time stop advising. दयानन्द स्वामिजि says: The bane of our culture or many cultures is advice-giving, value-preaching, In preaching and advising I only ask you to do a series of things, but in that you do not use your thinking capacity, what is required is teaching and when I tell सत्यम्

वद, स्वामिजि says, it is preaching. But if I tell you, what is the glory of speaking truth, what are the plus points of speaking truth, what are the minus points of speaking truth and convert it into your value, then I tell you I have given you knowledge, hereafter wards you decide whether to speak truth or untruth. I don't want to decide for you, I want only to pass some knowledge. Therefore स्वामिजि says preaching is initial and superficial, teaching alone will have long-term effect. But in Army, अर्जुन is used to left-right, left-right, this blind army discipline, अर्जुन wants कृष्ण to say ज्ञानम् or कर्म, so that 18 chapters are not necessary. And since they have written, we also have to study them now!! In our school days we used to say, Tennyson could not keep quiet and he wrote poems and now we have to study! Could he not have kept quiet? Like that if कृष्ण had said: अर्जुन fight, 18 chapters not required, but कृष्ण doesn't want to preach, कृष्ण doesn't want to advice, कृष्ण wants to teach, in teaching alone transformation takes place. And once a person is transformed he knows how to decide, otherwise for everything right from Anna Nagar house to Adyar house, he will go गुरु for consultation. गुरु becomes a consultant, an advisor. So therefore कृष्ण doesn't want to do that, but अर्जुन is asking for that, एकम् वद निश्चित्य येन श्रेयः आप्नुयाम्, I will blindly follow. 'Yours obediently' like that. Yours obediently I follow your advice so that I will get श्रेयः, i.e., मोक्ष. And unfortunately, मोक्ष is not through action, मोक्ष is through knowledge alone. Continuing;

Verse No .03

श्रीभगवानुवाच ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नय ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३॥

लोके अस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया अनय ।

ज्ञान-योगेन साङ्ख्यानाम् कर्म-योगेन योगिनाम् ॥ ३-३॥

हे अनघ! अस्मिन् लोके साङ्ख्यानाम् ज्ञान-योगेन, योगिनाम् कर्म-योगेन द्विविधा निष्ठा पुरा मया प्रोक्ता ।

One statement that दयानन्द स्वामिजि repeats often is: *A value is a value only when the value of the value is valued by you.* It just looks like quibbling with words, but if you really understand that there is a very important thing. A value is a value only when the value of the value is valued by you. So if I say सत्यम् वद and you don't have value for that, then you are never going to follow. In preaching I am only talking about the value, I am not conveying the value of the value. So a preacher conveys the value, which already one knows in fact, a preacher conveys the value whereas a teacher conveys the value of the value. Conveying a value takes half a minute. Communicating the value of the value requires lot of talking. Similarly, I can just say, कर्मयोग is this, ज्ञानयोग is this, this is preaching, but if I have to tell why कर्मयोग and ज्ञानयोग are both important, why there is no option between these two and why कर्मयोग should come first and why it should be followed by ज्ञानयोग, if I tell you why, why, why, why, it is not preaching, it is teaching. We have had enough of preaching now we require teaching, that is what कृष्ण does in the गीता. So कृष्ण is not going to advice अर्जुन, He is not going to say: listen! I am telling you, go and fight. He is going to say why कर्म is important. So he starts with this श्लोक, this is a very important श्लोक, which is the foundation for the 3rd chapter.

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३॥

शङ्कराचार्य quotes this very often in his commentary. What is the idea conveyed here, we should understand the essence very well. What the scriptures point out is that with regard to the साधन, कर्मयोग साधन and ज्ञानयोग साधन, there is no option at all. Everyone has to go through कर्मयोग first, like washing the hands which prepares me for eating, but washing the hands does not remove my hunger, कर्मयोग

prepares me for knowledge, कर्मयोग does not remove the problem of संसार. Therefore we should remember, कर्मयोग can never give liberation, but at the same time कर्मयोग alone can give preparation for ज्ञानयोग. That is what I said the other day ज्ञानयोग्यता प्राप्ति will come through कर्मयोग. And we all are born अयोग्य's, don't think bad. We are all born अयोग्य's, अयोग्य's means unfit for ज्ञानयोग, how do you know? Very simple, the scriptures themselves present ज्ञानयोग only at the end of the वेदs. If we are all fit for ज्ञानयोग, we can start with ज्ञानयोग, then ज्ञानयोग will be पूर्वभाग and कर्मयोग will not be अन्तभाग, because after ज्ञानयोग, कर्मयोग is not required. Therefore the whole वेद will be ज्ञानयोग only. The very fact that the ज्ञानकाण्ड is at the very end of the वेदs shows that वेद wants us to prepare us for that which means we are all not prepared. And of course, there are exceptions to the rules, when I say we are not prepared, it means 99.99% is not prepared for ज्ञानयोग, therefore everyone requires कर्मयोग and when there are exceptions, शास्त्र says in the case of those exceptions they can straightaway go to ज्ञानयोग. People say रमण महर्षि at the very young age he was interested in वेदान्त and then he went to तिरुवन्नामलै and he sat and he never did any कर्म and he got enlightenment, they say. You cannot say that I will also do that and go wearing a loin cloth. That is the only remaining thing to be done by you!! So therefore what worked for रमण need not work for all people. In fact, will not work for all people, he is more an exception than rule, he is more a spiritual genius than an ordinary person, just as a रामानुजम् was a math's genius without going through the regular thing, his teachers themselves did not understand what he was communicating, even now research is going on. He had said that he will not go to school. Whereas in our case, it is not coming even after going to school!! Even by going to school he doesn't get and he refuses to go to school and wants to become a रामानुजम्. How foolish it is! Never quote the exception. Therefore we have got महात्माs who never

went through all the stages, but what शास्त्र says that they have also gone through कर्मयोग, not in this life but in their previous जन्म they have all gone through कर्मयोग. Therefore it will come under brought forward a/c. So in every जन्म we have a brought/forward a/c. Our b/f may be 65 paisa. For others b/f may be very high. Therefore, we all should go through कर्मयोग which means religious life; the details will be given in this chapter. Then once we have prepared the mind, thereafter we have to necessarily go through ज्ञानयोग and attain liberation. This is one lesson that we should remember - for कर्मयोग and ज्ञानयोग साधन there is no option, everyone should go through both.

Now The next lesson that we should understand is: parallelly the scriptures talk about two types of lifestyles also called आश्रमस, and in this particular श्लोक कृष्ण uses the word निष्ठा, the word निष्ठा in this श्लोक means आश्रम or lifestyle. And we have got four आश्रमस mentioned in the शास्त्रस, for us all the four आश्रमस not relevant now but two आश्रमस are relevant, गृहस्थ आश्रम – a householders lifestyle and संन्यास आश्रम – a renunciate's lifestyle. An active social lifestyle and a relatively passive & secluded lifestyle. And the scriptures point out that of these two आश्रमस known as गृहस्थ आश्रम and संन्यास आश्रम, otherwise called प्रवृत्ति निष्ठा or निवृत्ति निष्ठा, of these two आश्रमस, one आश्रम is designed for कर्मयोग and another आश्रम is designed for ज्ञानयोग. And what are the आश्रमस you can easily guess. गृह-आश्रम is designed for कर्मयोग, it is activity प्रधान. कर्म प्रधान आश्रम. We don't say ज्ञानम् is impossible. You are all गृहस्थस, you are coming and learning, but we are saying it is primarily designed for कर्म, ज्ञानम् is not impossible. Similarly, संन्यास आश्रम is primarily designed for knowledge, in that also कर्म is there to a limited extent, one is कर्म प्रधान आश्रम and another is ज्ञान प्रधान आश्रम; गृहस्थ आश्रम and संन्यास आश्रम.

Once you have understood these two lifestyles, now based on this we can see that a human being can lead his life in three different ways, a human being can lead his life in three different ways. What are the three different ways?

i) One way that is visualized by the scriptures is go to the गृहस्थ आश्रम and follow कर्मयोग, go to गृहस्थ आश्रम, follow कर्मयोग and purify, then from there switch over to संन्यास आश्रम and follow ज्ञानयोग and be free. This is one route. गृहस्थ आश्रम, कर्मयोग, switch over to संन्यास आश्रम, follow ज्ञानयोग and be free. This is one route.

ii) The second route is what? Go to गृहस्थ आश्रम, follow कर्मयोग, purify, thereafter wards continue in the गृहस्थ आश्रम itself, you need not change the आश्रम, you need not take ochre robes, you need not quit your house, remain in गृहस्थ आश्रम itself but gradually change your emphasis and go to ज्ञानयोग. So enter गृहस्थ आश्रम, follow कर्मयोग, purify, continue in the गृहस्थ आश्रम, follow ज्ञानयोग and be free. So you will be what: गृहस्थ ज्ञानि. But you have to follow both कर्मयोग and ज्ञानयोग and you can continue in गृहस्थ आश्रम. Is it not good news? When I told first route you were all upset. Don't be afraid. First route is the four आश्रम method, it is called समुत्त्वय method, विकल्प समुत्त्वय method. Going through, changing the आश्रम also and changing the साधन also. The second one you don't change the आश्रम, you can do all your साधन in the one गृहस्थ आश्रम itself.

iii) And what is the third route, you can guess. Without going to गृहस्थ आश्रम, straightaway take to संन्यास, संन्यास आश्रम. But in संन्यास आश्रम also, you have to follow कर्मयोग where the कर्म are unique to संन्यास आश्रम, he cannot do rituals and all, संन्यासि cannot do rituals, he cannot run a factory or he cannot do anything. He is begging, how can he run a factory. He cannot do अन्नदानम् because he himself is a भिक्षाम् देहि. Therefore for a संन्यासि, for purification the गृहस्थ's कर्म are not available because he doesn't have resources, because संन्यास आश्रम is designed for knowledge, he cannot do the

कर्म of a गृहस्थ, but how he has to manage, he has to do certain other कर्म, like जप, (for that money is not there). कृष्ण himself says in the गीता: यज्ञानाम् जप-यज्ञः अस्मि. अग्नि is not required, no दक्षिणा for the गुरु also. He can do जप, or he can do गुरु शुश्रूष – serving the गुरु. Thus he can follow certain other activities exclusively prescribed for संन्यासि and by following that he has to purify, that alone is indicated by the दण्ड; in the चातुर्मास्य and all संन्यासि do certain पूजा and rituals, etc. They are all meant for what? If they require what you call purification they can concentrate on those कर्म. And in the संन्यास आश्रम, he has to follow the संन्यास आश्रमि's कर्म, purify the mind and after purification, what should he do, he has to go after ज्ञानयोगः. And there he will become ज्ञानि, what type of ज्ञानि? संन्यासि ज्ञानि he will be.

Now the three routes you have understood. In the गृहस्थ आश्रम itself follow the two योगs or else in the संन्यास आश्रम itself follow the two योगs. Otherwise what to do? Go to गृहस्थ आश्रम, follow कर्मयोग, then switch over to संन्यास आश्रम and follow ज्ञानयोग. Follow any route, but what is compulsory is both the साधनs you have to follow. That is why I gave the example, that suppose you have got a screw driver and a knife, screw driver is meant for driving the screw, not people. Knife is meant for cutting vegetables. Suppose you have got some fruit which you want to cut and you don't have a knife but you have a screw driver, somehow manage to cut even though screw driver is designed for driving the screw, you can manage to cut. And Similarly, you want to drive a screw and screw driver is not there, only knife is there, we all have it but will not be available when required. You just take the knife and you can screw. Similarly, गृहस्थ आश्रम is कर्म प्रधान but you can gain ज्ञानम् in गृहस्थ आश्रम but you have to go through a lot of problems. Similarly, संन्यास आश्रम is ज्ञान प्रधान but that also can be used for purification. Therefore use the आश्रमs appropriately and follow both the साधनs and be free. Therefore अर्जुन

you require कर्मयोग. And for that you have to do your duty. And your duty is fighting. Not *your* duty, it is अर्जुन's duty. So don't go home and say that स्वामि said "Fighting is your duty" and start fighting with your wife. It is अर्जुन's duty. Therefore take the bow and fight.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 03-06

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नम ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३॥

After listening to the Lord's teaching in the 2nd chapter, अर्जुन gets a doubt regarding the role of कर्मयोग and that of ज्ञानयोग. अर्जुन thinks that there is a choice between कर्मयोग and ज्ञानयोग and a person can choose any one of these two as a means of liberation. This is the biggest mistake that अर्जुन has committed because कृष्ण has never provided or presented them as two optional methods of मोक्षः. As I have repeatedly said before, all the scriptures are uniform in one opinion and that is: there is only one means for liberation and that means is ज्ञानम् and ज्ञानम् alone.

तमेवम् विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । ॥
पुरुषसूक्तम् १७ ॥

वेद is very clear, there is no other अन्यः पन्था, पन्था means path or means. Therefore there is no question of alternate means of liberation and therefore there is no question of choosing one of these two. And therefore everybody has to go through ज्ञानयोग before attaining liberation, if not now, later. But before going to ज्ञानयोग, before the pursuit of ज्ञानयोग a person has to make himself qualified for the pursuit and for acquiring those qualifications कर्मयोग is prescribed in the शास्त्रs. And therefore since everybody has to prepare, everybody has to go through कर्मयोग, everybody has to prepare the mind, then everybody has to go through ज्ञानयोग and attain liberation. Therefore there is no choice between कर्मयोग and ज्ञानयोग. Both of them are equally important. One indirectly leads to liberation by preparing the mind, other directly leads to liberation by removing ignorance. Therefore कर्मयोग to ज्ञानयोग to मोक्षः, this is कृष्ण's prescription. But अर्जुन does not get this properly and therefore अर्जुन again puts a question: 'tell me which one of these two I should follow.' And कृष्ण

does not want to blindly command अर्जुन; कृष्ण wants अर्जुन to clearly understand what is what and therefore He begins the teaching once again. And as I said, here कृष्ण introduces two things, one is the साधन and another is lifestyle. साधन is called योग and the lifestyle is called निष्ठा. And कृष्ण wants to point out with regard to योग or साधन you have no choice, everybody requires - कर्मयोग plus ज्ञानयोग is equal to मोक्षः. But the scriptures do talk about two types of lifestyles also which are known as निष्ठा. And what are those two lifestyles? One is प्रवृत्ति मार्ग, an active life in society which is called प्रवृत्ति मार्ग, otherwise called गृहस्थ आश्रम. And the other is called निवृत्ति मार्ग, a life of withdrawal, a life of quietude which is called संन्यास आश्रम. And taking these two आश्रमs into account and taking these two साधनs into account, a person can have three different lifestyles which I discussed in the last class. There are three possibilities in person's life.

a) One is the ideal possibility as envisaged by the शास्त्र. And what is that ideal method? First a person should take to गृहस्थ आश्रम, which is ideal for कर्मयोग, because गृहस्थ आश्रम is designed in वैदिक system for the pursuit of कर्मयोग, because कर्मयोग requires possessions, any कर्म, any project you have, you require money, you require place, you require man power. Therefore गृहस्थ आश्रम is an ideal आश्रम, because वेद allows a गृहस्थ to own things, own money, have a set-up, have the people around, which is ideal for undertaking activities. Thus वेद expects a person to follow गृहस्थ आश्रम, take to active life of service, contributing to the society and in the process refine the mind, remove the sharp edges of the personality, like कामः, क्रोधः, लोभः, मोहः, etc., it is ideal for polishing. Just as a knife is sharpened in a rough surface, only in the rough and tumble of life the mind gets mellowed, matured and then the very same वेद says, having gone through गृहस्थ आश्रम and prepared, वेद says may you change the आश्रम, from गृहस्थ आश्रम to संन्यास आश्रम and संन्यास आश्रम is specifically designed for knowledge, because in संन्यास आश्रम a person is free from all

responsibilities, he is not supposed to have any relationship with anyone like wife, husband or children, or anything therefore, no more responsibilities. And he is asked not to possess anything, because once he possesses he has to think of managing the possessions, finding the financial resources to maintain, योग and क्षेम is a burden. योग means acquisition, क्षेम means preservation. A संन्यासि is asked not to own anything, अपरिग्रह. Even the dress etc., they say, संन्यासि should not have varieties of dresses, then he has to think, for this दीपावलि which dress to buy and he has to scratch the head. And he has to see where 20% rebate, where 35% rebates is available. For a संन्यासि no such options are available, only one variety. And which shampoo, which hair oil he need not plan, because no hair at all. Which beauty shop to go he need not, because he is told only two things, either grow your hair or remove your hair. In between no this cut and that cut, everything is cut off. Similarly, varieties of duties prescribed are also suited for ज्ञानयोग only. For a गृहस्थ, पारायणम् is रुद्रम्, चमकम्, सूक्तानि, etc., for a संन्यासि daily पारायणम् is उपनिषत्, ब्रह्मसूत्र, भाष्यम्, etc. Even the daily कर्म are designed for the pursuit of ज्ञानयोग and therefore ज्ञानम् does not require any expenditure. कर्म requires expenditure, ज्ञानम् does not require any expenditure, even for food he is not supposed to have a kitchen to cook. That is why संन्यासि is called निरग्निः. He should not have fire around. अग्नि represents rituals and kitchen. Once kitchen comes, you have to plan how to ward off the cockroaches, cockroach ध्यानम्! Then what to do for food? वेदs says that whenever you are hungry, go to some house and say भवती भिक्षाम् देहि, eat whatever gets and finish off the job. Therefore वेद said a life of प्रवृत्ति मार्गः for कर्मयोग, निवृत्ति मार्गः for ज्ञानयोग, this is one route: IDEAL.

b) Then I said there is a second optional route, take to गृहस्थ आश्रम, follow कर्मयोग and there afterwards continue in गृहस्थ आश्रम itself and manage to follow ज्ञानयोग. There will be obstacles because

daily duties will be there, when you want to attend the class there will be an important wedding or the in-laws will be visiting the house, anybody else you can ignore, in-laws are important people, you cannot ignore. Therefore in गृहस्थ आश्रम, ज्ञानयोग can be managed; manage and gain knowledge. Remember the example, with a screw driver you can cut the banana, but you will have to manage. With a knife you can drive a screw, but you have to manage. Therefore what is the second option, take to गृहस्थ आश्रम, follow कर्मयोग, continue in गृहस्थ आश्रम and follow ज्ञानयोग as you are doing right now, ज्ञानयोग continuing गृहस्थ आश्रम, this is the second option.

c) And the third option which कृष्ण is not going to favor. कृष्ण favors the first two options, the third option कृष्ण doesn't favor. What is that? Skip गृहस्थ आश्रम and straightaway take to संन्यास आश्रम and in संन्यास आश्रम the scope for purifying the mind is minimal. Because he cannot serve the society, because he doesn't have the resources to do कर्म or the resources to do दानम् or any kind of activities. Therefore a संन्यासि has got only minimum possibilities to purify the mind, but there also he can manage. Just as a गृहस्थ can manage ज्ञानयोग, a संन्यासि will have to manage कर्मयोग somehow by doing जप (for जप, no money required), he has to purify the mind through जप and आश्रम service, गुरु पाद सेवनम्, like that he has to do something and purify the mind and then in संन्यास आश्रम itself follow ज्ञानयोग and attain liberation.

- i) So in the first method, one will follow both आश्रमs,
- ii) In the second method, one will follow गृहस्थ आश्रम only skipping संन्यास,
- iii) In the third method, one will follow संन्यास आश्रम only skipping गृहस्थ आश्रम.

And of these three, कृष्ण favors the third one, the least. He says the third method is highly risky, therefore अर्जुन take the first or second method, either way you have to continue as a गृहस्थ. Therefore don't

run away from the battlefield, continue to be a गृहस्थ, purify and know. This is going to be the teaching. Now look at the श्लोक number three, He says द्विविधा निष्ठा मया प्रोक्ता, two types of lifestyles, here we are not talking about the साधनस, two types of lifestyles are prescribed by me, पुरा – long before I have talked about that. So where did the Lord talk about that long before, we have to supply, वेद द्वारा, through the वेदs, because remember गीता has come only to revive the वैदिक सम्प्रदाय, the वैदिक lifestyle, the वैदिक teaching. गीता does not have any new thing to be taught, गीता is only to revive the वेदs. Therefore कृष्ण says, I myself have revealed these two lifestyles through the वेदs, when? In the beginning of the creation. Because according to tradition, it is said when भगवान् creates this world, simultaneously he gives the वेदs also. And whom does he handover to? Who is the first disciple of the Lord? ब्रह्माजि, the चतुर्मुख ब्रह्मा is the first disciple. If you remember the पुराण, it is said that from विष्णु's navel, a lotus comes, that is why he is called पद्मनाभः and from the lotus ब्रह्माजि appears and ब्रह्माजि does तपस् and a result of that, the Lord gives the वैदिक wisdom to ब्रह्माजि.

यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै ।

तँ ह देवमात्मबुद्धिप्रकाशम् मुमुक्षुर्वै शरणमहम् प्रपद्ये ॥ श्वेताश्वतरोपनिषत्
६-१८ ॥

The Lord creates ब्रह्मा and parallelly the Lord creates the world, brings out ब्रह्मा from his navel and parallelly gives the वैदिक teaching also. And that is why ब्रह्माजि has got four heads representing the four वेदs. And in those वेदs themselves प्रवृत्ति मार्गः and निवृत्ति मार्गः are talked about, therefore कृष्ण says अर्जुन I am only talking about the same thing now also. So द्विविधा निष्ठा पुरा सृष्टि आरम्भे मया प्रोक्ता, it was given by me through the वेदs, हे अर्जुन! अनय, is the name of अर्जुन; अय means impurity or sin, अनय means sinless, pure one. So, oh pure minded अर्जुन, these two lifestyles I have introduced. अस्मिन् लोके, among the human beings, the animals do not have four आश्रमs. Only

the human beings have got these two main आश्रमs. And what are they? साङ्ख्यानाम् निष्ठा, one is the lifestyle of संन्यासिs. Here साङ्ख्य means संन्यासि, निवृत्ति मार्गस्थाः and for those संन्यासिs what is the lifestyle? ज्ञानयोगेन which is governed by the pursuit of knowledge. One is the lifestyle of a संन्यासि which is governed by the pursuit of knowledge only, he doesn't have any duty. And that is why when a person takes संन्यास, he removes his sacred thread and the गायत्री also he renounces which he took with so much reverence at the time of उपनयनम् ceremony and which he is supposed to have protected throughout his ब्रह्मचर्य and गृहस्थ आश्रम and even that गायत्री मन्त्र he simplifies and converts into ॐकार so that he doesn't require much time to repeat the गायत्री. गायत्री has got three lines, each line is simplified into one-one letter. तत्सवितुर्वरेण्यम् is simplified into अ, भर्गो देवस्य धीमहि is simplified into उ, धियो यो नः प्रचोदयात् is simplified into म्, अ plus उ plus म् is ॐ. Therefore even he doesn't require much time to chant गायत्री, so that all the time is available only for one purpose, like a government giving grants to scientists. In any advanced country which promotes science, which creates maximum noble laureates, what do they do? All the industries and as well as the government they give any amount of money and research facilities to the thinking brains, why does the government do? Why does the industry do that? Because if the scientist is free from all the burden of earning money, day in and day out, he can spend only on one thing, research, research, research. They won't even prescribe even the time, in big universities in the middle of a night if a scientist wants to go and do something it is open. A society which provides maximum benefit to a thinking person is an intelligent society, वैदिक society was an intelligent society, they said संन्यासि need not earn for his livelihood, संन्यासि need not earn for his food, for his clothing, for his shelter, they said let a संन्यासि dedicate his life to the study and propagation of scriptures and it is because of a such a society we have got a literature

and literature. In fact, what वेदान्त I am teaching you now, it is only topmost layer I am teaching you. We have got a depth which are meters and meters down below, even the so-called ब्रह्मसूत्र I am teaching is only a tip of the iceberg. How come without all the printing press and all those things, we have got so much literature? Because वेद gave importance to knowledge and provided all the facilities. It said you should not bother about politics, संन्यासि doesn't have a vote, संन्यासि should not join any group. Nothing except research, research means there it is external research, here it is research into one's own true nature. There is a book called गीता भाष्यम्. Even now the book is available. It is never sold now, it has got 8 or 9 commentaries of गीता. We don't have time even to read one commentary, what to talk of writing commentary? I told you I got a book consisting of 4 volumes of ब्रह्मसूत्र. And I thought I will keep that book at least as a sample, because it contains the ब्रह्मसूत्र. ब्रह्मसूत्र has totally 555 सूत्रs. सूत्र means cryptic sayings. And when I was brushing through, at the end of the 4th volume, each book is of a pillow size with 9 commentaries or 8 commentaries, and the 9th commentary is the summary or gist of the first 8 commentaries and at the end of the 4th volume it is written, with this the commentary on the 4th सूत्र is over, इति चतुस्सूत्रि समाप्त. There are 555 सूत्रs in ब्रह्मसूत्र. How could they write so much, because वैदिक society allowed these people to dwell deep into तर्क, मीमांसा, व्याकरण, all of them? And therefore, कृष्ण says, साङ्ख्यानाम्, for those संन्यासि's a lifestyle is designed which is governed by ज्ञानयोग, commitment to knowledge. But all the people cannot be scientists, they don't have inclination. We cannot even read then what about others, कृष्ण says: योगिनाम्, for the other set of people, who are extroverts, who wants to be in the society, who dread free time, because for those extrovert people even one holiday is a big burden, they have to plan now itself, which movie to go, which video tape one should bring, which house we should go, or whom to invite to our house, etc. Even

for शिवरात्रि extra movies are put. A mind which is not committed to knowledge, for that mind time will hang if no activity is there, therefore कृष्ण says for those people, योगिनाम् – for the active people, कर्मयोगेन – I have prescribed a lifestyle governed by कर्मयोग, governed by पञ्च महा यज्ञs, about which we will talk later, governed by an active life of contribution, active life of service, so both lifestyles are there. Continuing;

Verse No .04

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३-४॥

न कर्मणाम् अनारम्भात् नैष्कर्म्यं पुरुषः अश्नुते ।

न च संन्यसनात् एव सिद्धिम् समधिगच्छति ॥ ३-४॥

कर्मणाम् अनारम्भात् पुरुषः नैष्कर्म्यं न अश्नुते । (कर्मणाम्) च संन्यसनात् एव सिद्धिम् न समधिगच्छति ।

कृष्ण's contention is whatever be the lifestyle you choose, you have to necessarily go through two साधनs, one is purificatory साधन which requires activity and another is the साधन of study, स्वाध्याय प्रवचने च which is now becoming obsolete now, that is why if you tell anyone now that you are attending वेदान्त classes, they raise their eyebrows, वेदान्त? Class? What is there to learn? And many students tell that they have been attending my classes for years together, they ask what is there so much to study? They don't even know what is there to study. So therefore study of scriptures and that too a systematic study of scriptures which requires a deep thinking is an important aspect of life, which is now being forgotten, we are trying to revive that. And thereafter wards they say, स्वामिजि I never thought, that so much meaning is there in it, so much study can be done, you are explaining one श्लोक for more than 20 minutes, one श्लोक you take for 40 minutes, which means that I am taking only one portion of the commentary, if I have to take all the 9 commentaries on one श्लोक, one

श्लोक itself will take 10 classes to 15 classes. In the आश्रम when we were studying the भाष्यम्, some of the भाष्यम्s like सर्वधर्मान्परित्यज्य, क्षेत्रज्ञम् चापि माम् विद्धि, कर्मण्यकर्म यः पश्येत्, शङ्कराचार्य's भाष्य itself is so deep, it takes 15 continuous days to complete one मन्त्र. शङ्कर भाष्यम् alone and for that शङ्कर भाष्यम्, someone writes 15 lines for one line of शङ्कर भाष्यम्. You can study the entire life and you have exhausted only one hundredth of our scriptures, not even one hundred. Therefore so much is there in our शास्त्रs that is also equally important. So first कृष्ण wants to emphasize the importance of कर्म. Later he will emphasize the importance of ज्ञानम् also. First कर्म's importance He want to emphasize and therefore He says, अर्जुन you should not avoid कर्म, action. And for this he wants to give three reasons, why कर्म should not be neglected, why action should not be neglected.

i) The first reason he gives in this श्लोक is that by avoiding action or by giving up action you cannot get मोक्षः, you cannot avoid संसार, you cannot get peace of mind by running away from duties and family. Because it is always, 'The grass is always greener on the other side of the fence.' Like that when we have got so much duties and responsibilities, we always tell स्वामिजि, I want to run and come to *your* आश्रम. And स्वामिजि will say, I will be the victim! Because "*your* आश्रम" he says. Your संसार may go, but for स्वामिजि संसार begins. So therefore, whenever we have problems we think running away is the solution, it will give peace of mind, but according to शास्त्र, the problem is not external, the problem is internal. An ignorant mind will suffer संसार wherever it is. A knowledgeable mind will enjoy peace wherever it is. The problem is inside but the biggest mistake we commit is we think the problem is family therefore we have to go away. Therefore, कृष्ण wants to remove that notion first, therefore He says, by giving up कर्म's you are not going to get मोक्षः, peace of mind. So He says, न कर्मणाम् अनारम्भात्, कर्मणाम् अनारम्भात्, by avoiding

activities, responsibilities, duties, service, अनारम्भात्, पुरुषः नैष्कर्म्यम् न अश्नुते – a person cannot attain मोक्षः. नैष्कर्म्यम् is a technical word which means मोक्षः or peace of mind, quietude or शान्ति. By renouncing action you are not going to attain मोक्षः. Then अर्जुन may get a doubt: what is that, there are several scriptures मन्त्रs which say that through संन्यास मोक्षः can be attained. There are certain statements. That is why we always say we should never study the scriptures independently because there are confusing statements all over. So here कृष्ण says, by renunciation you are not going to get मोक्षः. But there are statements which say through renunciation you can get मोक्षः. What is that मन्त्र? It is a well-known मन्त्र, you must be familiar,

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥ कैवल्योपनिषत् १-३ ॥

त्यागेन अमृतत्वम् आनशुः. So अर्जुन might think that कृष्ण is contradicting the वैदिक statement. And therefore कृष्ण wants to clarify. He says, wherever it is said that there is मोक्षः through renunciation, कृष्ण says, there we should add an expression ज्ञान सहित त्यागेन अमृतत्वमानशुः. Mere renunciation or detachment cannot give liberation, it should be blessed with, supported by ज्ञानम्. How do we know that, because another उपनिषत् मन्त्र clarifies that, it comes in that section itself.

वेदान्त विज्ञान सुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ कैवल्योपनिषत् १-४ ॥

There it is said संन्यास is great, but not mere ochre robes, not mere आश्रम वास, not mere running to हिमालयs, but वेदान्त विज्ञान सुनिश्चितार्थाः, संन्यास will work only if it is backed by scriptural study. Minus scriptural study संन्यास can become a big problem about which कृष्ण will tell later. And therefore कृष्ण clarifies in the second line,

संन्यसनात् एव, by mere renunciation, by mere ochre robe donning, wearing, सिद्धिम् न समधिगच्छति – a person can never acquire मोक्ष. So सिद्धि means मोक्ष here. So the first line नैष्कर्म्यम् and in the second line सिद्धि, both these words are synonymous words, which means मोक्षः. Therefore what कृष्ण wants to say is that संन्यास does not guarantee मोक्षः. And if संन्यास can guarantee मोक्षः, the easiest job is what, give free संन्यास, by making everyone stand in a line, like the free-उपनयनम्, free-wedding, etc., like that conduct a मेला (gathering), संन्यास-मेला, like the loan- मेला, etc., and bring some 100-200 ochre धोतिस and distribute to everyone. And when you go out you are all liberated, why study गीता? Therefore कृष्ण says संन्यसनात् एव, एव is important here, what is that एव, i.e., mere renunciation cannot give मोक्षः. Then what gives, knowledge alone gives मोक्षः. This is the first argument. Now he is going to give the second argument in the next श्लोक.

Verse No .05

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
 कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-७॥
 न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्मकृत् ।
 कार्यते हि अवशः कर्म सर्वः प्रकृतिजैः गुणैः ॥ ३-७॥
 कश्चित् जातु क्षणम् अपि अकर्मकृत् न हि तिष्ठति । प्रकृतिजैः गुणैः सर्वः
 हि अवशः कर्म कार्यते ।

So कृष्ण's main aim is to point that by giving up duties or actions you cannot get मोक्षः. So the first argument is because संन्यास does not guarantee liberation.

ii) Now the second argument He gives in this श्लोक is that it is impossible to give up all action. The first argument is giving up action does not guarantee liberation. The second argument is giving up of action is impossible, because everybody will be forced to do some action or the other governed by his character and therefore कृष्ण says

क्षणम् अपि अकर्मकृत् न तिष्ठति. A person cannot remain action-less, even for a moment. You may give up physical actions, the more you give up physical action and the mind becomes proportionately doubly active. You know that when you try meditation, when you try जप, normally mind moves slow, but when you sit for जप, you will find the mind seems to be so agile and active. And runs all over the world within a second, so therefore as कबीरदास or somebody said, in the tongue the नामs of the Lord roles and in the hand the माला roles and the mind rolls all over the world. All are rolling. So tongue rolls, hand rolls, mind also rolls. Therefore जातु क्षणम् अपि – even for a moment a person cannot remain quiet, why it is so, because प्रकृतिजैः गुणैः कार्यते. Every person is forced to do one action or the other by the three गुणs of प्रकृति. So प्रकृति means माया which is the basic cause of the creation, प्रकृति or माया is the basic cause of the creation and this माया has got three गुणs and therefore these three गुणs pervade the whole creation. If you make an ornament out of a lump of gold, whatever be the composition of the gold that will be composition of the ornaments also. If the gold has got 6% of copper or silver the ornaments also will have. The rule is: कार्ये कारणगुण अनुवृत्तिः, the traits of the कारणम्, the cause will be there in the effect also. The traits of the parents will be there in the child also. We say it is genetic. So there is a predisposition of certain tendencies, including diseases. Similarly, if माया has got three गुणाs, the whole creation also has got three गुणs, our mind or our intellect, everything, the only difference between the human beings is the proportion of the three गुणाs, सत्त्व प्रधान he will be, रज प्रधान he will be or तम प्रधान he will be, governed by these three गुणाs everyone will engage in one activity or other and कृष्ण says, human being is helpless. Therefore अवशः, अवशः means helplessly; कार्यते, he is pushed into one activity or the other, that is why interestingly, if you want to observe yourselves, even when we attend some class or lectures or anything, there also the hands and the

legs will not be keeping quiet or else we will be biting the nails or we will be rolling the pencil or the pen, etc. The best thing is to distribute some pamphlet at the beginning of the lecture and get it back at the end of the lecture, you will find it would have gone through all the forms, ships, birds, boat, some would have torn into hundred pieces and if you are sitting on a lawn, you will be plucking the grass and some will be eating it too! Last जन्म he would have been a goat or cow, so the old वासना is showing up. Or we will be breaking the twigs around, you would be doing something or the other. Why, that is the nature. Therefore, it is impossible to give up action, maximum you can do is to reduce or redirect the action. In कर्मयोग कृष्ण's aim is channelization of our energy. That is why our children also we ask, especially in front of स्वामिजी they are asked to sit properly, and the child finds it very difficult to do that, and we complain that the child is does not sit properly, but we forget that it is not child's problem, you yourselves try to sit hands and legs tied in a place! How can we expect the child to do? Therefore our aim is not stopping the action, our aim is directing the action. Even in meditation, many people try to stop the thought, which is the biggest mistake one can do, because the mind also cannot stop because the mind is not meant for stopping, the mind is meant for functioning. Therefore, Vedantic meditation not stopping the thought, not stilling the mind, but again directing the mind; any type of meditation that we prescribe involves the appropriate thought. And therefore कृष्ण says that if you try to give up your action, wherever you go you will start fresh action. If you become a संन्यासि and go to ऋषीकेश and if you are a राजसिक person, your leadership qualities are there, you will form of संन्यासि association. ऋषीकेश संन्यासि Association. And there you will do good only. रक्तदान, hospital, etc. If he is a commercial minded person, he will start a रुद्राक्ष business. He will get रुद्राक्ष from Indonesia and thereafter he will give it to संन्यासि or he will fight with the Government. Government should

give some land for the संन्यासिs, agitation in front of the Parliament at दिल्ली, he will be sitting there. संन्यास ochre robes will be there, but he will be doing some mischief. Therefore, अर्जुन why do you do that, better do what you have to do. Therefore, प्रकृतिजैः गुणैः ह्यवशः कर्म कार्यते. This is the second argument. So what are the two arguments? Argument no.1: by giving up actions you don't get मोक्षः or peace, the second argument is that you cannot give up action.

iii) Now comes the third argument:

Verse No .06

कर्मैन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥

कर्म-इन्द्रियाणि संयम्य यः आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः सः उच्यते ॥ ३-६॥

यः कर्म-इन्द्रियाणि संयम्य, मनसा इन्द्रियार्थान् स्मरन् आस्ते, सः विमूढात्मा मिथ्याचारः उच्यते ।

So the third argument that कृष्ण gives here is that the giving up of action is a highly risky affair also. Instead of promoting Self-knowledge and मोक्षः it can become counter-productive also. Because a person can fully dedicate himself or herself to the pursuit of वेदान्त only when he has transcended the worldly pursuits or worldly desires. Everybody has got certain natural needs, so they talk about the hierarchy of needs, first the need is for survival - food and clothing and thereafter the need is for entertainment, thereafter wards the need is to be wanted - I want to love someone and I want to be loved by someone. I need someone to constantly ask: how are you? And they should constantly ask me about my cold. If no one calls you, you get into depression. Always grumbling nobody is there to look after me, nobody cares me, nobody is there on whom I can depend. Human mind has got different levels of needs, gross needs for self-respect, need for doing something in the society so that the society will remember me or

at least build a house and put your name. Put a tube light and advertise your name to such an extent that the light itself is not visible. These are all needs to be wanted, to be respected, that is why when children grow and when they become independent many parents cannot withstand, until now they were wanted by the children and now the children are capable of taking their own decisions and especially they chose their partner also, then everything is finished and then we have different type of needs for recognition, accomplishment, etc., and a person has to go through them and accomplish some self-respect, as they say, the ego has to ripen before the ego falls. And the ripening of the ego and the growth of the ego takes place only in the society by achieving something, at least minimum marrying and getting a few children. That is also an accomplishment. And if these basic needs are not fulfilled and a person renounces and sits quietly in a place the mind will be thinking of those things. Perhaps I could have married, or perhaps I could have remained in गृहस्थ आश्रम. Or perhaps when he sees some nice family, envy that I don't have a nice family. And in our society, the peculiar thing is संन्यास मार्ग is one way traffic. You know one way traffic. From गृहस्थ to संन्यास आश्रम is possible, but not the other way around. ब्रह्मचारि to गृहस्थ is possible. But a गृहस्थ can never become a ब्रह्मचारि. A गृहस्थ can become a संन्यासि, but a संन्यासि cannot become a गृहस्थ. That is why दयानन्द स्वामिजि was telling, when he went to उत्तरकाशि, he met so many साधुs, संन्यासिs and he was talking with them, they were talking about his future programs, स्वामिजि said: I want to take संन्यास. Many of those संन्यासिs were telling: Don't take that decision, you know: somehow after a fight with the wife, I had taken संन्यास, because one day early morning coffee was not available or something like that, I got angry and left our places and came and now first day हिमालयs and Ganges is wonderful and fine and think that this is the best place for stay for life, but second day, third day, fourth day, the same गङ्गा, same हिमालयs and if you ask

for भिक्षा, the भिक्षा also will be the same, unlike in your homes where it is different on different days. There will be some common places where morning Roti and Dal will be served and evening Dal and Roti, that is the only difference. That is the only choice. They said don't just jump into conclusion we are regretting, that's why there are some people who come back also and therefore if the ego has not become mature it can miss many things in life because संन्यास आश्रम is an आश्रम in which you are learning to be self-sufficient - physically and psychologically and even when people come, they will come with their problems, they will never ask, what problem you have स्वामिजि. Does anyone ask? May be, you will start from tomorrow. You all come with pressure with all the problems. So therefore कृष्ण says if the mind is not ready for संन्यास it can have a double life. Externally there is detachment, mentally the person may be dwelling upon only worldly things and such a life is a life of मिथ्याचारः, hypocrisy. Then it will be only at the mental level and whatever desire he has he cannot fulfill because in संन्यास आश्रम does not allow that particular thing, it is not meant for fulfilling those desires, therefore the pressure may mount in the mind, either he may go crazy or he may give up संन्यास. संन्यास for संन्यास! Therefore अर्जुन it is risky to straightaway go to संन्यास आश्रम skipping गृहस्थ आश्रम. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 06-08

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥

Lord कृष्ण is clarifying अर्जुन's doubt regarding कर्म and ज्ञानम् and I pointed out that कर्म and ज्ञानम् are equally important, therefore there is no choice between कर्मयोग and ज्ञानयोग. Everybody has to go through कर्मयोग first which is the only means of purifying the mind and thereafter everyone has to necessarily go through ज्ञानयोग which is the only means of liberation and by ज्ञानयोग what we mean is study of the scriptures under the guidance of a गुरु. गुरु शास्त्र उपदेश श्रवणम् is called ज्ञानयोग and everyone has to go through that also. And even though no choice between these two साधनस, कृष्ण pointed out that there is a choice with regard to the lifestyle that a person chooses, it can be either गृहस्थ आश्रम or संन्यास आश्रम and whether a person is a गृहस्थ or संन्यासि, both of them will have to purify the mind first by doing their respective कर्मस and both of them will have to go through ज्ञानयोग. Therefore the choice is between गृहस्थ आश्रम and संन्यास आश्रम. There is no choice between कर्मयोग and ज्ञानयोग. And since there is a choice with regard to the आश्रम, the lifestyle that a person has to take to, the question may come which आश्रम can we choose. Because there is a choice with regard to the आश्रम, certainly the question will come, which आश्रम should we choose. And according to कृष्ण there is no uniform answer to the question because it will depend upon the type of the seeker, so the शास्त्र never uniformly point out that गृहस्थ आश्रम is better. शास्त्र does not uniformly point out that संन्यास आश्रम is better, because it depends upon the type of seeker, just as a doctor cannot prescribe uniform medicine to all people, it will depend upon the type of patient. And therefore कृष्ण makes a general observation with regard to the आश्रम and what is that observation. Between the आश्रमस, संन्यास आश्रम is more difficult. It is not meant for majority of people, it is only meant for minority, कृष्ण will point

out that in the 5th chapter, संन्यासस्तु महाबाहो दुःखम् आप्तुम् अयोगतः. Either it is better that a person continues in गृहस्थ आश्रम throughout the life or if at all a person is interested in संन्यास, according to scriptures, let him go through गृहस्थ आश्रम and through गृहस्थ आश्रम let him go to संन्यास आश्रम. Direct संन्यास आश्रम, skipping गृहस्थ आश्रम, कृष्ण says, is meant for only minority. And therefore, कृष्ण feels in the case of अर्जुन also it is better that he continues in the गृहस्थ आश्रम for getting some more maturity. Thereafter wards, he can think which one is better and therefore activity is more safer than withdrawal. And to establish this view, कृष्ण gave three reasons in the last three श्लोक, 4, 5 and 6, he gave three reasons in support of कर्म. What are those three reasons?

a) The first reason is अर्जुन, by avoiding कर्म you are not guaranteed liberation, escaping from your duty you are not going to get peace of mind, because our general tendency is to think so, when we have lot of responsibilities and anxieties we always think that if I give up all those responsibilities and settle somewhere where I don't have any action to do, we may conclude, we generally conclude no action means peace of mind. कृष्ण says inaction does not guarantee peace of mind.

b) Then the second reason कृष्ण gave is that inaction is not totally possible. Because every person has got a स्वभाव which is governed by the three गुणs and everybody has got the pressure of these three गुणs making him to do one activity or the other. Therefore it is impossible for majority to sit quiet, if you have any doubt try to go to an आश्रम and stay there for a week or so without doing anything. People will take a tape-recorder and some cinema songs or something. Remaining quiet is impossible. That is why they tell a story also. In a temple there was a संन्यासि sitting without doing anything and from the temple नैवेद्यम् they were giving to the संन्यासि as a भिक्षा. And a new temple officer came. And he wanted to bring out changes and

improve the situation and all and to cut costs, etc., and he wanted to establish himself and therefore he saw how many people are sharing the food, then they had prepared a list of all the employees and at the end they listed out the name of the simply-sitting संन्यासि. Now this officer said: what is this business. Why should you give to this संन्यासि? Then he said: I am not going to do that, then he met the पूजारी, etc., who said that the officer should talk to the संन्यासि. Then he approached the संन्यासि and said that he is doing nothing for the temple and yet he is eating from the temple, etc. Then the संन्यासि said: Doing nothing is doing a great thing. And this officer said he can also do that. He was challenged by the संन्यासि to sit only for one week near him and doing nothing. And then the officer said what is the great deal. And the next day he also went and sat. Half an hour over, one hour, then he slowly he started getting restless and was looking here and there and then he got up to help someone, then this संन्यासि told him to sit down and do nothing and after 2 hours he became so restless, he ran away and said to the priest, that here-afterwards the simply-sitting संन्यासि should get double the quota. Now only I knew that it is more difficult than doing. And therefore, it is impossible to give up action because स्वभाव pressurizes.

c) And the third reason is not only inaction will not give मोक्ष, not only inaction is impossible, even if you manage to remain quiet it can become a risky proposition. Why it is risky, because when you do not have anything to do, normally at least for a गृहस्थ so many responsibilities, therefore something to worry will be there and so his mind is always preoccupied. When there are no responsibilities, when there are no goals in life, no plan, nothing is there, the mind is idle and he is not going to meditate upon the self, because he doesn't know what the Self is, if he knows what the Self is then he is a ज्ञानि, so when a person without even आत्मज्ञानम्, remains quiet without doing anything, he cannot think of आत्मा also and he doesn't have any

project to think of, healthy project to think of, he has got an idle mind, an idle mind is an ideal for a devil's workshop. All the suppressed desires come up and especially when he looks at the world and sees that so many people are going after so many variety of enjoyment, since he cannot do it physically, because he has become a **संन्यासि**, because the society doesn't accept that and therefore he does not do anything physically, then whatever he is missing physically he begins to fantasize, he begins to imagine and the mind goes on imagining, the thought becomes more and more powerful and a time comes either he violates the **संन्यास आश्रम धर्म** totally or his mind gets deranged because of suppression. Even psychologists say suppression is more dangerous than violent expression. So what **वेदान्त** talks about is transcending the worldly desires not suppressing the worldly desires, **परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात्**, getting **वैराग्यम्** is growing out of worldly desires. But this person is not growing out but he is suppressing and therefore **कृष्ण** calls him a **मिथ्याचारः**. Outside he is a **स्वामि**, he is declaring himself to the world that I am only thinking of **धर्म** and **मोक्षः**, that is the declaration through this **वस्त्र** and outside he declares one thing and inside his mind is in **अर्थ-काम**. Thus there is a double personality, split personality and therefore he is called a **मिथ्याचारः**. **अर्जुन** why should you be a **मिथ्याचारः** because there is a strain in the personality. And therefore, **कृष्ण** said, which we saw last class, **कर्मन्द्रियाणि संयम्य** because he has put on the ochre robes, he cannot go after pleasures like a worldly man, because ochre robe is meant for withdrawal, therefore **कर्मन्द्रियाणि संयम्य** – he physically withdraws from sense pleasures, but **मनसा इन्द्रियार्थान् स्मरन्**, he is cheating the world and he is cheating himself. Because of the complacency that what I am thinking of the society doesn't know. As he his sitting with closed eyes the society thinks he is in the highest meditation and does **नमस्कार** and goes. But he alone knows what he is meditating upon. One of the **आचार्य**s says like the fish which moves in

the pure water but it consumes only rubbish in the water. That is why the fish is a cleaner. It is moving in water and whatever rubbish falls it eats. Similarly, I am in an atmosphere of an आश्रम, temple and the dress also indicates that, but mentally I am consuming else and such a life is such a person is called a मिथ्याचारः and such a person is विमूढात्मा – a deluded person, a split personality, a confused personality, he is not very clear what he wants in life. So इन्द्रियार्थान् should go with मनसा स्मरन्. इन्द्रियार्थान् मनसा स्मरन् विमूढात्मा मिथ्याचारः उत्पद्यते – he is a hypocrite. And therefore the third reason is what: inaction is dangerous and therefore अर्जुन don't think of संन्यास, don't think of inaction, think of an active life, how to do that? That is going to be given in the next श्लोक No.7.

Verse No .07

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मोन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३-७॥

यः तु इन्द्रियाणि मनसा नियम्य आरभते अर्जुन ।

कर्म-इन्द्रियैः कर्म-योगम् असक्तः सः विशिष्यते ॥ ३-७॥

हे अर्जुन! यः तु मनसा इन्द्रियाणि नियम्य, असक्तः कर्म-इन्द्रियैः कर्म-योगम् आरभते, सः विशिष्यते ।

So therefore what is the ideal आश्रम according to कृष्ण? It is गृहस्थ आश्रम, a life in society, where there is a scope for contribution, so that I can cleanse myself. गृहस्थ आश्रम while it is an ideal आश्रम where one can fulfill अर्थ-काम desires, parallelly it is an ideal आश्रम for service to the society. शास्त्र prescribes गृहस्थ आश्रम not merely for अर्थ-काम, अर्थ-काम is only secondary and subsidiary. That is why they say:

इयम् सीता मम सुता सह धर्मं चरी तव ॥

प्रतीच्छ च एनाम् भद्रम् ते पाणिम् गृहीष्व पाणिना हित ॥

श्रीमद्वाल्मीकिरामायणम् १-७३-२६/२७॥

So wife is called सहधर्मचरीणि, which means one gets married not for primarily fulfilling the अर्थ-काम desires, but it is only for primarily fulfilling service to the society, my contribution to the society, parallelly I also fulfill my personal desires in a legitimate manner. And therefore, कृष्ण says it is better one is in society. And what should he do in Society? What type of life he should lead? He says इन्द्रियाणि मनसा नियम्य. As a गृहस्थ, as an active person in society, let him regulate his sense organs first, even though गृहस्थ is given a freedom to fulfill his अर्थ-काम, अर्थ-काम means what: अर्थ means security, possessions like house, money, status etc., name, fame they are all security and काम means entertainment. So शास्त्र gives freedom to fulfill the अर्थ-काम desire only in गृहस्थ आश्रम and not in संन्यास आश्रम and संन्यास आश्रम is exclusively meant for fulfilling मोक्ष: desire only. Not for fulfilling अर्थ-काम desire. Therefore let a गृहस्थ fulfill his worldly desires but under one condition, what is that: इन्द्रियाणि नियम्य – by regulating the sense organs, which means without violating धर्म, morality. Everybody is given freedom to enjoy physical pleasures, sensory pleasures, intellectual pleasures, emotional pleasures, you want to go to a movie and enjoy, nothing wrong, not three movies a day, but once in a while if it is a safe movie, that is not for संन्यासि, that is not meant for the संन्यासि, therefore you fulfill that, but before fulfillment ask the question, Is it legitimate? Is it moral? or Is it in excess? Even a legitimate fulfillment of desire should be within moderate limits. Even अमृतम् in excess is poison. The legitimate fulfillment of pleasures cannot be beyond limit, that is why I gave the example of pickle. A pickle is allowed, if you don't have BP of course, pickle is allowed but you should know what is the main dish, what is the side dish. You should not take the pickle as the main dish forgetting the main dish. Similarly, अर्थ-काम should not be primary, धर्म must be primary, giving must be primary, taking must be lesser, always the account must show that what I have contributed is more

what I have consumed is less. That is called a धार्मिक पुरुषः. And therefore, regulating, avoiding indulgence, avoiding excesses - sensory excesses. And how do you control the sense organs? मनसा, मनसा means by discrimination, by discrimination - what is right and what is wrong and what is moderate and what is not moderate, the intellect must assess, judge and decide controlling the mind, controlling is not suppression very careful, controlling is regulating. Remember the example of a river, if you stop a river it is suppression, the water will increase and increase and increase, the pressure will mount up, a time will come when it will break the bund and flood the whole place. At the same time if you don't stop the river the water may be wasted, it may just flow into the ocean without benefitting anyone, that is also wastage of water. So that is also not correct, stopping also is not correct and then what is the correct thing: regulation of water, dam the river alright, but you have to channelize the water in a useful direction. Similarly, वेदान्त doesn't ask you to suppress, at the same time वेदान्त says don't violently allow the sense organs to as said the other day: *'should the legs follow wherever the eyes lead to, should the mind follow wherever the legs lead to, should the man follow wherever the mind leads to?'* So don't allow that to happen. That is excess. At the same time don't suppress, that is also not correct. That is called regulation, channelization and having mastered, managed the sense organs – ज्ञानेन्द्रियाणि, then what should he do? कर्मयोगम् आरभते – one should take to कर्मयोगः. A गृहस्थ, a person who is active in society should take to कर्मयोग, what is कर्मयोग we are going to see hereafter. कृष्ण is giving the introduction. He should take to कर्मयोग. And that too how? असक्तः – without getting attached to anything, so whatever he uses, he uses with mastery, he doesn't consider anything that he uses as an end-in-itself, whatever he uses is a means. According to शास्त्र, even गृहस्थ आश्रम is not an end-in-itself. Getting a wife or husband is not an end-in-itself, because both of them are not permanent. By holding on to

them I am not going to retain, either I have to grow out of my need for family members, if I don't grow out, *यमधर्मराज* will forcibly snatch them away from me, before *यमधर्मराज* chooses to snatch I decide to grow out of them, so that when *यमधर्मराज* comes and calls, before he snatches I tell him, *take it and there is no need to snatch. I am ready to come*. So that is called detachment. Growing out of anything that I use. This is called असक्तः and such a person who follows कर्मयोग is विशिष्यते - he excels. He excels whom? He is superior to a संन्यासि who chooses संन्यास without getting maturity and gets into trouble, neither he is able to fulfill his worldly desires nor he is able to spend his lifetime in वेदान्त श्रवण मनन निदिध्यासन. संन्यास आश्रम is wonderful if we love वेदान्त. संन्यास आश्रम is horrible if you do not love वेदान्त. And therefore, a गृहस्थ is superior to an immature संन्यासि. Continuing;

Verse No .08

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ३-८॥

नियतम् कुरु कर्म त्वं कर्म ज्यायः हि अकर्मणः ।

शरीर-यात्रा अपि च ते न प्रसिद्ध्येत् अकर्मणः ॥ ३-८॥

त्वं नियतम् कर्म कुरु, अकर्मणः हि कर्म ज्यायः । ते शरीर-यात्रा च अपि अकर्मणः न प्रसिद्ध्येत् ।

I) So in the previous श्लोक, कृष्ण said: कर्मयोग is ideal, it is best for majority. But always शास्त्र give exception to certain people where they can skip the गृहस्थ आश्रम and directly ब्रह्मचर्य to संन्यास, शास्त्र gives as an exception. And exception is always exception, it cannot be taken as the general rule. And according to शास्त्र, even that exception is really not an exception. If a person avoids the गृहस्थ आश्रम and takes to संन्यास आश्रम and he is able to pursue spirituality and attain मोक्षः, really speaking he has not skipped गृहस्थ आश्रम, शास्त्र says, you know the answer, he has already gone through the गृहस्थ आश्रम in

the previous life and he has served the society and he has purified the mind and he is born with a pure mind, therefore naturally it has got inclination for वेदान्त, why वेदान्त, वेदान्त alone it has inclination. Therefore there also we are not circumventing or avoiding गृहस्थ आश्रम, it is brought forward. That is it. कृष्ण has talked about कर्मयोग in the 7th श्लोक. Now from the 8th श्लोक, कृष्ण wants to talk about what is कर्मयोग, which we are repeatedly saying कर्मयोग you should take to, कर्मयोग... . So what is कर्मयोग? कृष्ण had briefly defined कर्मयोग in the 2nd chapter,

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥

In the two श्लोकs, 47th and 48th verses of the 2nd chapter कर्मयोग has been summarized. Now in this 3rd chapter कृष्ण is going to elaborately discuss from verse no.8 up to verse no.20. So this chapter is therefore famous for or well-known for this particular section alone and because of this particular section only this chapter itself is called कर्मयोग. Therefore the following portion is the most important. Now as I said, as I have said very often, कृष्ण gives the गीता teaching only based on the वैदिक teaching, कृष्ण doesn't have any new thing to offer, it is giving the old teaching itself in a modern form, because compared to the time of the वेदs the time of गीता is modern, compared to the time of the गीता our time is still modern, therefore you may change the example, tape recorder example, शङ्कराचार्य cannot give, cassette and all he will not say, therefore we give TV and cinema example. Certainly शङ्कराचार्य would not have talked in English. We change the language, we change the example, perhaps we have printed book and we have a got a modern pen and some people are also recording perhaps, we can change all these, but the content of the teaching is

वैदिक alone, so वेद itself has talked about कर्मयोग in the कर्मकाण्ड section and there is a famous मन्त्र occurring in the बृहदारण्यकोपनिषत् and ईशावास्योपनिषत्, which is the basis for the 3rd chapter. In the ईशावास्योपनिषत् the मन्त्र is:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतँ समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ ईशावास्योपनिषत् -२ ॥

Very important मन्त्र in ईशावास्य. And in बृहदारण्यक, there is a मन्त्र, तमेतम् वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यक ६-४-२२ ॥

These two मन्त्रs are the basis for the entire कर्मयोग and कृष्ण also is talking based on that. So what is कर्मयोग I will generally discuss first and thereafter we can go to the श्लोकs proper. I had briefly discussed in the 2nd chapter, that also you can remember. I said कर्मयोग consists of two portions, one is कर्म and another is योग. कर्म is one word, योग is another word.

- i) कर्म means proper action. So one of the criteria for कर्मयोग is that the action must be proper action, what is proper action we will see later, कर्म is here proper action.
- ii) Then the second part of कर्मयोग is योग. And the word योग means proper attitude, towards what. Towards the action and not only the action, towards the result of action also, that is more important. So proper attitude towards action and result is called योगः.

Now we will take each part, each segment for study.

A) What is proper action? The scriptures divide action into three varieties, सत्त्विकम् कर्म, राजसम् कर्म and तामसम् कर्म.

- सत्त्विकम् कर्म is the best action, which is ideal part of कर्मयोग and
- राजसम् कर्म is only mediocre, secondary and

➤ तामसम् कर्म is the worst.

And therefore according to scriptures a कर्मयोगि's life should dominate in सात्त्विक actions and the राजसिक actions must be lesser and तामसिक action should be either zero or minimum. OK. Now the next question is: what is सात्त्विक action? Each one we will analyze. We have to understand it clearly.

a) The first one is, सात्त्विक कर्म. In simple language, we can translate सात्त्विक action as any action in which more number of people get benefit. I may also be a beneficiary, there is nothing wrong if I also get the benefit but the benefit doesn't come to me alone but the number of people that benefit is much much higher. Like a business man who gets lot of profit and he enjoys the profit, the benefit but equally he shares the wealth with the society. And when a person shares his wealth with the society, even संन्यासिs will bless him that may you get more profit, you know why, our आश्रम will also get! So everybody will bless him for more and more profit. Somebody said I want to get lot of money, is it wrong? I said nothing wrong, get lot of money and give lot of money also, I'm ready to bless you. If you say I want lot of money for myself and enjoy it sitting in a dark room, then no blessings. Therefore सात्त्विक कर्म is an action in which the beneficiaries are maximum, we call it निष्काम कर्म, self-less activity.

b) And then राजसिक कर्म is selfish activity in which the beneficiaries are minimum, minimum means what: we two and our two, myself and my family I keep. There are still worse cases, family also is not included, myself alone. No of beneficiaries become lesser and lesser and lesser that even with family members he doesn't want to share and he goes to court to claim the property. So we hear cases where brothers themselves quarrel for the sake of property, you can imagine what the state of mind should be, when I cannot share with the family itself, where is the question of sharing with the society. So राजसिक कर्म is मध्यम कर्म, selfish action is secondary.

c) And तामस कर्म is harmful कर्म in which for my benefit I hurt others. I am not bothered about what happens to others, even when I play the radio or TV, I don't even consider whether the neighbors will be disturbed or not, you see in India, full of that only. Everywhere mike is blaring. And nobody wants to consider the other people's convenience and they say it is विष्णुसहस्रनाम. Whether it is विष्णुसहस्रनाम or ललितासहस्रनाम, it is all the same, disturbance is disturbance. Suppose I am sitting in meditation and I don't want to get any other thing; विष्णुसहस्रनाम is great but not at the time of meditation, I am ready to chant विष्णुसहस्रनाम when I want, but when I want to meditate, even if someone is playing विष्णुसहस्रनाम cassette loud that is an obstacle for me. Just because it is a temple it doesn't mean that people can blare forth and disturb. So any action that disturbs others is तामसम् कर्म.

In English, selfless action is उत्तमम्, selfish action is मध्यमम् and harmful action is अधम. A कर्मयोगि's life should be such that it abounds in सात्त्विक कर्म and it has got minimum of तामसिक कर्म. Now let us go further, if सात्त्विक कर्म is निष्काम कर्म, what am I supposed to do as निष्काम कर्म, what am I supposed to do? The शास्त्र itself prescribe those सात्त्विक कर्म, शास्त्रs prescribes them as a compulsory कर्म, everybody has to do, you can do any amount of सकाम कर्म alright, but the शास्त्र says your life should have the सत्त्विक निष्काम कर्म also and what is that: शास्त्र says, पञ्च महा यज्ञाः comes under सत्त्विकम् कर्म and they are the best because they produce spiritual progress very fast. Double promotion, triple promotion in सत्त्विकम् कर्म; in राजसम् कर्म the progress is very slow and in तामसम् कर्म there is not only no progress, it is going away from मोक्षः. Therefore सत्त्विकम् कर्म is superior because it purifies the mind, it cleanses, it is like soap for the mind, special detergent for the mind, राग-द्वेषः काम-क्रोध, etc., it washes off like acid. Now the question is what are those पञ्च महा यज्ञs, all of which are equally important?

शास्त्र doesn't give them as choice, but they give them as compulsory, according to our capacity, शास्त्र doesn't enforce but according to our capacity it should be there.

i) The first महा यज्ञ is देव यज्ञ. Our life should have certain religious activity. However busy you are, a portion of the day must be necessarily allotted for worship. What type of worship you do we don't care, it all depends upon your background, your वर्ण, your आश्रम, your parentage, some people may know, some person may know वैदिक rituals, he may do अग्निहोत्र, another person may do सन्ध्यावन्दनम्, because we have been initiated because he has been taught. Another person may not know अग्निहोत्र or सन्ध्यावन्दनम् he may go to temple or he may chant राम नाम. He may do this or that, he says स्वामिजि, can I chant while I am traveling in the bus, etc. They are all additions. There must be some exclusive time allotted because then only it means that I have respect for देव यज्ञ. Suppose some guests have come in your house, how will you talk with him? Will you talk to him cleaning your house? If you are going to do some work and talk to him isn't it an insult? Similarly, if you are going to do पूजा, जप, etc., along with some other job then that is not the real one, we should first give some time for जप or पूजा or anything and after doing that regular मन्त्र जप, then if you are chanting while going to office in the bus or chanting while you are sitting quietly etc., that should be all additions, but they can never replace exclusive allotment for the देव यज्ञ. So let us call it prayer, religious activity, you may call it ritual, you may call it prayer; one should do.

ii) Then the next one is called पितृ यज्ञ, which means worship of the forefathers. Our scriptures consider it extremely important. Worship of the forefathers according to our tradition, family to family, forefathers have practiced in a particular way, therefore, that also should be done, one has to allot some time. I heard day in America there is mothers' day, fathers' day; in all cultures it is there. If you are

allotting time for everything and if you cannot allot some time for your forefathers, because of whom we are solid 80 kgs sitting here, we are ungrateful people, not fit to be called even a human being. And therefore, पितृ यज्ञ any type of worship according to the family tradition. Some people have श्राद्ध, तर्पण, different things are there they are all important.

iii) Then the third one is called ऋषि यज्ञ or ब्रह्म यज्ञः, offering to or worship of our scriptures, because of which alone our culture, our tradition is so glorious. If Indian has got some name, not because of anything, because other than religion and philosophy, in everything we are a BIG ZERO. Nothing we are excelling. Only we have got the oldest ऋग्वेद, yet he doesn't know what it contains, यजुर्वेद, we have only that thing to claim, therefore glorious tradition because of the scriptures and the ऋषिs have dedicated their life to give us the scriptures, therefore I have to do something to preserve and also propagate the scriptures either directly or indirectly. So which will come under, this is called ऋषि यज्ञ, पाठयणम्, daily पाठयणम् of सहस्रनाम or गीता or उपनिषत् or some prayers, allotting some time for the study of scriptures, just read the भागवतम् from beginning to end with translation, it is wonderful. Read the रामायणम् from beginning to end, just at least one page per day, not all the 24,000 श्लोकs, therefore the study of scriptures, in fact, what you are doing now is ब्रह्म यज्ञ.

ऋतम् च स्वाध्याय प्रवचने च । सत्यम् च स्वाध्याय प्रवचने च । तपश्च स्वाध्याय प्रवचने च ।

दमश्च स्वाध्याय प्रवचने च । शमश्च स्वाध्याय प्रवचने च । अग्नश्च स्वाध्याय प्रवचने च ।

अग्निहोत्रश्च स्वाध्याय प्रवचने च । अतिथयश्च स्वाध्याय प्रवचने च ।

स्वाध्याय प्रवचने च is repeated several times, to indicate that we are all responsible not only for receiving the scriptural knowledge and it is our duty to hand it over to the posterity, future also. We need not sit in the

hall and lecture, that is not the idea, if every parent shares the traditional wisdom with their children and in every family in India the culture was transferred only in the families. Everything from the grandpa, grandma, papa and mama, we learn all the रामायण, पुराण only through our parents. Now they say: स्वामिजि now we don't have time and therefore we have purchased the अमरचित्रकथा and given to the children and then thereafter the children know more than the parents. We have a duty to preserve and propagate our scriptures; ब्रह्म यज्ञ means daily वेद पाठायणम् or any स्मृति, इतिहास, पुराण, anything, that is ब्रह्म यज्ञ and it has got a ritualistic form also, many people even now practice ब्रह्म यज्ञ which is a five minute ritual, in which I remember the scriptures, ऋग्वेदम् तर्पयामि, यजुर्वेदम् तर्पयामि, साम वेदम् तर्पयामि, अथर्वण वेदम् तर्पयामि, इतिहास पुराणम् तर्पयामि, कल्पम् तर्पयामि, व्याकरणम् तर्पयामि. Even grammar we worship, not only we offer पूजा to all these scriptures we also say सर्वान् ऋषिम् तर्पयामि. The ऋषि who have contributed to that and we also add सर्वान् ऋषि पत्निगुम् तर्पयामि or else the feminist movement would come and start an agitation! Therefore along with ऋषि, because our ऋषि were happily married also, therefore ऋषि also I worship, ऋषि पत्नि's also I worship. This is called ब्रह्म यज्ञ, no choice, compulsory. The amount of time you spend may vary. Even if it is five minutes, enough.

iv) Then the fourth यज्ञ, मनुष्य यज्ञः, all types of social service comes under मनुष्य यज्ञ, all types of social service, whether it is poor feeding or building orphanages, during दीपावलि you always get advertisement in some orphanages which asks for donations, etc., some of you may also go there and give some sweets etc., to those children, old people etc., give some dress to those people, even those people asks you not to bring anything and not bring money, but spend some time with them. etc., they are all thirsting for somebody's love, they are asking only for time, 15 minutes you just spend with children. Similarly, some old age homes are there, there if I contribute; I build

schools or anything connected with the society, secular, it is not temple connected but social service, all of them will come under मनुष्य यज्ञ and वेद considers primary मनुष्य यज्ञ as अन्नदानम् or giving or feeding the people who do not have the facility. Poor feeding is considered a very very sacred thing. This is मनुष्य यज्ञ. And remember people ask the question when the श्राद्ध comes can I do poor feeding, this is invariably people ask, the शास्त्र say that poor feeding is मनुष्य यज्ञ, श्राद्ध तर्पणादि is पितृ यज्ञ, one cannot replace the other, only one can be added to other, but one can never replace the other, if one can be replaced, शास्त्रs would have said 'either' 'or' like in examination paper they give a choice 'either or', शास्त्रs never said that. The पञ्च महा यज्ञ is said in the वेद not in the स्मृतis,

पञ्च वा एते महायज्ञाः सतति प्रतायन्ते सतति सन्तिष्ठन्ते देव यज्ञः पितृ यज्ञः मनुष्य यज्ञो भूत यज्ञः ब्रह्म यज्ञ इति । ॥ तैत्तिरीयारण्यकम् २-१०-१० ॥

And वेद itself defines all the पञ्च महा यज्ञाः. It is there social service, they think that it is a new concept we have to learn from Christian missionaries, we have to learn people say. In the वेद it is said, we are not following that is all, the fourth one is मनुष्य.

v) The fifth one is called भूत यज्ञः and all environmental protection will come under भूत यज्ञ, so all animals should be respected. That is why we have got different deities having different animals as वाहन. Once you see them as the वाहन then you will develop a reverence for them. Therefore reverence for life, reverence for even plant, you can cut a tree, but if you are forced to cut a tree, minimum you have to plant a tree, maximum anything. Now they are talking about environmental thing, tree planting, etc. वेद says:

अश्वत्थो वट वृक्ष चन्दन तरुर्मन्दार कल्पोद्गुमौ ।... अश्वत्थ वट वृक्ष चन्दन तरु, a list of trees are given and कुर्वन्तु नो मङ्गलम्, early morning I remember all those representative trees and how they are

contributing for my survival and that is भूत यज्ञ and again feeding them, taking them, SPCA, Blue Cross, if you are doing anything through anyone of them, that will come under भूत यज्ञः. In शकुन्तला, कालीदास writes, when शकुन्तला wants to go away from the काण्व आश्रम, he takes leave of the people there, then she takes leave of even the plants and the deer, there is a deer, very very dear deer for शकुन्तला and when she is going, finally it is pulling her dress and शकुन्तला gives a special attention to that deer and thereafter काण्व address all the trees,

पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या नादते प्रियमण्डनापि भवतां स्नेहेन या पल्लवम् । आद्ये वः प्रथमप्रसूतिसमये यस्या भवत्युत्सवः सेयम् याति शकुन्तला पतिगृहं सर्वैरनुज्ञाप्यताम् ॥ अभिज्ञानशाकुन्तलम् चतुर्थोऽङ्कः ९ ॥

काण्व addresses all the plants and tells: Oh Trees! शकुन्तला is going away, till now she was taking care of you, you are like her children and please give her goodbye and he writes it seems all the trees bend their head. And now they say, scientists say that plants have got feeling, it responds when a person goes to cut the tree and when another person goes to what you call water the tree, the plants have got different responses and therefore respect for the environment, taking care of them. That comes under भूत यज्ञ.

And all the पञ्च यज्ञs are not optional but they are compulsory, they are called सात्त्विक कर्म. Once a person who leads such a life he always gives more than what he takes and such a person is no more a burden to the society, he is a blessing to the society. When people are the plants cutting, don't cut the plant, plant more trees, but when it comes to human beings, reduce the population, we always vote for more plants and we always vote for less human beings, who is saying that, human being, from this it is very clear, that plants are सात्त्विक ones and the human beings are तमसिक ones, every human being is a

burden to the environment whereas every plant is a blessing to the environment. What a life we lead? कर्मयोगि is not like that.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 08-09

Lord कृष्ण talked about the importance of कर्म up to the 7th verse and now from the 8th verse onwards up to 20th verse the Lord is dealing with the important topic of कर्मयोग and because of this central theme of this chapter alone this chapter is known as कर्मयोगः, therefore this is a very important portion not only of the 3rd chapter but of the entire गीता, this portion is important, कृष्ण deals with कर्मयोगः. And in the last class I was introducing the topic and I pointed out that कर्मयोग consists of two parts, one is कर्म and the other is योगः. The word कर्म here means proper action and the word योग here means proper attitude and I was discussing proper action in the last class and I said that the actions are divided into three types in the शास्त्रs, which we will be seeing in the 17th chapter and those three types of actions are सत्त्विकम् कर्म, राजसम् कर्म and तामसम् कर्म.

a) सत्त्विक action is that action in which the beneficiaries are more number of people. I may be a beneficiary or not, even if I am the beneficiary of that action, there are more number of other people also who benefit from the action. Therefore, we can define सत्त्विकम् कर्म as निष्काम कर्म, selfless action, where I give more and take less. So in सत्त्विक कर्म, when I take the final account, I find that I have taken less and I have given more. According to our scriptures, the one who takes more is a failure, the one who gives more is success. According to many other materialistic people, what is the definition of success? If I spend the minimum, including working in the office, if I can do minimum action or no action and if I can get maximum money out of it, I consider it as a successful deal whereas according to शास्त्र, the whole thing is the other way, if I can give more and take less it is a successful spiritual deal, because the शास्त्रs say:

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ॥ कैवल्योपनिषत्
१-३ ॥

Therefore, सत्त्विक कर्म is self-less action, in which I may be a beneficiary but there are more other beneficiaries also.

b) The second type of कर्म is राजसम् कर्म in which other beneficiaries are lesser and lesser, I am the greatest beneficiary, it is a selfish action, I am bothered about myself or maximum I include 'We two and ours two.' Maximum four. Not even the parents. Husband nuclear family. So therefore I don't even want to take care of my parents, if I can manage by sending them to some old age home and just manage sending from Rs.500 and Rs.1,000 and get rid of them, that is ideal. In one old age home, the authorities were telling that when they sent a letter informing the death of the parent, they say we don't want to spend money and come all the way, you just do the disposal job also and whatever money you spend we will reimburse. We don't want to take the trouble. Therefore a lifestyle in which I don't want to include even my parents, brothers or sisters, maximum included is wife and children, that short-sighted frog in the well, limited mind attitude is selfish action, राजसम् कर्म.

c) And तामसम् कर्म is the worst type of action in which, while I am benefitting, not only other people do not get any benefit but other people are positively harmed. In राजसम् कर्म also I am selfish. In तामसम् कर्म also I am selfish, but what is the difference? In राजसम् कर्म I benefit, other people don't benefit, but they are not harmed, whereas in तामसिक कर्म I get the benefit and at the cost of other people's benefit and therefore it is harmful action.

Selfless action is सात्त्विक, selfish action is राजसिक harmful action is तामसिक.

➤ And the शास्त्र says सत्त्विकम् कर्म produces maximum and quickest spiritual progress, it is fast progress.

➤ In राजसम् कर्म, spiritual progress is slow and less.

➤ In तामसम् कर्म, spiritual progress is nil, not only it is nil the person is spiritually falling down. A man of तामसिक action may be materially successful because by cheating others, by adulteration, by bluffing, by doing all those things he may amass wealth, therefore the world may think, he is materially a successful person but the शास्त्र says he is going to fall down, he is getting more and more away from the शास्त्र.

Therefore, what should be aim of a कर्मयोगि? He has to increase the percentage of सत्त्विकम् कर्म, reduce the percentage of राजसम् कर्म and then third avoid (you cannot say reduce) possible तामसम् कर्म. This is called proper action. And the शास्त्र itself defines the सत्त्विकम् कर्म, which promotes spirituality very quickly, that सत्त्विकम् कर्म is given in the शास्त्र itself which I discussed in the last class, in the form of पञ्च महायज्ञ. My contribution to the deities in the form of daily worship, my contribution to the forefathers in the form of my prayer, like श्राद्ध, तर्पणम्, etc., my contribution to the scriptures in the form of studying the scriptures and handing over them to next generation. Then my contribution to fellow human beings in the form of all types of social service and finally my contribution to the environment, the ecological balance that will come final, भूत यज्ञ, in which I am aware of the plant life, the animal life and I want to respect them, I want to worship them. In Hinduism, almost every creature is worshipped from snake onwards, birds are worshipped, reptiles are worshipped, animals are worshipped, plants are worshipped, that is my contribution to the so-called lower beings, these put together is called पञ्च महायज्ञ. Therefore, कृष्ण says अर्जुन, if you are a कर्मयोगि concentrate on the पञ्च महायज्ञ, you might have selfish desires, fulfill them alright but predominantly it should be a life of contribution. This is proper action. I have only talked about first part of कर्मयोग, that is proper action. पञ्च महायज्ञ, सत्त्विकम् कर्म, निष्काम कर्म.

B) What is the second part of कर्मयोग, योग which is proper attitude. Even the best action will not give me any benefit, even the best action will not give me any benefit if I am going to look down upon the action and I am going to do it as burdensome. Many people they say that when October, November, December months come they are a problematic months, because there are so many functions and festivals it is a month of expenditure, those people who are bothered about budgeting they are not happy about these months, they are unhappy because दीपावलि means this and that, expenses and this function and that function, expenses, they think in terms of expenses and consider it as a burden. If we are going to do it half-heartedly it is not going to give any benefit, the attitude must be what: every action should be taken as an offering to the Lord which is called ईश्वरार्पण बुद्धि. Every action that I do, सत्त्विकम् or even राजसम्, सत्त्विकम् or even राजसम्, for example, when I am serving the society, do some service to the society, there also, I don't consider it as my contribution and develop arrogance, I am humble and I am grateful to the Lord that I have got an opportunity to serve the Lord, which is in the form of all these people. They say दरिद्र नारायण, he may be a दरिद्र whom I am helping but I don't think that I am giving to that दरिद्र but दरिद्र नारायण. We have got the expressions like नर सेवा नारायण सेवा, मानव सेवा is माधव सेवा. This is संस्कृत सेवा which is service. Therefore the attitude must be I am offering this to the Lord, कृष्ण is going to talk about this in detail and I am only giving you a bird's eye view, in the 9th chapter कृष्ण will say,

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ १-२७॥

Even your eating, offer to the Lord who is in the stomach.

कायेन वाचा मनसेन्द्रियैर्वा । बुद्ध्यात्मना वा प्रकृतिस्वभावात् ।

करोमि यद्यत्सकलम् परस्मै । नारायणायेति समर्पयामि ॥ ॥
श्रीमद्भागवतम् ११-२-३६॥

So thus all our prayers indicate that it is not for verbal repetition, it is to bring about an attitudinal change. Many people mutter कायेन वाचा and finish it. It is not for chanting but it refers to our भावना, our attitude. Even your doing the most mundane job of cleaning your desk it is an offering to the Lord, once I take it as an offering to the Lord, I will do it wholeheartedly because I cannot offer anything inferior to the Lord. If it is for the boss you may always think, this is enough and therefore if you are offering to the boss it may not be wholehearted and it will be hole-hearted! But if you are offering to the Lord it should be wholehearted. Therefore what is the attitude, ईश्वरार्पण बुद्धि, when I do the action as a कर्ता and most important thing is one more attitude, whatever I do is going to produce a consequence whether it is selfless action or selfish action. Even if you are doing selfless service in the society, people will criticize, people will say you are doing that so that you may appear in the photograph, so that you will appear in the newspaper or your name will be mentioned in the vote of thanks list. For name and fame you may be doing, public may criticize or as people often say, स्वामिजि it is thankless job, what is the use of dying for that person, it's like raring a buffalo, people will only criticize, I don't know what consequence is going to come for my action. And therefore, कृष्ण says whatever be the consequence your attitude must be प्रसाद बुद्धि. I accept it as the प्रसाद from the Lord. So as a कर्ता I have ईश्वरार्पण बुद्धि, as a भोक्ता I have प्रसाद बुद्धि. The difference is when I am doing it is an offering, when I am receiving the कर्मफल it is प्रसादम्, कर्मणि ईश्वरार्पण बुद्धि, कर्म फले प्रसाद बुद्धि, this attitude is called योगः. So योगः कर्मणि ईश्वरार्पण बुद्धि, कर्म फले प्रसाद बुद्धि. And if I entertain this attitude, what is the advantage I will have. There is a great advantage. If I am going to take all my actions as an offering to the Lord, I am not going to see whether it is a pleasant action or

unpleasant action. Because in life we have to do many actions and many of them are compulsory duties and all duties are not going to be pleasant, there are going to be some duties which are not that pleasant. If I have to take care of my old parents or elderly person who is not that well, it is a duty but it is not going to be a pleasant one because expenditure is involved, physical strain is involved and he slightly prays for the speedy death of the person, that person is suffering, so at least Oh Lord let him get relief, let the lord relieve him, but what they really want is not relieving that person, they want a relief because it is a painful thing. Thus in life, there are many many unpleasant actions and for many people going to office regularly is unpleasant, that is why Friday comes, joy, special bloom will be there in the face, because of the week end, then on Sunday evening gloomy because tomorrow he has start running again. The housewife has also got similar complaint. Within the four walls cooking, cooking and cooking only, boredom; I want to go out. Therefore the going-out wants to remain in, the remaining-in wants to go out, both are unpleasant. Now for अर्जुन the duty is what: fighting the महाभारत war, which is not a pleasant duty at all because it involves killing the near and dear ones. And therefore, when I have ईश्वरार्पण बुद्धि the advantage is I will not divide my actions as pleasant or unpleasant. No division should be made. Both are what? Offering to the Lord. Once I look upon every action as an offering I don't do it grudgingly, therefore what is the benefit of ईश्वरार्पण बुद्धि, there is pleasantness in any kind of duty, कृष्ण calls it समत्वम्. No work is done murmuring, mumbling, grumbling. Not only he is unhappy, he is freely distributing unhappiness to anyone going nearby. If anyone stands near him for five minutes, our face will also droop. There is no enthusiasm. There is no pleasantness. Whereas कृष्ण defines कर्मयोगि as

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः । ॥ १८-२६॥

A कर्मयोगि will have a lot of उत्साह, with a smile. Therefore, that smile should be in the face. That is why स्वामि चिन्मयानन्द used to give one advice, easiest advice but most difficult, you just try to follow only one rule, that is the motto given for the children in the school – ‘Keep smiling.’ It looks very simple but it is one of the most important thing, whatever you have to do, be pleasant. Therefore, ईश्वरार्पण बुद्धि makes the mind समम्, undisturbed. Similarly, प्रसाद बुद्धि has also got an advantage because when the result is favorable then everybody is happy, but the problem is when the result is not favorable I am going to react to that, criticize all the stars in the world, all the deities in the world, it is all unjust, you will always find that suppose there is some contest is there, बालविहार contest or the like, गीता chanting, etc. I find often mothers coming and complaining that if that girl’s or that lady’s or that man’s child did not get the first prize then the judges were partial and when are the judges impartial, only under one condition, when my child gets the first prize. So the human tendency is whenever I don’t get the expected result I look upon God as unjust. And I tell स्वामिजि I am such a great भक्त, regularly I come to temple and I never killed even a fly (though all lies), I have not killed a mosquito, I have not told a lie, which itself is a lie, everything and why me? Why am I going through this suffering and therefore भगवान् is unjust. So if I have got प्रसाद बुद्धि, how do I take, whatever भगवान् gives is the just result. It is what I deserve. And if I have been extremely good and I am suffering now, we say that we are extremely good now, assuming that it is true, which is doubtful, I am extremely good now but शास्त्र says the result that I experience is not the results of the present actions only, some of the results that I receive come from पूर्वजन्म कर्म and do I know what अकर्मम् I have done in my पूर्वजन्म. As somebody said, we have all been doing अकर्मम् in क्रमम्. So therefore I don’t know what are all the कर्मस in my lot, whatever I get is the just result, therefore what भगवान् has given me I accept, as they have one rule in cricket,

once the umpire says you are out, what is the batsman supposed to do? If he hesitates and if he throws the bat and he mumbles, all these things, he will be called and warned and what is the rule? Implicit obedience. If you can accept the local umpire who commits full of mistakes only, why can't we accept the universal umpire who doesn't require a third umpire, because His eyes are everywhere and He gives 'out' correctly. So if any of is 'out', in cricket, only you get out of that field, but here 'out' is different, we have to just vacate the place, including death, diseases, old age, association, disassociation, whatever भगवान् gives it is a just thing and I accept that and if I don't have the inner strength to accept that I pray to the very same Lord: Oh Lord! give me the strength to accept and this acceptance of the result without resistance is called प्रसाद बुद्धि and the advantage of प्रसाद बुद्धि is again समत्वम्. Thus both ईश्वरार्पण बुद्धि and प्रसाद बुद्धि, here the word बुद्धि means the attitude, normally बुद्धि means intellect, here बुद्धि is attitude, ईश्वरार्पण बुद्धि means the attitude of offering to the Lord, प्रसाद बुद्धि means the attitude of प्रसाद, प्रसाद cannot be translated, it is difficult. So the English word for प्रसाद is प्रसाद, receive it as प्रसाद. So these two attitudes give what? समत्वम्. That is why in the 2nd chapter, कृष्ण said, समत्वम् योगः उत्थते. The definition of proper attitude is a balanced mind born out of ईश्वरार्पण and प्रसाद बुद्धि, thus *proper action plus proper attitude* is equal to कर्मयोग. And what is the benefit of this कर्मयोग? Material benefits may come may not come, कर्मयोग doesn't guarantee material benefit, it may come, generally it will come, that is the by-product of कर्मयोग, generally. But we are not supposed to concentrate on the by-product, if you are concentrating on the by-product it is no more by-product, it becomes the main product. Therefore, material prosperity is a by-product but we are not supposed to concentrate on it, the primary result of कर्मयोग is what: very fast spiritual progress and what is the sign of spiritual progress? Interest in Self-knowledge. Spiritually I am progressing how can I know? I begin

to love Self-knowledge and I will also easily grasp Self-knowledge. This is the bird's eye view of the कर्मयोग.

With this background, we will go श्लोक by श्लोक, every श्लोक is a gem. So कृष्ण says, look at the 8th श्लोक, अकर्मणः कर्म ज्यायः. अर्जुन, action is always superior to inaction. Action is always superior to inaction, because as we saw in the previous श्लोक, in inaction the mind is idle and an idle mind is a devil's workshop. Only a ज्ञानि can remain without action because his mind has no problem, but whereas as far as an अज्ञानि is concerned if he is idle and if he tries to remain alone, withdrawn from the society the very same aloneness will only create fear and loneliness. That is why whenever a place is a quiet place you will find two people will have two types of response. One will say that it is quiet like an आश्रमम्. Another person will say it is quiet like a cremation ground or burial ground. Quietness remaining the same, the one who has got a mature mind he enjoys that, he calls it aloneness, whereas the other person who is not prepared the very same thing is what: loneliness. Externally both are same but internally it is dangerous for an unprepared mind, therefore कृष्ण says, action is superior to inaction and not only that, look at the second line, अकर्मणः शरीर-यात्रा अपि न प्रसिद्ध्येत्. If you resort to inaction even living in the world will become impossible. If you resort to inaction, शरीर-यात्रा even the journey of life, even the procurement of the minimum needs like food, clothing and shelter, even that is not possible if you don't take to action. And suppose a person argues: I need not act for procuring the minimum needs. I already have got पूर्विक (ancestral) wealth. Suppose a person says, all that I have to do is to eat one's fill and take rest, if I have to eat I have to take some rest, after some rest I cannot do anything, I have to eat. For that शास्त्र says, even if you have got everything provided you have to act in the world at least for maintaining your physical health, otherwise cholesterol will get deposited all over, the person who has got the car and the other

facilities, the doctor will say, keep the car at a long distance and walk. At least to maintain your health you will have to work, you have to act and therefore कृष्ण says, even for livelihood you have to work in the world. Therefore अर्जुन, त्वम् कर्म कुरु – you do action. And what type of action? नियतम् कर्म कुरु – you do those actions which are prescribed in the scriptures as compulsory actions. And what are those actions? All the selfless actions called पञ्च महायज्ञs are prescribed by the scriptures as compulsory action. Everyone has to contribute to the world, whether you earn, whether you enjoy, you eat, you do whatever you love to do, you want to enjoy dance, music, you do, may you pursue अर्थ-काम, nothing wrong, but one compulsory thing is you have to contribute to the society. In what way you contribute depends upon your facilities, your resources, it may be financial contribution, it may be विद्या दानम्, it may be अन्न दानम्, it may be time दानम् (in America and all they use that word – ‘thank you for giving me your Time’ (I didn’t know until that such a thing exists), only when they come and talk to me for fifteen minutes (we don’t have such practice!), thank you for the ‘Time’, then only I understand giving time to someone and just listening to whatever he says, it may be useful or not that is a different thing, but I listen to someone, I have not given money or solution or anything, but I have given some time from my life, that is also दानम्. If you smile at someone, that is also smile दानम्. If you smile at people, I tell you people, people come from miles to get a smile. So therefore contribute at all the five levels and कृष्ण calls it नियतम् कर्म.

Now here we have to note a very significant thing. The सत्त्विकम् कर्म or पञ्च महायज्ञ can be seen from different angles and it is given different names, indicating the significance of that particular angle. Now these compulsory duties, here कृष्ण calls नियतम्. नियतम् means it is the commandment of the Lord. It is the commandment of the Lord, that means what: there is an element of fear involved in it,

because the moment you call it a commandment, if you don't do it there will be punishment, like the laws of the Government. Even though the laws are meant for our own well-being only, but the laws are looked upon as the laws of the ruler and we have to necessarily follow them and if you violate the laws, whether it is laws of the tax you have to pay the tax. If you don't do that you will have punishment. You have to follow the traffic rules, if you violate that the stop line at the signal, if you cross the stop line, Rs.50 penalty. See all these laws are meant for our own well being only, if we are mature enough we will follow by ourselves, but an immature person never follows the law by himself or herself and therefore what do we require: threatening and punishment. Similarly, any mature person will naturally do पञ्च महायज्ञ. Any mature person will naturally do पञ्च महायज्ञ, because he knows that he has got duty to the world and not merely rights. As J.F.Kennedy had said, "ask not what your country can do for you, ask what you can do for your country." Any mature person will naturally ask the question, what have I done to the world, religion, to my forefathers, to my parents and therefore, a mature person will naturally do, an immature person will not naturally do and therefore our scriptures threaten the humanity by saying you have to compulsorily do पञ्च महायज्ञ. And if you don't do these कर्मस, what will happen? Punishment also is prescribed. It is called omissions of your duty. Just as we use the word commissions and omissions,

विहितम् अविहितम् वा सर्वमेतत् क्षमस्य जय जय करुणाब्धे श्रीमहादेव शम्भो ॥

विहितम् अविहितम् means what: not doing what is to be done is a mistake, omitting what I have to do. Therefore the scriptures say whoever does not do पञ्च महायज्ञ will get a special पापम्. There are other regular पापम्s which he is successfully doing, that's a different thing, there is a special पापम् for the omission of the पञ्च महायज्ञ and that पापम् is called प्रत्यवाय पापम्. If I don't contribute at these five

levels I am incurring प्रत्यवाय पापम् which means I am spiritually falling down. I am getting more and more away from मोक्षः. And therefore कृष्ण uses the language of threatening, अर्जुन 'नियतम्' my commandment is कर्मयोग, therefore better you do it, he is saying that with a stick in hand, as if it is a stick treatment! Just as, only when the policeman stands, we will follow the traffic rules, then also he will look left and right and quietly sneak the signal. Only when there is a police & only when there is punishment only then the immature persons will follow. Therefore, the scriptures use the language of threatening, कर्मयोग one should follow or otherwise he would incur sin. Therefore, अर्जुन, नियतम् कुरु. The word नियतम् is otherwise translated as विधि or विहितम्. All the three are same. विधि or विहितम् or नियतम्. Here it is the language of fear that कृष्ण is using. Better you do. Better you obey my commandment. Continuing;

Verse No .09

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३-९॥

यज्ञार्थात् कर्मणः अन्यत्र लोकः अयम् कर्म-बन्धनः ।

तत् अर्थम् कर्म कौन्तेय मुक्त-सङ्गः समाचर ॥ ३-९॥

यज्ञार्थात् कर्मणः अन्यत्र अयम् लोकः कर्म-बन्धनः । हे कौन्तेय! मुक्त-सङ्गः तत् अर्थम् कर्म समाचर ।

II) So in the previous श्लोक, कृष्ण presented कर्मयोग as ईश्वर आज्ञा, ईश्वर विधि, one has to follow otherwise you will incur sin - the language of fear is used. In fact, it is not correct because psychologically it is not healthy to cause fear. That is the new research that is telling, they are advising all the parents and teachers - never use fear as a method of making the child obedient, because in fear the mind is crumbled, the mind cannot grow or learn, that is why in America parents cannot beat the child. And then all the children are given a particular number to ring it and immediately police will come and

arrest the parents. Previously the parents were threatening, now the children are threatening the parents. Because they say corporal punishment is extremely bad for the growth of the mind of a person. Threatening is extremely bad and therefore, one should avoid using that and if at all it is necessary, it should be used only extremely sparingly, first साम दान, भेद्य and as a last resort दण्ड. Because the side effects are dangerous even though it looks simpler, because by frightening the child you can get things done easily. Even when the child cries, they use the language - if you cry, again I will beat you. Now the child immediately stops. They say that the child has not stopped crying, but has pushed the crying into the subconscious mind, you have not stopped the child from crying, it stores like bank deposit, it stores all the crying in the subconscious and wait for a future opportunity and such children who have suppressed all the crying, they alone in future cry for anything and everything. No reason is necessary. Simply on seeing some person incessantly tears will start flowing down the cheeks. Only we स्वामि's come to know that because they all will be coming and all of a sudden start crying. Because of suppression. Therefore by frightening you can get things done, but it is not the right method but in inevitable cases sparingly it can be used, like Pethidine injection, only very very, when it is extremely necessary. So thus previously कर्मयोग was talked about as what: ईश्वर आज्ञा where fear was used, now कृष्ण improves the version you need not take it as ईश्वर आज्ञा. When you are immature I called it ईश्वर आज्ञा, but soon you should change your attitude, don't be a God-fearing person, you might have heard this idiom - 'he is a God-fearing person.' We think that this is a good quality, but fear whether it is the fear of parents or husband and rarely fear of wife or fear of anyone, any fear is bad including God-fear. So initially you are a God-fearing person, later convert कर्मयोग into God-worship and from this angle it is called ईश्वर यज्ञः. First we said ईश्वर आज्ञा (to create fear), now it is said ईश्वर यज्ञ, look upon

कर्मयोग as a worship of the Lord. That Lord who has given everything to you free of cost - wonderful body, wonderful world, five sense organs are there, five sense objects are there, you have got hunger food is there, you have thirst water is there, you have बुद्धि, I suppose and we have got enough field for discoveries and discoveries and discoveries. Anything you naturally need भगवान् has provided. As somebody nicely said, 'There is enough for everyone's need but not for everyone's greed.' Whatever is needed it is provided, therefore why can't we worship the Lord for all these gifts he has given and therefore he says यज्ञार्थम् कर्म. कर्मयोग is for the worship of the Lord. It is converting the very life into a पूजा. Normally what do we think or do, पूजा means 15 minutes, what we do in the early morning, पञ्चायतन पूजा, we think that पूजा is a 15 minutes ritualistic job, done unwillingly, but कृष्ण says you may do that पूजा in the beginning, but ultimately the real पूजा is to convert your very life into a पूजा. यद्यत्कर्म करोमि तत्तदखिलम् शंभो तवाराधनम्.

आत्मात्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं

पूजा ते विषयोपभोगरचना निद्रासमाधिरस्थितिः ।

संवारस्तु पदोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गियो

यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥ शिवमानस पूजा – ४ ॥

Oh Lord, let my very living become an offering to you.

जपो जल्पः शिल्पं सकलमपि मुद्रा विरचना गतिः प्रादक्षिण्यक्रमण मशनाद्याहुति विधिः ।

प्रणामः संवेशस्सुखमखिल मात्मार्षणदृशा सपर्यापर्याया स्तव भवतु यन्मे विलसितम् ॥ सौन्दर्यलहरी २७॥

शङ्कराचार्य tells in his सौन्दर्यलहरी, Oh Mother! wherever I go take it as प्रदक्षिणम् (like you may be doing the passport office प्रदक्षिणम्, instead of doing temple प्रदक्षिणम् he will be going rounds to passport office, or you are searching for an address but instead will be wandering), convert everything into a प्रदक्षिणम्. And whatever you are

eating make it to an offering प्राणाय स्वाहा, अपाणाय स्वाहा... ब्रह्मणे स्वाहा and therefore what is कर्मयोग, *Work Is Worship* is कर्मयोग. We may ask the question I can do the worship in the early morning because the lord is in the temple, but how can I convert the office work into worship, there the lord is not present. कृष्ण says, you fool! Lord is not located in वैकुण्ठ or कैलास, the very world is the विश्वरूपम्, universal manifestation of the Lord –

भूः पादौ यस्य नाभिविन्दसुरनिलश्चन्द्र सूर्यौ च नेत्रे,

whole universe is भगवान्, therefore

जगतः ईशधी युक्त सेवनम् । अष्टमूर्तिभूतं देवपूजनम् ॥ उपदेशसारम् ७॥

World is God. Therefore to offer your work to the Lord you need not come to the temple, look upon the very office as the Lord and offer it to the Lord through भावना – your attitude. Therefore He says, यज्ञार्थम् कर्म, कर्मयोग is a यज्ञ. What is the advantage of this attitude? कृष्ण says अन्यत्र अयम् लोकः कर्म-बन्धनः, अन्यत्र – otherwise, he is cautioning. If you don't convert your action into worship, then what will happen: कर्म-बन्धनः – every action will become a bondage for you. Action as worship is not a bondage, In fact, it leads to liberation, action as worship is not a bondage, In fact, it leads to liberation, whereas action which is not a worship is the cause of bondage. Why it is the cause of bondage? Because I will have tensions, whether it will work properly, there is a constant anxiety, whether the child will get admission or not, whether I will be able to go to America or not, whether I will be able to win this contract or not. Every action is a poison for us, because every action causes stress and strain. Now what they are talking all over is that the lifestyle of an individual now-a-days is such a stress, that is why so many people are talking about stress management, they talk about so many managements and now this stress management! And this person is stressed as to how to conduct the stress management. It should work properly and everyone should come and what is the seminar, stress management. They say the stress is

causing such an amount of problem that by the age of 40 almost all executives are spent force, that they get all kinds of psychosomatic diseases because of tremendous tension. BP is up, sugar is up, all kinds of things are either up and down, cholesterol this and that. And he has got high salary alright but he cannot enjoy even good food. I have told you, he cannot take salt because of BP, he cannot take sweet because of sugar, he cannot take sour things because of ulcer, no salt, no sweet, no tamarind then what to eat? Pumpkin juice, three times daily!! For what purpose you are earning, if minimum you cannot eat well, why should I earn a salary of Rs.50,000/- a month. Therefore if you want to earn and eat well, moderately, remove the stress and that you can do only under one condition, what is that, convert your life into worship and tell yourselves whatever comes – प्रसादः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 09-11

Lord कृष्ण is discussing the important topic of कर्मयोग from various angles. कर्मयोग, we saw consists of two parts,

a) one is the performance of appropriate action, as I said सत्त्विक कर्माणि. And सत्त्विक कर्मs are those actions in which I contribute more to the world than I take for myself. That is in the form of पञ्च महायज्ञ's, in which I contribute at different level that is proper action.

b) And along with that कृष्ण pointed that there should be a proper attitude also and by proper attitude we mean that every action is dedicated to the Lord as an offering, as ईश्वरार्पण बुद्धि and all the consequences of the actions are received without any resistance or without any criticisms, all the कर्म-फलम्s are received with प्रसाद बुद्धिः.

So when these *proper actions and proper attitude* join together it is called कर्मयोग and this कर्मयोग, कृष्ण is looking from various angles.

I) The first angle in which कृष्ण presented कर्मयोग is as a commandment of the Lord, that there is no choice with regard to कर्मयोग, this is the आज्ञा of the Lord, this is the विधि of the Lord, nobody can escape. And by saying that this is आज्ञा what कृष्ण means is if we do not follow a life of कर्मयोग it will come under the sin of omission, it will come under अकरणम्, विहित अकरणम् and for the omission there will be a पापम् called प्रत्यवाय पापम्. Therefore, whoever does not perform पञ्च महायज्ञ's is incurring a sin of प्रत्यवाय which will pull him spiritually down. And therefore, to avoid the पापम् at least, one has to take to कर्मयोग. This is the first angle, कर्मयोग as ईश्वर's commandment and failing in कर्मयोग a person will be punished. This is कर्मयोग presented as a threat. In this a fear is involved, but still for immature people fear has to be given. As I said,

the government has to give punishment to those people who violate the laws of the land. If all the people are mature we don't require force of law, we don't require police people at all, punishment is required when the people are immature. Therefore कृष्ण also uses the same law punishment and threatens the people saying: Better you follow कर्मयोग otherwise you will be punished and what is the punishment: संसार कारागृहम्, the imprisonment called संसार is the punishment.

II) Then once a person is evolved enough and once he does not require punishment or threat, then the very same कर्मयोग can be seen from another angle. And that is the second angle which we are seeing. Here कृष्ण does not present कर्मयोग as a commandment of the Lord, He presents कर्मयोग as a worship of the Lord. An expression of gratitude towards the Lord, an expression of gratitude out of love and not out of fear. Previously कर्मयोग was presented as out of fear, that is why people use the expression – 'he is a God-fearing person.' He follows all the values, he doesn't cheat people, he doesn't tell lies, because he is God-fearing person that means that he doesn't follow values out of maturity, but he follows values out of fear. But it is still better to follow values out of fear rather than not following the values at all. Therefore in the second stage, कृष्ण says don't follow कर्मयोग out of fear but follow it out of gratitude towards the Lord. The more you appreciate the Lord, the more you appreciate the gift of the Lord, the more you appreciate the harmony and beauty of creation the more you want to express your gratitude. I don't whether you read in today's newspaper that in America, that one old person has gone by rocket a second time, some John Glenn and he has given a beautiful statement – 'To look out at this kind of creation out here and not believe in God is, to me, impossible.' He is a scientist, he has got a mature mind, the more we appreciate the beauty of creation, natural expression is gratitude and that is what we call as worship. Therefore early morning the moment we get up:

समुद्रवसने देवि पर्वतस्तनमण्डले । विष्णुपत्नि नमस्तुभ्यं पादस्पर्शं
क्षमस्वमे ॥

My gratitude begins right at the beginning of the morning, before I step over the earth I just ask for forgiveness, it is a beautiful creation of the Lord, unfortunately I have to step on the Mother Earth for that I ask for forgiveness. What an amount of appreciation! And then when we go river to take bath or when we open the tap, when you open the tap,

गङ्गे च यमुने चैव गोदावरि सरस्वती । नर्मदे सिन्धु कावेरि जलेऽस्मिन्
सन्निधिं कुरु ॥

I appreciate the beautiful water – one of the most wonderful chemical products of the creation is water. The more you think of the glory of water, the more you feel like offering prostration. If you are doing सन्ध्यावन्दनम् till now, by mistake perhaps, there also,

आपो वा इदं सर्वं विश्वा भूतान्यापः प्राणा वा आपः पशव
आपोऽन्नमापोऽमृतमापः सम्राडापो विराडापः

स्वराडापश्छन्दोऽस्यापो ज्योतींष्यापो यजूंष्यापः सत्यमापः सर्वा देवता
आपो भूर्भुवः सुवराप ओम् ॥ महानारायणोपनिषत् २९-१ ॥

I am supposed to have forgotten, because long before I did सन्ध्यावन्दनम्. So therefore, I take water in the hand and being conscious of the wonderful product; In fact, if they want to look for life in any planet, they look for water only. Because water is the basic of life and we have got so much plenty that we even let the water into the ocean. One rainy season only for a week only and it has given enough of water. If the rain is not there you know what the problem is. Therefore I don't take the gift for granted, I spend a few minutes looking at the water. And similarly:

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।

I don't take the oxygen for granted. If you have any doubt regarding the value of oxygen, close your mouth and nose for a few seconds you will know. Therefore, वैदिक life is intense awareness of the

environment. So appreciation of the earth, appreciation of the water, appreciation of the air, appreciation of fire,

ॐ अग्निमीळे पुरोहितम् यज्ञस्य देवमृत्विजम् ।

In almost every ritual, it begins with the prayer to the fire. And also the most important element is आकाशः, which accommodates us very well, therefore during सन्ध्यावन्दनम्, I offer my prostrations to अकाश also, प्राच्यै दिशे नमः । दक्षिणायै दिशे नमः । प्रतीच्यै दिशे नमः ।

उदीच्यै दिशे नमः । ऊर्ध्वाय नमः । अधराय नमः । अन्तरिक्षाय नमः ।

All the five elements are the gifts of the Lord and therefore I am intensely aware of them and I don't have to produce them, I don't have to even purify them, what I have to do is if I don't pollute them, such a life itself is the greatest offering to the Lord. भगवान् says: 'you need not maintain the creation, you will only mess it, I know how to do that, if you don't disturb the harmony that is the greatest offering you can give to me, therefore convert your life as an offering to me, it is called यज्ञः.' And any life which violates this beautiful harmony and rhythm, कृष्ण says: that is a bondage to entire humanity, that will destroy the humanity. Therefore, he says, यज्ञार्थात् कर्म, let your life be an offering to the Lord, let your work be a worship. And if it is not so, अयम् लोकः कर्म-बन्धनः. An action which is not meant for ईश्वर worship all such actions are only bondage; that is the beauty. Action can be binding action, action can be liberating action, like cobra poison. The poison can kill a person within a few minutes, cobra poison, but the very same poison in certain places, they extract and make medicine out of it, the very same poison if handled properly it can become a saving medicine. So therefore, tell me whether poison is a killer or a savior. What will be the answer? It depends upon how you handle. Similarly, action is a savior, a binder, a killer or spiritual destroyer. कृष्ण says that action by itself neither binds nor liberates, but it all depends upon how you handle the action, action minus devotion is bondage. Action plus

devotion is a liberator. This is the basic principle of कर्मयोग. Action plus devotion is a liberating factor. Action minus devotion is a महा-binding factor. That is why कृष्ण says in the later chapter:

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९-२६॥

Action plus devotion is called यज्ञः, action minus devotion is called कर्म. Action + devotion = यज्ञः, action - devotion = कर्म, यज्ञ liberates, कर्म binds. कर्मणा बद्धते जन्तुः. शास्त्र itself says: कर्मणा बद्धते जन्तुः. Therefore He says अयम् लोकः कर्म-बन्धनः. Therefore, अर्जुन, तत् अर्थम् कर्म कुरु समाचर. Therefore may you do all your actions as a worship of the Lord. So don't bother whether your family people acknowledge or appreciate. Family members may not acknowledge or appreciate your services, often they use the expression, it is a thankless job, it is an idiom. Whatever you do there is no appreciation, especially in our culture it is supposed to be your duty and therefore nobody appreciates anybody's contribution. OK, if they don't appreciate, it is OK. We with magnifying glass look for minute defects. A may cook and serve for years together, no dish is appreciated but if there is slightly less salt, they will pointedly tell that. They can very well say that the other dish is good, whatever is tasty is never recognized, whatever is not up to the mark, and that too the tongue is terrible tongue, that is criticized. Similarly, the Government. We are very good criticizing the Government, but we never ask the question, how do I live? So therefore, your job, your work may not be appreciated, if you look for appreciation you lose your interest, if you are doing it as an offering to the Lord the very action will give you to happiness. It has nothing to do with others appreciation. The very action is a very satisfaction. That is why we use the expression:

ममोपात्त समस्त दुरितक्षयद्वारा श्रीपरमेश्वर प्रीत्यर्थम्,

I am happy that I have done this as an offering to the Lord. And if people appreciate it is a bonus, but here it is very important. We are not supposed to expect appreciation, the शास्त्र's commandment one should understand clearly. We are not supposed to expect appreciation from the family members, so we have no right to expect appreciation. But at the same time, शास्त्र advises every family member, that your duty is to appreciate others contribution. What some people are telling is: I won't appreciate because it is said in गीता that no one should expect appreciation, very careful, they should not expect appreciation, but it is my duty to appreciate every contribution of every member of the family. They should not ask but you should give the appreciation. Therefore, wife should not ask for appreciation from the husband, but the husband should appreciate. Similarly, husband should not expect appreciation from wife, but wife should. And the teacher should not expect appreciation (I will also tell about me!), but it is the students' duty to appreciate, which is done in the form of नमस्कार, reverence, etc. Similarly, throughout our culture is unique, you have no right, but you have got duties and duties alone. And the beauty is, the beauty of duty is when you do your duty, the other people will get their right. When you do your duty the other people will get their right. Therefore our society is duty based society and दयानन्द स्वामिजी beautifully says, where duty is emphasized humility will come, whereas right is emphasized there fight will come, court will come, divorce will come, all these things will come. And therefore, कृष्ण says तत् अर्थम् कर्म कौन्तेय, you do what you have to do as an offering to the Lord and that too how: मुक्त-सङ्गः समाचर, without expecting anything in return. मुक्त-सङ्गः means without bothering about the consequences. Continuing;

Verse No .10

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३-१०॥

सह-यज्ञाः प्रजाः सृष्ट्वा पुरा उवाच प्रजापतिः ।

अनेन प्रसविष्यध्वम् एषः वः अस्तु इष्ट-कामधुक् ॥ ३-१०॥

पुरा प्रजापतिः सह-यज्ञाः प्रजाः सृष्ट्वा 'अनेन (यूयम्) प्रसविष्यध्वम्, एषः वः इष्ट-कामधुक् अस्तु' (इति) उवाच ।

So such a life of sacrifice is prescribed by the वेदs themselves for the harmony and progress of the society. Such a life of contribution, such a life of sacrifice, such a life of sharing called यज्ञ way of life, is prescribed by the वेदs themselves, for whose benefit? For our own benefit. And that is why we say that the वेदs are like a manual which has come along with the creation itself. I have talked about this before, whenever a company brings about a product and you buy the product, along with the product you get a manual. Even you buy a simple eye-drops or ear drops. Nothing is there. By simple common sense you can know it. But there will be small pamphlet in 25 languages, in English, मलयाळम्, हिन्दि, तमिळ्, Arabic - in all languages, because we are a secular country - and they will say: Remove the cap, press the bottle, put the cap and keep it in a cool place. Like that, you will find instructions. Why are there instructions? Because the manufacturer alone will know what is the ideal way of handling his product. And if he is giving instructions, not for his own benefit, it is only meant for the benefit of the user. And by following the instructions who is going to get the benefit? I am going to get the benefit. That is why they tell, just a joke, doctors should not mistake. A patient went to the doctor after a few days and said my disease is cured, I followed the instructions given in the medicine bottle, very clearly and what was the instruction, keep the bottle tightly corked, I kept it nicely corked and never used it and got well. So therefore, using the instructions, by using the instructions I am going to get the benefit. Similarly, who has manufactured this world? Not any one of the human beings. Human beings cannot create anything except some confusion. They cannot create anything and that too this wonderful world no ordinary human

intelligence can create, we are not even able to fully understand the creation where is the question of creating this world? Therefore we say, भगवान् has created this world and he has given this world for our use and therefore भगवान् feels that there should be a manual given to the human beings, so that he will know how to live in the world and get maximum benefit out of the world. Maximum benefit means what: धर्म-अर्थ-काम, even मोक्षः पुरुषार्थः, he should attain. If भगवान् doesn't give the manual we don't know how to handle the world, as we are seeing how our life is environment unfriendly life it is, now they are coining the word, eco-friendly and eco-unfriendly and we only are polluting this creation, creating ozone holes, creating all kinds of problems, destroying whom? Ourselves only. Therefore we don't know how to handle the world, as they tell, "The soul or the jivatma is the mendicant who seeks human birth from the Divine (who is referred to as The Potter), and obtains a 'pot' (which refers to an earthly body) which is formed in around ten months. Without realizing the divine nature of his self and the true purpose of his life, man then indulges in materialistic pleasures and destroys the divine gift that is the human body." I don't want to translate, you will know the meaning. Similarly, if I don't know how to handle this world I will make this world the cause of my own destruction and therefore, along with the creation, भगवान् gave out the वेदs also:

यो ब्रह्माणम् विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ...॥
श्वेताश्वतरोपनिषत् ६-१८ ॥

and what are the वेदs, they are the manuals who prescribe a life of harmony known as यज्ञः and here कृष्णI says, follow the manual and lead a life of यज्ञः you will prosper, otherwise you will be the cause of your own destruction. So that is said here, प्रजापितः प्रजाः सृष्ट्वा. प्रजापितः – Lord ब्रह्म, created all the living beings including the human beings. All the living beings including the human beings, the Lord created when: पुरा – long before, आदौ – at the time of सृष्टि and there

afterwards, he called the human being alone and gave the वेदs to the human beings. The वेदs were never given to monkeys, donkeys, cows, none of them, you know why? Because they don't have a free-will to abuse. They don't have a free-will to abuse, they are all programmed creatures, therefore the life of all the animals will be in keeping with धर्म. No animal will violate what you call the harmony of the creation, no plant will violate the world harmony. And what is why you will find any forest will be in perfect harmony until - fill up the blanks - we enter. If we enter it is gone, after that the forest cannot survive. As long as we don't enter the ocean there is perfect harmony. They say there is a particular type of rodents, creatures known as lemmings, somehow they know when their population reaches beyond a limit, once their population reaches that limit, it will create a eco-imbalance and somehow they know that, again instinctive and what they do it seems, just certain number of those creatures will commit suicide so that there is a balance in their number and that too sacrifice, आत्म-त्याग for the sake of the universal harmony. And we also talk about balance of human population and we say, you all die, I am quite happy here, or you don't produce children, I will have children, as I need children for my home and it is not necessary for other houses, utterly selfish people we are. Therefore God need not give वेदs to animals because they are programmed to follow universal harmony. Whereas in the case of human beings, God has given a free-will. It is a great blessing also, it is a terrible curse also, like any faculty, any faculty in the creation is neither good nor bad, it depends upon how we use this faculty; atomic energy is good or bad, what will you say, you cannot say so, you cannot say either way, it all depends upon how we use it, it can be a power generator. In fact, because of Kalpakkam alone, we are getting power and a few days before, we know what happened, break down power went, it is wonderful but at the same time the same atomic energy alone destroyed millions of people in Hiroshima and Nagasaki.

Any power. Similarly, human beings have got tremendous intelligence and free-will. With this we can create a heaven in the human society or we can create a hell also. स्वामि चिन्मयानन्द used to tell a beautiful example, that there were two rooms, in both rooms some people were there, they had a peculiar condition that they cannot bend their hand and food was available and they have to use the hand alone, they cannot put their mouth directly in the vessel as it was deep inside the vessel, etc. And therefore in one room the people were trying to take and eat and they could not eat and therefore they were starving and were about to die also. Still they were trying, but they found in the neighboring room they were hearing music and all, seems to be enjoying, they also have the same problem and when they went to their room, they found that each person was taking the food and feeding the other, wonderful and not in our room, even if I die I will not feed you. This is called selfishness. Therefore, a human being can lead an ideal life of giving and sharing, therefore the free-will is there only for the human being with which he can get the greatest benefit of मोक्ष or he can create a hell also. And therefore अर्जुन, अनेन प्रसविष्यध्वम् अनेन means with the life of कर्मयोग, with the life of यज्ञ, which is given out in the वैदिक manual, which is given along with the creation, by following that, प्रसविष्यध्वम् – may you prosper. That is what somebody wrote: that what is the difference between a life of competition and a life of cooperation, he says competition is a deadly thing to the society, because once there is a competition, there is only selfishness, I don't want to share any knowledge with the other company, one country doesn't want to share the scientific advancement with the other company, America put sanctions, I will not give you, I will keep it with me only. Therefore in competition we turn selfish, we don't share whatever we have, whereas in cooperation alone there is growth. Generally people think in competition the best comes out of human beings. Only when there is competition the best comes they say,

but we say, the worst comes out of human beings. That is why even in sports, when there is heavy competition, there is cheating, there is a drug, all those things because somehow I want to win, वेद says competition is a disease known as मात्सर्यम्. Among the six evils of कामः, क्रोधः, लोभः, मोहः, मदः, मात्सर्यः. मात्सर्यः is the evil of competition. वेद says competition should be replaced by cooperation. I should be happy when the other person also thrives. I should not become jealous when the other person thrives. Therefore He says, अनेन प्रसविष्यध्वम्, through कर्मयोग may you all uniformly prosper and एषः इष्ट-कामधुक् अस्तु. इष्ट-कामधुक् means कामधेनुः. कामधेनुः is a mythological cow, a heavenly cow, like कल्पक वृक्षाः and what is the uniqueness of कामधेनुः, the very word shows कामम् कामम् दोषि इति कामधेनुः, whatever you desire the कामधेनुः gives out. The local cows can give you only milk. But कामधेनुः while milking you desire anything, instead of milk you want coca cola it will come when you milk. Badam Khir will come and not only liquids, even the solids. You want a house, you want a van, you want a vehicle, you want children, कामम् कामम् दोषि इति कामधेनुः. It can fulfill all your desires. After the class, don't ask where that cow is, it is a heavenly cow. And remember, what do you mean by कामधेनुः? It is only a symbolic expression of human intellect, In fact, human intellect is कामधेनुः, because with the human intellect we can accomplish and everything, look at the scientific progress what all things have become possible, something happens somewhere, a cricket match, cricket match between India and Zimbabwe takes place somewhere, you can just watch sitting here. So when we said व्यासाचार्य could see the war sitting in the palace, a few years back before the discovery of television, it was considered a cock and bull story but now it has become possible, you can watch, after internet and computer coming you need not travel anywhere, sitting in a 4×4 room and you can do everything. All because of what, only one faculty, human intelligence. Apply

appropriately, it is कामधेनुः for you. And what all it can milk: धर्म-अर्थ-काम and not only it can milk धर्म-अर्थ-काम and if you are sufficiently intelligent and mature, it can give you ultimately मोक्ष also. And thus, intelligent way of living is कामधेनुः. कर्मयोग is कामधेनुः. And therefore कृष्ण says, एषः कर्मयोगः एषः यज्ञः इष्ट-कामधुक् तः, तः means for you, अस्तु. And that is why वेद is not against material progress also. We don't curse television. We don't curse computer, we don't curse the discovery of cars and the discovery of what you call rockets and all, whereas some people think that, that is all materialistic progress. As a spiritual seeker, I need not condemn them, because they are all gifts of the Lord. In fact, we are ourselves using them. In computer itself I heard महर्षि महेश योगि has a वैदिक channel. Why should वेद criticize science? वेद is never against science, on the other hand, we should welcome so that after some time we can have the class as a computer/internet classes. In rainy season, you need not come and you can sit at home and listen at your own timings, why should I criticize computer or anything for that matter? But what वेद says is if you are committed to material progress only and if you don't parallelly bring out the spiritual growth also, then the very same materialism can become deadly. Because every human being is a mixture of matter and spirit, अनात्मा and आत्मा, growth in life should be a well balanced growth and what is well-balanced growth, scientific progress also must be there, economic progress also must be there, these are all wonderful things. But let them not become an obstacle to the spiritual growth. And what is the spiritual growth, the ultimate growth is discovery of the fact that I am the आत्मा which is the substratum of the whole universe, infinite expansion is spiritual growth. Physically you cannot expand beyond a limit. Better you don't expand beyond a limit, therefore it will become unwieldy, therefore physically you cannot and better not expand beyond a limit, mentally also you cannot expand beyond a limit, intellectually also you cannot expand beyond a limit,

total expansion infinite growth is possible only spiritually therefore cater to spiritual growth also while you are pursuing material thing. And such a balanced pursuit of materials धर्म-अर्थ-काम, as well as Self-knowledge is called कर्मयोगः. Therefore, एषः कर्मयोगः त्वः for you, be a कामधेनुः. Continuing;

Verse No .11

देवान्भावयतानेन ते देवा भावयन्तु त्वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११॥

देवान् भावयत अनेन ते देवाः भावयन्तु त्वः ।

परस्परं भावयन्तः श्रेयः परम् अवाप्स्यथ ॥ ३-११॥

अनेन (यूयम्) देवान् भावयत, ते देवाः त्वः भावयन्तु, (एवं) परस्परं भावयन्तः परम् श्रेयः अवाप्स्यथ ।

So continuing with the same concept of यज्ञः, कर्मयोग as यज्ञ, कृष्ण says by following कर्मयोग यज्ञ, you are propitiating the gods of the creation, you are propitiating the देवताs. And who are the देवताs, according to the शास्त्र, देवताs are presiding deities over the natural forces. So when I lead a life of harmony I am propitiating the देवताs, who are the देवताs, इन्द्र is the lord of rain and thunder, वरुण is the Lord of the oceans. Similarly, यमः, प्रजापति, you take every देवताs nothing but natural forces that, means what: the nature will be propitiated by a harmonious life. That means what: the nature is not violated. And when I propitiate the gods, in return what do I get. The gods are going to give you plenty, so you and the creation should not be enemical, you are not fighting with nature but you are living in cooperation with nature. This is another uniqueness of our scriptures. Science approaches nature as something to be conquered, they always uses the expression – ‘conquering nature’, conquering Mt. Everest. Just climbing is conquering. We never should think like that at all. We need not conquer. Nature is not our enemy. World has not come to give us problems. I and world should live in harmony and therefore there

should be progress at both levels. And therefore कृष्ण says propitiate gods which are in the form of nature and what will they do in return, तै देवा भावयन्तु वः, they will please you by giving you plenty of rains, seasons will come in time, rains will come properly. In scientific language what do they say? If you lead such a life in which the ecological harmony is destroyed then they say that the seasons will be violated, you won't get enough rain. They use scientific language, you cut the trees and then the rains will not come properly and they will give the scientific reasons for that. Same idea the शास्त्र will put in a different language, every tree is like the body of the Lord, in fact, in भागवतम्, every tree is compared to the hair on the body of the Lord. Every river is compared to the blood vessels of the Lord. So if the rivers are stopped, it is like what, blocking of the arteries and veins, then you will have to go in for by-pass surgery, called disease. Similarly, when you are polluting the river, you are polluting the blood of the Lord. When you are blocking the river, you are blocking the blood vessels of the Lord, the language is religious language but the ultimate result is respect the nature, live in harmony with nature, what you call as ecological harmony, we call as कर्मयोगः. Therefore, अनेन कर्मयोगेन देवान् भावयत, may you propitiate the देवs. And that is why कालीदास writes a मङ्गलाष्टकम्. It is a beautiful श्लोक, he addresses all the trees,

अश्वत्थो वटवृक्षचन्दनतरुर्मन्दार- कल्पद्रुमौ । जम्बू-निम्ब-कदम्ब-वूत-
सरला वृक्षाश्च ये क्षीरिणः ॥

सर्वे ते फल संयुतः प्रतिदिनम् विश्वा जनम् यजते । रम्यम् चैत्रारथं च
नन्दनवनम् कुर्वन्तु नो मंगलम् ॥

Early morning I remember all the trees and offer my नमस्कारम्s to them. I know how the trees are important.

गङ्गा सिंधु सरस्वती च यमुना गोदावरी नर्मदा । कावेरी शरयू
महेन्द्रतनया चर्मण्वती वेदिका ॥

क्षिप्रा वेत्रवती महासुखन्दी ख्याता जया गण्डकी ।
पूर्णाःपूर्णजलैःसमुद्रसहिताःकुर्वन्तु मे मंगलम् ॥

I offer my prostrations to all the rivers, I offer prostrations to all the plants, I appreciate the role of everything and I take a vow that my life will be in harmony with nature and therefore he says, परस्परम् भावयन्तः, thus mutually propitiating; you propitiate the nature and the nature propitiates you or in religious language, you propitiate the gods and the gods will propitiate you, bless you and what is God's propitiation, seasons will come properly, rains will come properly, crops will be aplenty, परस्परम् भावयन्तः, thus mutually propitiating, परम् श्रेयः अवाप्स्यथ – may you accomplish all श्रेयः, all welfare, all well-being's. And परम् श्रेयः includes चतुर्विधः पुरुषार्थः. You can accomplish, not only धर्म, अर्थ and काम and even for economic prosperity कर्मयोग is required. That is what the UNO made a study, food organization, they made a study and what they found was we have got enough food for all the people to eat well, they have studied the total food production of the world and the total needs of the world and they have found that there is so much surplus that nobody need to starve. But our greatest problem is not the lack of food but the lack of proper distribution or sharing. In some places, people are dying of starvation. Another place people are dying of obesity; obesity is the cause of death in some advanced countries. Constantly eating, the only part of the body active is the hand and mouth. Eating and eating and therefore out. 'अद्यते अति च भूतानि' शास्त्र says you eat food and it will nourish you but when you overeat, the same food destroys you. Therefore, food is consumed by the human beings in limited measure but the very same food is the consumer of the human being when it is taken beyond a limit. उपनिषत् says अद्यते – it is eaten by human being, अति च भूतानि – food eats if it is overeaten. Therefore our problem is not the lack of food, everything is plenty, as somebody nicely said, 'There is enough for everyone's need but not for everyone's greed.'

Therefore don't be greedy, if you get more you share, you contribute, such a life of contribution sacrifice, giving, sharing is कर्मयोग. And by कर्मयोग may you attain all the four पुरुषार्थs.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 11-13

Lord कृष्ण is looking at कर्मयोग from various angles. We have already seen the general definition of कर्मयोग which is nothing but *proper action plus proper attitude* is कर्मयोग and what is proper action, selfless action in which I contribute to the world more and I take only less from the world is called selfless action, सत्त्विक कर्म and selfish action is an action in which I don't want to give anything free to the world. Whatever I do I want to convert into some benefit for me. I cannot imagine giving anything free to the world. So selfless action or selfish action both of them कृष्ण allows for a person but what he says is selfless action must be predominant in a person's life. Selfish action a person cannot avoid because he has to work for protecting himself and his family. But what कृष्ण says selfless action must be predominant, selfish action must be lesser and harmful action should be totally avoided. And whether one performs a selfless or selfish action, the attitude must be appropriate and the appropriate attitude is: dedicating both the action, selfless or selfish action, dedicating both of them to the Lord – ईश्वरार्पण बुद्धि and if I am receiving anything in return, I receive it not as my accomplishment, I receive it as the gift of the Lord – प्रसाद बुद्धि. So thus *proper action plus proper attitude* is कर्मयोग we saw. And this कर्मयोग कृष्ण is looking from various angles.

1) The first angle through which कृष्ण studied कर्मयोग is as a commandment of the Lord. विधि of the Lord, विहितम् of the Lord, नियतम् of the Lord. And भगवान् has compulsorily enjoined a कर्मयोग way of life. And if a person refuses to live a life of कर्मयोग, then भगवान् threatened that person with imprisonment which is called प्रत्यवाय पापम्. Whoever does not follow कर्मयोग way of life he is incurring a special पापम् called प्रत्यवायम् and imprisonment that he undergoes is called संसार कारागृह; the jail called संसार. And therefore

कृष्ण wants, at least out of fear of punishment you should follow कर्मयोग. This is the first angle of looking at कर्मयोग.

II) Then कृष्ण looked at कर्मयोग from another angle, because in the first angle there is a disadvantage because a person is following कर्मयोग out of fear. Fear is never a healthy emotion. As somebody nicely said, 'Fear is that little darkroom where negatives are developed.' Fear is the dark room in which all the negatives are developed. For developing film negative they use a dark room, similarly, fear is a dark room in which all the negatives, means negatives emotions are developed, that is why the psychologists say never try to discipline your children through fear. Fear is a terrible method of disciplining your child, because your child may follow discipline out of fear, but your child's mind will never progress when there is fear. And such children when they grow up, they will become terrible husbands and they will become terrible fathers and they will become terrible teachers. So if there are terrible husbands and fathers and teachers the mistake is not their own, the mistake is only of their parents, because they disciplined the child out of, or through the means of fear. But of course sometimes in extreme cases we might have to use the punishment method also. But what शास्त्र wants is that this method must be used only extremely, sparingly. Like certain powerful medicines like pethidine, etc., a doctor will not that easily use, but when there is no other way he uses, but only very very sparingly. Similarly, कृष्ण also uses the method of fear to make a person follow कर्मयोग but कृष्ण feels that this method should not be followed for long. Sooner or later, a person should follow कर्मयोग, not out of fear of God but out of love of God. Out of reverence towards the Lord. And this कर्मयोग performed as a worship of the Lord is called यज्ञः. कर्मयोग performed out of fear is called आज्ञा, कर्मयोग performed out of reverence is called यज्ञः. And in this I convert every one of my actions into worship of the Lord, because as स्वामि विन्मयानन्द nicely

said: What भगवान् has given to you is भगवान्'s gift to you, whether it is the body or the world. And what is your gift to the Lord, because whenever we receive a gift we want to reciprocate as in marriages, etc. If somebody has given you a gift costing Rs.250/- this person notes it in his diary, when that person's son's marriage comes, he reciprocates by giving another gift, which is around Rs.250; not more. And to avoid this problem, some people write in the invitation card – please avoid presentations, because our culture says when you receive something you have to reciprocate. Therefore, what भगवान् has given to you that is the body and the world, they are भगवान्'s gift to you and what is my reciprocation. स्वामि चिन्मयानन्द nicely says: What you do with भगवान्'s gift, what you do with भगवान्'s gift is your gift to the Lord. भगवान् has given the body gift, with this body I can thoroughly enjoy the life, as they say, 'Eat, Drink And Be Merry.' When भगवान् sees that I am using the body for indulgence, भगवान् is very very unhappy as it were and if I use this body for परोपकारम्,

परोपकाराय फलन्ति वृक्षाः परोपकाराय दुहन्ति गावः ।

परोपकाराय वहन्ति नद्यः परोपकारार्थमिदम् शरीरम् ॥

परोपकाराय फलन्ति वृक्षाः, the tree produces lot of fruits, all for what purpose, only to gift to the world and even if somebody throws stone at the tree, in return the tree gives only fruits; परोपकाराय दुहन्ति गावः, the cow produces milk all for sacred purposes, our coffee, our tea, our रुद्राभिषेकम्; परोपकाराय वहन्ति नद्यः, the rivers carry water, all for blessing the society only. From looking at the nature we can easily understand why भगवान् has given this body, therefore परोपकारार्थमिदं शरीरम्. Therefore when I utilize my body to serve the world, when I utilize the mind to give love to others, when I utilize my intellect to share my knowledge with others that will become the worship of the Lord. And for this worship of the Lord, I am going to get the greatest benefit and what is the benefit? कृष्ण said:

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११॥

When you lead such a life of यज्ञ then in return you get all the four पुरुषार्थs, even if you don't ask for it you will get the पुरुषार्थs. परम् श्रेयः अवाप्स्यथ. Therefore what is the second angle of कर्मयोग – convert life into a worship of the Lord. Up to this we saw. Continuing;

Verse No .12

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३-१२॥

इष्टान् भोगान् हि वः देवाः दास्यन्ते यज्ञ-भाविताः ।

तैः दत्तान् अप्रदाय एभ्यः यः भुङ्क्ते स्तेनः एव सः ॥ ३-१२॥

यज्ञ-भाविताः देवाः वः इष्टान् भोगान् दास्यन्ते । तैः दत्तान् एभ्यः अप्रदाय, यः भुङ्क्ते, सः हि स्तेनः एव ।

Here कृष्णI says when you lead such a life of worship, the Lord will bless you with everything that you want. If you say that I am not interested in धर्म-अर्थ-कामः, then the very same कर्मयोग will bless you with मोक्ष. If you are interested in धर्म-अर्थ-कामः, then the very same कर्मयोग will bless you with धर्म-अर्थ-काम. Thus कर्मयोग is like a double edged sword, which can give you both material benefit and spiritual benefit; it is like a two-in-one instrument – you have a got a radio also, you have got a record player also. If you switch on the radio, the radio song will come; if you switch on the record player, that music will come. Similarly, कर्मयोग is two-in-one, it will give both prosperity material as well as the spiritual growth, but which one do you want is your choice. Because everybody may not be interested in मोक्ष. There are many people who even now say स्वामिजि I will come to गीता class, it is fine, but one thing I want to make it very clear, I am not after मोक्ष and all. I have got so many responsibilities to discharge, now only I have two small children, I have to educate them, I have to settle them, I have got so many duties to discharge, how can I shirk those duties and work for my मोक्ष. कृष्ण does not criticize those

people, if you don't want मोक्ष there is nothing wrong, if you are interested in धर्म-अर्थ-काम there is nothing wrong; but the only condition that भगवान् puts is, fulfill your धर्म-अर्थ-काम through कर्मयोग method not through any corrupt way of life. Through legitimate method, through legal method, through ethical method fulfill your goals, never take to shortcut method of becoming quickly rich, doubly rich, don't do that. Therefore he says, देवाः दास्यन्ते, the gods, various presiding deities of the creation, like इन्द्र, वरुण, अग्नि, etc., they will give you everything that you want.

धान्यम् धनम् पशुम् बहु पुत्र लाभम् शत संवत्सरम् दीर्घम् आयुः ॥ श्रीसूक्तम् ॥

In every ritual the priest will tell this without fail, whether he recites the necessary मन्त्रs or not and that too he will tell it very loud so that it falls in our ears, धान्यम् धनम् पशुम् बहु पुत्र लाभम् (in bygone days बहुपुत्र, now एकपुत्र / एकपुत्रि लाभम्) शत संवत्सरम् दीर्घम् आयुः. Here भगवान् says all the deities will bless you with all these gifts. When? यज्ञ-भाविताः, when these presiding deities are worshiped through कर्मयोग then they will bless you. For example, when I follow कर्मयोग I don't exploit the nature. A कर्मयोगि will never exploit the nature to feed his greed, when a कर्मयोगि does not exploit the nature then the natural rhythm, natural harmony is maintained which will result in the seasons flowing properly. That is why at the end of every पूजा, we say काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी । देशोऽयम् क्षोभराहितो ब्राम्हणाः सन्तु निर्भयाः ॥

काले वर्षतु पर्जन्यः, because our whole life is dependent on rains alone. If there are no rains, अतिवृष्टि or अनावृष्टि, famine is definite. The entire economy will be in doldrums if we don't have proper seasons, therefore we say काले वर्षतु पर्जन्यः. For what purpose? पृथिवी सस्यशालिनी – let the earth have plenty of greenery. I don't know whether you read a recent news item. When the green goes from the city it is red. When the green goes from the city it is red, meaning when

the greenery goes from the city, the lungs of the city are damaged, the air pollution is going to increase and it is going to become red, meaning it is danger. And therefore पृथिवी सस्यशालिनी. Then naturally what is the consequence, देशोऽयम् क्षोभराहितः – let this country be free from famine and it will happen only when ब्राम्हणाः सन्तु निर्भयाः – when the ब्राम्हणाः, ब्राम्हणाः means cultured, educated followers of the वेद are able to boldly follow the धार्मिक way of life. Now if I want to lead a corruption-free life, I feel I am a black sheep and all the other people laugh at me (are you a great संन्यासि who never speaks a lie, are you a big person) thus all the people tease me if I choose follow a corruption-free life. A society is a healthy society when the धार्मिक people are able to follow धर्म fearlessly. And therefore कृष्ण says: देवाः इष्टान् भोगान् दास्यन्ते, follow कर्मयोग gods will bless you with all the पुरुषार्थs. Then we may ask a question, why should I accept a God, because after all when I going to do action in the world the very action is going to produce the result. When I sow the seed the earth has the capacity to produce the sprout, the seed has the capacity to sprout. Therefore the available laws of the nature itself are able to give me the कर्म-फलम्. When the world is capable of giving कर्म-फलम् why should I accept a God as the कर्मफल धाता? For that question we answer: Remember, whenever I do an action the action produces the result, it is not because of my glory. No doubt I have worked hard, I have tilled the land, I have put fertilizers, I have watered, I have put pesticides, I have done everything, therefore no doubt I have worked hard to produce the crops, but remember our scriptures say that this result is possible because of the Laws Of Nature. Because of the laws of nature alone I am able to accomplish everything. No doubt a scientist has discovered this microphone and because of that I am able to happily address all of you without throat problem. Imagine if this mike doesn't work! Now it certainly shows the greatness of the human intellect, but remember if this microphone has been invented by someone it is only because the

possibility is already there in the creation, the law of magnifying the sound. This law no scientist has invented. Similarly, if television is possible, no doubt the ingenious human intellect has discovered this television, but remember the possibility of television is there in the creation. These possibilities alone we call natural laws and no human being can produce even one natural law. If I have not produced these natural laws, somebody else must have produced these natural laws and the producer of these natural laws, is called god or देवता. Therefore every time I enjoy something I have only tapped the natural laws and I am grateful to the देवता for putting that laws in the creation. And the greatest beauty is no animal can invent those natural laws or discover those natural laws. भगवान् has blessed me with a wonderful intellect and भगवान् has blessed the world with infinite natural laws, my intellect is also भगवान्'s gift, the laws are also भगवान्'s gift. My glory is neither the production of the intellect nor the production of the laws, my glory is the tapping of the laws. Therefore कृष्ण says everytime you tap a law remember the Lord who has placed that law in the world. And that is why, in our culture even before eating the food we have got a prayer. ॐ भूर्भुवःसुवः तत्सवितुर्वरेण्यम् or ब्रह्मार्पणं ब्रह्म हवि, some prayer or the other there. Why should I pray to the Lord? After all I have produced the food by my effort or I have purchased the food, producing or purchasing the food, why should I worship the Lord. What is the principle of worship: the production is possible because of the law of production. And therefore कृष्ण says you need not do anything, whenever you enjoy anything remember the Lord who has made that enjoyment possible. I don't want any money, you need not give Me anything, close your eyes for 2 minutes and remember that देवता because of whom alone that natural law is there, because of which law alone I am enjoying the benefit. Even our physical health is only because of a series of bio-chemical laws. When I eat my food, I only dump all types of food because there is no tax and the mouth is

open and we go on putting in and I never bother about what is happening inside and there is a wonderful law because of which the food is digested and all the nutrients are separated and they are transported to every part of the body, the waste is segregated and everyday without fail, the waste is removed and even every disease is possible only because of bio-chemical laws. If there is temperature in the body, I curse the rise of temperature but if I remember the Lord, that is also a grace of the Lord, because there are certain toxins in the body and the natural system wants to destroy those toxins by raising the temperature. And if there is a block in the throat you cannot put the bottle-brush and clean it, it will be terrible, so therefore we should have a ingenious method of clearing the throat and therefore भगवान् has made the wonderful method of cough. So when you are coughing never curse the Lord, glorify the Lord. Every disease is because of bio-chemical laws. I have never produced any law, I am only trying to handle and tap the law and never forget this fact and if you are forgetting this fact, you never express your gratitude towards the Lord, कृष्ण says that you are a thief No.1. Look at the second line, तैः दत्तान्, by the देवs varieties of blessings are given, धर्म, अर्थ, काम, मोक्ष, food, clothing, shelter, what are all these, तैः दत्तान्, God has given. How has God given, remember, indirectly making the laws for tapping and when you are enjoying those benefits, what should they do, you should say: Thanks to the Lord. And if you don't do the thanks giving you are an ungrateful person. Ingratitude is the worst weakness of a human being. The शास्त्रs say that for all the पापम्s there is प्रायश्चित्तम्, there is one पापम् for which there is no प्रायश्चित्तम् and that is the पापम् of ingratitude. कृतघ्ने नास्ति निष्कृतिः. कृतघ्न means for an ungrateful person, निष्कृतिः नास्ति – there is no प्रायश्चित्तम्. That is why even in the western culture they say whatever you take you say 'Thanks.' And whatever you return, you write 'Returned with Thanks.' Suppose you don't inform the other person and make use of his possessions, making

use of somebody else's possession without informing and without expressing gratitude that is called theft. If you have no money with you, suppose you want money, certainly you can borrow the money, nothing wrong in it, if the other person is ready to give, you ask and he gives and when you take that money you say very very thanks and later when you return the money, if you return, because now-a-days the bank loans are not repaid. Recently I read a news item which was a very very painful news item. The temple has got many lands and properties, the kings have built the temples and also they have given land or landed property for the temples so that the temples can be maintained and the people take those temple lands and do you know what is the rent: one paisa for sq.ft. So we are taking the Lord's land, this person is so insensitive, so gross, so criminal minded and all these people are not illiterate people, they are educated people using the temple lands and they are taking the land for one rupee rent, two rupees rent etc. And do you know what is the still painful news, even that one rupee rent they have not paid for last so many decades. So you can imagine to what extend human mind can go. To be a criminal I need not murder a person or steal somebody else's wealth, if I am using the temple land or for that any other land, even take a rented house and दयानन्द स्वामिजी says, people take house for rent and refuse to vacate it. They say that you yourselves find another house for me. Notwithstanding that this man has done good to me, I ask him to find a house for me. This poor fellow has to do all those things because somehow he wants to get rid from him. Then he puts various conditions that the rent should be of this range and the location should be in this area, all kinds of conditions to vacate his own house. And कृष्ण says all these people are ungrateful people and therefore they are thieves. Therefore तैः दत्तान् एभ्यः अप्रदाय. एभ्यः means देवेभ्यः. अप्रदाय means reciprocation. Without reciprocation if you enjoy the worldly benefits then you are No.1 thief. And what is the reciprocation? भगवान् doesn't want money in return.

He just asks you just to do नैवेद्यम् before eating. That is why in our culture whatever we cook you are supposed to place it in front of the Lord. Oh Lord, because of you alone I have this food and when I keep the food in front of the Lord, it is for what: निवेदनम्. निवेदनम् means not offering, निवेदनम् means acknowledgment. It is not an offering because I very clearly know भगवान् is not going to take even the smallest portion. Suppose भगवान् begins to eat your नैवेद्यम् then we will be careful from the next day. Now we are placing all those preparations in front of भगवान् so boldly, not because we are large-hearted and all, but because we know भगवान् doesn't take, therefore भगवान् says, you need not give anything to Me, just say a thanks, do a नमस्कारम्. Therefore तैः दत्तान् अप्रदाय एभ्यः यः भुङ्क्ते सः स्तेनः एव. That is why we say in our culture that every moment of our life is a life of reverence. This is one of the uniqueness of Hinduism and all other religions. They divide the life into two, secular life and sacred life; going to office and all other works they consider secular, going to the temple or church or mosque they consider as sacred, but in our Indian culture there is no secular/sacred division because every action is a sacred action. Every car driver or bus driver before starting his car he does नमस्कारम्. Before you start a factory you break a coconut. Before you construct a building you do a भूमि पूजा. Our whole life is one of reverence alone. And a non-reverential life is कर्म. Reverential life is कर्मयोगः. Continuing;

Verse No .13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वद्यं पापा ये पचन्त्यात्मकारणात् ॥ ३-१३॥

यज्ञ-शिष्ट आशिनः सन्तः मुच्यन्ते सर्व-किल्बिषैः ।

भुञ्जते ते तु अद्यम् पापाः ये पचन्ति आत्म-कारणात् ॥ ३-१३॥

यज्ञ-शिष्ट आशिनः सन्तः सर्व-किल्बिषैः मुच्यन्ते । ये तु आत्म-कारणात् पचन्ति, ते पापाः अद्यम् भुञ्जते ।

III) Now कृष्ण is looking at कर्मयोग from a third angle. So the previous two angles are कर्मयोग as God's commandment – आज्ञा the second angle is कर्मयोग is worship of the God's – यज्ञः. Now in this श्लोक, कृष्ण looks at कर्मयोग as a spiritual purifier – वित्त शोधकम्, कर्मयोग as वित्त शोधकम्. So this one can appreciate only when he is a seeker of मोक्ष. This angle can be appreciated only when one is a seeker of मोक्ष. How? When I am seeker of मोक्ष, I know that there is only one means of attaining मोक्ष and that means is spiritual wisdom, आत्मज्ञानम्. Without आत्मज्ञानम् one can never attain मोक्ष, नान्यः पन्था अयनाय विद्यते ॥ पुरुषसूक्तम् १७ ॥

Then the scriptures point out that even though आत्मज्ञानम् alone can liberate you, आत्मज्ञानम् can take place only when the mind is pure; without mental purity आत्मज्ञानम् is never possible. That is why in a temple also before I install the Lord there are so many rituals, purifying the place etc. Similarly, when I want to study the वेद, वेद is a sacred literature, I want to keep the वेद in my mind and that cannot be done unless I purify myself and that is why before starting वैदिक study they have got a series of rituals called उपनयनम् ceremony. What is उपनयनम् ceremony: cleaning the body, cleaning my mind to install the वेद मन्त्रs. Without purification if I install the वेद मन्त्रs, instead of वेद purifying me, I pollute the वेद. That is why they say उपनयनम् is important for वैदिक chanting. People ask who can chant the वेदs, who cannot chant the वेदs, why do you say men alone can learn, ladies cannot learn, they ask umpteen questions. The criterion is not men or women, the idea is even a pucca ब्राह्मण cannot learn the वेदs if he has not gone through the purificatory process which is called उपनयनम् संस्कारः; संस्कारः meaning purificatory process. Therefore, in our culture anything you do you have to purify. Even if you want to paint the wall what they do have you seen? First they will use the sand-paper to remove the previous thing and thereafter only they will paint. Similarly, आत्मज्ञानम् can come only if the mind is scrubbed of राग-

द्वेषः, काम-क्रोधः, लोभ-मोहः, मद-मात्सर्यः and for purifying the mind you cannot use the local sand-paper, as they have a भजन् song, 'to clean the vessels there is a powder, to clean the cloths there is a detergent',... so for purifying so many things different methods are there, 'but to clean the mind there is no way (substance).' In fact, to clean the mind we have a special sand-paper, that sand-paper is called कर्मयोग sand-paper. So a seeker is interested in this inner purification, he is not bothered about material prosperity. कर्मयोग may fetch material prosperity or not. People may ridicule saying that you are the only foolish person trying to follow the values of life, you should know how to survive. It is a nice word (survive) to say that you should know how to be corrupt. So therefore, people may appreciate my कर्मयोग way of life, they may say I am a simpleton, they may say that you have lost all the prosperity because of values, they may say you can never earn money following values, the whole world considers him a failure because the world's definition of success is material prosperity. Minimum three cars, three houses, one in Madras, one in Kodaikanal another one in Yercaud, a few industries... The world considers success as material prosperity whereas कर्मयोगि does not consider material prosperity as success; not that he rejects material prosperity, it may come, it may not come but his focus is on inner purification. Material prosperity is secondary result, which may or may not come, the primary result is चित्त शोधकम् मुक्ति साधकम्.

ईश्वरार्पितम् नेच्छया कृतम् । चित्तशोधकम् मुक्तिसाधकम् ॥ उपदेशसारम्
of रमण महर्षि.

If you dedicate your life to the Lord and if you consider material prosperity as subservient to spiritual growth, then your कर्मयोग will lead to mental purity, which mental purity will promote मुक्ति साधकम्. And therefore the third angle is कर्मयोग as inner purifier. And that is why we say there is no failure in कर्मयोग, which we saw in the 2nd chapter.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४०॥

You define failure only from the standpoint of material accomplishment and non-accomplishment. You started a business, you got profit, you are considered success; you got loss, it is considered a failure, but in the case of कर्मयोग, the inner purification takes place whether you earn profit through your business or whether you lose through your business. And therefore कृष्ण says यज्ञ-शिष्ट आशिनः सन्तः, those people who convert their life into a worship and receive the consequence as ईश्वरप्रसाद, यज्ञ-शिष्टम्; यज्ञ-शिष्टम् means ईश्वरप्रसाद, शिष्टम् means remnant. If some human beings eat and leave something in his plate, that is called defile, that we are not supposed to eat, but when we offer something to the Lord or a महात्मा, after you offer to the Lord or offer to a महात्मा and when you take back the very same thing is not called defile, it is called यज्ञ-शिष्टम्, प्रसादः. So those who take all the कर्म-फलम् as यज्ञ-शिष्टम्, all the कर्म-फलम् as प्रसाद and eat that, eat means enjoy, experience that, what is the benefit of that? सर्व-किल्बिषैः मुच्यन्ते, he becomes free from all the पापम्s. He becomes free from all the पापम्s. Very interesting, suppose you buy a book and something is written on the book, somebody has written something on the book, then that book is already utilized, then that utilized book is called a second hand book and therefore either you give that book back or you ask for a lesser prize. But the interesting thing is, you buy a book and if there is a महात्मा around, you hand over the book and स्वामिजि just put your signature. Would it not become second hand or become lesser values. When it comes from a महात्मा or Lord, it becomes greater; when it comes from anybody else it becomes second hand. Similarly, even a sweet प्रसाद, when it comes from the Lord, even if you are a diabetic patient you will still consume a little, because it is वैद्यकटाचलपति's laddu and it will only reduce my disease, any other sweet will only increase the disease, but when it is

वेङ्कटाचलपति's प्रसादम् (not to eat the full laddu - very careful, not to eat the football size laddu saying that I have the प्रसाद बुद्धि. प्रसादम् is always be a little only) it is consumed. Then what is the benefit? सर्व-
 किल्बिषैः मुच्यन्ते. But if you do not offer to the Lord, ते पापाः भुञ्जते, if they enjoy their life without offering to the Lord, without acknowledging the Lord's grace, if a person consumes anything, in fact, even at home and all, when we take medicine for fever, etc., they have got one medicine, they have one दशमूलारिष्टम् - for everything from burn to jaundice, you will have body pain all over, they will not allow you to drink that easily, one is forced to sit up and that too sit up facing the Lord and then you take the medicine. Even that medicine is a law of the Lord, if a medicine has a curing property, it is भगवान्'s gift, therefore even I consume medicine as ईश्वर प्रसाद. If I don't do that, कृष्ण uses a strong word, you are a पापि.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
 पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 13-15

Lord कृष्ण continues with the topic of कर्मयोग. He was looking at कर्मयोग from different angles. Firstly he pointed out कर्मयोग a way of life, which is prescribed by the Lord as a commandment. Just as they talk about the Ten Commandments. Here also कर्मयोग is given by the Lord as a commandment, as आज्ञा or विधि: and कृष्ण said that if a person does not follow a life of कर्मयोग; for violating the Lord's commandment one would incur the पापम् called प्रत्यवाय पापम्. It is where we look at कर्मयोग as आज्ञा. There afterwards the very same कर्मयोग was seen from a different angle. Here we don't look upon it as the आज्ञा of the Lord; it is only a suggestion/request from the Lord. The Lord has requested us to lead or live a life of harmony: "I have given you this wonderful creation, in return I don't want you to do anything to me but I only request you to maintain the harmony of the creation, even if you are not interested in the world still you have to maintain the harmony of the world for the sake of the other living beings." And therefore a harmonious life is only an expression of gratitude towards the Lord, it is only a form of worship of the Lord, thus कर्मयोग can be seen as ईश्वर यज्ञः. Thereafter कृष्ण looked at the same कर्मयोग from yet different angle, it is neither seen as आज्ञा or यज्ञ but here कृष्ण looks upon कर्मयोग as a spiritual साधन; neither as a commandment of the Lord nor as a worship of the Lord but as a spiritual साधन by which I purify my mind. It is not that I am obliging the Lord, I am not doing a favor to the Lord by following कर्मयोग, I am only favoring myself. And what is the benefit that I am getting through कर्मयोग, that benefit कृष्ण is saying in the thirteenth श्लोक, यज्ञशिष्टाशिनः सन्तः सर्वकिल्बिषैः मुच्यन्ते. यज्ञ-शिष्ट आशिनः means the one who looks upon कर्मयोग as a worship of the Lord and he takes all the consequences as यज्ञ प्रसादः. यज्ञशिष्टम् means यज्ञ प्रसादः and when he receives the consequences as प्रसाद coming from the Lord - it is not a mere ordinary food but the very same thing (it may be in the form of

food or any type of कर्म-फलम् also) when I accept it as प्रसाद, मुच्यन्ते सर्व-किल्बिषैः – all the पापम्s from the head, from one's inner personality will go away. So किल्बिषैः means पापम्. And how do you define पापम् in the Vedantic contest? Anything that obstructs Self-knowledge is पापम्. According to वेदान्त anything that obstructs my spiritual pursuits is a पापम्. Even if I have got lot of riches and sense pleasures and because of those sense pleasures, I am lost in the world and I don't come to वेदान्त, then the scriptures point out that even though the very sense pleasures are पापम्. Even money is considered a पापम् if I am going to be lost in the money and I am not going to pursue spirituality. On the other hand, even poverty is considered पुण्यम् if poverty leads to Self-enquiry; because of poverty a person is able to spend more time in spirituality then poverty is a blessing. Therefore we define पुण्यम् as whatever promotes spiritual growth and we define पापम् as whatever obstructs spiritual growth. This is called किल्बिषम् in the श्लोक and all the पापम्s go away.

What is the primary obstruction for spirituality? According to the scriptures, the primary obstruction is मोहः or delusion; अविवेकः. What do you mean by delusion here? Seeing the external world as a cause of happiness or a cause of unhappiness, that is delusion. According to वेदान्त, the external world is neither a source of happiness nor a source of unhappiness, because if you say the world is source of happiness then the other people who are living in the same world and suffering, you cannot explain why they are suffering. For example, if a particular music is source of happiness then whenever that music is played all the family members must be happy, but we see once the music is played the teenager is on the top of the world because it is a latest top, noisy music, which will even create a crack in the wall, such a music it is, he jumps perhaps he has kept earplugs and then he dances and he enjoys. But the very same music when the parents listen to who are interested in classical carnatic music, they will say:

‘detestable’ curse themselves for the kind of son born to them. Now tell me, is the music the source of happiness or unhappiness? It cannot be either. Extending this principle, वेदान्त says world is neither सुख हेतुः nor is the world दुःख हेतुः. As long as you are finding fault with the world and as long as you are trying to change the world to improve your happiness you are in delusion. And even if you are going to make certain adjustments in the world you are never going to be permanently happy, something or the other is going to affect you. And this wrong thinking is called मोहः. And this delusion must go away and I should understand that it is not the world that gives me joy or sorrow, it is my attitude towards the world which is responsible for happiness or unhappiness. It is my attitude towards the world which determines sorrow or happiness and therefore what is required is not a change in the world but a change in my attitude. And any attitudinal change, any perspective change is brought about by knowledge alone. Knowledge alone changes my attitude, therefore ultimately, what I require is knowledge, instead of finding fault with the world and once I turn towards knowledge then I have become a spiritual seeker. And whatever helps this misconception is delusion, which makes me go after the world and which makes me chase the world is called मोहः. And that is why शङ्कराचार्य wrote a work called भजगोविन्दम् which was called मोहमुद्गरः. मुद्गरः means hammer. मोहमुद्गरः means a work which will hammer and destroy your delusion. There he takes up each thing, whether money gives you happiness he analyzes, whether the family members are giving happiness he analyzes.

यावत् वित्तोपार्जनं सक्तः तावन्निजं परिवारं रक्तः ।

पश्चाज्जीवति जर्जरं देहे वार्ताम् कोऽपि न पृच्छति गेहे ॥ भजगोविन्दम् ७ ॥

All family members are wonderful, as long as you are a productive member in the family. The moment you are retired then the attitude changes, the earlier extra service is gone and now you have to help yourselves. Thus शङ्कराचार्य takes up everything - what is family,

what is money, what is life and he removes delusion with regard to each thing and this delusion will go away only by कर्मयोग. And therefore कृष्ण says यज्ञ-शिष्ट आशिनः सन्तः, a कर्मयोगि will get out of this delusion and will understand that what I require is knowledge, not changing the people around, not changing the world. On the other hand, भुञ्जते ते तु अघम् पापाः, कृष्ण criticizes those people who are not कर्मयोगिs, who do not contribute anything to the world, those who are selfish people, he strongly criticizes here, ये आत्म-कारणात् पचन्ति – those people who cook for themselves. Here cooking represents all the actions, cooking for myself means I do not want to share anything with other people. As I had said before, पञ्च महायज्ञ, one of the महा यज्ञ is मनुष्य यज्ञ, which means sharing at least food or money with other people and according to our tradition, we should never eat food, without giving, without feeding at least one person. And that is why काञ्ची शङ्कराचार्य suggested that *One handful-rice scheme*, if you cannot call a guest and feed regularly, at least before cooking keep some rice separately and every month or once in 6 months you give that rice to some place, it will be cooked and distributed. So अन्नदानम् is considered a very very important thing and if I don't share and eat myself, ये आत्म-कारणात् पचन्ति – who cook and enjoy themselves, ते अघम् भुञ्जते, कृष्ण uses a strong word, they are not eating food at all, they are eating only concentrated पापम्. So every morsel they are eating, it is not sambar rice, it is not rasam rice, it is not curd rice, it is पापम् in different forms, So अघम् भुञ्जते and they are becoming what: पापाः and which means those people are becoming only पापिs, which means they are getting more and more away from spiritual knowledge. A selfish person goes away from spiritual knowledge, a selfless person goes towards spiritual knowledge. Continuing;

Verse No .14

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३-१४॥

अन्नात् भवन्ति भूतानि पर्जन्यात् अन्न-सम्भवः ।

यज्ञात् भवति पर्जन्यः यज्ञः कर्म-समुद्भवः ॥ ३-१४॥

भूतानि अन्नात् भवन्ति, पर्जन्यात् अन्न-सम्भवः, पर्जन्यः यज्ञात् भवति, यज्ञः कर्म-समुद्भवः ।

So in the previous श्लोक, कृष्ण talked about कर्मयोग as a purifier. I used the संस्कृत word शोधकम्, otherwise called पावनम्, otherwise called पवित्रम्. So thus कर्मयोग as आज्ञा we have seen, कर्मयोग as यज्ञ we have seen, कर्मयोग as a शोधकम्, as a purifier we have seen.

IV) Now कृष्ण is studying कर्मयोग from a fourth angle. How versatile is कर्मयोग, the more you analyze the more beautiful is the concept of कर्मयोग. What is the fourth angle? In these two श्लोकs - fourteen and fifteen, कृष्ण presents कर्मयोग as धर्मः, कर्मयोग as धर्मः. And what is the meaning of the word धर्म – धारणात् धर्म, that which maintains the harmony of the creation is called धर्मः. A way of life by which I maintain the harmony of the creation. As I had said in one of the previous classes, we are not isolated individuals, whether we like or not, we are integral parts of the creation - our life is interconnected with fellow human beings, our life is interconnected with animals, our life is interconnected with plants, our life is interconnected with forests, our life is interconnected with the rivers and oceans, our life is interconnected with environment, our life is interconnected with the seasons. And as I said before, all the other living beings, other than the human being, they all are programmed to live a life of harmony. Plants will not create environmental problem or disharmony, animals will not create disharmony because they are all instinctively made to live a life of harmony. But only the human beings have been given a unique power called free-will and he has been given the बुद्धि शक्ति and since his intelligence is very powerful, he can either destroy the whole creation or he can create a heaven out of this wonderful creation. Making also is in human beings, human beings also mars. If the earth

can be destroyed it will be only by human beings. Even if tigers go berserk nothing will happen. There are two sets of tigers. One set of tigers - human tigers, they can create problem, they can explode the atom bombs; but the local tigers - the animals whatever they do they cannot destroy the earth. Whereas, human beings can do that. Therefore कृष्ण says अर्जुन you may not believe in God, doesn't matter, you may not believe in मोक्षः, you may not believe in पुण्य, you need not follow कर्मयोग for the sake of purification, you need not follow कर्मयोग to worship God, you need not believe in God, you need not do कर्मयोग as a commandment of God; but still even if you are an atheistic person you have to live a life of कर्मयोग for *maintaining the harmony of the creation*. And even the worst atheist who does not believe in God and धर्म and पुण्यम् and पापम्, he will have to believe, why believe, he has to accept the harmony of this creation because science, every moment is proving that the whole creation is interconnected. Therefore we cannot lead a life of irresponsibility. We should be responsible citizen. And to indicate the harmony of the creation, कृष्ण shows that everything that happens in the creation is a cyclic process. Cycles indicate balance, cyclic processes indicate harmony. A simple example that we all know is what: we require oxygen to breathe in, without oxygen we cannot survive. Therefore naturally, when there are many people in a city, we breath plenty of oxygen in and we give out carbon dioxide, a time will come where the balance is disturbed. Then भगवान् has made a wonderful arrangement. What is that arrangement? The plants, the tree are there, wonderful, they need carbon dioxide and they release oxygen, thus we have got a beautiful cycle of oxygen and a beautiful cycle of carbon dioxide. We have not produced this cycle, we find this cycle is already existing, man and nature are interconnected. But what will we do, the बृहस्पति! These wonderful बृहस्पति, in the city population will go on increasing and when more human population is increased, should not the trees also increase! Very simple, even a

little intellect is enough. But we do just the opposite, all the individual houses are surrounded by trees, they are all destroyed and that one house is given to the promoter and there are 32 flats in that area and the trees I cannot keep. Similarly, all over the promotion of concrete houses just go on and the trees are cut, then what happens, the cycle is broken and who is going to be the sufferer, we are going to be the sufferer. Therefore, cycle indicates harmony. There is nitrogen cycle, there is carbon dioxide cycle, there is water cycle, even water is a beautiful cycle. Cycles are required in the creation because of one law and what is that law: law of conservation of matter and energy. Therefore, we can never produce anything infinitely as we are producing somewhere else, it has to be done and here कृष्ण is taking one cycle as an example. We have got many cycles in the creation, but कृष्ण takes one such cycle as an example to show how harmonious the creation is and what is that cycle, look at the श्लोक, अन्नात् भवन्ति भूतानि. All the living beings are born and sustained by अन्नम् alone. Without food we cannot survive, it is not a great scientific reality, we know very well and if you have got any doubt don't eat for a few days, perhaps you may not be alive to come and tell me. Therefore,

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिम् प्राप्य अन्नरूपपृथिव्याम्
यद्विलीयते तदन्नमयः कोशः । तत्त्वबोध ७-१-२ ॥

This body is born out of अन्नम्. So भूतानि, here भूतानि means living beings, they are all born out of अन्नम्. अन्नम् does not mean rice alone, any form of food. Then how does अन्नम् come? पर्जन्यात् अन्न-सम्भवः – because of rain alone अन्नम् comes. Without rains we cannot produce अन्नम्. We might have enough seeds alright, seeds alone are not enough, we require rain. So therefore कृष्ण says पर्जन्यात् अन्न-सम्भवः. And one year there is no rain, then the कावेरी dispute becomes more intense. In the year when the rain is plenty there is no talk of कावेरी water, as they have enough water and they want to give and we also have got enough water we just release it into the ocean. So no

quarrel, therefore there is no discussion, no tribunal. But one year when there is no rain there would be in so many problems, even wars can take place, In fact, I read somewhere in future some of the wars between countries may be caused by water problem. Water may become the cause of some of the wars. Already there is war between कर्नाटक and तमिळनाडु caused by water only. Therefore rain is the greatest blessing of the Lord, because of which we are surviving. When the rain comes, we curse, we complain but when the rain is not there then only we will know. And therefore, कृष्ण says beings are born out of अन्नम्, अन्नम् is because of पर्जन्य. And how does rain comes, can human being produce rain? I read somewhere that the science is so much advanced that they can produce rain. So first I thought not bad science seems to be so wonderful, because now there is some hope that iodide, silver iodide crystals, if they take in a helicopter and they spread it and the rain can come, I read. So I was so happy, like when I heard about the test-tube baby, that we have learned to create babies in test-tubes and take a test-tube and take some silver nitrate and sodium chloride and heat and you will get a baby, I thought. Thereafter wards they say it in small letters, you require a father, you require a mother and then you can produce the test-tube baby. Therefore remember, even if you can prepare test-tube babies, remember we require the gift of nature. I thought the scientists are producing the rain. They say that if there are clouds, how is it! if there are clouds they will produce the rain. Remember I am not criticizing science, I am an admirer of science, I am a student of science. While talking about scriptures, don't mistake me, I am not bringing down science, because even this particular technique is a great blessing because, because of this particular procedure they are able to make the cloud pour the rain in a particular area, otherwise the rain may go to the ocean. Certainly that scientific advancement is a great blessing, we are not belittling, but what we are saying is that science is wonderful but still it can never

replace nature. And therefore, पर्जन्य is a natural phenomenon, we require. Now the question is what is responsible for rain? What is responsible for rain? कृष्ण says यज्ञात् भवति पर्जन्यः. यज्ञात् भवति पर्जन्यः. Here the word यज्ञः means अपूर्वम् or अदृष्टम्, because of invisible factor. यज्ञः means अदृष्टम्, invisible favorable factor called यज्ञः, sometimes it is called पुण्यम्, sometimes it is called अदृष्टम्, sometimes it is called अपूर्वम्; here the word यज्ञः means because of the पुण्यम् alone, rain comes. Then we may wonder, what are you talking - because of पुण्यम् rain comes, it looks like a cock and bull story, how do you say पुण्यम् produces rain. If you have to understand पुण्यम् in scientific language, remember पुण्यम् or अदृष्टम् is nothing but the cosmic balance or harmony, only when there is a harmony in nature, only when there is balance in nature, the rain will come at the appropriate time, because the seasons are indicative of natural harmony. The seasons are always indicative of natural harmony, therefore in our tradition, they always took rain as the acid test for universal balance, ecological balance, because in those days the scientific language was not available, therefore they call it पुण्यम्, but now-a-days because of the advancement of science we can use the language. When you are cutting the forest naturally the clouds are not formed properly, therefore the rains do not come, therefore deforestation or that is the cause, or pollution is the cause, etc they say. Now-a-days we use the word of ecological balance or harmony, in those days they called it यज्ञः. And therefore यज्ञात् भवति पर्जन्यः. So are you now able to see the connection? Living beings are born because of अन्नम्, अन्नम् is because of rain, rain is because of harmony, balance of nature. Then the next question, how do we maintain the balance of nature? How do we create the balance of nature? कृष्ण gives the answer, यज्ञः कर्म-समुद्भवः. One maintains the balance of nature only by कर्मयोगः, only by self-restraint, only by avoiding the exploitation of nature, only by revering the creation, only by respecting

nature we will maintain the balance. As I said the other day, I need not bring about harmony of nature because nature is already harmonious, what *I have to do is I should avoid disturbing the harmony*. Like some people at home, when you are working they will come to help you and create such a mess and leave and you say that the best service you can do is go and sit outside. There are some people who do service by doing, there are some other people their best service is non-interference. Similarly, भगवान् says, you need not bring in harmony of creation, creation is already harmonious, by your interference you don't destroy the harmony, don't pollute water, don't pollute air,

नाप्सु मूत्रपुरीषं कुर्यात् । न निष्ठीवेत् । न विवसनः स्नायात् । गुह्यो वा एषोऽग्निः । ॥ कृष्णयजुर्वेदीय तैत्तिरीयारण्यक १-२६ ॥

Even वेद मन्त्र tells when you go to a tank or a river, how you should treat. First thing we will do is to put the leg for testing, in गङ्गा we want to find out whether it is chill. Whereas in our tradition it is said, never put the leg first, go and pray to the river, river is the lifeline of any civilization. All civilization have come only in the river shore, banks of river, therefore first you do नमस्कार, गङ्गे च यमुने चैव and then do प्रोक्षणम् and there afterwards, you enter the water and there also नाप्सु मूत्रपुरीषं कुर्यात्, don't pollute the river. न निष्ठीवेत्, some people have got, especially we have got the habit of spitting. Every two minutes, we go on spitting. Especially for the people who take pan, betel leaf-eaters, etc., still worse and you see them taking bath every other minute they spit into the river, न निष्ठीवेत्, न विवसनः स्नायात् गुह्यो वा एषोऽग्निः, How you should respect a river? How should you respect ocean? How you should respect air, fire? And therefore, a life of reverence, a life of कर्मयोग will maintain the cosmic balance. And that is why, they have a saying in तमिळ्, if there is one good person who has respect for nature, the creation, then at least for his sake there will be rain. It seems in तिरुवकुऱल्, there is one full अधिकारम् which talks about the Vanchirappu (Eulogy of Rain), the glory of nature and

how one rain for this person, one rain for that person, they say rain will come properly if we have got reverence towards nature and reverence towards nature is called कर्मयोगः. And when I say nature it includes animals, humans, plants also. And therefore, balance is produced by what, कर्म-समुद्भवः. कर्म means कर्मयोगः. So now what are the layers? We are born out of food, food is because of rain, rain is because of cosmic harmony, cosmic harmony is because of कर्म or कर्मयोगः, that means the ultimate cause of human beings is कर्मयोग alone. So from कर्म alone through various layers the living beings are born. From कर्म alone through various layers the living beings are born, that means I or my existence is dependent on कर्म. Then from where does कर्म come, from where does कर्म come, ultimately the कर्म has to come from me alone, therefore I am born out of कर्म and the कर्म is born out of me, thus I and my कर्म are inter-dependent, therefore if you have to live in the society you have to keep contributing to the society, only then the cycle is complete and every time I eat, I am taking and every time I work, I am contributing; complete that cycle by a life of contribution. So यज्ञः कर्म-समुद्भवः and you have to add one line, कर्म भूत समुद्भवः, the कर्म are born out of living beings, then the cycle will become complete. Continuing;

Verse No .15

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५॥

कर्म ब्रह्म-उद्भवं विद्धि ब्रह्म अक्षर-समुद्भवम् ।

तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५॥

कर्म ब्रह्म-उद्भवं विद्धि ब्रह्म अक्षर-समुद्भवम् तस्मात् सर्वगतं ब्रह्म यज्ञे नित्यं प्रतिष्ठितम्

How do you know which कर्म maintains the balance of the creation and which कर्म violates the balance of the creation? This is a problem, because we human beings have got only a limited intellect.

Therefore I never fully know which action is ultimately good for humanity and which action is not good for humanity, I do not know. And that is why, if you see again the scientific study, you would have been reading in the newspapers, so we produced lot of chemicals called Chloro-Fluoro-Carbons – CFC which we widely use for so many things including the refrigerator and you know how important the refrigerator is. Because of the refrigerator alone the ladies are able to cook once a week only, lot of advantage! and I heard in some places once a fortnight, some places once in a month and put everything in packets and put the dates, so refrigerator it is extremely important for us and we started using the CFC and at that time we never knew what will be the consequences. After several years, they discovered that it is going to the atmosphere and it is reacting with the ozone layer and the ozone layer is getting depleted which is dangerous for our survival. Because ozone layer is a beautiful gift of the Lord. Because when the sun's rays comes to us it gives a lot of nourishment alright, but there are certain poisons also, toxins also and what a beautiful brain भगवान् has got, there is toxin but there is a filtering layer also. That is why even the meteorite cannot affect us, why because it gets burned out in the atmosphere itself. Now the ozone filters ultra-violet rays and others, so that we are safe. And we बृहस्पति, what do we do, create something and create a huge hole and we have to find out what should we do to replace that. That means what: we did not know what is harmful to ourselves. Similarly, I read elsewhere, when the population of the automobiles increase then the greenhouse gases, there are certain gases called greenhouse gases, like carbon monoxide etc. and when they go to the atmosphere there is a special effect called greenhouse effect, because of which the temperature in the earth increases. So automobiles increase on the road, the consequence is increase in temperature on the globe as a whole. And they say when the temperature increases, the polar ice caps (not near us, somewhere),

melts and naturally the oceanic water level increases and because of that so many problems, so many countries on the shore are affected, can we easily see the connection, between the flooding of certain countries and increase of the automobiles. We do not see the direct connection but a lot of study and lot of suffering and lot of years later we come to know that some of our actions are harmful to ourselves. And why we are not able to know that, because of the limitation of human intellect. Certain medicines we discover, certain pesticides, DDT and other things we invent and then after using for several years, they themselves ban or they send to India. All the other things banned in Europe and American countries are dumped in India and we are so wonderful people and we start using. So thus everything that we invent, we don't know whether it is good or not, because we have got limited knowledge. Therefore शास्त्र says don't depend upon human intellect, depend upon the scriptures which talk about a way of life, which is meant for universal harmony. Because scriptures are not the products of human intellect unlike science. Science is called पौरुषेयम् शास्त्रम्. Scriptures are called अपौरुषेयम्. They are not the inventions of human's intellect. They are the revelations through the ऋषिः. Therefore कृष्ण says, be humble and follow the lifestyle prescribed by me. You might not know the scientific reason behind certain religious practices, you can do research alright and after 10 years, or 20 years, you might discover the scientific principle but until then, have faith in the scriptures and follow the lifestyle prescribed by the scriptures. Even leaves like तुलसी and बिल्व etc., we just make use of it without knowing its value, medicinal value. Then suddenly we discover the value only when an American takes a patent on Neem. We have been using this Neem for aeons, but we did not know; we use बिल्वम् we do not know, we use रुद्राक्ष we do not know. Whatever शास्त्र says, it is keeping the global harmony not only individual but the global harmony in view. And therefore who is the author of कर्मयोग, कृष्ण says, कर्म

ब्रह्म-उद्भवम् विद्धि. Harmonious lifestyle is taught by the वेदs, so here the word ब्रह्म means वेदs. So कर्म, a harmonious life, a religious lifestyle, we come to know only by the study of the scriptures and how do the वेदs know, after all they are also invented by some ऋषिs, if we ask, कृष्ण says, never take the वेदs as the inventions of human intellect because any invention of human intellect will have its own minus point. That is why one will do a research and get a PhD. And another will refute that theory and also gets a PhD. Both will get PhD. It is very useful for PhD. Whereas you find the वैदिक teaching not 100 years old, many of our theories and all are refuted within 10 years and now-a-days, even 10 years are not required because research is going all-over, that one theory is negated the next moment, but वेद has withstood the test of time, we don't know whether it is 5,000 years old or 10,000 years old, even now वेदs can stand the challenge of science. Even the वेदs can stand the challenge of science. If we find a defect in the वेदs, it is only because we do not know how to understand it. Simple coconut oil, for some days only criticism. And now it is good, best, etc., निन्दा-स्तुति. निन्दा-स्तुति. Confusion, now whether it is good or bad. Similarly, tea. Some say it is bad, some say it is very good, confusion. Alcohol, some स्तुति, as such it is a problem, a little bit is good they say, now how do we know what is good for me, what is not good for me, so our traditions says follow the वेदs. 'Believers shall not perish.' You will be wonderful. And therefore कृष्ण says ब्रह्म अक्षर-समुद्भवम्. वेद is not invention of human intellect, वेद has come out of अक्षरम्. अक्षरम् means भगवान्, ब्रह्म means वेद, very careful, ब्रह्म means वेद and अक्षरम् means ईश्वर, ब्रह्म अक्षर-समुद्भवम् means वेद has come out of the Lord. Then how come we say that the ऋषिs have given out the वेद. You know the answer I have told this before. ऋषिs have not invented the वेदs, ऋषिs have served as a medium for receiving the वैदिक teaching, exactly like the television set, the television set does not produce the music. Television set does not produce the music,

music has been already transmitted elsewhere, the television set is serving only as a medium for the manifestation of this music. This is only a receiving set, transmission is elsewhere. Thus every ऋषि is like a television set, every ऋषि is a radio set, he has not invented, he has only served as a medium. Suppose if we ask, स्वामिजी why can't I be a medium when I close my eyes, I don't get anything, I only get the headache, I don't receive any मन्त्र, etc. Remember, television set is specially prepared, anything cannot be received, Similarly, we should also specially prepare ourselves by तपस्, by ध्यानम्, etc. The ऋषि have prepared themselves, but what we say is why should we become ऋषि. Already they have become, when food is there in the fridge why should you go and cook again, just go and enjoy. Similarly, we need not become ऋषि. They have already received it and out of compassion they have brought down for our use, therefore let us study the वेदs and get the benefit of the teachings.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 15-19

Lord कृष्ण is talking about the importance of कर्मयोग, looking at कर्मयोग from different angles.

- i) First he looked at it as a commandment of the Lord, ईश्वर आज्ञा,
- ii) Then he looked at it as a worship of the Lord, ईश्वर यज्ञः,
- iii) Then he looked at it as a means of spiritual purification, चित्त शोधकम् and
- iv) Now he is looking at the same कर्मयोग as धर्मः, a way of life, which helps in maintaining the harmony of the creation.

And कृष्ण talked about in the last श्लोक that everything is a cyclic process and any cycle will be completed only when receiving from the world is followed by giving unto the world also. If I am only going to receive things from the world without giving importance to giving or sharing, naturally the cycle is incomplete and once the cycle is not completed then there is the violation of universal harmony, then there is a stagnation which is not good for the physical health, the psychological health, the spiritual health, the economic health, at any level it is not good. Even from a simple angle of eating we can easily understand this principle. If I am only going to consume food then only taking takes place which means I am only receiving energy from the world and proportionally if I am not ready to spend the energy or work which they call exercise in some form or the other, again I am violating the natural cycle, I am physically consuming but I am not giving. So imagine a person goes on eating 3-4-5 times or permanently throughout the day and proportionately he does not work, then the cycle is broken, there is stagnation and the stagnation alone comes in the form of fat or cholesterol, then the doctor says you park the car 1 km away from the office and walk to the office. So you do some jogging or something or the other, again what is happening is: the doctor is talking about maintaining the harmony and what is harmony: proportionate to the

food that I consume I have to give out also. This can be extended at all levels. With regard to knowledge also if I am receiving knowledge then proportionately I should share my knowledge with others also and that harmony is talked about स्वाध्याय प्रवचने च. This is harmony at knowledge level. I receive knowledge I have to give knowledge and that is why in those days they threatened also, if you learn any science or art and you die without sharing that knowledge with anyone, then, they say, that you will become a ब्रह्म यक्षस for the पापम् that you have committed; ब्रह्म यक्षस will be hanging upside down, etc., they frighten. Whether we become ब्रह्म यक्षस or not we do not know but the principle is what: whatever I take proportionately I should give also. Knowledge level there should not be stagnation, energy level there should not be stagnation, emotional level also - if I am receiving love from everyone they are there must be a proportionate giving of love to others. Thus at every level, धर्म, harmony or the cyclic process should be maintained. So when there is stagnant pool of water and a flowing river is there, which is a healthy place to take bath? We know that the flowing river is healthier whereas a stagnant pool is not a healthy place. From that it is very clear that nothing should stagnate, everything should flow, that means what: I should never own anything. Whatever I receive I should hand over to others, I should share with others, whether it is money, or energy, or knowledge, or love, or anything for that matter, I should be like the bank of a river that the water comes, knowledge comes, money comes, whatever comes, I hand over to the next person and that person also doesn't keep and he again shares with others, this principle of giving is meant for maintaining the harmony. So the principle of कर्मयोग is: Give to maintain harmony. And that has to be told because giving is not natural; grabbing is natural. If anything is distributed, suppose there is a book distributed freely, we won't even bother what book it is, it may be in Russian language, as somebody said in मलयाळम् *'if it is income, receipt - let anything may come, it is*

welcome', he was taught, *varavu* is good, *varavu* means income; *chelavu* is bad, expenditure is not good and he went to the astrologer for the first time. The astrologer said that, *shaniyude varavanu*, meaning शनि is coming, he knows only one law, *varavu*, so welcome him. So our natural law is whatever is freely distributed, receive it and later we can check it, at least it will be useful for packing the peanuts, that is the idea. Therefore शास्त्र need not teach us to take, शास्त्र has to teach us to give. That is why they say,

शतेषु जायते शूरः सहस्रेषु च पण्डितः ।

वक्ता शत सहस्रेषु दाता भवति वा न वा ॥ व्यासस्मृतिः – ४/७८ १३२ ॥

Among hundreds of people you can find one courageous person – शतेषु जायते शूरः. सहस्रेषु च पण्डितः – among thousands of people you can find one true scholar, scholarship is still rarer. वक्ता शत सहस्रेषु – among hundred thousand, among lakhs of people, you can find one good communicator, scholarship is easier but sharing that difficult knowledge with others is still rarer. Therefore among lakhs of people there will be one communicator, but what about a true giver? दाता भवति वा न वा – in the entire creation to find a true giver who wants to share with others there may be a person or may not a person and therefore कर्मयोग is in short GIVE.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥ कैवल्योपनिषत् १-३ ॥

Only if I train myself to give things ultimately in the wake of Self-knowledge I can give up the very अहङ्कार itself, the ego itself. Initially I give up my ममकार, that is called दानम् and later I can give up अहङ्कार. कर्मयोग is ममकार त्यागः, ज्ञानयोग is अहङ्कार त्यागः. And therefore कृष्ण said एवम् प्रवर्तितम् चक्रम्, so in this manner there is harmony in the creation and this harmonious life alone is taught in the वेदs and the वेदs have been given out by the Lord himself. So कर्म ब्रह्म-उद्भवम् विद्धि ब्रह्म अक्षर-समुद्भवम्, this life of sacrifice, this life of

sharing has been taught by the वेदs which have been given out by ईश्वर. Up to this we saw in the last class. Now we have to see the second line, कृष्ण says: तस्मात् सर्वगतम् ब्रह्म and therefore the वैदिक teaching is all over, it is all-pervading, wherever the वैदिक संप्रदाय is there, there the वैदिक teaching is prevalent, तस्मात् सर्वगतम् ब्रह्म, ब्रह्म means the वेदs, the वैदिक teaching is all-pervading in the वैदिक society and especially it is prevalent where: नित्यम् यज्ञे प्रतिष्ठितम् - wherever यज्ञः is going on, wherever there is sacrifice, wherever there is sharing, wherever there is दानम् in all such places the वैदिक teaching is predominantly present, यज्ञे प्रतिष्ठितम्. Continuing;

Verse No .16

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३-१६॥

एवं प्रवर्तितम् चक्रम् न अनुवर्तयति इह यः ।

अघायुः इन्द्रिय-आरामः मोघम् पार्थ सः जीवति ॥ ३-१६॥

हे पार्थ! एवम् प्रवर्तितम् चक्रम् यः इह न अनुवर्तयति, सः इन्द्रिय-आरामः अघायुः मोघम् जीवति ।

So कृष्ण pointed out that कर्मयोग is giving-oriented, the importance is for giving and not for taking whereas कर्म is taking-oriented. This is the difference between कर्मि and कर्मयोगि, a कर्मयोगि measures his success in terms of his capacity to give, the more he can give he considers himself to be a successful person, whereas a कर्मि measures his success in terms of his capacity to grab, hoard, amass and possess. Therefore if I die with plenty of money a कर्मि will consider it a successful life, whereas a कर्मयोगि will consider success as that in which he may die a pauper, he has given everything that he has. You look at our पुराणs, you will find any person who has sacrificed and who has given he is glorified, whether it is शिबि चक्रवर्ति or whether it is बुद्ध, you take anyone who is glorified is not a materially rich person but a person who has given up. That is why somebody nicely said, the

essence of गीता, you can easily understand by reversing the word, गीता. गीता गीता गी ता गी.. ता.. गी.. तागी. What is the essence of गीता, तागी, त्यागि is a successful person. And therefore कृष्ण strongly criticizes a person who has taken more and given less. He says all such people are sinners because they have consumed more and shared less. Therefore he says, एवम् प्रवर्तितम् चक्रम्, in this manner, in the manner of 'give and take' the universal cycle is maintained. So चक्रम् means the universal cycle or harmony is maintained in this manner, in which manner? In the form of taking and proportionately, why proportionately, even more of giving and यः न अनुवर्तयति. Suppose there is an immature person, a selfish person who does not believe in the principle of giving and sharing, यः न अनुवर्तयति, the one who amasses wealth, only for his own selfish interest, कृष्ण says such a person is अघायुः, अघायुः means his life is made up of पापम्, he is a sinner, he is a man of sin and इन्द्रिय-आरामः – he is sensualist who only spends his life for his sensory pleasures alone, he doesn't consider anything superior to that, he is a sensualist given to sensory pleasures only, हे पार्थ! मोघम् सः जीवति – such a person lives in vain, because he is neither useful to himself nor useful to the society. He is not useful to himself because being a sensualist given to sensory pleasures only, he is not going to accomplish anything greater. Because eating and drinking and procreating cannot be considered a great pleasure because or great achievement because even animals do that successfully. As विवेकानन्द says somewhere, living a long healthy life is not a great accomplishment because even a tortoise lives for 350 years. A coconut tree lives longer, therefore long-life or a having many family members, I have got 3 sons and four daughters and I have got 24 grandchildren and 72 great grand children that is not a great accomplishment, because pigs have got bigger family. If sensory pleasure is great accomplishment the animals also do that, therefore the real accomplishment is in the field of कर्म and मोक्षः. And this person who

was a sensualist he did not accomplish anything, his human life has become a waste alone. And not only his life was useless for himself, was useless to the society, he did not contribute anything to the society also, that the society thanks the Lord that this person dies, because earth's burden is reduced by a useless' removal! So somebody sings, there are many animals which are very useful while living and they are very useful after death also like an elephant, while alive also it is very useful, after death also many part of its body is used and he enumerates. What about this human being? While living also utterly useless, afterwards? Some animals are useful for the teeth, skin, hair; elephant hair they use, rhino horn they use for so many things, but this human being while living also useless, after death also is utterly useless, what is the use of such a life? Life is meaningful only when I have shared things from the society and in the process, I have accomplished धर्म and ultimately मोक्षः also. Therefore कृष्ण says all the other people they live in vain. Continuing;

Verse No .17

यस्तत्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७॥

यः तु आत्म-रतिः एव स्यात् आत्म-तृप्तः च मानवः ।

आत्मनि एव च सन्तुष्टः तस्य कार्यम् न विद्यते ॥ ३-१७॥

यः तु मानवः आत्म-रतिः एव, आत्म-तृप्तः च, आत्मानि एव च सन्तुष्टः स्यात् तस्य कार्यम् न विद्यते ।

In the following two verses, कृष्ण talks about the benefit of कर्मयोग. As I had said often, गीता or the वेदs do not consider कर्मयोग an end-in-itself. कर्मयोग is not the ultimate साधन this must be very clearly remembered. Because as I have often said, कर्मयोग cannot give liberation, कर्मयोग cannot give Self-knowledge and therefore कर्मयोग can never be considered an end-in-itself, but at the same time we don't say कर्मयोग is useless also. कर्मयोग is extremely important, especially

in the beginning stages because कर्मयोग alone can give purity of mind and therefore everybody has to follow कर्मयोग initially and purify the mind and after the purification of mind one has to necessarily go through the next higher stage of साधन. Here alone people commit mistake, they think that कर्मयोग can independently take to मोक्षः. कृष्ण makes it very clear, it is not so. Then what is the next stage of साधन, that alone we call as ज्ञानयोग. One has to contribute to the society, one has to purify the mind and having contributed sufficiently, one has to later withdraw from कर्मयोग or at least reduce कर्मयोग. Because he has to enquire into the true nature of himself. Because as we have seen before our basic spiritual problem is Self-ignorance and unless we solve the problem of Self-ignorance, any amount of spiritual साधन is incomplete. Therefore one has to withdraw from कर्मयोग, कृष्ण will tell that in the 6th chapter,

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३॥

Follow कर्मयोग, purify the mind and grow out of कर्मयोग and go to the next stage of spiritual साधन, like a child entering the womb of the mother and for 9 months the child remains in the womb; the womb is extremely important for the growth of the child for 9 months or 10 months and once the child is 10 months old, there afterwards, the very same womb becomes an obstacle for the child. Therefore the nature itself has kept an arrangement by which the child comes out of the womb, because the next stage of the growth is not within the womb but outside. In the same way कर्मयोग is like the womb of the mother, we have to lead an active mind and purify the mind but thereafter as they say, ब्रह्मचर्य आश्रम, गृहस्थ आश्रम, that is like entering the womb and thereafter वानप्रस्थ आश्रम and संन्यास आश्रम, is growing out of activity. First stage is called प्रवृत्ति, the second stage is called निवृत्ति. First stage is called involvement, the second stage is called seclusion or withdrawal and having withdrawn from extrovertedness. What I am

supposed to do, ask the basic question, who am I, what am I really seeking in life, am I blindly doing things, because my parents did and the grand parents did, often it is mechanical, I went to pre-LKG, LKG, UKG, then school and then college and then education is over and I went to job, because everybody did all these, then, everybody married and I also got married, why, that is what my parents did, thereafter got children, why, because that happens and there afterwards I educated them and then got them married, often it is a mechanical life, I have to ask the question,

कस्त्वम् कोऽहम् कुत आयातः का मे जननी को मे तातः । ... ॥
भजगोविन्दम् २३ ॥

What is life? What is my real nature? Why have I come here? What is my real destination? Why this human struggle? and this is called ज्ञानयोगः and this ज्ञानयोग is in the form of वेदान्त श्रवण, मनन & निदिध्यासनम्, study of the philosophical scriptures dealing with our true nature. And assimilating that teaching and discovering the real I which is ever पूर्णः, which is ever complete. That discovery of the complete-self is called ज्ञानयोगः. And only when I have successfully followed ज्ञानयोग, the struggle in life is over, remember the example I give of the पुरि, the पुरि you know, when they put in the oil it runs about and as even the पुरि runs about it becomes bigger and bigger and once it has become fully blown then you will find that no more knocking about, आत्मनि एव आत्मना तुष्टः, stationery, steady. It has attained पूर्णत्वम्: पूर्णत्वम् shortened is पुरि. So whenever you eat पुरि, you remember the life's goal is पूर्णत्वम्, until then I will be knocking about here and there not knowing what to do. Without ज्ञानयोग, कर्मयोग is incomplete; without कर्मयोग, ज्ञानयोग is impossible. Therefore follow कर्मयोग, follow ज्ञानयोग and be free. And the essence of ज्ञानयोग is given in these two श्लोकs briefly. कर्मयोग was elaborately discussed, ज्ञानयोग is put in a nutshell here and who is he, कृष्ण says, मानवः. ज्ञानयोगि is really a मानवः, he is an intelligent

person because he has diagnosed the problem that the problem is Self-ignorance, problem is centered on me, as दयानन्द स्वामिजि beautifully says, the “*The Problem Is You, The Solution Is You*” alone. Until now, I thought the problem is with the family, with the government and that is why in every election, they put the vote for the opposite party, thinking that previously when Congress was ruling, they thought that BJP would be wonderful. Then again Congress, how long, until the next election, then again the Janata Dal and then you keep on changing, because we have got only these parties, thus we go on changing the people, changing the house, changing the job, changing the government, some people changing the wives or husbands also, everything you keep on changing, that in spite of all these changes that I have not improved will show that the problem is not outside, the problem is with myself, the moment Self-enquiry starts he is a human being. That is why कृष्ण uses the word, मानवः. This intelligent person comes to Self-enquiry with the help of the scriptures, with the help of the गुरु, गुरु शास्त्र उपदेशवत्. When he does the Self-enquiry, then he makes the biggest discovery, the rarest discovery, a pleasantly surprised discovery and what is that discovery: whatever I have been seeking in life they already are within me, security I seek - I am the embodiment of security, fullness I seek - I am the embodiment of fullness, peace I seek - I am the embodiment of peace, in fact, all the basic needs of a human being that is already ours and that is the discovery he makes and there afterwards what is his nature: आत्म-रतिः एव स्यात्. So previously he was happy because of external conditions, after Self-knowledge he is happy, not because of external factors, he is happy because that is his very nature. We have already seen in the 2nd chapter,

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः ... ॥ २-७७॥

the one who is self-sufficient, one who does not depend upon external factors to be full and complete, therefore आत्म-रतिः means the one who revels in himself and आत्म-तृप्तः च and the one who is totally contented with himself. He doesn't think of the next higher possibility because he has discovered himself to be infinite and there is no question of next higher stage of the infinite, there is no infinite, infiniter, infinitest, it is not there and therefore, there is no comparison, otherwise the problem is however much I have I am never happy because there is always someone who has gone to the next higher stage, like breaking the record. Any amount of record you break, you ask that sportsman are you happy and he will tell that this person has got that record and I have to break it and there are some people who have broken all the records and they are on the top and ask whether you are happy, no. Why? I want to break my own record. There is a Russian pole vault jumper.. Bubka or so, I don't know how to pronounce his name, he keeps on breaking his own records. There is no contentment in the relative accomplishment but this is one field in which there is total satisfaction. Therefore, आत्म-तृप्तः च मानवः and not only that, आत्मनि एव च सन्तुष्टः – his self-sufficiency is total, that he doesn't depend upon any external factors. I am not one of the sources of happiness for me, I am the only source of happiness for me. So आत्मनि एव च सन्तुष्टः तस्य कार्यम् न विद्यते, there afterwards there is no struggle in his life, whatever he does is not done for fulfillment, there afterwards whatever he does is out of fulfillment. There is only a subtle difference, one acts for fulfillment, another acts out of fulfillment. What is the difference can you guess? When I am acting for fulfillment it means at present I am incomplete and therefore the action is not an enjoyable action, there is a struggle, there is a stress, there is anxiety, whether I will accomplish or not, there is always tension, therefore action for fulfillment is संसार, struggle; whereas imagine action out of fulfillment is no more struggle it is like bathroom singing.

You just enjoy singing. Not for anybody else. In fact, nobody else wants to listen, not for money, not for anything, you are so happy that you sing. Thus, an action out of fulfillment is called लीला or sport, ज्ञानि's every activity is a लीला, that is why we use the word कृष्ण लीला, राम लीला, etc., what is the meaning of the word लीला. लीला means an action done with fulfillment or out of fulfillment. Therefore कृष्ण says, तस्य कार्यम् न विद्यते. Continuing;

Verse No .18

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८॥

न एव तस्य कृतेन अर्थः न अकृतेन इह कश्चन ।

न च अस्य सर्व-भूतेषु कश्चित् अर्थ-व्यपाश्रयः ॥ ३-१८॥

इह कृतेन तस्य अर्थः न एव, अकृतेन (अपि) कश्चन अस्य (अर्थः) न, (तथा) सर्व-भूतेषु च (अस्य) कश्चित् अर्थ-व्यपाश्रयः न ।

So here कृष्ण says a ज्ञानि योगि is one who has discovered his inner independence, who has discovered inner freedom. External independence we can never have, physical freedom we can never totally have because physically we are dependent on external factors, we require food, we require clothing, we require shelter, even driving on the road you are not totally independent, you have to follow the traffic rules. Even if you don't believe in traffic rules, at least you have to follow the buffaloes are there and other things are moving on the road, which means to that extent I don't have freedom. Thus for physical freedom we can never accomplish, in fact, physical freedom I should not ask for, I should voluntarily accept the physical limitation and follow the rules and it will not become a bondage. If I accept the traffic signal as a necessity it is not a bondage, only if I don't understand it becomes a bondage. So external restriction I should accept that alone is freedom, but as far as the inner mind is concerned we can accomplish total psychological freedom and that inner

independence is called मोक्षः. And here कृष्ण says, this ज्ञानि is so independent that he doesn't depend upon his action also for happiness nor does he depend upon inaction for happiness because these are also two weakness. There are some people who are so much addicted to action, who are called workaholics. Their problem is what: they cannot remain quiet. There is one holiday that is going to come it becomes a nightmare for them, they have to plan 100 things where to go, what to do and if nothing is there they get 4 video movies, for some people they are so addicted to action that inaction is a nightmare for them. Holiday is a nightmare for them, retirement is a nightmare for them, sickness is a nightmare, doctor says that you have a back pain and one month bed rest, that is how भगवान् wants to makes us introspect. For some people, addiction is with regard to action. There are some other people their problem is what: like buffalo they don't want to act, they will always find out some excuse or the other, even for drinking water they would not get up, they will wait for somebody to pass just to get water. We have got two addictions - either action or inaction. कृष्ण says ज्ञानि is one who is neither addicted to action nor addicted to inaction, he enjoys doing action whenever there is a situation and he enjoys not doing that also, therefore he says, तस्य ज्ञानिनः कृतेन अर्थः न – through action also he does not expect any result, any benefit or any improvement, न अकृतेन इह कश्चन – nor through inaction he expects any result; neither he is dependent on action nor is he dependent on inaction. Now people are forming retired peoples' club etc., they are forming and they are also just making the study how to spend time after retirement, very big issue now, because the whole day is there and my capacity to act also becomes less and less, I am not able to read when I think of reading something, when I want to hear something the ears are a problem, I want to talk to someone no one wants to come near you, they know that once they start talking they will start from 1967, old stories will start, so therefore, they will change the road on seeing me,

so you cannot talk also. Therefore, gracefully growing old and enjoying old age requires tremendous maturity. We are ready to prepare financially for old age, many people are preparing wonderfully well financially. Medici claim, LIC, shares, house, financially we are preparing very well, but psychologically our preparation is zero. That when we grow old not only we suffer, the people around also go through hell, why, because we cannot face inaction. As they said, 'How to enjoy myself even if I am doing nothing.' Therefore कृष्ण says ज्ञानि is one who will enjoy activity, who will enjoy inaction also. Not only he is independent from the standpoint of action and inaction, more importantly कृष्ण says he is independent of people also. This is still more difficult, as we grow we get addicted to certain people also. And as we grow old and we are going to survive longer, even though it is a good news that I am surviving, the problem is I have to face the death of so many people around me. Long-life has got an advantage but remember, it has got a disadvantage also, one by one people will say ta-ta (goodbye). They will disappear, therefore I should be prepared for that also. That requires emotional independence, enjoying the people's company when they are available and learning to accept their absence when it becomes inevitable. It need not be death, why should we think of death, even a temporary reason - the wife has to go to the daughter's house or son's house or something, this husband 75 years old fellow he cannot withstand that, he doesn't allow the wife to go anywhere because right from toothpaste wife alone has to give in the hand, they don't know where the toothpaste is kept. 75 years old! They are emotionally dependent, food they have to be served, newspaper has to be handed to the hand, after bath clothes have to be given, so much dependence that I cannot withstand even one day's absence of a particular family member. All these are emotional weakness, ज्ञानि is one who does not have any emotional crutches. Therefore कृष्ण says, कश्चित् अर्थ-व्यपाश्रयः – he does not depend upon anyone in the

creation, सर्व-भूतेषु among the entire creation he does not depend upon any person. There are some people who do not depend upon people but they have got pets at home. So I had a neighbor, previously when I was staying in another part of Madras and he had a dog and that dog died and for days together he could not get out of it, he was regularly coming and crying. First I thought his wife would have expired, he would have perhaps not cried that much if his wife had expired, so much attached. In fact, one husband used to tell me also, next birth I want to become my wife's dog because when my wife comes from the class (she was attending the class) first question she asks is: did you feed the dog? she doesn't ask whether I had eaten or taken coffee or something, that is later. So therefore if not people we are addicted to pets, something or other we want to hold on to. Therefore कृष्ण says, nothing doing, सर्व-भूतेषु कश्चित् अर्थ-व्यपाश्रयः. One great ज्ञानि sang a तमिळ् song, which is the height of independence, 'Cut asunder the desires, cut asunder the desires, cut asunder even if it be the desire for God', even dependence on God is dependence, but that is too much to expect. Therefore our progress is from world-dependence we go to God-dependence, from God-dependence we come to Self-dependence. World-dependence is संसार, God-dependence is भक्ति, Self-dependence is ज्ञानम्. संसार to भक्ति to ज्ञानम्. This is our progress. कृष्ण is talking about the height of ज्ञानम् here, न च अस्य सर्व-भूतेषु कश्चित् अर्थ-व्यपाश्रयः, totally emotionally free.

Verse No .19

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३-१९॥

तस्मात् असक्तः सततम् कार्यम् कर्म समाचर ।

असक्तः हि आचरन् कर्म परम् आप्नोति पूरुषः ॥ ३-१९॥

तस्मात् (त्वं) असक्तः (सन्) सततम् कार्यम् कर्म समाचर, हि पूरुषः असक्तः (सन्) कर्म आचरन्, परम् आप्नोति ।

So therefore कृष्ण gives the advice to अर्जुन. अर्जुन your goal is very clear now. मोक्षः – total emotional independence, fullness is your goal. Because that is all our struggle is for, knowingly or unknowingly our struggle is only for inner independence. And that independence is possible only through Self-discovery, discovering your own inner strength. So therefore, independence requires ज्ञानम्, Self-knowledge and Self-knowledge requires mental purity, which means freedom from रागः and द्वेषः. I told you the other day, the impurity is delusion and the delusion is the thought that the world is the cause of my happiness or unhappiness, that is the delusion, as long as I am going to consider the world to be the cause of happiness or unhappiness, I will go on adjusting the world miserably failing. Only when I understand that I am the source of happiness, I am the source of sorrow also, misunderstood-I is the source of unhappiness, understood-I is the source of happiness, अज्ञात अहम् दुःख हेतुः, ज्ञात अहम् सुख हेतुः, as long as I don't know myself I am the source of sorrow, the moment I know myself the very same known-I is the source of happiness. Until I recognize that there is delusion. I will go on adjusting the world and that delusion must go. That is called the inner impurity and that will go only by कर्मयोग. So now what is route map, follow कर्मयोग, purify the mind, follow ज्ञानयोग, discover Self-sufficiency and thus be free. This is the वैदिक life program. Follow कर्मयोग, thus purify the mind, follow ज्ञानयोग, discover Self-sufficiency and be free. And अर्जुन therefore you have to start from कर्मयोग right now. तस्मात्, therefore, कार्यम् कर्म समाचर – therefore take to कर्मयोग, by following your duty. कार्यम् means duty, what is expected of you in a particular set-up is कार्यम् and here what is अर्जुन's कार्यम् in this context, महाभारत war. Therefore don't try to run away from your responsibilities, कार्यम् कर्म समाचर and how should you do that: असक्तः – without anxiety, without projecting too much into future and missing the present, so therefore, असक्तः – without bothering about the future, without brooding over the past, live in the

present and do what you have to do whole heartedly. सततम् – this you have to continue and what will happen as a result of that, असक्तः हि आचरन् कर्म and if you keep what you have to do, with a healthy attitude, परम् आप्नोति पूरुषः – such an intelligent कर्मयोगि will ultimately attain मोक्षः. परम् means मोक्षः. Such an intelligent कर्मयोगि with a healthy attitude will certainly attain मोक्षः, not immediately, as I said कर्मयोग → purification → ज्ञानयोग → Self-knowledge → मोक्षः. Therefore अर्जुन take the bow and fight. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 20-22

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३-१९॥

Lord कृष्ण talked about the important topic of कर्मयोग from verse no.8 up to verse no.18. And the essence of कर्मयोग is giving more and taking less; it is a life of contribution. And when I say contribution, it need not be monetary alone - many people may be able to do, many people may not be, it can be contribution in the form of knowledge, our energy, our time, our love, even a few kind words is a good contribution only. And this कर्मयोग way of life, कृष्ण looked at from different angles and we gave different names also,

- If you take कर्मयोग as a commandment of the Lord it is called आज्ञा, विधि, or विहित कर्म.
- If you take the same कर्मयोग as a worship of the Lord, expression of my gratitude it is called यज्ञः,
- When you look at the same कर्मयोग as a means of purification, preparing myself for Self-knowledge then the very same कर्मयोग is called चित्त शोधकम्, purifier and
- If you look at the कर्मयोग as a means of maintaining harmony at all levels, harmony within the individual himself, harmony at the level of family, community, religion, society, nation and ultimately even ecological then the same कर्मयोग is called धर्म.

From whichever angle you appreciate कर्मयोग it doesn't matter, one way or the other you have to take to a life of कर्मयोग and then कृष्ण concludes the topic in the 19th verse which we were seeing in the last class, तस्मात् असक्तः सततम् कार्यम् कर्म समाचर. Since कर्मयोग is required for all the people for spiritual progress, अर्जुन you also have to necessarily follow कर्मयोग and what is the advantage of doing that, असक्तः हि आचरन् कर्म परम् आप्नोति पूरुषः – you will attain the highest result known as धर्म पुरुषार्थ or मोक्षः. And in this context, we

should remember a point which is important that when कृष्ण says कर्मयोग will lead to मोक्षः, we have to remember कर्मयोग cannot directly lead to मोक्षः, कर्मयोग will lead to मोक्षः through ज्ञानयोग, that is कर्मयोग will prepare a person for ज्ञानयोग, In fact, he himself will get interested in ज्ञानयोग. It will be very natural and the ज्ञानयोग will directly lead to liberation. Therefore अर्जुन कर्मयोग is important and कर्मयोग involves doing the duty and as a क्षत्रिय your duty is maintaining social harmony and for the maintenance of harmony whatever obstacles is there you have to remove from the society and now दुर्योधन happens to be the obstacle for harmony and therefore you have to fight this धर्म युद्धम्, that is महाभारत war. And even though it is a painful duty, not a pleasant duty, as the people say when they inaugurate the function or give the vote of thanks, they say it is my pleasant duty to give the vote of thanks even though it maybe unpleasant to the hearer, at least he got the mike and therefore it is pleasant for him. So the very fact that he says it is a pleasant duty indicates that there are many unpleasant duties in life and अर्जुन this happens to be one, therefore, do not look upon it as an unpleasant duty, you take it as your duty and do the action. Up to this we saw, in the last class. Continuing;

Verse No .20

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ ३-२०॥

कर्मणा एव हि संसिद्धिम् आस्थिताः जनक-आदयः ।

लोक-सङ्ग्रहम् एव अपि सम्पश्यन् कर्तुम् अर्हसि ॥ ३-२०॥

हि जनक-आदयः कर्मणा एव संसिद्धिम् आस्थिताः । (त्वम्) अपि लोक-सङ्ग्रहम् एव सम्पश्यन् कर्तुम् अर्हसि ।

So after hearing this अर्जुन may still feel diffident, a diffidence which is common to all the people especially all the family people. They often say that स्वामिजि remaining in the family and tied down

with endless responsibilities do you think that it is possible for us to get liberation. And many people have concluded that it is impossible because they off & on come and tell that 'staying in the गृहस्थ आश्रम one will not get मोक्षः and all and one has to run away from the whole thing and only if you take to संन्यास then it is possible' this is the staunch opinion of the majority of गृहस्थs. And you need not feel bad about that because अर्जुन himself has the same diffidence. He often asks In fact, he wants to take to संन्यास right now and अर्जुन's case is still worse, because an ordinary गृहस्थ has to take care of one family only, but a क्षत्रिय, a ruler has to take care of the whole society or nation. Imagine the prime minister attending गीता class with all kinds of worries, December 6 is coming, all over security you have to arrange. By that time, other people are saying protest march, assembly elections lost, all kinds of headache, how can a ruler think of spirituality. Therefore, अर्जुन may feel diffident, therefore कृष्ण says, अर्जुन never feel diffident, even a गृहस्थ remaining in गृहस्थ आश्रम can follow spirituality and attain मोक्षः. As I have said every आश्रम has got its own plus point and its own minus point, the only thing is 'the grass is always greener on the other side of the fence.' Therefore you interview some संन्यासि's privately they may tell that by mistake we got caught, and the संन्यासि's cases are worst cases because it is one way traffic. गृहस्थs are always in an advantageous position because they can anytime switch over to संन्यास आश्रम, but the संन्यासि is in a very big disadvantageous position he can never renounce renunciation. To संन्यास you cannot give संन्यास. Therefore every आश्रम has got its own plus and minus point, if you know how to handle the minus point you can utilize the आश्रम. That is why in our tradition every stage of life is called an आश्रम. It is not that the संन्यासि alone lives in an आश्रम and we think house is not an आश्रम, the very fact that tradition says गृहस्थ आश्रम it means that you can convert your house also into आश्रम and we can convert an आश्रम also into a house, because आश्रम is

also made of bricks and mortar only and especially modern आश्रम is like any other house, because there also all the modern facilities are there, TV is there, internet is there, all kinds of things are there because आश्रम requires more, computers are there, this is there, that is there, everything is there. Now what is the difference between आश्रम and house: निवृत्त रागस्य गृहम् तपोवनम्. It is the attachment that makes the difference. If the attachment is there any building is a house, if detachment is there any building is an आश्रम. A संन्यासि is supposed to have detachment therefore his residence is called आश्रम. Many people have confusion, when they want to come to my residence, they wonder, what should I say about your residence. Should I call it an आश्रमम्? Because it is another apartment, upside there are other apartments and I am in another apartment and therefore, should I call it a flat, should it call it an apartment, should it call it a house, should it call it an आश्रम, they are confused. So now what makes the difference, there is no difference at all, therefore I say you call it residence. Because it is a place where I reside. Reside अति अस्मिन् इति residence. Therefore you call it residence you need not have confusion. So therefore the difference between house and आश्रम is not an external difference, it is a difference caused by the people who are inside there. And therefore कृष्ण wants to say that गृहस्थs can remain in that आश्रम and attain liberation, even rulers can continue to occupy the responsible position and still attain liberation. And कृष्ण wants to give an example and that example is popular example, taken from the उपनिषत् itself and here the example is of जनक महाराज. And we find in the बृहदारण्यकोपनिषत् there are several occasions where the kings are very learned people. गार्ग्य-अजातशत्रु संवाद, there is a discussion in बृहदारण्यकोपनिषत्, a learned brahmin goes to अजातशत्रु and tells that I know ब्रह्मन् and then he gives a description of ब्रह्मन् and अजातशत्रु says, if you know only this much about ब्रह्मन् you have not understand properly, your knowledge is incomplete. एतावन्नू (२-१-१४), only this

much you know, he asks? But again that brahmin who is very learned, whose life is dedicated to learning, he also doesn't keep his false ego, surrenders to अजातशत्रु and says if there is more knowledge that I should get I surrender to you, you please teach me, उप त्वा यानीति (२-१-१४). Then अजातशत्रु, a क्षत्रिय, a ruler answers.

प्रतिलोमम् च एतद् यद् ब्राह्मणः क्षत्रियम् उपेयात् ब्रह्म मे वक्ष्यतीति ॥
बृहदारण्यकोपनिषत् २-१-१५ ॥

Everything seems to be ulta, प्रतिलोमम् means what: everything seems to be reverse, because brahmins are supposed to be the centers of learning, who have to teach क्षत्रिय, वैश्य and शूद्र and here I am a क्षत्रिय ruler and I have to teach you. But doesn't matter, व्येव त्वा ज्ञपयिष्यामि इति । अजातशत्रु a ruler teaches ब्रह्मविद्या, it is an important section in बृहदारण्यक known as अजातशत्रु ब्राह्मणम् / गार्ग्य ब्राह्मणम्. That means what: We had जनक and जनक occurs several times in बृहदारण्यक, thus अजातशत्रु is there, जनक is there, they were all responsible गृहस्थs and they could remain in कर्मयोग, purify the mind, acquire the knowledge and be liberated and even teach others. Therefore अर्जुन why should you run away from life; be where you are and gain knowledge. Therefore He says: जनकादयः – people like जनकः, अश्वपति, अजातशत्रु and others, संसिद्धिम् आस्थिताः – they have attained liberation, how, कर्मणा एव – remaining in a life of duties or responsibilities, without running away from responsibility, without changing the आश्रम these people have attained liberation which proves it is possible. And therefore what should अर्जुन do now, follow धर्म युद्ध, purify the mind, continue in गृहस्थ आश्रम, gain Self-knowledge and be a गृहस्थ ज्ञानि. In the 4th chapter also, कृष्ण will talk about गृहस्थ ज्ञानि. And with this example, कृष्ण has given confidence for अर्जुन and with this example the topic of कर्मयोग is over.

Now from the 2nd line of this verse, कृष्ण is changing into another topic. कर्मयोग topic is over with the 20th verse 1st line. Now from this second line we are going to have a new topic. What is the

background for this topic we should know? Now कृष्ण said in two verses before, that is verse no.17 and 18, that कर्मयोग is important for purification and later for attaining knowledge and once a person has become a ज्ञानि then he is a free person and after becoming free for him कर्मयोग is not compulsory because means is a must only until the end is accomplished. So for a ज्ञानि कर्मयोग is not required, therefore कृष्ण said ज्ञानि can do कर्म, ज्ञानि need not do कर्म also.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८॥

कृष्ण has said that ज्ञानि doesn't require कर्म. Very careful, कृष्ण doesn't say, ज्ञानि should not do कर्म. ज्ञानि doesn't require कर्म, he may do, he may not do, he can sit in a place like रमण महर्षि or a तपोवन महाराज who was just sitting in a cave without bothering about anything, a passive ज्ञानि or like शङ्कर and others a ज्ञानि can be hectically active also. Now अर्जुन can take advantage of that verse because अर्जुन wants to get out of कर्म now, because some excuse or the other you want to get away from the painful duty, therefore there is a chance that अर्जुन claims that I am a ज्ञानि and there is no way of testing, ज्ञानम् cannot be tested with a tester. Is there any test, there is no physical criteria, that is why अर्जुन asked

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

Therefore how can I know who is a ज्ञानि and who is not a ज्ञानि? From dress can we make out a ज्ञानि, from beard we can make out, if beard can be a criterion for a ज्ञानि, then no lady can become a ज्ञानि! there would be no use of your all coming to the class, it will be a big problem, so therefore, beard, locked hairs, shaven head cannot be criterion, age cannot be the criterion, nothing can be the criterion. Then what is the criterion for a ज्ञानि? ज्ञानम् is the criterion and ज्ञानम् being within the mind and since the knowledge is not physically visible we have no way of knowing a ज्ञानि. So people often ask, स्वामिजि,

please enumerate the present 20th century ज्ञानिन्स. So somebody asked and a संन्यासि was telling, I can tell you about one ज्ञानिन्, what is that? I am the one, because I only know whether I know or not, the second one, how do I know. Therefore अर्जुन can claim that he is a ज्ञानिन् and then he can say that since I am a ज्ञानिन् I don't require कर्म for purification, because already I have accomplished the end and therefore I will go to ऋषीकेश, some reason or the other, then expecting such an argument from अर्जुन, कृष्ण answers in the following portion and what कृष्ण says: अर्जुन even if you are a ज्ञानिन् you have to continue your duties. Even if you are a ज्ञानिन् you have to continue your duties. Naturally the question comes, why should he continue, after all duty is for purification, purification is for liberation and liberation he has already got, why should he do कर्म. कृष्ण answers, we will see the details later, even though you do not require कर्म as long as you are in the society, considering the surrounding society and the environment, for the sake of the society you have to continue to follow धर्म, you don't follow कर्म for your sake, for your benefit but you have to do for the benefit of the society, because you happen to be in the society, you will have to do that and therefore he tells in the 2nd line, लोक-सङ्ग्रहम् एव अपि – for the sake of the well-being of the society, welfare of the society, the upliftment of the society, is called लोक-सङ्ग्रहम्, for that purpose you have to do your duty. So here कृष्ण is introducing this topic based on an important principle in our tradition. Now in our tradition, we say there are three sources of knowledge to find out what is the right way of living, to know what is the धार्मिक way of living we have got three sources. If we do not know the धार्मिक way of living certainly we will live a life according to our whim and fancy, that is called let-go philosophy, let-go philosophy means what: do whatever you like doing, in तमिळ् it is said: 'do whatever you feel like doing in the name of freedom', it becomes a licentious life, such a रागः- द्वेषः based life, likes-dislikes based life is wild life, प्राकृत पुरुषः

he is called, he is not a refined person; refined person is called संस्कृत पुरुषः and if I do not know what is the right way of living and I go according to प्रकृति, प्रकृति means nature-like a child, what discipline a child has got, whatever it wants to do it will do, it wants to go to the bathroom, it goes wherever it is, only the mother knows. This always happens, you bring the child and put it in the स्वामिजि's lap and it goes for the urine, just at that time, the child senses the person, the child doesn't have any do's and dont's. रागः- द्वेषः based life is called प्राकृत life, धर्म-अधर्म based life is called संस्कृत life. If I have to be a refined person, I should not do what I like to do, I should do what is proper. Propriety is more important. Naturally, I should know what is proper and I should know what is improper. So the question, what is the source of knowing धर्म and अधर्म and in our tradition we have got the guidelines.

❖ They say वेदोखिलम् धर्ममूलम्, पूर्वं मीमांसा सूत्रs give this particular knowledge, पूर्वं मीमांसा सूत्र begin, अथातो धर्मः जिज्ञासा – now we are going to analyze what is धर्म, proper way of living, what is the source of knowledge: वेदोखिलम् धर्ममूलम् – the entire वेदs are our scriptures are the primary source of धर्म-अधर्म ज्ञानम्. The human being can never know totally because human beings' knowledge is limited. I discussed before, what we consider as good for some time later it is scientifically proved otherwise, it is not good for humanity. In spite of so much advancement we are not able to find what is good and what is bad. So therefore with limited intellect how can I know. Therefore we said वेद which is supposed to be revelation from the Lord is the primary source which we call as श्रुतिः.

❖ Then we talked about the second source of knowledge, which is called स्मृतिः, 'स्मृतिशीले च तद्विदाम्' ॥ मनुस्मृति २-६ ॥ स्मृतिः means all the secondary literature which is based on the वेदs. What was proper hundred years before, many of the धर्मशास्त्रs rules we are not able to follow, one rule they say is that the bathroom should be 50

feet away, the whole house is now 20×20, now you have to go to the neighbors' house, therefore many of the धर्मशास्त्रs rules we cannot follow because the society is changing and therefore there should be people to understand the spirit of the शास्त्रs and interpret it appropriately according to times and those people who study, assimilate and interpret should be objective people, informed people, interested in the welfare of the society, तैत्तिरीयोपनिषत् says:

ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ताः आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।
यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ॥

How beautiful our वेदs are. They are never rigid. They understand that scriptures have to be flexible and therefore they give the freedom for the human beings to interpret according to times. But they put only certain condition, that the human beings should not have any axe to grind or else he will interpret the शास्त्र to his advantage, 'you have to give maximum दक्षिणा to me', he will say. Therefore he should not be the beneficiary, therefore the second source of knowledge is called स्मृतिः.

❖ Then the third source of knowledge is called शिष्ट आचारः. The way of life lead by responsible members of the society, the elders, the cultured people, the informed people, they are called शिष्टः, शिष्टः means they themselves have been refined by their elders and they have followed such a way of life, therefore they can serve as models for धर्म. And these models, the live-models in the society are called शिष्टः and आचारः means the way of life and शिष्टाचारः means the way of life of the live-models, responsible people.

Of the three sources of knowledge, which one is most powerful: वेद teaches धर्म, the स्मृतिः, secondary literature like even रामायण, महाभारत, भागवतम्, पुराण they are all called स्मृतिः, secondary literature, they also teach धर्म and live-models in the society also (just because I say models, don't think of somebody else, who

walk the ramp, wearing something or nothing!) धर्मशास्त्र models I mean, (I am afraid to say Models! they are setting wrong models). So धर्म-शास्त्र models in society, of these three, the third one is the most powerful teacher because the श्रुतिः and स्मृतिः are only in written form, they are cold words, we only hear about them, it has got only an audio effect, I don't see a राम, I don't see विभिषण, I don't see लक्ष्मण, while the live-models give an audio-visual effect, they have got better impact on the society and therefore कृष्ण wants to emphasize here, शिष्टाचारः, otherwise कृष्ण calls here श्रेष्ठः आचारः, instead of शिष्ट श्रेष्ठः is used. श्रेष्ठः means those people who are superior ones. Now the next question is, who are the शिष्टs or श्रेष्ठs? For every individual or child the first and foremost example or model for a child is who you know, all of you know, the first and foremost and most powerful model during the formative period is the mother, therefore mother influences maximum and according to psychologists even right from pregnancy the mothers' thoughts begin to influence. The child knows whether it is welcome outside or not it seems, so if the mother says that that she doesn't want child as already a dozen are there, that is even after naming the earlier child as मङ्गलम् this has happened, therefore they gave the name मङ्गलम् thinking that this will be the last, but it still continues and both of them are not interested or they do what is that test - amniocentesis test, they know this is a girl child and they don't want, they say that the child knows whether it is wanted or not and if the child gets the impression that I am not wanted, both of them are cursing left and right, that child suffers from tremendous complex, inferiority complex etc. And that is why we have got rituals like पुंसवनम्, सीमन्तोन्नयनम् etc., in that they gather people and they create an atmosphere that we are all looking forward to the child's arrival, the child understand it seems and thereafterwards when the child comes out also, what the mother does and what the mother and father talk, the parents think that the child doesn't know the language, but the child

knows the atmosphere, the heated atmosphere the child knows, the temperature it understands even though not the language. Therefore the first model is the mother, the next model is the father, माता, पिता. Then the next model is गुरु, because they are all, because if you take the child's life initial few years it is constantly with the mother, once it grows up then only it begins to go to its father, because he is always rrrrrrrrr. Which child will go? After some time only the child will go to the father and then in the गुरुकुल वास, the child lives with the गुरु, therefore गुरु's every action; one student was telling, previously I used to keep the cassettes and distribute and one student lost the cassette and he came and told that the cassette was lost and he thought that I will be shouting for 45 minutes and with all the fear he came and I said doesn't matter, now he says that even though I have talked about not getting angry for years together, but that one experience he keeps remembering all the time, 'स्वामिजि I lost the cassette and you didn't lose your temper', so, therefore it became an important lesson for him, that is only a second's action, one second's action is equivalent to hour's of verbal advice. So, therefore, in बृहदारण्यकोपनिषत् it is beautifully said a person grows into a mature human being, if he has gone through three ideal relationships, one is मातृ सम्बन्धः, next is पितृ सम्बन्धः and the next is आचार्य सम्बन्धः, the उपनिषत् says, that person we can give a certificate that he will be a sane person, because he is talking about one person giving about some values about some teaching, then जनक (जनक-याज्ञवल्क्य संवादम् only) wonders, whether the teaching will be proper or not, then this आचार्य says that you need not have any doubt because the one who gives out the teaching is the one who has gone through these three ideal relationships.

यथा मातृमान् पितृमान् आचार्यवान् ब्रूयात् तथा तच्छैलिरब्रवीद् ॥
बृहदारण्यकोपनिषत् ४-१-२ ॥

That means it will be true, so therefore, model No.1 is mother, No.2 is father, No.3 is the गुरु, and No.4 is the ruler of the country. In those

days Kings were examples, now-a-days unfortunately the terrible politicians are the models and if those models are not there, we have cricketers and cinema actors with one year rating and torn jeans and button-less shirt and all kinds of things when we cannot provide ideal heroes all the other people will become heroes and the children will hero-worship only through imitations, that is the only way of hero-worship. That is why they always emphasized that the श्रेष्ठs must be responsible, mother must be aware of her responsibility before getting the child. If she wants to be a free bird and she doesn't want to be a responsible mother better she doesn't get a child. Similarly, father must be responsible, गुरु must be responsible and a ruler must be responsible and अर्जुन whether you like or not, you are an important member of society. अर्जुन is in a very popular position because he is an all-rounder, he is a great archer, he is a powerful person, handsome person, he can dance, he can sing, he has even gone to the heavens and conquered enemies, thus he is such an all-rounder and well-known person that whatever he does the society is waiting to follow and the unfortunate thing is we always like to follow the wrong things because it is easier. विश्वामित्र and दुर्वास have done so many wonderful things we will not follow that, we will follow दुर्वास in one thing, in his anger; so whenever people get angry they say even दुर्वास gets angry, why should not I? विश्वामित्र ran with मेनका, you need not follow that, you can follow so many other things, विश्वामित्र discovered गायत्री. Why are you thinking of मेनका, think of गायत्री, so both are connected with विश्वामित्र but why dwell on this. So society is waiting to follow the wrong thing. Therefore अर्जुन you must be an extra responsible person and therefore he wants to emphasize श्रेष्ठः आचारः in these verses. No.21;

Verse No .21

यद्यदाचरति श्रेष्ठस्ततदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१॥

यत् यत् आचरति श्रेष्ठः तत् तत् एव इतरः जनः ।

सः यत् प्रमाणम् कुरुते लोकः तत् अनुवर्तते ॥ ३-२१॥

यत् यत् श्रेष्ठः आचरति तत् तत् एव इतरः जनः (आचरति)। सः यत् प्रमाणम् कुरुते, लोकः तत् अनुवर्तते ।

So these are all important useful verses to know and follow. श्रेष्ठः यत् यत् आचरति – whatever a श्रेष्ठः पुरुषः, a superior person, a hero, a model does and as I said for a child, श्रेष्ठः पुरुषः is the parents and whatever the parents or the teacher or a ruler does, इतरः जनः तत् एव आचरति – the other people also follow the same thing because human beings are sheepish people, that is why many new fashions come. So one person had a torn pocket, he was smoking or put something and it had torned and he cut that portion and took another piece of cloth in a different color and he did that, that's how the bell-bottom came it seems. Somebody wrong stitching, he had elephantiasis, big legs, for fitting he had, he did for both legs, these people started following that, therefore human minds are sheepish minds, therefore it has got an advantage also, it has got disadvantage also, take advantage of that and what do you do, do noble things at home, and when you use words also all swearing words, the child picks up, we think the child is sleeping or playing and at the most wrong time the child will repeat when स्वामिजि has come. The child will very very carefully repeat that word and the mother will say why did you repeat that word and the child will say that you only said the other day, so you feel like an idiot before the स्वामिजि. From where does the child get all these words? So every word I use, every action I do, if the father gets up early morning and does the पूजा, the child will also do दीपाराधन, etc., father lights up the cigarette, the child also will also do with the pencil or the pen in the mouth, the child will repeat the same thing, therefore, सः यत् प्रमाणम् कुरुते – whatever the श्रेष्ठः पुरुषः sets as a standard, प्रमाणम् means standard, whatever he sets as a standard at home or in the गुरुकुल or in the society, especially when the red signal

comes, we can see everybody goes, that if there is one person who is waiting there because of red signal you begin to feel like the black sheep now, and you stop for red signal the person behind shouts at you, what kind of person you are, better go, this is how we find one person does, whether it is पल्लवन् bus or श्रेष्ठः पुरुषः because he has green bus, for him the green signal is there everywhere! and once पल्लवन् and everybody also goes, so everybody's action consistently somebody violates and we also tend to do that and still worse, if you don't violate we begin to feel bad, that is still terrible, सः यत् प्रमाणम् कुरुते लोकः तत् अनुवर्तते, लोक here means people, follow that only,

Verse No .22

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३-२२॥

न मे पार्थ अस्ति कर्तव्यम् त्रिषु लोकेषु किञ्चन ।

न अनवाप्तम् अवाप्तव्यम् वर्ते एव च कर्मणि ॥ ३-२२॥

हे पार्थ! (यद्यपि) मे त्रिषु लोकेषु किञ्चन कर्तव्यम् न अस्ति, अनवाप्तम् अवाप्तव्यम् च न (अस्ति, तथा अपि अहम्) कर्मणि वर्ते एव ।

So here कृष्ण gives himself as an example. So not only माता पिता गुरु should be models, they should give more good models and heroes for children. A society is an ideal society, refined society which can give healthy models and heroes to the children. You take all the पुराणs and take the characters, you will find that they serve as ideal model, especially for children you will find आञ्जनेय is always the hero of the children because he is Mr. Universe, with muscles all over and he is ready to do any kind of feat, crosses the ocean and if राम wants the herb he doesn't go on plucking the herb, the whole mountain he plucks and when the रक्षस's come like mosquitoes he destroys., like मशक he kills. So children naturally will love, because at that time you want it, but you will find that even though आञ्जनेय does all these things, through that story they will teach important values also.

आञ्जनेय goes and then he searches for सीता all over and then he goes to रावण's अन्तःपुरम्, the harems where many ladies are there and then he searches there and comes back and feels very bad. I have committed a big sin going to the harem of a king and where all ladies are there and that also they are sleeping, lying down, I have committed a big mistake, I am not supposed to do that and he feels guilty and there afterwards he consoles himself that what I can do, if I have to search for सीता, a women, where will I search, not in a pot shop. Therefore if you want to look for a cow you will see among the cows only. Therefore I have not done any mistake, even though I went all-over, in my mind all the time I was looking for, thinking of सीता whom I look upon as universal mother. My mind has never been polluted, therefore I need not feel guilty. Through आञ्जनेय they are indirectly teaching what should be the attitude of a male towards a female, मातृवत् परदारांश्च परद्रव्याणि लोष्ठवत्. The culture says that look upon every women other than your sister or wife as a mother, and after searching all over, आञ्जनेय fails to spot सीता and you know what he does, I have done everything, now I know what mistake I did. I was so overconfident that I thought that I myself can accomplish this task I never remembered the lord, therefore now I know that. Human ingenuity alone is not enough, human strength alone is not enough you require the grace of the Lord. The powerful आञ्जनेय, the He-man आञ्जनेय just closes his eyes and says,

नमोऽस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजार्यै ।

नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥

I know that strength must be supported by faith in God, devotion to God, therefore unknowingly when I am talking about आञ्जनेय, healthy attitude towards the Lord, healthy attitude towards women and again लक्ष्मण is another beautiful example, he is also a powerful person, highly restless, आदिशेष अवतारम्, so hissing like the snake, very very powerful and when सुग्रीव shows various ornaments to लक्ष्मण, to राम

and लक्ष्मण to identify whether these ornaments belong to सीता or someone, लक्ष्मण says,

नाहम् जानामि केयूरे नाहम् जानामि कङ्कणे ॥ नूपुरे त्वभिजानामि
नित्यम् पादाभिवन्दनात् ॥ वाल्मीकि रामायण ४-६-२२,२३ ॥

राम, I don't know which one is the ear ornament, which is the nose ornament, which is the neck ornament, I have never starred on सीता with that intention but I can very well recognize, the नूपुर, that leg ornament, anklet ornament I can recognize because I was regularly doing नमस्कार to सीता like my mother. Thus you will find that throughout पुराण, we have got powerful people, they are learned people, they are strong people, they had devotion, they had healthy attitude towards money, गुरु, other people, women, thus ideal models we have to present and if we don't have proper models then we will have all kinds of violent models, complaining what is happening in TV and cinema, you will find that they get all kinds of unhealthy attitude and that is what कृष्ण emphasizes here, elders are responsible for the next generation, अर्जुन, you are responsible for the next generation. Therefore, act as you should.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 22-25

Up to verse no.20, Lord कृष्ण talked about the importance of कर्म, doing one's duty, in the case of a self-ignorant person, an अज्ञानि. अज्ञानि has to do कर्म because, through कर्म alone he can purify the mind and a purified mind alone can attain knowledge and a wise person alone can attain liberation. And there afterwards कृष्ण said once a person has attained wisdom then he does not require कर्म, because once the end is attained the means become redundant for him. Therefore, a ज्ञानि does not require कर्म. And this is the topic of कर्मयोग which कृष्ण concluded in verse no.20. Now after hearing this, अर्जुन may raise an argument for which कृष्ण gives the answer, a hypothetical argument, that is: अर्जुन may claim that I am a ज्ञानि, a wise person and since I am a ज्ञानि I don't require कर्म to purify the mind because the very presence of ज्ञानम् proves the purification of the mind and the very presence of purification or purity proves that he doesn't require कर्म, therefore अर्जुन can claim that I can get away from my duty, because I am a ज्ञानि. And if I don't require कर्म or कर्मयोग then I need not do my duty which happens to very very unpleasant duty in this context. In fact, if it is any other कर्म अर्जुन would have jumped at it but this कर्म is very unpleasant and therefore that argument is possible on the part of अर्जुन and imagining such an argument from अर्जुन, कृष्ण gives the answer in these verses from 21 onwards and here कृष्ण says अर्जुन even if you are a ज्ञानि you have to do your स्वधर्म, your कर्म. And for what purpose, कृष्ण says I do agree that you don't require कर्म for your purification, you don't require कर्म for your getting knowledge, you don't require कर्म for your liberation, even though you don't require, as long as you are in the society you have to serve as a model for other members of the society and the other members happen to be spiritually ignorant and since the other members require कर्म, you have to set an example by performing कर्म, not for your sake, but for teaching the society and in this context कृष्ण talks

about certain general principles and that is according to our scriptures, there are different sources of learning the proper way of living, धार्मिक way of living, one can and one should learn from different sources. If a person doesn't learn the धार्मिक way of living then the person will go according to his रागः and द्वेषः and a life in keeping with my whims and fancies will be improper life, it will be प्राकृत जीवितम्. And therefore one has to change the life from प्राकृत to संस्कृत, from wild-life to a decent cultured-life, for that I should know the proper way of living, for that I require the source of knowledge, in संस्कृत, we call it धर्म प्रमाणानि. प्रमाण means source of knowledge, धर्म means right way of living, which will lead to liberation and धर्म-प्रमाण means sources for knowing about the right way of living and according to our scriptures three sources are there, one is the वेदs - the original source and the second is the स्मृतिः ग्रन्थs - the secondary scriptural literature which are based on the वेदs, like इतिहासs, पुराणs, स्मृतिः, etc., and thirdly and most importantly, the lifestyle of cultured people, the lifestyle of the ideal models of society, the lifestyle of responsible elders of the society and as I said in the last class, of these three sources the lifestyle of elders is a more powerful medium of communication, because the books have got only audio effect, whereas the lifestyle of elders have got a video effect, so one action is equal to thousands of books. Suppose a father tells or a son reads in the book, सत्यम् वद, सत्यम् वद, सत्यम् वद, tell the truth, speak the truth, speak the truth, he reads in all the scriptures and the child has learned this or heard about this and one day a phone call comes and son takes the phone and from the other side, from the office they ask, I would like to talk to so and so and father tells the son that tell them I am not here and the son also is an idiot like father and the son says, my father says that he is not here. This one instance is enough to rule out thousand हरिश्चन्द्र पुराणम्, books and books of literature can be just knocked off, canceled by one instance, that father does at the formative age of the child. Now tell me

which is powerful, the action of the parents or the advices of the वेदs and स्मृतिs and इतिहासs. Our scriptures themselves say that the life of elders, their teaching is more intense. And therefore कृष्ण said यत् यत् आचरति श्रेष्ठः तत् तत् एव इतरः जनः – whatever the models of the society preach, not by their words, but by their actions, that is the most powerful teaching and as I said again in the last class, mother is the model for the child, father is the model for the child, माता पिता, next the school teachers, they never unfortunately know their responsibilities. They never come to the school punctually and what kind of punctuality the children will have if the teachers are not punctual, anything for that matter, therefore the teachers are responsible and the rulers are responsible and any other elder and here कृष्ण argues, अर्जुन whether you like or not, you are a hero in the society. Like a cricket hero, or a TV hero whether you like or not, the whole society is watching you, see what is happening to the President of America, the whole society is watching, millions of dollars are spent for one statement misleading the people, so you can imagine what is the worth of the statement coming from a responsible person in the society, it can shatter the whole world, it can create big moral problems, ethical issues and therefore अर्जुन whether you like or not, you occupy an important position. At this time, you may feel that it is unfortunate, because that is why, once you have a status, it is very nice to enjoy the status but along with the status goes responsibility also. And when responsibility comes, the man of status says that it would have been fine if I had been an ordinary person in the society, because responsibilities crush. But अर्जुन whether you like or not, you are a responsible member and therefore do your duty, not for your sake, but to lead the society properly. And कृष्ण wants to give himself as an example. अर्जुन I am an अवतार, in fact, I am greater than even a ज्ञानि, because at least a ज्ञानि was a संसारि before and later he became liberated, but an अवतार is one, we would be seeing about अवतार later,

is one born ज्ञानि. But even though I am अवतार of the Lord, once I have become your driver, what a position, once I have become your driver I have to follow the rules, I will have to wash the horses, I will have to wash the chariot, I cannot say that I am the ruler of the world, nothing doing, once I am in a particular position, I have to follow स्वधर्म and as a गृहस्थ I have to follow अतिथि देवो भवः and when a कुचेल comes, even though I am the Lord of the Universe, I have to do पादपूजा because that is again the teaching of the scriptures, I don't claim that I am the Lord and therefore I will not touch the feet of कुचेल, let him do worship to me, no. Therefore, just as I am accepting my duties, whether it is painful or pleasant and कृष्ण also had to kill his own uncle. Therefore कृष्ण quotes himself as an example here, in this श्लोक no. 22, हे पार्थ! मे त्रिषु लोकेषु कर्तव्यम् अस्ति. I need not perform any duty to purify my mind, because as the Lord I am ever pure, as a ज्ञानि I am ever pure, through these actions I have nothing to accomplish, त्रिषु लोकेषु – in all the three worlds, I need not accomplish anything, न अनवाप्तम् अवाप्तव्यम् – there is no पुरुषार्थ which is not accomplished by me. I need not attain धर्म, I need not attain अर्थ, I need not attain काम, I need not attain मोक्ष, all the four पुरुषार्थs are part of me, that is why we have the word भगवान् for the Lord. It is a beautiful word, I just talked about this in my introduction, the word भगवान् is a beautiful word, भग means six-fold wealth. भगः, means six-fold wealth and वान् means the possessor, the one who enjoys, in full measure and what are the six-fold wealth.

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव षण्णाम् भग इतीरणा ॥ विष्णु पुराण ६-७-७४ ॥

1) ऐश्वर्यम् means power, overlordship and not wealth. In तमिळ् ऐश्वर्यम् is taken as wealth, but according to संस्कृत ऐश्वर्यम् means ईश्वरस्य भवः, ईश्वर means ruler, ईश्वरस्य भवः means the status of being the ruler, controller of everything, overlordship is ऐश्वर्यम्.

2) and the second one is वीर्यम्, वीर्यम् means valour, courage,

- 3) then the third one is यशः, यशः means fame and
- 4) the fourth one is श्रिः, prosperity, so overlordship, courage, fame, prosperity,
- 5) ज्ञानम् – knowledge, and
- 6) finally वैराग्यम्, वैराग्यम् means what: the independence, freedom, freedom from all dependence is called वैराग्यम्.

All these six-fold wealth in full measure, समग्रस्य, suppose I have a few rupees, it cannot be called भग, all the wealth, Similarly, I have power over my servants, that is itself doubtful, power over my driver, doubtful, even if it is there that will not come under भग, absolute overlordship, absolute courage, absolute fame, each one in absolute measure put together all is called भगः and भगवान् the one who has got all these six in absolute measure. Now tell me, what भगवान् has to accomplish in the world, कृष्ण says, अनवाप्तम् अवाप्तव्यम् न अस्ति – there is nothing to be accomplished by me which has not yet been accomplished, but look at me, वर्ते एव च कर्मणि – still I am busy doing what I have to do, according to my वर्ण and my आश्रम. वर्ण means as a क्षत्रिय and आश्रम means as a गृहस्थ, what I have to do I do. So when I myself cannot escape from my duty how can you do that, therefore अर्जुन even if you are a ज्ञानि, you have to do your duty. Continuing;

Verse No .23

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३-२३॥

यदि हि अहम् न वर्तेयम् जातु कर्मणि अतन्द्रितः ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३-२३॥

यदि हि अहम् अतन्द्रितः (सन्) कर्मणि जातु न वर्तेयम्, (तर्हि) हे पार्थ! मनुष्याः सर्वशः मम वर्तमानुवर्तन्ते ।

So here कृष्ण says what will happen if the elders are irresponsible, if people in position misbehave what will be the consequences? He says the entire society wants to sheepishly follow the so-called roll-models. As I said in the last class, when the healthy models are not available then the cinema actors and actress and all those people will become models and the whole society will be in utter confusion, which कृष्ण calls as सङ्कर, सङ्कर means confusion. Exactly like a traffic jam. Suppose there is red signal and people all are waiting and then one person looks around and nobody is coming and he therefore just goes and the others just watch, they only want somebody to create the precedent then you will find that all the people will follow, then there will be confusion and there is traffic jam, imagine in the entire society at all levels the violation of harmony taking place, the violation of harmony with regard to sociological disorder. What will happen, that is what कृष्ण says here, यदि हि अहम् न वर्तेयम् - supposed I do not perform my duty and that too how, अतन्द्रितः - tirelessly, if I don't perform my duty, that is enthusiastically I should perform, when I don't get the benefit, when I have to do it for others' sake often our tendency will be to do it grumbling and murmuring. कृष्ण says No. Even if you don't get any benefit, you have to follow certain things to teach others and when you do that, do it enthusiastically, do it sincerely, do it whole heartedly because even though you don't see any gross benefit, subtly you are teaching your family members, at least you are teaching your family members that itself is great. And therefore, अतन्द्रितः - tirelessly if I don't do my duty, जातु - at all the time, then, मम वर्त्म अनुवर्तन्ते - so the whole society is waiting for me, so even the thieves quote Lord कृष्ण by saying that कृष्ण stole butter, therefore why can't I steal. कृष्ण did so many other things, they are not willing to do that, still they want to follow with regard to those things which are very very convenient to them. Society is like that, therefore कृष्ण says, मम वर्त्म अनुवर्तन्ते -

the people will follow my way of life, so **वर्त्म** means way of life. That is why **रामायण** when you say, **अयनम्** means way of life, path and **राम** **अयनम्**, the path of life which was followed by **राम**, which is indirect teaching. So **मम वर्त्म अनुवर्तन्ते मनुष्याः**, all the human beings will follow me alone, **सर्वशः** – by all means, therefore if I go wrong, it will affect the entire society. And that is why, they tell this story, how because of human sheepish behavior problems can be created. It seems that there was a **ब्राह्मण** who went to **रामेश्वरम्** to take bath and he had a copper vessel and he wanted to keep this on the sand and take bath, he kept there and then he went, then he was worried, suppose somebody takes this copper vessel there will be a problem, therefore he dug a hole, put the vessel and covered it with sand, so that nobody will know and he went. After going some distance he thought, the beach is so big, how will I know where I have hidden the copper vessel, some indication must be there, I put any other indication, then persons will have curiosity and they may dig. Then he thought, to make a **शिवलिङ्ग** out of sand, so nobody will suspect and it will be easier for me after I come back, therefore he made a **शिवलिङ्ग** and went for bath and being a **ब्राह्मण** he has got elaborate **मन्त्र**s, **अघमर्षणसूक्तम्** he has to chant, prayer and **तर्पण** and all those things he had to. Then another person came for bath and he saw that one person is taking bath and there is a **शिवलिङ्ग** made out of sand, therefore he thought perhaps this is the tradition in **रामेश्वरम्**, because **राम** had done that perhaps you have to make a **सैकत लिङ्गः** – a **लिङ्ग** made out of sand, perhaps you have to do, offer prayers and then only one should take bath, he thought that that is the tradition, therefore he wanted to follow the tradition, because for many things we don't know what is the source at all, because ours is a 5,000 years old, 10,000 years old tradition and how do we know where it all began. Therefore he made a **शिवलिङ्ग** prayed and went for bath, Then a third person came he saw two people taking bath, two **शिवलिङ्ग**s. Therefore he was a very definite that there is a

rule that you have to make a शिवलिङ्गम्, worship and then only one should take bath. Then fourth, fifth and hundreds of people came and all over the beach, there was sand लिङ्गम् and this poor ब्रह्मन् finished his bath and came, he has got शिवलिङ्गम् all around. Now how will he know where his copper vessel is, under which शिवलिङ्गम् is this copper vessel hiding, so this person said,

गतानुगति को लोको न लोकः पारमार्थिकः । सेतौ सैकत लिङ्गेन नष्टम् मे ताम्र भाजनम् ॥

Can you follow this: गतानुगति को लोकः – the whole world seems to be sheepish, if one person wears a jeans which is torn, I saw in one TV program, they make fresh jeans and then with the guns they make the holes and then it has got more price it seems. Somebody wears a worn-out jeans and that becomes the fashion and people prefers it, that is how some dishes are made out of old remaining stale food and then later it became delicacy and people make the food stale and make it now-a-days, I don't name the dish and hurt some people, some dishes are discovered like that they say. So गतानुगति को लोकः, न लोकः पारमार्थिकः – no human being wants to think, reason out and do and because of this habit, सेतौ सैकत लिङ्गेन – because of this sand लिङ्गम् made by me in सेतु, रामेश्वर सेतु, disadvantages because of this sheepish tendencies and there are also advantages. So therefore, if the children are following you, you have got advantages and disadvantages, the disadvantages are that you have to be responsible and alert. The advantages are that you can teach your children more by action, very simple, without using any world,. Similarly, teachers also. therefore कृष्ण says, मम वर्त्म अनुवर्तन्ते मनुष्याः पार्थ सर्वशः. Continuing;

Verse No .24

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३-२४॥

उत्सीदेयुः इमे लोकाः न कुर्याम् कर्म चेत् अहम् ।

सङ्करस्य च कर्ता स्याम् उपह्न्याम् इमाः प्रजाः ॥ ३-२४॥

अहम् कर्म न कुर्याम् चेत् इमे लोकाः उत्सीदेयुः, सङ्करस्य कर्ता स्याम् इमाः प्रजाः च उपह्न्याम् ।

So कृष्ण says once I violate my स्वधर्म, i.e., I don't do my social duties which is पञ्च महायज्ञ and this स्वधर्म also will come under those duties only, if I don't do that then the other people also will violate the स्वधर्म. The consequences will not be felt immediately. Because always they say, that भगवान् does not punish immediately, for any violation of Lord's harmony he doesn't punish immediately. Even from health angle. If you violate the rules of health with regard to eating or with regard to the water you drink or any other health rule also, भगवान् has given enough immunity and strength, initially some indications will be given but only after years of violation the consequences will be felt, 'king punishes then and there whereas providence waits and punishes.' Even for the violation of ecological harmony we are not punished immediately, if one person cuts a tree in front of his house not that tomorrow the whole Madras people will die, that is not going to happen, one person does, another person does, another person does, all the houses are converted into flats, 32 flats, 54 flats, etc., population of human beings increase, population of trees decrease, the population of cars increases, if you violate all the rules not that immediately the result will be felt but in due course, the whole health of the society will vary gradually deteriorate, perhaps we may discover the fact and sometime it might have become even irreversible. You might be aware of famous or notorious Chembur fog. Have you heard about it? In मुम्बई, an area called Chembur, above that there is a fog which is permanently there, from aeroplane you can see it seems, that the Chembur people are not able to do anything. When I went to one house I asked that lady, she says, 'I have to live with that, I cannot do anything, I cannot even shift from here because we are here for the last 45 years, we cannot uproot

ourselves and settle somewhere, we have to live with that.’ She has got wheezing problems and all kinds of health problems whole thing caused by that chemical fog. There is no remedy at all. Imagine if the same things happens everywhere, what will happen? Therefore what कृष्ण says is consequences will not be felt immediately, but gradually we are destroying the creation and the first person who violated the धर्म is ultimately responsible for that. So here कृष्ण says: इमे लोकाः उत्सीदेयुः – so all these people will perish, not immediately, but ultimately there will be total disorderliness and many types of diseases, doctors suspect because of the disorderliness and our way of life, using fertilizers now natural food is costing more, natural food is costing more. What भगवान् has given free, we have to pay more. Thus, because of fertilizers, because of chlorine, using this and that, they suspect many of the diseases, including cancer they are suspecting is because of unhealthy way of living. Therefore कृष्ण says, इमे लोकाः उत्सीदेयुः – they will perish, अहम् कर्म न कुर्याम् चेत् – if I do not do my duty, if I do not set an example, if I don’t serve as a model. And how will I destroy, not directly, सङ्करस्य च कर्ता स्याम् – by creating confusion in the society with regard to their duties, सङ्कर means वर्ण सङ्कर and आश्रम सङ्कर, with regard to their duties they will be utterly confused and by way of that, इमाः प्रजाः अहम् उपह्वयाम् – I will destroy all these people. So about this सङ्कर and वर्ण-आश्रम धर्म I will be discussing elaborately in the 4th chapter, I would like to give one relevant point, here. So what should be the basis to choose a profession? Suppose I want to choose a profession, what should be the basis of choosing the profession. Now the वर्ण-आश्रम धर्म has got a provision for that. All the professions must be promoted, all the vocations are important, all the arts must be protected, all the sciences must be protected, music must be protected, dance must be protected, so with regard to the choice of profession what should be the condition.

The शास्त्रs say when one chooses a profession it can be based upon two things,

1) one is based upon one's inclination, talents, गुण based कर्म, गुण अनुसारि कर्म, which is very good and which is very ideal because when I choose a profession, which I love, which I can do very well then the greatest advantage is what, that I will get satisfaction, I will enjoy what I am doing. In fact, enjoyment becomes the primary thing, the salary becomes incidental thing and there is no strain. I will look forward to Monday. When I love what I do, I look forward to Monday. When I hate what I do, I look forward to Friday. I look forward to my Sunday classes, you know why, because I love it. Friday Saturday is called weekend because you are weakened; why you are weakened, not the physical strain, you will never know the physical strain when you do a job with love, when you love the job physical strain will never be felt, but when it is done as a burden, as it is done to earn for livelihood, as it is done to double the income, not only husband but wife also has to work and even unfortunately in many schools also the teachers come because they have to augment the income, not because they would love to share the values and educate the children, but they want salary and therefore let me go for teaching profession and many teachers do that without love and that affects the children, that affects the future generation. In Schools and all these problems are there, therefore, when I choose the profession that I love, that is गुण is one criterion or condition.

2) And the other thing that was followed is जन्म that is the birth, which is the most notorious caste system now-a-days it has become, caste system is choosing the profession based on one's जन्म if a person is not able to choose based on one's गुण. The जाति was kept as a basis because the advantages are that the child is exposed to father's profession, right from very very early age and the child learns from imitation, haven't you seen, a doctor's child will convert every

pen and pencil into an injection needle, because it says that I will inject like the father, the child of a musician hears music even when he is in the womb of the mother, he is exposed to that and therefore they thought that the child has got lot of advantages and therefore they said he can choose the profession of the father, even now you watch, this month is music month, almost every musician is promoting his son or daughter in which field, music field and they will talk about it as a plus point, their whole family is music family; Maharajapuram Santhanam family, 4 generations music; so they have in their genes. And in India, even occupying the दिल्ली throne seems to be based on जाति or जन्म! It is in our blood and therefore we would not give up. Therefore the शास्त्र says, let it be जाति based or गुण based but the शास्त्र's warning is - now in the जाति based also the advantage is that all professions are protected, because परम्परा a weaving person, this particular art, this particular music, everything is protected, that family takes care of that profession, but what शास्त्र warns is - let the profession be not choosed based on money. Once money becomes criterion, then there will be lot of problems there will be certain profession where everybody goes. For some days, it was bank, bank, everywhere banks, because less work and more salary or no work and more salary, I have not gone to any bank and then thereafter sometime everybody computer, computer, computer and you will find that the certain profession, there will be heavy competition, cheating, cut-throat all those things and there will be certain professions where nobody will come forward. All the ब्राह्मणऱs are taking to वैश्य profession, business or all the ब्राह्मणऱs are taking to क्षत्रिय position, they are occupying MLA and MP position or all the ब्राह्मणऱs are taking to शूद्र profession working under someone. But you will find nobody comes to the ब्राह्मणऱ's profession, what is that: learning the वेदs, learning the valuable scriptures, learning the संस्कृत, how many people are interested. Almost all schools and colleges are abolishing संस्कृत, either teacher is not there or student is

not there, they learn every language under the sun, Japanese, French, Italian, Spanish, any language under the sun except संस्कृत. संस्कृत will die, scriptures will die, all these wonderful things, nobody will come forward, scriptures will die, वेद पाठ्यण will die, many ब्राह्मणस themselves I don't know whether they remember गायत्री and when they put उपवीत on son, the son asks, please teach me गायत्री and the father says, son! for you उपनयनम् was done yesterday and you have forgotten, for me it was done 35 years before, how the hell do you expect me to remember!!! Nobody to study वेदस. Atleast in some religion the family considers to dedicate one of the child to the church as a privilege and blessing but here you find, let the neighbors son become a संन्यासि, I am ready to go and do नमस्कारम् also, but I want my son to become an intact, means income intact. We are ready, we glorify the वेदस, we say it is wonderful, but we don't want our children to study the वेदस, our children to study संस्कृत. Now-a-days some children are learning संस्कृत, you know why, because that is one language which you can study without knowing. You know संस्कृत is taught and written in all the other language other than संस्कृत, संस्कृत is taught in English and the answers are written in English. Even without knowing to write, you can write all exams in संस्कृत by writing in English or any other language. And they find that you can get easily 90 marks even without studying which will give me a better advantage to get admission in college, for that purpose, we study संस्कृत not because of संस्कृत भक्ति. So what will happen if it is money based choice of profession, certain very very important things will be lost and if we lose our scriptures, valuable teachings will be lost and therefore अर्जुन the condition for स्वधर्म must be based on गुण or जाति, स्वधर्म should not be based on money or any other convenience. अर्जुन, whether you like it or not, do your क्षत्रिय धर्म. Your गुण is also क्षत्रिय गुण. Your Birth is also क्षत्रिय birth or whether it is गुण based

profession or जाति based profession, you have to fight the legitimate war. Therefore never try to escape. उपहन्याम् इमाः प्रजाः. Continuing;

Verse No .25

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५॥

सक्ताः कर्मणि अविद्वांसः यथा कुर्वन्ति भारत ।

कुर्यात् विद्वान् तथा असक्तः चिकीर्षुः लोक-सङ्ग्रहम् ॥ ३-२५॥

हे भारत! अविद्वांसः यथा कर्मणि सक्ताः (कर्म) कुर्वन्ति, तथा लोक-सङ्ग्रहम् चिकीर्षुः विद्वान् असक्तः (सन् कर्म) कुर्यात् ।

So कृष्ण has pointed out that an ignorant person, an अज्ञानि also should do कर्म, a ज्ञानि also should do कर्म, only the purpose is different. an अज्ञानि does कर्म to get purity, knowledge and liberation, in stages, that is the route that is visualized by him. When ज्ञानि performs कर्म, it is not for purity, knowledge or liberation, because ज्ञानि has got all the three, his aim is what? Educating the society with regard to proper living, serving as a model, but both should do कर्म. Now a person may like to know, if both of them are performing कर्म, what will be the difference in their attitude, the attitudinal difference between ज्ञानि's कर्म and अज्ञानि's कर्म and what is difference, कृष्ण says: when अज्ञानि is doing कर्म, अज्ञानि has not attained liberation and not attained liberation means, he is not happy with himself. Bondage means self-insufficiency, self-incompleteness, self-dissatisfaction, not being at home with myself. And naturally, since an अज्ञानि is not happy with himself, when he does any action through the action, he wants to discover fullness and happiness, therefore he performs action for happiness, an अज्ञानि performs action for getting happiness, for getting fulfillment and therefore there is an anxiety also, will I succeed, will I get that, only if I get that I will be fine, if I don't get that I will be terribly disappointed, I would like to get that house, I would like to marry this particular man or this particular woman, I would like to get a

child and I want the child to be male or female, everything that I do it is done out of incompleteness and therefore it is for completeness and therefore there is a problem of attachment or expectation or dependence, whereas when a ज्ञानि performs action, he is not doing with a sense of incompleteness, because ज्ञानि by definition is one who has ज्ञानम्. ज्ञानि means the one who has ज्ञानम्. ज्ञानम् अस्य अस्ति इति ज्ञानि, ज्ञानम् means what: knowledge. What knowledge: not two plus two is four, if that knowledge we are talking about, then all of us are ज्ञानिs. When we say ज्ञानम् in Vedantic context, the ज्ञानम् is my nature is fullness, my nature is security, my nature is peace. Whatever I am seeking in life, all those are my intrinsic nature. अहम् पूर्णः अस्मि, अहम् अमृतः अस्मि, I don't require any external support to fulfill me, to complete me, it is with the sense of fullness that ज्ञानि performs action and therefore he doesn't do action for happiness but he does action with happiness, therefore the difference is only in the preposition, that is the only difference. In one, for, in the other, with. When I do for happiness, I am Mr. संसारि. If I do with happiness, I am Mr. मुक्तः. That is why दयानन्द स्वामिजि beautifully says, we have got स्वामि so and so आनन्द comes generally. Of course, there are other स्वामिs with a different title also, what does it indicate, since आनन्द is in his very name itself, it indicates that he is the embodiment of आनन्द and the entire life is lead with आनन्द, So स्वामि so and so आनन्द. And what about all other, opposite of स्वामि, is आसामि (vagabond), all others are आसामिs. This आसामिs is so and so दुःखम्. That we didn't add, we can read that in the face, all the other people do for happiness. And when I do action for happiness, the action is a struggle, when I do action with happiness the action is a game, a sport, in संस्कृत, लीला, ज्ञानि's every action is a लीला, अज्ञानि's every action is a drag. That is why in all languages, how is the life going, everybody has similar phrase, just going, just goes on in English, चल्ताहे in हिन्दि, in every language, nobody will be enthusiastic, that is typical संसार, this is the

attitudinal difference, that is said in the श्लोक, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 26-27

Lord कृष्ण first talked about the importance of कर्म, an active life with regard to an ignorant person, an अज्ञानि. अज्ञानि has to perform कर्म because कर्म alone has the capacity to purify the mind, चित्तस्य शुद्धये कर्म: and this is the topic of कर्मयोग in which कर्म is used for the spiritual purification of the mind. Having talked about the importance of कर्म from the standpoint of an ignorant person, now कृष्ण talks about the importance of कर्म from the standpoint of a wise person, not a संन्यासि-wise-person, you should clearly remember, a गृहस्थ-ज्ञानि who is very much in the society. As far as संन्यासि-ज्ञानि is concerned he does not have the right to do many of these शास्त्रिय कर्मस, because a संन्यासि formally renounces all the religious activities by removing the sacred thread. At the time of उपनयनम् he formally takes up all the religious activities and at the time of संन्यास he formally renounces all religious activities by symbolically removing the thread and therefore, a संन्यासि-ज्ञानि cannot do most of the कर्मस which are entitled for a गृहस्थ. So कृष्ण is not talking about a संन्यासि-ज्ञानि here, but a गृहस्थ-ज्ञानि who is very much in the society. And the question is whether such a ज्ञानि can renounce all the कर्मस, because he doesn't require purification or knowledge, because he is already a गृहस्थ-ज्ञानि. And कृष्ण's contention is a गृहस्थ-ज्ञानि, even though he doesn't require he will have to continue to do all the duties, religious duties. Many people ask, can I give up सन्ध्यावन्दनम् श्राद्ध as we are all गीता students, that is one of the excuses, therefore, it becomes an ideal thing for giving up. The rule is, the maximum right the गृहस्थ-ज्ञानि has is he can reduce the कर्म and keep it in a skeleton form, if he has been doing 3 hour पूजा or 4 hours पूजा, he can reduce it and spend that time in वेदान्त and not to spend in TV or MTV. He can spend more time in वेदान्त if he feels he is ready, if he is a ज्ञानि, therefore he remains in निदिध्यासनम्, but at least skeletally he will have to maintain his religious duty. And if a गृहस्थ-ज्ञानि wants to renounce

religious duty, शास्त्र gives only one option he has to formally take संन्यास and quit the home or some other alternative arrangement, but as long as he is a गृहस्थ, religious duty must be maintained. And for what purpose a गृहस्थ-ज्ञानि should continue this activity, कृष्ण says: लोक-सङ्ग्रहम् एव अपि. लोक-सङ्ग्रहम् means for teaching the society or for guiding the society, so लोक-सङ्ग्रहम् means social well-being, the well-being of the society, शङ्कराचार्य writes in his commentary to take the world away from अधार्मिक way of living, too much indulgent way of living, too much materialist way of living, people get caught up in materialistic cycle, therefore they have to be reminded that something else is there, लोक-सङ्ग्रहार्थम् कर्म कर्तव्यम्, अर्जुन therefore you do your duty. Then the next question, if a ज्ञानि also performs कर्म for लोक-सङ्ग्रहम् and अज्ञानि also performs कर्म for वित्तशुद्धि, the फलम् is different, one is for the well-being of the world, another for the one's own वित्तशुद्धि, then if both of them are working in the world, what is the difference in their attitude, because externally I don't see any difference, शङ्कराचार्य also, especially the मठाधिपतिs also do elaborate पूजा, 2 or 3 hours, then what is the difference, what is the difference in the attitude? We know the answer, they do the पूजा for लोक-सङ्ग्रहम्, whereas the others do the पूजा for (आत्म-सङ्ग्रहम्) their own well-being. How do you know? In the सङ्कल्प we know.

धान्यम् धनम् पशुम् एकपुत्र लाभम् (we have to change from बहुपुत्र to एकपुत्र)

शत संवत्सरम् दीर्घम् आयुः ॥ श्रीसूक्तम् ॥

If this is the difference in फलम्, what is the difference in the motive or the way in which both of them look at the कर्म? And कृष्ण gave the answer, the difference is an अज्ञानि does the action *with attachment* whereas ज्ञानि performs the action *with detachment*, सत्ताः and असत्ताः, सत्तः means with attachment, असत्तः means without attachment. As I said in the last class, one is doing action for happiness, another is doing action with happiness. There is only a change in

preposition. When it is for you are a संसारि, when it is with you are a liberated person. When I am working for happiness, indirectly it means now I am not happy, not satisfied, therefore there is a dissatisfaction lingering in the mind of an अज्ञानि there is constant satisfaction in the mind of a ज्ञानि, आत्मनि एव आत्मना तुष्टः. Now this itself, कृष्ण is going to technically elaborate in the next श्लोक. The simple difference is ज्ञानि has no attachment, अज्ञानि has attachment, is the simple difference, now he wants to present, technically what is the difference between ज्ञानि doing action and अज्ञानि doing action in the later श्लोकs, we will see. No.26;

Verse No .26

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६॥

न बुद्धि-भेदम् जनयेत् अज्ञानाम् कर्म-सङ्गिनाम् ।

जोषयेत् सर्व-कर्माणि विद्वान् युक्तः समाचरन् ॥ ३-२६॥

विद्वान् कर्म-सङ्गिनाम् अज्ञानाम् बुद्धि-भेदम् न जनयेत् (किन्तु) युक्तः समाचरन् सर्व-कर्माणि जोषयेत् ।

So here कृष्ण gives an important advice to a ज्ञानि, even though ज्ञानि doesn't require this advice, he knows it, but still कृष्ण clarifies in this श्लोक. This is an another important श्लोक which शङ्कराचार्य often quotes. Now when we study our scriptures we find one uniqueness in our scriptures. And that uniqueness is it is full of seeming-contradiction. That is why Hinduism is one of the most complex religion. It is full of seeming contradiction. I am very carefully adding the adjective, seeming-contradiction means what: there is no contradiction. If I say that you are seemingly beautiful means what: that is why I am saying that example, you are seemingly-intelligent, seeming-contraction means that there is no real contradiction but there is seeming-contradiction. And why there are seeming contradictions in our scriptures, the reason is the scriptures do

not address only one set of people, the scriptures are addressing people of different degrees of spiritual evolution or spiritual level, the scriptures are addressing not one level of student but different levels of seekers, therefore advice can never be uniform, just as a doctor can never give uniform advice to all people. While for one the doctor will say eat well, while for another person who is crossing 128 kgs, then the doctor will say, reduce at least a bit, take 2 chappathis in the night, doctor said, then this person asked after or before dinner. Then he has to say during dinner. So therefore the doctor cannot give uniform advice, because the patients are different. This is technically called अधिकारि भेदः, अधिकारि means the seeker, भेदः means different level. So what is food for one person is a poison for another, therefore when the scriptures advice certain things, the scriptures glorify certain साधनs for a certain group of people and the very same scriptures criticize those very same things in a different context. For example if you go to the कर्मकाण्ड, the initial portion of the वेद, you will find that कर्म is glorified very much. If you remember the मुण्डकोपनिषत्, in the उपनिषत् itself, in the initial portion, कर्म was glorified, तदेतत् सत्यम् मन्त्रेषु कर्माणि कवयो यान्यपश्यन्तानि त्रेतायाम् बहुधा सन्तानि ।

तान्याचरथ नियतम् सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥
मुण्डकोपनिषत् १-२-१ ॥

In the first portion of the उपनिषत्, it says: तानि कर्माणि आचरथ, perform rituals, perform पूजा, do जप, thus it vehemently advices everyone to do कर्म and the very same उपनिषत् after a few श्लोकs only

प्लवा ह्येते अह्ना यज्ञरूपाः अष्टादशोक्तमवरम् येषु कर्म ।

एतच्छ्रेयो येऽभिनन्दन्ति मूढाः जरामृत्युम् ते पुनरेवापियन्ति ॥
मुण्डकोपनिषत् १-२-७ ॥

Those people who take to कर्म are मूढाः, how is this, only 4 श्लोकs difference, it says तानि आचरथ नियतम् सत्यकामाः and later the very same वेद says, in तैत्तिरीयोपनिषत् it says,

अग्निहोत्रम् च स्वाध्याय प्रवचने च । ... प्रजा च स्वाध्याय प्रवचने च ।
प्रजनश्च स्वाध्याय प्रवचने च । प्रजातिश्च स्वाध्याय प्रवचने च । ॥ १-१ ॥

It glorifies कर्म and in another place, it says,

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥ कैवत्योपनिषत्
१-३ ॥

The very वेद which prescribes कर्मs, the very वेद which glorifies गृहस्थ आश्रम, the very वेद says - that wife cannot give मोक्षः, the husband cannot give मोक्षः, money cannot give मोक्षः - therefore quit. Therefore if you read these passages, you will think that the वैदिक ऋषिs were themselves confused. Therefore how do you reconcile this seeming contradiction? There is only one way you can reconcile, at one stage it is a blessing and the very same thing becomes an obstacle at a later stage. So if you take the example of the child in the womb, the first 9 months the child requires the atmosphere of the womb of the mother, the child can grow only in that atmosphere and if there is a premature delivery they have to create an artificial womb called incubator, the child has to be carefully protected. Therefore the womb is extremely important for a child for 10 months but suppose the child feels very very nice and cozy inside the womb and feels that it doesn't have to do anything, everything is done by the mother, etc., therefore it feels comfortable and wants to remain permanently there, which mother wants to carry permanently? No. You will find the very nature has created what: त्यागेनैके, what त्यागः womb त्यागेनैके, mother need not request, the child need not request, the nature itself has created a situation in which the child grows out of it, therefore the womb is good or bad, if you ask, what will you say, up to the ten month it is a blessing, after that it is an obstacle for its further growth. Apply this principle to everything in life, everything is good for the initial

stage of growth, you will have to enter, grow and then grow out of the set-up. A fruit requires the skin for ripening. Without the skin the fruit cannot ripen, when it is a raw fruit, raw fruit, I don't know the correct word. भगवान् knows the skin is important, the भगवान् has created the condition, that if you try to peel the skin it won't come like in the banana, because it is required for ripening, but once it becomes ripe you cannot say the skin is very important, because of that only the ripening happens, therefore I won't peel the skin, I will eat along with skin, you cannot do that, unless you are a naturopath, for whom the skin is important, unless you are such a rare case, you will peel off the skin, the fruit alone will be sweet and you will peel off and see the condition, the skin will naturally come also, the more ripe the fruit is, the peeling is smooth,

ॐ त्र्यम्बकम् यजामहे सुगन्धिम् पुष्टिवर्धनम् । उर्वारुकमिव बन्धनात् मृत्योर्मुक्षीय मामृतात् ॥

On Lord, I have entered into a set-up and I should not get struck in any set-up, I should learn, I should grow and I should grow out of that. That is why even wedding is considered only an intermediary womb stage, that is why we had four आश्रमसः. Don't be afraid, I am not asking you to take संन्यासः, the very fact that they kept four आश्रमसः is enter ब्रह्मचर्यः, grow and grow out of ब्रह्मचर्यः, enter गृहस्थ आश्रमः, grow and grow out of गृहस्थ आश्रमः, don't hold the sari of the wife permanently or the dhoti of the husband as the case may be. Similarly, वानप्रस्थ and संन्यासः. The idea is everything in life has validity of a particular stage, कृष्ण says कर्मसः also, an active life also is like a womb for the spiritual baby. Even though we are grown up physically, spiritually we are mustachioed babies, even though physically grown up, spiritually babies only and therefore the वेदसः say enter the कर्म womb, do lot of action, take to lot of activities, serve the society, do पञ्च महायज्ञसः and grow inwardly. And that is the glorification of कर्म and how long it should do, not permanently don't get struck with कर्म,

कृतिमहोदधौ पतनकारणम् । फलमशाश्वतम् गतिनिरोधकम् ॥
उपदेशसारम् २॥

Active life is such that you may get into the whirlpool of activity it will take to more and more and more, it will be like the catching the tail of the tiger, you hold, what happens: you have caught hold, now it runs round to attack you, to escape you also have to run and run around. Now the problem is the tiger never gets tired, but after some time if you are tired, now the problem is if you want to continue to run, you cannot and if you drop the tail, स्वाहा, over. Every कर्म can become a tiger tail, therefore make use of कर्म and then you should know how to grow out and spend time for वेदान्त श्रवण मनन निदिध्यासनम्. And therefore कृष्ण warns: a ज्ञानि must be very careful in giving advice to the society. A ज्ञानि who gives discourses to the public, कृष्ण tells more responsibility lies in a person who teaches the society, what is that: he should not ask everyone to drop कर्म. If those people are mature then dropping कर्म is wonderful, because it will be beautifully replaced by वेदान्त श्रवण मनन निदिध्यासन, but imagine a person is not ready for that, as we saw before, मिथ्याचारः,

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥

When an immature person drops कर्म, what happens is: the mind has no engagement, no family responsibilities. Now many of us do not think of many negative things not because we are saints and all, we don't have time to think because mind is preoccupied with so many problems. Now imagine an immature person drops कर्म, he doesn't have family preoccupation, he is not settled his son, he is not settled his daughter, he is not settled his house, he need not take care of his parents, no other duties are there. Therefore, lot of time and being immature, he cannot spend the time in वेदान्त. वेदान्त requires a type of mind, then what happens: neither कर्म nor ज्ञानम् he will become a मिथ्याचारि, he will spend his time, thinking of what, only sense

pleasures, therefore कृष्ण warns, don't ask everyone to drop कर्म. Be very careful when you suggest वेदान्त to people, you have to ask them to continue to do their पूजा, continue their जप, continue their सत्सङ्ग, pilgrimage, because they are all supports, religious support for a person. And therefore here कृष्ण says, कर्म-सङ्गिनाम् बुद्धि-भेदम् न जनयेत्, कर्मसङ्गि means those people who are still interested in action and its results, those who are attached to worldly activities and why they are attached to worldly activities, because they are interested in worldly result, अर्थ-काम प्रधान, कर्मसङ्गि means materialistically oriented. कृष्ण doesn't criticize them, they are not what you call wrong or sinners or anything, exactly like a child asking for balloon, just remember, when a child is asking for a balloons, you say that it is all worthless, I will give you 500 rupee note, it can buy any balloon, the child doesn't appreciate the 500 rupees note, what will it do: it will tear and eat it. The child at that stage requires balloon only, therefore don't pull the balloon from the child, encourage and if you have time, play along with the child with balloon and hope, what, that the child will grow and ask for something higher. At 25th birthday if a person asks for a balloon that is a regrettable situation. Similarly, we are all spiritual babies, we are interested in money, we are interested in name and fame, we are spiritually in childhood state. Being in childhood stage is not a sin, we need not have any complex, कृष्ण says encourage them. Somebody asked, our student only. स्वामिजि I want to achieve lot of things, I want to get lot of money, is it wrong, I am a गीता student. Suppose I say, you should not, what will he do, he will drop, what, coming to the class, so therefore, when a person is seriously interested in name and fame an intelligent person should not criticize him and condemn and create an additional guilt complex in him, already full of complexes and then this is called spiritual-complex. So वेदs encourages do कर्म, earn money, enjoy legitimately, let it be धार्मिक, enjoyment, कृष्ण tells in the 7th chapter,

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७-११॥

I am in the form of legitimate sense pleasures also, legitimate sense pleasure also is Lord's glory. Therefore कृष्ण says don't confuse those people by encouraging वैराग्यम्, dispassion, renunciation, detachment, etc., don't encourage, ask them to do कर्म, but introduce God along with कर्म. What you have to introduce is not renunciation and वेदान्त. Many people say, स्वामिजि, all college students must be taught वेदान्त, because we are all in the late seventies and booked our tickets, so therefore, by our learning वेदान्त, what is much of a benefit, so imagine you teach:

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥ कैवल्योपनिषत् १-३॥

to a college student, how will it be, so what you have to teach is, follow अर्थ-काम, pursue अर्थ-काम i.e., entertainment and security pursue, but along with that add धर्म, add values and along with that add devotion and follow all those things and having gone through all these things, at the appropriate time,

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
मुण्डकोपनिषत् १-२-१२ ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । तदा गन्तासि निर्वेदं श्रोतव्यस्य
श्रुतस्य च ॥ २-५२ ॥

If it is studied appropriately, that is why a गुरु is necessary, if the scriptures are studied appropriately there are no contradictions and therefore कृष्ण says, a spiritual teacher should not encourage dropping of कर्म, spiritual teacher should not criticize rituals, should not criticize पूजाIs, should not criticize temple visits, that should not be done, what should you do: encourage. If he wants to earn money, encourage, just put a word, 'you may also donate to some आश्रम', as it will be useful, etc., those people who are attached to कर्म and फल and अज्ञानम्, those who are still in the stage of Self-ignorance, बुद्धि-भेदम् न जनयेत्, don't

create conflict by over emphasizing renunciation. Let renunciation be their ideal and renunciation is something which you don't force but it happens. Now are you attached to balloon, I hope you will say: No. Now what did you do for balloon-renunciation, it is not that you daily meditated that I should not have attachment for the balloon, drop the balloon, etc., and nor that if I show a balloon tomorrow you will not say that I will not look at that, because if I see I will get attachment to it. No, you may move with balloon, you may play along with children also, but you are not hooked to that, neither राग nor द्वेष, that is called transcendence, that is called sublimation, that is called growing out. Dispassion should not be forced, dispassion should grow in the mind of a person, what is the difference between forced detachment and natural maturity? In forced detachment, the person will become melancholic, long face, no smiling because he is missing something and when he sees गृहस्थs enjoying, more miserable, they are going nicely to the cinema, picnics, hotels, etc., etc., he will feel, I am not able to do this, because I have been caught in this dress of संन्यास. So therefore, one has to grow out, until then encourage religion, along with philosophy, religion also must be encouraged. Therefore कृष्ण says, जोषयेत्, जोषयेत् means a ज्ञानि should, a religious teacher, a spiritual teacher should persuade, जोषयेत् – persuade, encourage, you don't give up your पूजा, जप, some people may say, स्वामिजि, no question of giving up in my case, because, I have not started it at all, so therefore, so if you are doing, don't give up; if you are not doing, keep some amount of religious practice, at least गायत्री don't give up. One of the greatest मन्त्रs in the world is गायत्री, don't give up and if you are not initiated into traditional गायत्री, we have a got two types of गायत्रीs, I have told you earlier, one गायत्री for initiated people another गायत्री for the non-initiated people, one of the best मन्त्रs, don't give up. जप should be there, पारायणम् should be there, पूजा should be there, at least मानस पूजा should be there. Therefore जोषयेत्, a गृहस्थ-ज्ञानि should

persuade all the people to do: what, सर्व कर्माणि – to do all their duties, विद्वान्, is the subject, विद्वान् जोषयेत्, विद्वान् means a गृहस्थ ज्ञानि. A गृहस्थ ज्ञानि should persuade all other अज्ञानि in the society to do कर्म and how should he persuade, not merely verbally, mere verbal advice will not have any impact, the best advice is action. As they say, action speaks louder than words. So you may hundred times speak truth, speak truth, speak truth and you tell lie once; at least, in front of the children you should avoid, one lie in front of child can nullify years of advice. Therefore कृष्ण says समाचरन् जोषयेत्, a गृहस्थ ज्ञानि should persuade not by mere verbal advice but himself doing. Therefore शङ्कराचार्य's doesn't require any पूजा, according to शास्त्र, a संन्यासि doesn't require any physical पूजा, even if he wants to do पूजा, it is enough if he does मानस पूजा, विग्रह पूजा is not at all required for a संन्यासि, if the शङ्कराचार्य's in the मठ (आश्रम) are doing पूजा it is only to set an example because visitors are there, therefore कृष्ण says, समाचरन् means himself performing those acts and that too how should he act, not as a burdensome but युक्तः, with commitment, with involvement, whole heartedly, himself performing action wholeheartedly, the ज्ञानि must persuade others also to act. Continuing;

Verse No .27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कार-विमूढ-आत्मा कर्ता अहम् इति मन्यते ॥ ३-२७॥

प्रकृतेः गुणैः कर्माणि सर्वशः क्रियमाणानि (सन्ति, परन्तु) अहङ्कार-विमूढ-आत्मा 'अहम्' कर्ता इति मन्यते ।

Again these two श्लोक's are very important. These two श्लोक's contain the essence of all the उपनिषत्'s, two of the most important श्लोक's of the 3rd chapter, important श्लोक's of the entire गीता itself. Here कृष्ण talks about the technical difference, ज्ञानि performing action

and अज्ञानि performing action. What is the difference in their attitude, in the way they look at the action? And first I will give you the gist of these two श्लोकs. What कृष्ण says here is: Every individual has got two-I's. First person singular-I's.

➤ One is the lower-I called the Ego, which is कर्ता, भोक्ता, which is limited, which travels from place to place, which is the lower-I, in संस्कृत we can call अहङ्कारः and

➤ There is another-I, which is the real-I, which is the higher-I, which we can call as आत्मा, साक्षि, etc.

What is the higher-I, I have discussed this before, higher-I which is called the आत्मा is of the nature of pure Consciousness, चैतन्य स्वरूपम्, which is known as आत्मा and कृष्ण often uses the word पुरुषः. It is a technical word. पुरुषः means not man, पुरुषः means the आत्मा, which is neither male or female and what is the nature of this Consciousness. I have discussed this also before, four points with regard to Consciousness, do you remember;

- 1) Consciousness is not a part, a property or product of the body,
- 2) Consciousness is something an independent entity, which pervades and enlivens the body,
- 3) this Consciousness which is different from the body, which pervades and enlivens the body, this Consciousness is not limited by the boundaries of the body, the limitations of the body, dimensions of the body, it extends beyond the body, keep these four points in mind till गीता is over, for my convenience. Don't ask whether you can forget them after the गीता is over!
- 4) this Consciousness, which is an independent entity and not limited by the dimensions of this body, doesn't die even when the body perishes, it is eternal all-pervading principle.

We analyzed this elaborately, for your reference, I will give you the reference also, you can go back and see those श्लोकs, from 2nd chapter

12 to 25, I very elaborately discussed this point. I gave an example also, which you should remember is like the light pervading the hand, light is neither part, product or property of the body, it is an independent entity which pervades and illumines the hand, will not be bound by the boundaries, not limited by the boundaries of the hand, it extends beyond and the light will survive, even when the hand is removed. That is why Consciousness is often compared to light, it is called ज्योतिः. Now this Consciousness is our real I. And the aim of all spiritual साधन is to discover and own up this higher-I, which is worth owning because once I own up this higher-I, I am immortal.

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा अमृतङ्गमय,
and ज्ञानि is one who has owned up this higher-Self with these words - अहम् ब्रह्म अस्मि. ब्रह्मन् means not bound by time and space. That is the meaning of ब्रह्मन्. Then what is the lower self? The lower self is mainly the mind. The mind which is a located-entity, located in this body now, this mind which is enlivened by the higher-I i.e., the Consciousness, this live-mind is the lower-I. Consciousness is the higher-I, called साक्षि, आत्मा. The live-mind, why do I say the live-mind, the mind by itself is dead matter but this mind which is matter and inert is now live because of what, the Consciousness pervading and the blessing it, this live-mind is called अहङ्कार, कर्ता. Where is it located: it is located in this body and it is this अहङ्कार, which is operating through this body, experiencing सुखम्, दुःखम्, pain, pleasure and all of them, which is a finite entity. And it is this अहङ्कार which drops this body and takes up another body, पुनरपि जननम्, पुनरपि मरणम्, etc., this is the lower-I, the अहङ्कार and every one of us is a mixture of आत्मा and अहङ्कार. Now, once we are born as a human being, we have got the biggest choice in life and what is the choice: should I continue to be the miserable अहङ्कार or should I claim my original glory? We talk about various rights, human rights, children's' rights, wife's rights and now they are talking husband's

right also, they are forming association, fight for the right, वेदान्त says we are talking about all rights, but we are not talking about one great Right, as a human being, what is that, Right to मोक्षः, right to claim to our infinite glory. Like a poor boy who was told, that you are inheriting the father's wealth, but however he could not locate the papers, though somebody said that he is the heir, owner of Rs.50 lakhs or let us take as one crore in imagination; in मलयाळम् it is said that 'in मनोरञ्ज्यम्, why should there a half रञ्ज्यम्.' So one person imagined, 'I want to be the king of half of a kingdom.' Fool! after all you are imagining, why are you imagining I am a king of half of a kingdom, better say a big kingdom, as such you don't get it. OK he inherits one crore rupees, but he didn't have the papers and somebody comes and tells, why do you suffer with this begging bowl, you can be a millionaire. And this person says, imagine, 'I don't want, I like beggary', if he says, we can only sympathize. We are only beggars, all the time asking for some love, some security, some happiness, we are knocking at the door of everyone, can't you speak two kind words to me, etc., someone phones from another state. स्वामिजि I have got everything but my children don't spend a minute with me, she feels that there is emotional deprivation I am suffering from, millionaire, big house, many cars, therefore with a begging bowl we are going from person to person and वेदान्त is bringing that पत्रम्, at least in the case of children, once two children share it is 50 lakhs, if there are four children - 25 lakhs, that only will come, but here the beauty is each one of you can claim the infinite, even if two people share the infinite, it is not that you get half infinite and the other person gets another half-infinite, No. Infinite is that which will remain infinite however, whatever be the number of people share it. ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते। वेदान्त says why can't you claim the higher-I. Instead of begging start giving love, In fact, many beggars are anyway around, so instead of you joining the beggar group, why can't' you give love to everyone even if they are

miserable and they don't reciprocate, why can't you give security, why can't you give moral strength, why can't you give support. So therefore, the higher-I and lower-I are the two things. And कृष्ण says, the अज्ञानि remains in the lower-I all the time and therefore he is always dissatisfied because lower-I is permanently अपूर्णम्. And अपूर्णम् plus one lakh rupees is equal to पूर्णम्? अपूर्णम् + अपूर्णम् is only अपूर्णम्. This पूर्णम् is not the पूर्णम् of the मोदक that you eat!! I am not talking about kozhakatti पूर्णम्, but Vedantic पूर्णम्, the infinite, therefore, a finite plus Rs.1 lakh is equal to finite, finite plus Bill Gates is equal to finite. So thus, a man who is claiming the lower-I he is suffering because of अहङ्कार and he miserably suffers संसार, whereas the one who has discovered the higher-I for him the lower continues for transaction but the thing is from the vision of the higher-I, the lower-I and its problems will become insignificant. Like a huge tree, when you are seeing from the ground it is so huge, but the very same thing you look from a helicopter, it is insignificant, it is so small. similarly, a ज्ञानि is one who is established in his higher-I. The lower-I is there, mind is there, body is there, it will go through its कर्म, he will accomplish lot of things, he will not be able to accomplish many of the things but those ups and downs of the lower-I will not disturb him because he has discovered something greatly wonderful. So thus the 27th verse talks about an ignorant man working in the world, centered on अहङ्कार and the 28th verse talks about a wise man working in the world, but all the time centered on the आत्मा. The wise man is not affected by the ups and downs which are like mosquito bite to an elephant. It will not even know. This is the difference between ज्ञानि working in the world and the अज्ञानि working in the world, the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 27-28

In the beginning of this 3rd chapter Lord कृष्ण pointed out that an अज्ञानि, a Self-ignorant person, should perform कर्म or action because action alone is the means of purifying the mind. Therefore the teaching is कर्म is necessary for an अज्ञानि. And now from the 20th verse onwards, कृष्ण is pointing out that a ज्ञानि also should be performing कर्म, but the purpose of ज्ञानि's action is totally different from that of an अज्ञानि. ज्ञानि performs कर्म not for the sake of purity or liberation, because he has already accomplished that. If ज्ञानि should perform कर्म it is meant for लोक-सङ्ग्रहम्. So वित्त शुद्ध्यर्थम् अज्ञानिना कर्म कर्तव्यम्, लोक-सङ्ग्रहार्थम् ज्ञानिना कर्म कर्तव्यम्, are you getting. For वित्तशुद्धिः अज्ञानि should work, लोक उद्धारार्थम् ज्ञानि should work. So the purpose may be different but कर्म is necessary on the part of both अज्ञानि and ज्ञानि. So the present topic that we are seeing is ज्ञानिनाम् कर्म. So naturally the next question is, if ज्ञानि also performs कर्म for लोक-सङ्ग्रह, if अज्ञानि also performs कर्म for वित्तशुद्धिः i.e., mental purity, then what will be the difference in the कर्म that they perform. So the difference between ज्ञानि's action and अज्ञानि's action is being discussed in these verses. The first difference that the कृष्ण talked about is the superficial difference which anybody can understand, which difference we have already seen and what is that difference: अज्ञानि performs action for happiness, whereas ज्ञानि performs action with happiness. So one performs for the sake of happiness, while the other performs with happiness. Instead of happiness, you can replace with the word security or fulfillment, any word. अज्ञानि works for fulfillment, ज्ञानि works with fulfillment. अज्ञानि works for security, ज्ञानि works with security. In short, in the case of अज्ञानि whatever he is seeking, all of them ज्ञानि has already accomplished. And therefore in the case of अज्ञानि every action is a struggle, there is an anxiety, there is a tension, I should succeed somehow or the other, somehow is mixed with by hook or crook, so

many things can be added there. So therefore just as we have in the sports field, they don't mind even taking drugs, somehow or the other to win the gold medal, otherwise they are miserable, in the case of ज्ञानि, actions are not a struggle at all, every action is a sport. One is burden, whereas the other is लीला, this is the difference at the superficial level which anybody can understand. Just by looking at the face, you can know, in the one the tension is writ large, on the other there is total relaxation. Having talked about that difference and now कृष्ण is talking about the difference between ज्ञानि and अज्ञानि or the ज्ञानि's action and the अज्ञानि's action from technical angle, from Vedantic angle and what is he going to say, I will give you the gist of these two verses, these two verses are important verses which contain the essence of the वेदान्त. In this कृष्ण wants to point that everybody has got a lower self called the ego and the higher-Self called the आत्मा. Everybody is a mixture of अहङ्कार and आत्मा. And what is the definition of अहङ्कार. अहङ्कार is the body-mind-complex which is blessed by the आत्मा and because of which it has become sentient and alive. This we should remember, the word अहङ्कार is used in this context in a philosophical sense. In the scriptures the word अहङ्कार is used in two different contexts, one is the context of ethics and morality, in the धर्मशास्त्र context we use the word अहङ्कार, there the word अहङ्कार means pride which is opposed to humility, as opposed to विनयः. In that place, अहङ्कार means that is arrogance or pride or vanity and what is the opposite of अहङ्कार: humility or विनयः. In the context of धर्मशास्त्र, अहङ्कार is pride, but in the context of वेदान्त, अहङ्कार does not mean pride, vanity, arrogance or superiority complex but it means totally something else. अहङ्कार means the body-mind-complex is called अहङ्कार, the body-mind-complex is called अहङ्कार and that too what type of body-mind-complex, naturally body-mind-complex is inert in nature according to वेदान्त शास्त्र, because body is made up of matter - पञ्च भूतानि, mind is also

made up of matter - पञ्च सूक्ष्म भूतानि, the only difference is body is made of gross matter, mind is made up of subtle matter, therefore the body-mind-complex is inert, material according to वेदान्त. And if this material is now acting sentient or alive, it is not because of natural sentiency but it is because of borrowed sentiency. Like what, we know that the fan cannot go by itself, the fan does not have the capacity to go around itself, because I see that it doesn't go around, that means it doesn't naturally go around and this fan is going around, that means the fan which doesn't naturally go around is now going around, it means what: it is blessed by some other principle. I don't see the principle, it is not visible, both the fans are looking the same, but this is running and the other is not, from that I infer that this is blessed by something else and what is that something, electricity. If this is understood, वेदान्त says the inert body-mind-complex is now alive and sentient unlike the table, the table will not get angry whatever it is done to it, so there is a difference between this matter and that matter, which is caused by an invisible principle and that is called आत्म तत्त्वम् or चैतन्य तत्त्वम्, therefore this body-mind-complex is blessed by आत्मा, this blessed body-mind-complex is a live-entity, in संस्कृत it is called साभास, मनो or देह मनः; स आभास means that which has got borrowed Consciousness, स भासम् means borrowed Consciousness or blessed by आत्मा, what is blessed: the body-mind-complex, this live body-mind-complex is called अहङ्कार in वेदान्त. And in addition to this अहङ्कार i.e., is the body-mind-complex, there is another principle, what is that? The आत्मा and what is the आत्मा: the blessing-principle and body-mind-complex is what? Blessed-principle, आत्मा is what? The blessing-principle, the Consciousness-principle, thus every individual is a mixture of the blessed-body mind-complex as well as the blessing-आत्मा, the blessed-body-mind-complex is called अहङ्कार or the ego. And this ego is our lower-I and आत्मा is our higher-I. Ego is the lower self, आत्मा is the higher-Self; ego is our lower nature,

आत्मा is our higher nature; ego is our incidental nature, आत्मा is our intrinsic nature. Now this ego and आत्मा, अहङ्कार and आत्मा have got several differences, this अहङ्कार and आत्मा have got several differences some of which we have already seen before, I will remind you.

1) The first basic difference is that अहङ्कार is a limited entity, because body-mind-complex, blessed-body-mind-complex, अहङ्कार is finite, whereas आत्मा the Consciousness-principle is infinite, infinite means it is all-pervading. So अहङ्कारः अल्पः, आत्मा is अनन्तः.

2) The second difference is अहङ्कार is अनित्यः. अहङ्कार is subject to arrival and departure, that is why in sleep we don't have अहङ्कार. Is anyone saying I, I, in sleep? The finite I, the located I, the individualized I, is it available in sleep? It is available now alone which is appearing with an individualized I, bio-data I. If application form is given, it is date of birth, (date of death they don't put, not because it is not there, but the date is not known now). Therefore, nationality, parentage, caste, creed, sex, they will ask and some of the bio-data are physical, some of the bio-data are intellectual, you say M.A., PhD., C.A., IIT., M.Sc In fact, all the alphabets in the language we put, intellectual bio-data, both of them belong to what: अहङ्कार, the individualized I, that obtains in the जाग्रत् अवस्थ, the moment you go to sleep the अहङ्कार is resolved. So therefore, अहङ्कार is अनित्यः, आत्मा is नित्यः and

3) अहङ्कार is सविकारः. अहङ्कार is subject to all types of modifications. Now I am happy-I, now I am depressed-I, now I am miserable-I, now I am old-I, young-I, sick-I, healthy-I, fair-I, dark-I, bald-I, haired-I, white haired-I, brown haired-I, all belongs to what? अहङ्कारः. So सविकारः, आत्मा is निर्विकारः and

4) अहङ्कार is कर्ता and भोक्ता, it performs all the actions and it reaps the results of all the actions. So अहङ्कार is कर्ता, भोक्ता, आत्मा is अकर्ता and अभोक्ता. Where did you see all these? 2nd chapter from

verses no.12 to 25. If you remember wonderful, otherwise go back and read those portions.

5) Then last one more main difference, अहङ्कार is ever a संसारि because it keeps on doing the action, which will produce either पुण्यम् or पापम्, which will produce सुखम् or दुःखम्, therefore अहङ्कार is ever a संसारि and आत्मा is never a संसारि.

Every individual is a mixture of this आत्मा and अहङ्कार, nobody is pure अहङ्कार because there cannot be a pure अहङ्कार without आत्मा. So everybody is a mixture of अहङ्कार and आत्मा, this अहङ्कार we call as ego or the lower self, आत्मा is the higher-Self. Now the शास्त्र says, you can claim any one of these two as your true self, it is your choice. You can claim any one of the two as your real self. It is your choice. And suppose you decide to own up अहङ्कार as your real I, which we have done unfortunately, because we always think of ourselves as what: the finite अहङ्कार I. वेदान्त says you are free to claim अहङ्कार as yourselves, but once you are अहङ्कार be prepared for संसार. 'If you marry a devil you have to climb the drumstick-tree', you are free to claim अहङ्कार as yourself, the other side of अहङ्कार is संसार. It is like two sides of the same coin, voting for अहङ्कार is voting for संसार. Because अहङ्कार will have प्रारब्ध कर्म, संचित कर्म and आगामि कर्म and even if you exhaust the प्रारब्ध कर्म, you are bound to accumulate आगामि कर्म, even if you don't accumulate any आगामि कर्म you have got the inexhaustible संचित कर्म. Therefore अहङ्कार will have to go through ups and downs, there is no such thing called freedom for अहङ्कार, मोक्षः for अहङ्कार it is not possible, then what can you do: there is only one alternative, like that riddle that was given to Birbal in Akbar's court. So a line was drawn and he was told they were given this riddle, you have to shorten the line without rubbing it off or breaking the board. You have to shorten the line, people were wondering how can I do that; he said it is simple, draw another bigger line in front of that line, even though I

have not made any change in this line, in front of that line this line will become insignificant. Like the ladies do, the secret, whenever the salt is more you cannot remove the salt but what can you do is add hot water, therefore, it is as good as reduced without reduction, this is the Vedantic method. अहङ्कार can never get away from संसार, अहङ्कार means birth will be there, growth will be there, old age will be there, disease will be there, death will of course be there, not only my death I have to face the death of people around also, association and dissociation, etc., and even अवतार cannot escape what to talk of miserable human beings. Therefore what is the way to solve the problem, draw another bigger line and what is that bigger line: discovery of the higher-Self which is नित्य शुद्ध मुक्त स्वभाव, which is आनन्द स्वरूप, which is infinite, which is all-pervading and when I discover the higher-Self. Not that the lower self is free from problems, but those problems will become what? Insignificant. Sometimes you read the stories of the escape of some people from certain communist countries and dictatorship countries and they want to escape. The communist people are terrible and he will have walked without food for days together, first of all money will not be there, he cannot go to the hotel as police is there, body torture, body is emancipated and he reaches the neighboring country, North Korea to South Korea. Now even though his body is going through terrible suffering, having reached the border of the other country he celebrates. Now what happens to the other suffering? Is it gone? The sufferings are not gone, when he thinks of the freedom that he has attained, in front of that benefit all the sufferings, the pain and the legs broken, read wonderful stories, they are all real stories, which happen even now, you can read in Readers' digest, experiences of people, legs gone, we cannot imagine even one tenth of that, one mosquito bite we cannot tolerate and this is our condition and all those pains are not gone, those pains become insignificant in front of the freedom that he has discovered. In

the same way, ज्ञानि has discovered a higher आनन्द in front of which the physical suffering, the worldly separation, the loss in business or anything and all these things will become insignificant. Whereas in the case of अज्ञानि since the higher-Self is not there, every suffering becomes too magnified like the undiluted रसम्, which is full of salt, just as he cannot taste that, the ego cannot withstand the suffering and this difference कृष्ण wants to talk about in the 27th verse. कृष्ण talks about an अज्ञानि who is caught in अहङ्कार, so कृष्ण gives him a special title, this is the season you know, ...सङ्गीत शिखामणि, etc., अज्ञानि शिखामणि कृष्ण gives the title, अहङ्कार विमूढ-आत्मा is the title given to all the संसारि, they are so much absorbed in अहङ्कार, they have not discovered their own higher-Self and therefore every problem of अहङ्कार is too magnified. For everything you will like to run away, get out of the whole thing or commit suicide he will say. Therefore, अज्ञानि who is अहङ्कार विमूढ-आत्मा, विमूढ means deluded, lost in the lower-I, is the topic of the 27th verse and in the 28th verse कृष्ण talks about ज्ञानि for whom अहङ्कार and its problems are not absent, but they are insignificant. This is the difference between an अज्ञानि and ज्ञानि.

Now in this verse, there are certain technical words which we have to clearly define.

1) Now the first word is प्रकृतिः. Every word has got a specific meaning in this context and each word has got different meaning in different context, the word प्रकृतिः is one such word which has got different meanings in different context and in this context the word प्रकृतिः means the basic matter-principle, otherwise called माया. So in this श्लोक, प्रकृतिः means the basic matter, which you may call the subtlest form of energy is called here प्रकृतिः, another word we use in the शास्त्र is माया. So प्रकृति is equal to माया is equal to basic matter, this is first technical word.

2) Then the next word we have to note is गुणः, the word गुणः also has got several meanings in different contexts, in this context the word गुणः means a product, कार्यम्, विकारः. So प्रकृतिः means matter, गुणः means product; joining these two - प्रकृति गुणः means product of matter, product of matter and what is that: any inert material in the creation is product of matter. Therefore we can call each one of them प्रकृति गुणः, the clock is प्रकृति गुणः, book is प्रकृति गुणः, anything that you see around they are all प्रकृति गुणः, material, in simple English, material is that which is born out of matter, is material. Matter कार्यम् is material.

And even though the प्रकृति गुणः means any inert material in the creation in this context which material कृष्ण keeps in mind? So does he keep this clock in mind, this amplifier in mind, what is he keeping in mind? In this context, कृष्ण keeps the body-mind-complex in his mind, the body-mind-complex is the inert material and therefore it is product of प्रकृति. And we have seen in तत्त्वबोध, I don't know whether you remember, long long before, once upon a time, from the माया alone five subtle elements were born and thereafter five gross elements were born and from the five subtle elements, the mind and other organs are created, from the gross elements body is created and we saw the details also, from the individual सत्त्व गुण the ज्ञानेन्द्रियः were created, from the total सत्त्व गुण mind is created, all these topics if you remember it will be good. If you don't remember, doesn't matter, you remember this much, the body-mind-complex is product of प्रकृति, therefore inert matter. And even though the body-mind-complex is inert by itself, now both of them are sentient, both of them are alive, because of what: because of Consciousness borrowed from आत्मा. Just as the fan is now capable of moving because of the energy, electrical energy is converted into mechanical energy, is borrowed from electricity. And this प्रकृति गुणः that is the body-mind-complex alone is called अहङ्कारः. Therefore the final meaning of प्रकृति गुणः is

अहङ्कार, i.e., the body-mind-complex with borrowed Consciousness. Now look at the first line: कृष्ण says:

कर्माणि प्रकृतेः गुणैः क्रियमाणानि,

All the actions are performed by प्रकृति गुणs alone. All actions are performed by प्रकृति गुणs alone, प्रकृति गुणs means the body-mind-complex alone. What is the other name for body-mind-complex: अहङ्कार. All the actions are done by प्रकृति गुणs alone is equal to all the actions are done by body-mind-complex alone is equal to all the actions are done by अहङ्कार alone. And कृष्ण says सर्वशः, सर्वशः means under all conditions अहङ्कार alone can act and what is the corollary of it: अहङ्कार alone can act means आत्मा does not do any action, Consciousness does not do any action, just as the light is there pervading this hall and blessing all the activities here - devotees are coming the light illumines that and some devotees look around and return the light illumines that, some devotees chose to sit and the light illumines that and some devotes pull the book and see the light illumines that and some of them want to write notes the light illumines that and at the right time, the pen does not write the light illumines that, light illumines all the activities but itself does not enter the temple, does not go out, does not stand, does not sit, does not take the pen, does not write, does not do any action. And can you say that therefore light is not necessary, as it is not doing any action and switch off the light, then no work will happen. It does not perform any action but without it no action can be performed. Similarly, without आत्मा अहङ्कार cannot perform any action at the same time, आत्मा itself does not do any action. Therefore कृष्ण says, सर्वशः, अहङ्कार alone does all action, OK. So what? कृष्ण says in the 2nd line, अहङ्कार विमूढ-आत्मा – all the ignorant people are deluded by this अहङ्कार i.e., कर्ता-भोक्ता-अहङ्कार. All the ignorant people are deluded by this अहङ्कार and what do you mean by that? The idea is this: being deluded by अहङ्कार means being lost in अहङ्कार, being carried away by अहङ्कार, to

what extent: to such an extent that they don't have time to think of what: the higher real nature, claiming which I can enjoy freedom. It is like a beggar he is so busy begging and somebody comes and tells, you have got his own land in the slum area and under that land, you have got a huge, what you call, treasure, if you can claim that treasure you need not beg hereafter and this person says, I am so busy begging that I have no time to spend for claiming my treasure. पत्रम् is ready. वेद is coming and telling, 'claim your birthright', Tilak said: 'Freedom is my birthright, I will have it', that is politically, in वेदान्त we say, spiritual freedom is your birthright, you claim it. When वेदान्त is saying,

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत,

everybody is busy with his अहङ्कार and running here and there and it is only to suit them I have to adjust the classes, one class in the morning, one class at 11 o'clock, one class on Sunday, somehow try to come I say, still there is no time they say, even the cassettes and tapes are there, buy it and listen, but no, No time. They ask, is there a library which brings the cassettes to home and take it? Can I keep it for 3 months? Whatever you do, they want excuses, we can only pray for those people. Therefore, अहङ्कार makes you get lost in कर्म and therefore that person is called अहङ्कार-विमूढ-आत्मा, doesn't allow him to ask the question - am I this miserable अहङ्कार or am I something more than this?

कस्त्वम् कोऽहम् कुत आयातः का मे जननी को मे तातः ॥ भजगोविन्दम्
२३ ॥

For basic questions we have no time. It is like watching a movie, initially I see the screen which is the truth and as even the movie starts I get absorbed in the characters of the movie who are nothing but मिथ्या, not even real, they are nothing but lights and shadows, I get carried away by the plot that I lose sight of what: the screen and then when there is some tragedy or there is some horror movie, I scream, screen to scream. So therefore कृष्ण says अहङ्कार-विमूढ-आत्मा,

caught in the lower self, कर्ता अहम् इति मन्यते – this अज्ञानि claims that I am the कर्ता-अहङ्कार, I am the भोक्ता-अहङ्कार, instead of claiming अहम् ब्रह्म अस्मि.

आर्द्रम् ज्वलति ज्योतिरहमस्मि ज्योतिर्ज्वलति ब्रह्माहमस्मि

योऽहमस्मि ब्रह्माहमस्मि अहमेवाहम् माम् जुहोमि स्वाहा ॥ अघमर्षणसूक्त ॥

All beautiful मन्त्रs which tell you to claim what you are, but this विमूढ-आत्मा, विमूढ-आत्मा means super-idiot, शास्त्र uses both of them, like that person, there were two people they wanted to put a nail in the wall and one person put the nail upside down and the sharp point was this side and he was about to hit and then he saw that the head is on the other side and the sharp portion is facing him and then he asked who has manufactured this nail, they don't know how to manufacture properly, the head should be this side, the sharp portion should be the other side. Then the assistant said: idiot! you don't know anything, they have manufactured properly only, you don't know how to use the nail, this nail should be used for the opposite wall, he said. So if one is मूढः, another is विमूढः, he is correcting and doing mistake. कृष्ण says, you are not ordinary fools, you are double-filtered fools, अहङ्कार विमूढ-आत्मा, कर्ता अहम् इति मन्यते. This is the अज्ञानि's action. Then what about ज्ञानि?

Verse No .28

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८॥

तत्त्ववितु महाबाहो गुण-कर्म-विभागयोः ।

गुणाः गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ ३-२८॥

हे महाबाहो! गुण-कर्म-विभागयोः तत्त्ववितु तु 'गुणाः गुणेषु वर्तन्ते' इति मत्वा न सज्जते ।

So an अज्ञानि has been talked about, he is caught up in his lower self, he is ignorant of his higher-Self and he is not only ignorant and he doesn't want to claim also. He will not know himself and even if advised also he will not know. Neither he claims by himself nor does he want to claim when somebody wants to help him, that is an अज्ञानि's lot. Then what about ज्ञानि? ज्ञानि also has got अहङ्कार, let it be very clear, ज्ञानि also has got अहङ्कार, because what is the definition of अहङ्कार, body mind-complex which is live blessed by the आत्मा. ज्ञानि has got a body or not? So suppose all the ज्ञानि's do not have bodies, they cannot teach, they cannot do उपदेश and if they do उपदेश, it will come like अशरीरि, you don't know where he is sitting and all those problems will come and ज्ञानि's happily have bodies determined by their प्रारब्धः and what about mind, another confusion, ज्ञानि does not have mind, it is a very big confusion in वेदान्त because they use the expression मनो नाशः which has created this problem. You should know clearly ज्ञानि has a beautiful mind which कृष्ण himself will describe later:

अद्वेष्टा सर्व-भूतानाम् मैत्रः करुणः एव च ।

निर्ममः निरहङ्कारः सम-दुःख-सुखः क्षमी ॥ १२-१३॥

‘ज्ञानि is compassionate’ when you say, compassion belongs to what? It is the mental attribute. So ज्ञानि enjoys the mind. Then why do you say मनो नाशः? It is a figurative expression, whatever is healthy you don't feel the burden, it is a very beautiful concept. When do you feel your body? Now there are fingers in your hand, do you remembering that when you are listening to class? While listening to the class you do not remember that fingers are there. Why because they are healthy. Suppose you have a wound in the finger, then what will happen? Then you will be doing finger ध्यानम्. It will be calling your attention all the time, therefore when your body is fit you don't feel the body because it is so light. Somebody said, when the shoe fits to your leg you don't feel the presence of the shoe. Anything, Similarly, your dress also, if it is

too tight somewhere then you will be fidgety, when the dress fits you don't feel the dress, when the shoe fits you don't feel the shoe, when the body is fit you don't feel the body, when the mind is healthy, a sane mind which doesn't have रागः-द्वेषः-काम-क्रोधः problems are not there, that mind is so light. That's why somebody said:

भारोऽविवेकिनः शास्त्रम् भारो ज्ञानम् च रागिणः । अशान्तस्य मनो भारो भारोऽनात्मविदो वपुः ॥ योगवासिष्ठरामायणम् १-१४-१३ ॥

अविवेकिनः शास्त्रम् भारः – the one who does not understand the scriptures, the scripture is a भारम्. Even in school also same thing, suppose you get by-heart without understanding anything, that you have to carefully remember otherwise you will forget, that is a भारम्. If you see during exams the head is heavy, because without understanding it is cramping, but what you have understood it is no more a भारम्. भारः अविवेकिनः शास्त्रम् and अशान्तस्य मनो भारः, अशान्तस्य means when there is disturbance mind is a burden, when the mind is peaceful it is not a burden, ज्ञानि is free from mind means for ज्ञानि mind is not a भारः. That is called मनो नाशः, that is an aside topic. What I want to emphasize here is ज्ञानि also has got body-mind-complex which means ज्ञानि has got अहङ्कारः. But what happens to the ज्ञानि is since he has discovered the higher-Self, the आत्मा, the discovery of आत्मा makes the अहङ्कार lighter, it is no more toxic अहङ्कार, it is no more poisonous अहङ्कार, it is no more burdensome अहङ्कार and in the शास्त्र, they give the example, दग्ध बीजवत् like the roasted seed. When the seed is roasted it is not destroyed, it is very much there and the roasted seed when you use it is tasty also, it can do everything except one thing, what is that: germinate. Similarly, ज्ञानि's अहङ्कार will do everything, it will eat, it will talk, it will travel, it is a functional अहङ्कार, but it has lost its capacity to germinate into संसार, it is non-binding अहङ्कार, it has become अलङ्कार. अहङ्कार has become अलङ्कार, that is indicated by the Lord शिव having the snake in his neck as a भूषणम्. The snake which is a frightening thing, it is an

अलङ्कार for the lord. Like that अहङ्कार is, the snake signifies it, the frightening snake can become an ornament. Similarly, the frightening अहङ्कार can become an ornament. For a ज्ञानि अहङ्कार is an ornament. And that is said here, look at the श्लोक. हे महाबाहो! तत्त्ववित्, so हे अर्जुन! Oh powerful अर्जुन! तत्त्ववित्. A ज्ञानि knows the reality, a ज्ञानि knows the reality. So तत्त्वम् I told you it can be split into two ways, here the तत्त्वम् should be split not as two words but तत्त्वम् is one word and one suffix, तत् plus त्वम् suffix which means reality, तत्त्ववित् means the one who knows the reality, reality of what: गुण-कर्म-विभागयोः. Here also we should be careful, here the word गुण is the same as the प्रकृति गुण talked about in the previous verse, here the word गुण means प्रकृति गुण which we talked about in the previous verse, प्रकृति गुण means the product of basic matter, the body-mind-complex, अहङ्कार. Here गुण means what: the अहङ्कार, which is otherwise called कर्ता. अहङ्कार and its कर्म he clearly knows. That means what: all the कर्मs, i.e., actions belong to अहङ्कार alone, no कर्म belongs to आत्मा, this knowledge is very clear. Just remember the example, when I move the hand the motion belongs to the hand alone and the light does not and cannot move. It is there pervading all over, but it is नित्यः सर्वगतः स्थाणुरवतोऽयम् सनातनः. Similarly, even when we talk about rebirth, it is the अहङ्कार which travels from one place to another but the आत्मा can never have rebirth, because where is आत्मा: आत्मा is all-pervading. Therefore ज्ञानि is one who has understood that all कर्मs belong to अहङ्कार alone, not to आत्मा, this division, this distinction he knows. And therefore he knows that अहङ्कार cannot give up action. Because as long as अहङ्कार is there, being a कर्ता it will have to perform one action of the other, you can only give up one set of actions only to replace by another set of actions. So, if a person gives up गृहस्थ आश्रम and takes up संन्यास आश्रम, can he give up the action? Eating, cannot give up, only thing is he will change the words, no more house - earlier he used the word I am in

house now he will be saying I am in आश्रम, previous he will say that I have got a cup or glass now he will say कमण्डलु, previously he will say lunch, dinner now he will say भिक्षा. You can change the words but you cannot give up action. Therefore, at the अहङ्कार level he knows that the actions will have to continue, therefore without resistance he allows the अहङ्कार to work in the world, depending upon what: the type of आश्रम. If you are a संन्यासि do the activities which is fitting for that, if you are गृहस्थ better do गृहस्थ's action. 24 hours you cannot sit and do the जप, then you will get thrashed. गृहस्थ will have to earn, he has to do what he has to, this is the difference between the ज्ञानि and the an अज्ञानि, the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 28-30

In these verses beginning from the 21st verse onwards, कृष्ण is talking about the duties of a ज्ञानि who continues to be a गृहस्थ or who continues to be in the society. And since ज्ञानि serves as a model for the society, he must be extremely careful with regard to his lifestyle. And कृष्ण says that therefore many things ज्ञानि will have to do even though he doesn't require those activities for his own benefit; mainly कर्म a ज्ञानि doesn't require,

न एव तस्य कृतेन अर्थः न अकृतेन इह कश्चन ।

by कर्म also ज्ञानि does not benefit anything and by dropping the कर्म ज्ञानि does not lose anything, even though for him कर्म is not required, कृष्ण says, he has to do to educate the society. And while a ज्ञानि performs actions to guide the people, what will be the difference between ज्ञानि's action and an अज्ञानि's action. कृष्ण talked about the difference from a superficial level first and the difference is an अज्ञानि acts for happiness, ज्ञानि acts with happiness. This is the difference which any lay person can understand. And now कृष्ण talks about the difference at the philosophical or technical level and what is that: ज्ञानि has discovered the higher-Self called आत्मा and from the level of the आत्मा he is able to see अहङ्कार as inferior and insignificant and incidental-I. He does not give अहङ्कार more importance than it deserves. In the case of an अज्ञानि, अहङ्कार is given over importance because अज्ञानि takes अहङ्कार to be himself, therefore अहङ्कार's biography is my biography, अहङ्कार's ups and downs are my ups and downs and therefore I am very very serious about the अहङ्कार's life. But in the case of the ज्ञानि, he has recognized his higher-Self from whose standpoint अहङ्कार is not unimportant, he doesn't neglect the अहङ्कार, he gives it that much importance as it deserves, putting अहङ्कार to play. And what is that अहङ्कार? We saw in the last class, body-mind-complex blessed by the आत्मा, the live body-mind-complex is called अहङ्कार and कृष्ण uses a technical word for अहङ्कार and

that is प्रकृति गुणः. In these three verses, the word प्रकृति गुणः is the technical word to convey the meaning of live body-mind-complex and live body-mind-complex is called अहङ्कार in philosophical context and therefore in the 27th verse, कृष्ण talked about the ignorant person, ignorant person identifies with his lower self, identifies with his अहङ्कार and he is enamored प्रकृतेः गुण-सम्मूढाः, अहङ्कार विमूढ-आत्मा. Enamored by this अहङ्कार he suffers, he takes himself to be a कर्ता and consequently he becomes a भोक्ता and he is a doer and he is an enjoyer. And a भोक्ता, भोक्ता means the one who consumes, eats the कर्म-फलम् is called the भोक्ता and a भोक्ता, an eater always enters a mess, remember a भोक्ता always gets into a mess, double meaning. And having talked about an अज्ञानि who is lost in the अहङ्कार, now in this verse कृष्ण talks about the ज्ञानि who sees the अहङ्कार and gives it its-importance but not over-importance. And that is the श्लोक we are seeing, हे महाबाहो! गुण-कर्म-विभागयोः तत्त्ववित्. So a ज्ञानि is one who knows the truth about the गुण and कर्म, गुण means प्रकृति गुण, प्रकृति गुण means अहङ्कार, therefore गुण कर्म means अहङ्कार and its actions. ज्ञानि knows the truth of अहङ्कार and its action and what is the truth, अहङ्कार can never escape from action, whether we like or not, अहङ्कार will have to be eternally active. If अहङ्कार tries to rest as they say, if you rest you will rust, even for maintaining physical health, अहङ्कार has to be active. That is what now-a-days they are saying that the longevity has increased, previously 50 years was average life, now 60, 70 people are healthy because of medical wonders, but if we are going to live longer we should know how to gracefully grow old and how to maintain our physical and mental health and one of the instructions they give is to be active physically and also mentally and therefore, अहङ्कार has to be a कर्ता. And as long as अहङ्कार is a कर्ता it has to be a भोक्ता also, therefore, at अहङ्कार level life is a series of actions and a series of reaping the results of action and many कर्म-फलम्s will be wonderful and many

कर्म-फलम्s are going to be frightening or it is going to be very very painful and ज्ञानि accepts that nature of अहङ्कार and allows अहङ्कार to have its own life. And while he allows the अहङ्कार to go through its life governed by प्रारब्ध, what does he remember: कृष्ण here beautifully says: 'गुणाः गुणेषु वर्तन्ते', अहङ्कार is also प्रकृति गुणः, अहङ्कार is प्रकृति गुणः means प्रकृति is basic matter, गुणः means product, प्रकृति गुणः means product of basic matter, what is that: body-mind-complex. Last class what I told, you should remember, प्रकृति गुण is equal to body-mind-complex is equal to अहङ्कार, therefore the first गुण refers to body-mind-complex, which is material in nature and this 'गुणाः गुणेषु वर्तन्ते.' What about the world? The world is also प्रकृति गुणः, means product of matter. So body-mind-complex is product of matter, the world is product of matter, अहङ्कार is product of matter, world is also product of matter. अहङ्कार has got three गुणस being material in nature, the world also has got three गुणस; this अहङ्कार and world will eternally interact, you cannot stop the interaction between अहङ्कार and the world and this interaction is going to necessarily produce pleasure and pain. Some interaction will be welcome and many interactions will not be so welcome. But just because it is not welcome I cannot try to escape from the world. If you avoid the people in the city and go to ऋषीकेश, there also there are more people. Once upon a time ऋषीकेश was known as a quiet place, now go there, the so called Burma bazaar or Maya bazaar, that is there in ऋषीकेश also and we went to उत्तरकाशि for a camp and उत्तरकाशि is 4,000 ft height in the interior of हिमालय, we were expecting to see all kinds of ऋषि and all those things, we see the photo, Amitabh bachhan starring. That is welcoming us in उत्तरकाशि. On inquiry we come to know that there is the Tehri dam, the controversial dam, you know, they are building, therefore so many engineers, workers all the people are there, therefore a small market is there, whether the market is there or not, important the cinema theatre is there. You go to बद्रीनाथ and

the first shop you find is, they know that Madrasis come and there is a board which says: Masala dosa available hot, hot. So you go anywhere people will be there, if people are not there animals will be there, if animals are not there trees will be there. You cannot escape from the world and people tired of world and trying to escape takes to drinks and drugs, that also will not improve, they are going to become more miserable and they will become incapable of facing the world, therefore, better accept the fact that I have to face the world and interact with the world and therefore ज्ञानि understands, knows - 'गुणाः गुणेषु वर्तन्ते', अहङ्कार will interact with the world. Why is ज्ञानि able to allow that to happen? Because he knows even when अहङ्कार is interacting, I have got a higher nature, which is of the nature of चैतन्यम्, which is not affected by all these dramas going, just as the activities of the dream world do not affect the Waker, just as the various things happening in a movie screen does not affect the screen itself, Similarly, the real higher-I am not affected by either the कर्म or फलम्. This fact, the ज्ञानि remembers. So the only way is to discover your higher-Self, so that you are ready to allow अहङ्कार to interact with the world without being fuzzy. इति मत्वा – with this knowledge, न सज्जते – ज्ञानि remains detached, he is able to look at his own अहङ्कार objectively. He is able to look at his अहङ्कार objectively, that means he is able to look at his own body-mind-complex objectively. After all our problem is not the death of the body itself, death of the body does not cause any problem because, so many bodies are dying regularly. What problem we have, daily you read the obituary column, so many people are dying and you are not worried, not only you are not worried you will also speak philosophically, 'after arrival departure is certain.' We will quote गीता also, जातस्य हि ध्रुवः मृत्युः when it is the neighbor's death, therefore the death of the body we are able to accept, with regard to some other body I am able to accept the law of creation, because with regard to the other bodies I am objective.

And I am not able to accept the death of this body or of a few other relatives, the only problem is I have lost objectivity, वेदान्त does not change any facts of life, वेदान्त gives me objectivity. I learn to look at the closest bodies of me or my relatives as one of the bodies in the world and if जातस्य हि ध्रुवः मृत्युः is a universal law for all, that is true for the husband or wife, father or mother, it only affects when it is one of our family, then starts cursing the God wondering whether the God does not have the eyes, ears, etc, so that means what: the problem is not with God, problem is not with the world. Suppose you say: let Lord abolish the law of death, let everybody survive, so that my family people also survive, let us have a New Law, constitutional amendment. 2/3 majority, we just put, imagine the law of physical death is revoked, what will happen, our great-great-great-great-grandfathers, all those people will be now also surviving, with the curved back, 800-year-old, 900 year-old-people, already population explosion, imagine भगवान् has kept mortality, physical mortality perfectly and properly. Our problem is we don't have an objectivity. We want two sets of laws, one for all the other people, they should die at the right time, one set of laws for me and my two. Like you are standing in a queue, when the queue is moving very very slowly, you curse, what is this, people are taking so much time, how many hours to stand, everyone should be given only one second, you should not allow anybody to stand before the Lord more than one second, भगवान् said OK. And the moment he comes in front of the Lord and hears 'move-on, move-on' then he says why I have stood here for 6 and half hours and only one second, again we want two laws, all the people in front of me should move fast, in my case, minimum one hour, this is our problem, we look at our body-mind-complex subjectively. Therefore we don't accept the laws of the Lord. ज्ञानि looks at every body, everybody and every mind from universal law, therefore he does not protest against any event in life, old age he gracefully accepts, separation he gracefully accepts, health

deterioration he has to accept, death he has to accept. So this acceptance without resistance is called जीवन्मुक्तिः and therefore कृष्ण says, इति मत्वा – with this knowledge, with this objectivity न सज्जते, ज्ञानि remains detached. Continuing;

Verse No .29

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३-२९॥

प्रकृतेः गुण-सम्मूढाः सज्जन्ते गुण-कर्मसु ।

तान् अकृत्स्नविदः मन्दान् कृत्स्नवित् न विचालयेत् ॥ ३-२९॥

प्रकृतेः गुण-सम्मूढाः गुण-कर्मसु सज्जन्ते, तान् अकृत्स्नविदः मन्दान् कृत्स्नवित् न विचालयेत् ।

So कृष्ण comes back to an अज्ञानि once again. In the first line, he repeats the idea given in the 27th verse. So unlike a ज्ञानि, अज्ञानि's problem is he does not have that objectivity with regard to his body-mind-complex, अहङ्कारः. Therefore, कृष्ण says प्रकृतेः गुण-सम्मूढाः. Here also प्रकृति गुण means what: अहङ्कार, अहङ्कार is equal to body-mind-complex. These three don't forget, प्रकृति गुण = अहङ्कार = body-mind-complex. With regard to that सम्मूढाः – the अज्ञानिs are completely deluded, delusion means they don't have objectivity. They want two sets of laws, one for their अहङ्कार and one for others अहङ्कार, this is called delusion. And because of this delusion, गुण-कर्मसु सज्जन्ते – they are totally involved in, immersed in, carried away by, lost in गुण-कर्मसु. Here also the word गुण means प्रकृति गुण = अहङ्कार = body-mind-complex, in that and कर्मसु and their activities. So they are immersed in अहङ्कार and its activities. So immersed that they have no time to even ask the question, am-I this कर्ता-भोक्ता- अहङ्कार only or do I have a higher-Self, at least the question should come. That question doesn't come, because अहङ्कार keeps that person busy throughout his life. So बालस्तावत् क्रीडासक्तः - only play, तरुणस्तावत् तरुणीसक्तः - dating, etc., have started here

also, therefore तरुणस्तावत् dating-सक्तः, वृद्धस्तावत् विन्तासक्तः once वृद्धः then lot of time, physically he cannot be active and lot of past life has gone by all these are in the mind, therefore worry-सक्तः. When can I study the गीता, I have been postponing postponing postponing, so therefore, गुण-कर्मसु सज्जन्ते, they are immersed in अहङ्कार. And what can you do with regard to them? Now what should ज्ञानि or what advice a ज्ञानि should give to such अज्ञानि? Which अज्ञानि? Those who are immersed in अहङ्कार and its activities. Now कृष्ण says, never ask them to renounce the कर्म and ask them to take संन्यास and go to ऋषिकेश and उत्तरकाशि, it is deadly, no doubt कर्म is bondage, कर्मफल is संसार no doubt, but initially कर्म is required to ripen the अहङ्कार. So which कर्म is cause for बन्धनम्, the same कर्म should help ripen the अहङ्कार. So कर्म has a negative side, alright, but we should remember that कर्म has got a very very important positive side. I gave the example of the skin of a fruit, it is very important in the initial stages for the ripening of the fruit and that is why भगवान् himself has kept in such a way, when it is raw even if you want to remove the skin it will not peel or else we will feel like an idiot. भगवान् has made it so wonderful and that is why it is not being able to peel off. And once it is ripe, भगवान् himself makes it easily peel able, removable, Why? Because it is not required and not only that, you should not get attached, after all skin is the cause for ripen how can I be an opportunist, I should not throw away the skin and I will eat along with the skin, etc., allow the skin until ripening and remove the skin when it is ripe,

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

Oh Lord, keep all the attachments with me, so family is like skin, it should be there. That is why वेद made the four आश्रमसः compulsory, a ब्रह्मचारि was asked to get into गृहस्थ आश्रम, because गृहस्थ आश्रम, wife, children, duties are all like the skins to ripen a person. And once a person has gone through family life and its duties and also its ups and

down, enough he brings up one child or (more children, more वैराग्यम्) bring up a few children. Like that person who said, I had five theories of bringing up children before getting marriage. So five theories and no children. Now I have got five children and no theories, because no theories seems to work, what you try for the eldest one you apply in the younger it will not work, then you thought I will change the strategy for the third, it fails; 4th, it fails; like that, you go through all these things they are all like what: skins, गृहस्थ आश्रम is a skin for the जीवात्मा to ripen and once the जीव has ripened,

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥ कैवल्योपनिषत् १-३ ॥

That is called संन्यास आश्रम. I will not ask you to leave everything. If you don't renounce externally at least internally we have to necessarily get detached from everything we were attached to before. Every blessed thing we were attached to before, we have to get detached from, therefore what should a ज्ञानि advice: not renunciation. ज्ञानि should advice be in family life but follow कर्मयोग. And what is the sign of ripening? साधन चतुष्टय सम्पत्ति. How do I know I have attained that? कृष्ण himself will discuss that later. So therefore कृष्ण says, तान् मन्दान् कृत्स्नवित् न विचालयेत् कृत्स्नवित् means ज्ञानि, the one who has got total knowledge, कृत्स्नम् means total and what do you mean by total knowledge, the one who has got the knowledge of the lower self, अहङ्कार and also the knowledge of the higher-Self, the आत्मा, that is called the total knowledge, कृत्स्नवित् means a ज्ञानि, who knows his lower and higher nature and मन्दः means अज्ञानि, who has got a partial knowledge, अकृत्स्नवित्. कृष्ण himself says: अकृत्स्नविदः मन्दान्. मन्दः means that man of half-baked knowledge. What do you mean by partial knowledge, they know only the अहङ्कार the lower self, they don't know:

न जायते म्रियते वा कदाचित् ... ॥ २-२०॥

that आत्मा they don't know, therefore they are अज्ञानि. कृष्ण says ज्ञानि should not confuse an अज्ञानि. न विचालयेत् means should not shake him, should not disturb him by emphasizing संन्यास. That is why in our tradition they never emphasize संन्यास in public because unripe person taking संन्यास is danger for संन्यास itself and is danger for the शास्त्र, danger for the person, danger for the society, danger for everyone and therefore only after personal observation, seeing that the person is qualified then only they give. दयानन्द स्वामिजि always says, if a person asks should I take संन्यास, say No. You understand it in the question itself, so therefore never emphasize संन्यास to an अज्ञानि, encourage him to remain in duties because once he gets ripened he need not drop the attachment, once he gets ripened he need not drop the attachment, then what will happen: उर्वारकम् इव बन्धनात्, they will naturally drop like our balloon-desire. Doesn't we have वैराग्यम् in balloon or not or did you do daily balloon meditation. As you grow, from your higher status all these small petty things you cried-for as a child you naturally drop and it is so natural, that you are not even aware of the fact that we have dropped nor you put in your newspapers that I have got detachment from banana peel, you don't declare it, because it is natural, therefore you grow out of attachment and therefore कृष्ण says कृत्स्नवित्, a ज्ञानि should not confuse an अज्ञानि. Continuing;

Verse No .30

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥

मयि सर्वाणि कर्माणि संन्यस्य अध्यात्म-चेतसा ।

निराशीः निर्ममः भूत्वा युध्यस्व विगत-ज्वरः ॥ ३-३०॥

मयि अध्यात्म-चेतसा सर्वाणि कर्माणि संन्यस्य निराशीः निर्ममः विगत-ज्वरः भूत्वा, युध्यस्व ।

With the previous verse, कृष्ण's advice to ज्ञानि is over, which started from the 21st verse or to be precise 20th verse 2nd line onwards

this topic started. कृष्ण's first advice was to अज्ञानि and कृष्ण's second advice is to ज्ञानि. अज्ञानि have to do कर्म for चित्त शुद्धिः, ज्ञानि have to do कर्म for लोक-सङ्ग्रहः. And when an अज्ञानि does कर्म for चित्तशुद्धिः it is called कर्मयोगः, when ज्ञानि does for लोक-सङ्ग्रहः you don't call कर्मयोग, you cannot say ज्ञानि does कर्मयोग, to say that a person is a कर्मयोगि is to say that he is an अज्ञानि. So therefore, when an अज्ञानि does कर्म for purification it is called कर्मयोगः, when ज्ञानि does कर्म for लोक-सङ्ग्रहम्, upliftment of the society, we don't call it कर्मयोगः it is only ज्ञानि's लीला or ज्ञानि's कर्म. So this ज्ञानि's-duty topic is over. Now in the 30th श्लोक, कृष्ण comes back to the topic of कर्मयोग once again and sums up the entire कर्मयोग in one important verse. This कर्मयोग is for ज्ञानि or an अज्ञानि? कर्मयोग means अज्ञानि. Therefore, 29th verse is addressed to ज्ञानि, the topic is over. 30th verse is again addressed to an अज्ञानि, because कृष्ण knows अर्जुन belongs to which variety: अज्ञानि variety, कृष्ण knows, whether अर्जुन wants to accept it or not. अर्जुन, either way you have to do कर्म and I know you belong to an अज्ञानि category, therefore, perform your duty as कर्मयोग and what is the कर्मयोगः here कर्मयोग is defined as the five-fold-discipline. So a कर्मयोगि should observe these 5 rules, 5-point-programme is कर्मयोग, This is an important verse which sums up कर्मयोग in one श्लोक and what are the five points to be remembered. I will rearrange the verse so that we will get a development.

A) First condition is अध्यात्म-चेतसा. शङ्कराचार्य comments upon this verse as विवेक बुद्धि. So the first condition to be a कर्मयोगि is to have a विवेक बुद्धि, विवेक बुद्धि means a right knowledge or right discrimination, that is first condition and what do you mean by discrimination? The awareness that spiritual goal alone is the primary goal of life. My life is meaningful, purposeful and valid only if it is dedicated to the primary goal of spiritual knowledge or मोक्षः.

यः आत्मानम् विदित्वा अस्मात् लोकात् प्रैति स ब्राह्मणः ॥
बृहदारण्यकोपनिषत् ३-८-१० ॥

बृहदारण्यकोपनिषत् says that only that person whose spends his life for Self-knowledge and dies after gaining Self-knowledge, only that person deserves the title ब्राह्मणः,

यः आत्मानम् विदित्वा अस्मात् लोकात् प्रैति स ब्राह्मणः । यः आत्मानम् अविदित्वा अस्मात् लोकात् प्रैति स कृपणः ।

कृपणः means a miserly person, because he didn't spend his life properly. And therefore, we should remember that the life is valid only if it is dedicated to spirituality primarily. Therefore to be a कर्मयोगि, मोक्ष must be my ultimate goal. We don't say धर्म-अर्थ-काम should not be pursued, we require धर्म, अर्थ and काम, अर्थ wealth is required, काम entertainment is required because mind requires relaxation and even पुण्यम् is required for getting a proper गुरु, गुरु one should get and he should be proper. Therefore we require धर्म-अर्थ-काम, but there are not ends in themselves. If I consider money to be an end, then I can never be a कर्मयोगि, for a कर्मयोगि money can only be a means,

आहारार्थम् कर्म कुर्यादजस्रम् स्यादाहारः प्राणसंधारणार्थम् ।

प्राणा धार्याः तत्त्वजिज्ञासनार्थम् तत्त्वम् ज्ञेयम् येन भूयो न दुःखम् ॥
महासुभाषितसंग्रह ११०६ ॥

आहारार्थम् कर्म कुर्यादजस्रम् – for eating you have to necessarily work in the world because you have to earn a living, eating for what purpose: स्यादाहारः प्राणसंधारणार्थम् – we have to eat so that we can keep ourselves alive and why should we live, earlier it was said, why should we eat? *for living*; why should we live? you should not say *for eating*. प्राणा धार्याः तत्त्वजिज्ञासनार्थम् – I keep my life going primary for तत्त्वजिज्ञासनार्थम्, Self-enquiry; तत्त्वम् ज्ञेयम् येन भूयो न दुःखम्. So this must be very clear, this is condition No.1. Spiritual goal, Then what is the next condition?

B) No.2. मयि सर्वाणि कर्माणि संन्यस्य. Dedicate, संन्यस्य should be carefully translated here, normally संन्यस्य means renouncing. Here in this context, does not mean renunciation, संन्यस्य means offering, dedicating, what: सर्वाणि कर्माणि – all the actions, to whom: मयि, भगवान् says मयि, therefore, at my feet, ईश्वरार्पण बुद्धि. So dedicate all the actions to the Lord, convert your work into a worship, यद्यत्कर्म करोमि तत्तदस्वितम् शंभो तवाराधनम् ॥ शिवमानसपूजा ४ ॥

whatever I do, that all is your आराधनम्, even while eating we say प्राणाय स्वाहा, अपानाय स्वाहा that is also offering to the Lord who is in your stomach and in our religion, ultimately God is not in temples alone, the entire creation is manifestation of the Lord, therefore to do कर्मयोग or worship you don't necessarily require a temple, anywhere you do action mentally you offer to the Lord, that action has become a worship. Therefore what is the 2nd condition: ईश्वरार्पण बुद्धि, convert work into a worship and the corollary of that is, if I am offering the actions to the Lord whom I revere, naturally I do my best. So I cannot give rotten things to a reverend person. When you want to give to someone whom you respect you have to give the best, स्वामिजि I have made this dish, which has come good today, therefore I have brought it for you, other day it didn't come well. So therefore you want to offer the best to the Lord, therefore if I am going to offer my actions to the Lord, the actions must be wholeheartedly, sincerely done, without grumbling, without grudging, कर्मयोगि doesn't have all that in his dictionary. Even the most grossest job he does with love. So therefore the second condition is worship. Convert work into a worship.

C) Then what is the third condition? निराशीः. निराशीः means literally being not concerned about the result, आशा means concern, सङ्कल्प, anxiety, is called आशा or आशीः, आशीस् शब्दः, सकारान्त आशीः, आशिषौ, आशिषः; आशा is another word, आकारान्त स्त्रीलिङ्ग, here निराशीः is सकारान्त आशिस् शब्दः. Very careful, कृष्ण does not say we should not plan for the result, without keeping the result in view

you cannot do any job, even when you have to get into the bus, the bus route number that you get into depends upon what? The destination in mind, that is why if you ask which bus number I should get in the bus stand if you ask, he will ask a counter question, where to go, you cannot say somewhere, then he will send you to mental hospital, so the bus number is determined by the destination. So every movement is determined by the goal that I want to acquire, therefore कृष्ण does not condemn planning, what कृष्ण condemns is planning is something, worrying is quite another, anxiety is quite another. Plan, implement and leave the rest to the Lord. I have talked about the difference between planning and worrying, planning is a deliberate action which can be done at a particular time chosen by you. Suppose you want to have a pilgrimage, काशि, रामेश्वरम्, गया, etc., you can sit down, also talk to other people, which train, which flight, first where to go, this is all called planning. Planning is a deliberate action done at a particular time, you can do it, you need not do it, you can change it to another time also. But what about worrying? Is worrying a deliberate action done at a particular time? If you say so, I will tell you, from tomorrow allot some time for worrying, morning 6.30 to 7.30 sitting in पद्मासन, first worry about the elder son, then the second daughter, then the husband is there or the wife and thereafter the father, for each 5 to 7 minutes, if worry is a deliberate action, you can choose and do, but worry happens, therefore it is a reaction. Planning will make you efficient, worrying will make you inefficient; planning is also with regard to future, worrying is also with regard to future; planning makes you efficient, worrying makes you forget even the plan, makes you deficient and inefficient. वेदान्त does not criticize planning, वेदान्त criticizes worrying. निराशीः here means worry dropping कृत्वा. So don't be concerned. Then you may ask an incidental question, स्वामिजि I don't want to worry, but what to do it is there in my mind, especially when I sit in meditation, whether भगवान् comes or not, worry comes

first, what should I do? Worry is because of our inability to face the future which is born out of mental weakness, worry is our incapacity to face the future, our unpreparedness to face the adverse situations that may come, therefore the only solution for worry is preparedness, strengthening, I have planned for काशि, गया trip, but I don't know whether there will be strike exactly on that day, who is going to do the strike how will you know? Strike, so you cannot worry; if strike is there, strike your plan. I have plans and then wait, hope for the best and be prepared for the worst, therefore निराशीः means preparedness for the future, this the third condition.

D) The fourth condition is निर्ममः – Freedom from ममकार, what do you mean by ममकार? When success comes, the general human tendency is when the success comes, I take all the credit, I planned, I choose this train, everything I, I, I. The moment there is a failure, then the plan is given by my wife or my husband or some scapegoat or other, you all would have experienced. Therefore here कृष्ण says, when success comes don't claim the whole glory to yourselves, any success is because of so many factors being favorable to you, which factors are not under your control including the strike. And your role is only an insignificant role compared to the infinite number of hidden variables, they use in all kinds of management and other things, they are so many hidden variables and there are so many known variables but uncontrollable variables, so many factors are there, they all have been favorable therefore I got success, therefore no doubt I am proud, I have contributed to the success but I know that the भगवान्, all the hidden variables put together is called भगवान्. Like at the end of the program, vote of thanks, a long list, last but not the least, what we do in tradition is put all the external factors into one bracket and that is ईश्वरः. Therefore निर्ममः means be grateful to the Lord. You can tell: I succeeded but don't put a full stop, put a comma and add by the grace of the Lord. Let that humility be there, arrogance is deadly.

Therefore the 4th factor is humility. And then comes the fifth factor, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 30-33

From 30th verse onwards upto verse no. 35 Lord कृष्ण is summarizing the teaching of कर्मयोग which he had given before and in this 30th verse he is presenting the entire कर्मयोग as a five point program as it were, the five conditions to be taken care of to be a कर्मयोगि. This we were seeing in the last class.

➤ The first condition that कृष्ण prescribes is अध्यात्म-चेतसा. To be a कर्मयोगि, one should be very clear about the priorities of life. कर्मयोगि should be considering that spiritual progress is primary and if material goals have to be necessarily accomplished, but that is subservient to the spiritual goal only, this in Vedantic parlance, we call नित्य-अनित्य वस्तु विवेकः. नित्य वस्तु means मोक्षः, अनित्य वस्तु means धर्म-अर्थ-काम. धर्म-अर्थ-कामs are ephemeral, मोक्षः alone is eternal. I have to use धर्म-अर्थ-काम for attaining मोक्षः. This clarity of the primary goal of life is called अध्यात्म-चेतसा. शङ्कराचार्य comments, विवेक बुद्धि.

➤ Then the second condition that कृष्ण prescribes is सर्वाणि कर्माणि मयि संन्यस्य. Once spiritual goal is my primary goal then the immediate thing to be taken care of is the purification of the mind, that has to start straightaway. Like when people buy a land for an आश्रम, the buildings may come later and activities may start later, the first thing they do is to dig a well and plant some trees so that the trees will be growing by the time the आश्रम is ready, trees will be sufficiently grown up. They will start that first, in the same way, when I am going to be ready for Vedantic enquiry I do not know, how long I will take for getting साधन चतुष्टय सम्पत्ति I do not know. Therefore let me straightaway start purification of mind, for that you don't require any special license from Government or any other documentation, you can straightaway start, the only way of purifying the mind is involving God. God alone has the capacity to purify because everything else is already impure. Therefore if I try to use any other mode, it won't work.

It is like sometimes you have got, what you call, a hole to allow the dirty water to go out, so that the dirty water in my compound can go out, but often what happens is, instead of dirty water going out, whatever dirty water is there outside will come inside, because all around there is sewage water. Therefore, there is only one purifying source, that is भगवान्. And even if there is some saint you can purify me, saint does not purify me by himself, saint is the one who has the Lord in his heart and when I say a saint purifies me, who purifies is the Lord who is in the saint. And therefore the immediate procedure is to associate yourselves with God. How do you do that: convert every action into a worship, therefore सर्वाणि कर्माणि मयि संन्यस्य, ईश्वरार्पण बुद्ध्या, सर्वं कर्म अनुष्ठानम् is the second condition,

➤ Then the third condition that कृष्ण gives is निराशीः. Any कर्म will produce a फलम्, there is no fruitless action, every कर्म will have to produce the result and unfortunately, I have no way of knowing what type of result it will produce. And that is how there is unpredictability in human life and there are shocking situations, कर्मयोगि has to prepare the mind to receive any type of result, because I appreciate the Lord as the most just-principle in the world. Lord can never do injustice to me. And if there is a gap between what I expect and what happens, the mistake is not with the Lord, but the mistake is with my wrong calculation, human computer may commit mistake because virus are all over, you know computer virus different types, whereas भगवान्'s computer can never commit mistakes, therefore the third condition is: preparedness to accept all the consequences which we call as प्रसाद बुद्धि. So विवेक बुद्धि, ईश्वरार्पण बुद्धि, प्रसाद बुद्धि. This is the third condition.

➤ Then the fourth condition to be a कर्मयोगि is: if at all your actions are successful, never take the credit to yourselves because any success depends upon innumerable factors. Of those innumerable factors, more than 90% is not under your control. If we are conducting

this class, that we have put forth effort and we are sitting here, class is there, but if it should continue so many favorable factors are required including the power situation. If the power goes now we have to just say पूर्णमदः and get up. That is why somebody asked how is the current situation, the reply was 'shocking.' So therefore, anytime anything can happen, आध्यात्मिक, आधिभौतिक, आधिदैविक can obstruct, therefore if those factors are favorable, I am grateful to the Lord, therefore निर्ममः. We don't say that our contribution is not there, certainly we accept पुरुषार्थः, but पुरुषार्थः is the smallest percentage, ईश्वर अनुग्रह is the biggest percentage. So many factors are involved, therefore निर्ममत्वम् means what: be humble, be humble, up to this we saw, humility or ममत्व अभावः or in the 13th chapter कृष्ण calls अमानित्वम्. So what are the four factors now? विवेक बुद्धि, ईश्वर अर्पण बुद्धि, प्रसाद बुद्धि, अमानित्वम् or ममत्व अभाव. You can tell I did everything of course blessed by the Lord, add that clause, I worked hard, of course supported by the Lord and now we have to see the fifth factor, the first 4 factors we saw in the last class.

➤ Now the fifth factor, almost a natural consequence of the previous four factors. In fact, fifth factor we need not enumerate because if we follow the first four, the fifth is automatic, but still being important कृष्ण adds that, what is that: विगतज्वरः, ज्वरः means fever and the fever is of two types, one is स्थूल शरीर ज्वरः, कायिक ज्वरः and the other is मानस ज्वरः, mental feverishness which is stress or strain, because there also we say my mind got heated up, body 98.4%, mind temperature can't be measured, still we use the expression, I got heated up, there is a heated argument, heated discussion, means stress or strain or tension is called ज्वरः and विगतज्वरः means equanimity or to remember the 2nd chapter, समत्वम् योग उच्यते, विगतज्वरत्वम् नाम समत्वम्. Our equanimity is disturbed in two ways, because we function in two ways, one is we function as a कर्ता, as the doer of varieties of action and the second role that we play is as भोक्ता, because

constantly the results are flowing in, one side we are acting, another side things are happening, that is why somebody asked, what is life? “Life is what happens to you while you’re busy making other plans.” You have wonderful plans, daughter must be like this, son like this, husband like this, suddenly a news comes something totally unexpected, till that no talk of life, now, life is what? Therefore we are functioning in two ways, constantly, as a कर्ता and as a भोक्ता and our mind can be disturbed both ways.

❖ When I am doing an action which I don’t like, there is tension, in fact, they have found that most of the problems are because we have jobs which we don’t love or like, especially in the present employment situation when getting a job itself is difficult, this person is qualified for something and he loves to do something and then what he gets totally something else, therefore there is resistance to that work, but what to do, family is there, children are studying, one has to work for the money. Fortunately or unfortunately 8 hours of our waking period is in job, 5 or 6 days of the week, 4 weeks of a month and 12 months of the year and so many years up to your retirement whatever be the age, I have to do that job. Imagine I don’t love that job, there is a strain every moment, there is a resistance every moment, there is a drag every moment, I always look forward to weekend and Sunday evenings are always terrible, why, I have to go for work tomorrow. गीता class is there and I am saved. So we get lot of diseases and lot of problems when I am not happy as a कर्ता and therefore the most important advice is if you cannot do what you like, learn to like whatever you have to do, start today itself, learn to like whatever you have to do, by innovating the job, by improving the job, finding something doing research so that I am enjoying what I do. One of the most important characteristics of a कर्मयोगि, कृष्ण tells in the 18th chapter is, धृति-उत्साह-समन्वितः, he must be the

embodiment of उत्साह – enthusiasm, half of our tension is gone if I love to learn what I have to do and that is equanimity as कर्ता.

❖ Then the second source of tension is as a भोक्ता, I have resistance to what is happening and when I have resistance I blame everyone in the world and poor Lord also is scolded left and right. Therefore as a भोक्ता equanimity is possible if I learn to accept whatever comes as a result with the total understanding that भगवान् cannot be unjust, the most painful experience is justice only. And if I say that स्वामिजि I know that it is justice but I cannot bear it, what to do, you can say and go, but I cannot bear it, स्वामिजि you are only a single man, I know I have to accept it, but how to do it? Surrender to the very same Lord, Oh Lord, I know you are doing justice alone, but I don't have the strength to accept this, please bless me with strength to face what I should face, this is called विगतज्वरःत्वम् and अर्जुन as a कर्ता, he has problem, he has to shoot his near and dear ones, भीष्म, द्रोण, कृप, therefore as a कर्ता, it is painful and after shooting when they are killed.

❖ गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुम् भैक्ष्यमपीह लोके ।

❖ हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-७॥

❖ Even if he is victorious in war, he cannot be happy because it is the blood stained pleasures that he is going to get. What a painful situation that अर्जुन is facing. But there is no other way, he has to love killing them and without resistance, he has to accept the consequence either of their death or his own death. Therefore अर्जुन, be calm, विगतज्वरः. So समत्वम् is the fifth condition.

1) So priority with regard to life goals, 2) Offering all actions to the Lord, 3) Accepting all results as God's gift, 4) Humbly appreciating the blessing of the Lord in success, 5) Finally maintenance of समत्वम्. This is the five point program. And even if you want to

have a five year plan, you can practice point no.1 for one year, take your own time, but it is worth it. Continuing;

Verse No .31

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१॥

ये मे मतम् इदम् नित्यम् अनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तः अनसूयन्तः मुच्यन्ते ते अपि कर्मभिः ॥ ३-३१॥

ये मानवाः श्रद्धावन्तः अनसूयन्तः इदम् मे मतम् नित्यम् अनुतिष्ठन्ति, ते अपि कर्मभिः मुच्यन्ते ।

So in these two verses, कृष्ण talks about the advantage of following कर्मयोग and the disadvantage of not following कर्मयोग. If you follow what will happen, if you don't follow what will happen. First he talks about the followers. इदम् मतम् मानवाः अनुतिष्ठन्ति – there are some lucky people, blessed people who follow this teaching of mine to their capacity. कृष्ण doesn't expect perfection from us, कृष्ण expects only sincere effort on our part and therefore मानवाः – some people, इदम् मतम्, मतम् means teaching, so this teaching of mine, which teaching: कर्मयोग teaching of mine, some people follow, when, नित्यम् – constantly, some people follow. Because every moment I am a कर्ता or I am a भोक्ता and how do they follow this teaching, श्रद्धावन्तः – with total faith in the efficacy of this teaching, in the validity of this teaching; faith is required because the benefit of कर्मयोग is spiritual in nature. It is not a concrete measurable benefit, like 5% profit or this particular result like crops coming. They say you put this fertilizer and see whether there is increase in the production. So there the benefit is spiritually quantifiable, measurable, but for following कर्मयोग, I cannot tell you follow कर्मयोग, your weight will increase, or it will decrease, or the hair will grow if you don't have, I cannot present any concrete benefit, because the benefit is subtle benefit. If it is सकाम कर्म the invisible benefit is अदृष्ट पुण्यम्, पुण्यम्

also I cannot show and if it is निष्काम कर्म the benefit is purification of mind, I cannot show it. I can only say that you practice and see for yourself. I cannot physically show it, therefore what is more important: श्रद्धावन्तः – with faith in the efficacy of the teaching and अनसूयन्तः – without असूयः. So असूयः in Vedantic context or in धर्म- शास्त्र context असूयः means criticizing mentality, all the time looking for mistakes in others. दयानन्द स्वामिजि says: a proof readers' mind, a proof reader concentratedly looks for what: his job is to find out mistakes, but for a proof reader it is a virtue, but in life, I should not be a proof reader, but that tendency is very much, if we observe our life, children also if they bring their progress report, Maths, 95%, English 98%, Science 100, Physics... Social studies, 68%, how many dates one can remember, when this man was born, when that man died, poor child it gets only 68 marks, now the mother doesn't say wonderful for all these 95, 98, she doesn't see, only she is see the 68 with a magnifying glass, why did you get only 68. If the child doesn't get psychologically destroyed it is only because of भगवान्'s grace. So we think that only we have to point out the mistake, there is a logic also, the misconception is if I go on saying wonderful, the child will become arrogant and therefore I don't want to do that, but the other side is what? The child will be psychologically destroyed, therefore the most important thing is critical mindedness is a very very bad tendency. And कृष्ण says especially with regard to scriptures we should never have that attitude, because if we have such a critical mind then we will reject the scriptures and by rejecting the scriptures, scriptures are not going to lose anything and our ऋषिs are not going to lose anything, even भगवान् is not going to lose anything, भगवान् doesn't require our certificate - to whomsoever it may concern, गीता is without flaw - if I give the certificate, भगवान् doesn't expect any certificate from us. If we are critical we are only going to suffer, therefore, असूयः means परगुणेषु दोषः आविष्करणम् असूयः, परगुणेषु – even the wonderful features of another, दोषः

आविष्करणम् – seeing the दोषः and suppose I see some defect in the गीता, what should I do, should I blindly accept, am I not a rational person and an intelligent person, should I have a blind faith, should I be superstitious, because especially this is rational युग, we are supposed to think and accept, so if I see some defect in the गीता what should I do? We have two answers. Let us assume there is some defect, then our answer is don't bother about the defect part, bother about the beautiful teaching and try to follow that, like taking gold from the earth. When I am getting gold, gold does not come in pure form, there may be lot of impurity, just because there is impurity, I don't throw away the gold, what do I do, tons of ore is turned only into a few grams, still I hold on to that, my respect, value for gold is so much that I take it and remove whatever is unwanted and take the best part.

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ।

यान्यस्माकं सुचरितानि । तानि त्वयोपास्यानि ॥ २॥ इत्येकादशऽनुवाकः ॥

ऋषिः themselves openly declare that if there are any beautiful character features in us, take it. Similarly, why can't you take the wonderful features of the scriptures? Why do you throw the baby along with the bath water, this is the first answer, assuming that there are defects. And the second answer is: If you feel that there are certain defects in the scriptures, it only means I have not understood that portion properly. The problem is not with the scriptures, the problem is our limited intellect, if we have got sufficient श्रद्धा and probe into the scriptures once again with the guidance of a संप्रदाय गुरु, there संप्रदायम् gets importance, you will come to know that it is proper only and this attitude is called अनसूय. It is a very very important virtue. कृष्ण stresses in the गीता several times. In the 9th chapter he tells, in the 18th chapter, he talks of the 4 qualifications to study the गीता, among the four qualifications कृष्ण stresses this अनसूय qualification. So therefore, अनसूयन्त, not being critical. The one who follows the

कर्मयोग teaching of mine, what will happen to him: ते कर्मभिः मुच्यन्ते – they will be freed from all कर्मs, they will be freed from all कर्म-फलम्s also, in short they will be liberated. ते कर्मभिः मुच्यन्ते means जीवन्मुक्तः भवन्ति. But we should add a note, what is that note, if the scriptures say that कर्मयोग will give मोक्षः, what is the note that we have to add, we have already seen कर्मयोग can give only purity, never मोक्ष and if कृष्ण says कर्मयोग will give मोक्ष, we have to add, through ज्ञानम्. That clause we have to add, कर्मयोग will ultimately lead you to मोक्षः, how by giving you purity, by giving you गुरु, by giving you शास्त्र, by giving an opportunity for श्रवण, मनन, निदिध्यासन ज्ञानम्, by giving you अहम् ब्रह्मास्मि ज्ञानम् they will be liberated. Continuing;

Verse No .32

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३-३२॥

ये तु एतत् अभ्यसूयन्तः न अनुतिष्ठन्ति मे मतम् ।

सर्व-ज्ञान-विमूढान् तान् विद्धि नष्टान् अचेतसः ॥ ३-३२॥

ये तु एतत् अभ्यसूयन्तः मे मतम् न अनुतिष्ठन्ति, तान् सर्व-ज्ञान-विमूढान् अचेतसः नष्टान् विद्धि ।

Now having talked about those people who follow कर्मयोग, in this verse कृष्ण talks about those who refuse to follow. So ये मे मतम् न अनुतिष्ठन्ति, there are so many people who refuse to follow this teaching. Refusal to follow is easier, following is always difficult. Not following is always easier, you know why, because when we do not follow the teaching it means we are leading a life according to our own whims and fancies, an instinctive life, a let-go life. Whenever I want to get up I get up and then sit in the bed and take bed coffee and think for another 15 minutets and decide whether to get up or sleep again, it is always easier to go by our instincts which life is called प्राकृत life, प्राकृत means doing according to the प्रकृति. Whereas कर्मयोग teaches us to go by शास्त्र propriety, शास्त्र विधि निषेधः, it is a संस्कृत life. And

to follow a संस्कृत life often I have to always fight against my own nature, so always कर्मयोग is swimming against the tide, it is an uphill task. That is going down a mountain, what effort is required, our weight itself is enough, that will take us down but if you have to climb the mountain you have to go against the natural gravity and therefore we always look for what, some excuse or the other and you will find most of our religious practices are peculiar, during this one month when you will like to sleep one hour extra, they will say in this मार्गशीर्ष month one has to go to the temple at 4 a.m. You know why the शास्त्र have kept such rules, they want to break our laziness, they want to break our तमो गुण and for a तमो गुणि, it is always easier to give one excuse or the other and if they learn वेदान्त they can argue better also, after all भगवान् is सर्वव्यापि, should one come to the temple? Why should I come to some temple or anything? So therefore, it is always easier to go by our nature. Therefore he says: ये तु मे मतम् न अनुतिष्ठन्ति, because of what: अभ्यसूयन्तः – finding fault with गीता teaching, saying that it is all superstition, it is all obsolete, no more valid now, युग has changed, some excuse or the other, it is for त्रेता युग and not for कलियुग, etc., some excuse, अभ्यसूयन्तः न अनुतिष्ठन्ति, सर्व-ज्ञान-विमूढान् – कृष्ण says those people are utterly deluded people. So they are utterly deluded with regard to all knowledge, सर्व-ज्ञान means all knowledge and what does कृष्ण mean by that, we categorize the knowledge into two types, one is धर्म-अधर्म ज्ञानम् and the another is आत्म-अनात्मा ज्ञानम्. So one is धर्म-अधर्म ज्ञानम्. And another is आत्म-अनात्मा ज्ञानम्, first we have to get धर्म-अधर्म ज्ञानम्. Later we have to get आत्म-अनात्मा ज्ञानम्. First is अपरा विद्या, next one is called परा विद्या. कृष्ण says these people are confused not only with regard to आत्म-अनात्मा, they are confused with regard to धर्म-अधर्म also. Therefore with regard to वेद अन्त also they are confused, with regard to वेद पूर्व also they are confused, with regard to अथातो धर्म जिज्ञासा they are confused, with regard to अथातो ब्रह्म

जिज्ञासा also they are confused. OK. And why all these? अचेतसः because these people are indiscriminate people, they don't have the rational faculty, they don't learn from their experience, they are unintelligent people, because when the शास्त्र prescribes certain disciplines you can look at it positively or negatively. Positively you can take it as a prescription given by the शास्त्र for our own spiritual health, like doctor's health prescription. When they say that you should have some exercise regularly, it is always a painful thing, one hour walk in the morning is difficult, but get up, have breakfast and then TV is a happy thing. Walking is always a painful thing. If I know why that person is prescribing, not for doctor's health but for my own benefit then I will follow. Similarly, I should understand every prescription given by the शास्त्र is for my own good. शङ्कराचार्य says in his कठ भाष्यम्,

मातृपितृसहस्रेभ्योऽपि हितैषिणा ... । ॥कठोपनिषत् भाष्यम् २-१-१५ ॥

The श्रुति, the वेद is equal to a thousand mothers, just as a mother will not prescribe anything which is not good for me, शास्त्र will never mislead me. That conviction must be there, this is the positive way of looking. The negative way of looking which is easier is, if I have to follow the शास्त्र I lose my freedom and शास्त्र is restricting my freedom. I am a human being, I can choose to do whatever I want, therefore I will do whatever I like - false assertion of unintelligent freedom, this is the negative approach. कृष्ण says these unintelligent people have negative approach. And what will happen to them, कृष्ण says नष्टान् विद्धि, अर्जुन you understand all such people are destroyed spiritually, they are lost spiritually, they have lost one precious life - I do not know when my next chance is, I have got a rare chance I should make use of, I have destroyed myself, not physically, spiritually they are destroyed, therefore अर्जुन you decide which category you want to be. Continuing;

Verse No .33

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३-३३॥

सदृशम् चेष्टते स्वस्याः प्रकृतेः ज्ञानवान् अपि ।

प्रकृतिम् यान्ति भूतानि निग्रहः किम् करिष्यति ॥ ३-३३॥

ज्ञानवान् अपि स्वस्याः प्रकृतेः सदृशम् चेष्टते । भूतानि प्रकृतिम् यान्ति ।
निग्रहः किम् करिष्यति ?

So here कृष्ण points out that everyone is born with a particular personality which is determined according to शास्त्र by the three-fold गुणs known as सत्त्व, रजस् and तमस् and the personality of a human being is determined by the proportion of these three गुणs. सत्त्व representing the knowledge faculty, रजस् representing the dynamism or the activity faculty and तमस् representing the opposite of these two, that which dullens both सत्त्व and रजस्, inertia faculty, both physical and intellectual inertia; intellectual cholesterol is called तमस्. Based on this alone in our tradition they have classified the entire humanity into ब्राह्मण, क्षत्रिय, वैश्य and शूद्र, about which we will study in the 4th chapter elaborately, here it is sufficient if we note this much that some people are predominantly withdrawn, some people are predominantly extrovert and activity prone and there are some others who are not good in either of them they are good for unskilled mechanical type of action and knowledge. And once we know our personality, the ideal thing will be to take up a work which is in keeping with our personality. As I said only when the personality and profession tally properly, I will love what I am doing. Otherwise there will be a strain and therefore शास्त्र's first preference is we take up any action which is in keeping with our गुण. And that is why विश्वामित्र became a ब्रह्म ऋषि even though he was born a क्षत्रिय, he was सत्त्व predominant, became a ब्रह्म ऋषि and द्रोण, a ब्राह्मण became a warrior, he fought in महाभारत war. Now कृष्ण says अर्जुन it is better to go by your प्रकृतिः, by your

स्वभाव and you are born as a क्षत्रिय and you are an embodiment of क्षत्रिय गुण and क्षत्रिय गुण is what, not sitting and meditating, it is impossible for you, if that is what you like, 13 years of forest life you should have enjoyed, you should have considered as a wonderful blessing and you should also said that we will continue there itself doing तपस्. But अर्जुन was one of the most uncomfortable one in the forest and he was waiting for the 13th year and ready to fight the महाभारत war because he knew that दुर्योधन will create problems. अर्जुन enjoys warfare and he went even to help इन्द्र, he loved it, but now when he has to kill his own kith and kin he doesn't want to take up that bitter duty, therefore suddenly he talks about आश्रम, ध्यानम्, संन्यास. It is like some people whenever they have problems at home, I will go to ऋषिकेश they say, because they are definite that the wife will say, don't go and blackmailing like this, one day the wife will say, 'O.K. You go', then your idiocracy will be exposed, so this is called श्मशान वैराग्यम्, प्रसूतिका वैराग्यम् they say. Similarly, अर्जुन is trying to get out of the whole thing, because he is not ready, therefore कृष्ण advises अर्जुन, अर्जुन your personality is not meant for संन्यास. So you have to go according to your प्रकृति and not only you, but any human being, therefore he says, स्वस्याः प्रकृतेः सदृशम् चेष्टते – one acts according to one's own प्रकृति, here प्रकृति means what: the proportion of सत्त्व, रजस् and तमस् which will vary from individual to individual. So स्वस्याः प्रकृतेः स्वभावस्य सदृशम्, सदृशम् means अनुसारेण चेष्टते, that is why occasional guidance also they tell that you put the child in a room and keep all kinds of play things and watch what the child is doing. One child will take the choke piece and start scribbling, painting etc, another child will take to musical instrument, another child will take the screw driver and open everything, another type of mind, each child has got its own personality and they say that if you guide the child according to its inclination it will come up very well, don't say that our child is not interested in anything. You have to check, who

knows whether he is fit for वेदान्त or not, you can be happy about it, OK. स्वस्याः प्रकृतेः सदृशम् चेष्टते ज्ञानवान् अपि, which is true even if that person is a ज्ञानि. Even a ज्ञानि's life is governed by his प्रकृति, that is why if you see the biographies of many ज्ञानिs, even though all are ज्ञानिs and all have got equal knowledge, the lifestyle that they lead varies from individual to individual. One has a tendency to withdraw from everything and sit inside a cave and another ज्ञानि he comes out and establishes institutions and writes books and all those things, which ज्ञानि is great, who is bigger ब्रह्मन्, so active ज्ञानि is bigger ब्रह्मन्, passive is smaller ब्रह्मन्. No. Active or passive, ज्ञानि is a ज्ञानि. So we have a tendency to criticize a passive one saying that they are not contributing to the society, etc., we feel but remember their very presence is a blessing and In fact, they indirectly teach that it is possible for a person to sit quiet without doing anything. That itself is a doubtful proposition for me, therefore even ज्ञानि's life is governed by their personality. That is why स्वामिजि again beautifully says: that even among gods you find that they have different personality. Even the very musical instrument that they keep vary, सरस्वती can't she have the flute, can't कृष्ण keep the वीणा, why: प्रकृतेः ज्ञानवान् अपि, even gods indicated that they have a personality, physical and mental and therefore अर्जुन, प्रकृतिम् यान्ति भूतानि – all beings, including animals, tiger has its nature, cow has its nature, भूतानि, here भूतानि means living beings, not पञ्च भूतानि, where to take the पञ्चभूतs and where to take the living beings, one should know. Here the word भूतानि means all the जीवs, which includes even animals and plants, प्रकृतिम् यान्ति – they go according to their nature and निग्रहः किम् करिष्यति – what can restraint do? That is it is impossible to stop the nature of a person, that is why I told sometime before, if अर्जुन is sent to ऋषीकेश and उत्तरकाशि and he becomes a monk, a संन्यासि, he has got that leadership quality, he will join all the संन्यासिs and will form R.S.A: ऋषीकेश संन्यासि Association. And will appoint one secretary and he

will start fighting and say that संन्यासिs must be given at least five percent reservation in Parliament, Gherao, Delhi chalo, because you know dynamism, who can stop. Why are you doing all these with this वेषम्, why can't you do what you have to do, निग्रहः किम् करिष्यति, निग्रहः means suppression, what can suppression do, don't suppress your nature, just go according to your प्रकृति. More details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 34-36

After elaborating talking about कर्मयोग in the beginning, now Lord कृष्ण is summing up the कर्मयोग in these verses beginning from verse no. 31 upto verse no. 35. In the previous two verses we saw what is the benefit of following कर्मयोग and what is the loss in not following कर्मयोग. The benefit is a कर्मयोगि will attain liberation, of course not directly, कर्मयोगि will get the mind purified, which will take him to ज्ञानयोग, which will bring him a गुरु also, which will give him an opportunity for श्रवण मनन निदिध्यासनम्, which will give him knowledge and thus which will give liberation. Thus कर्मयोग will ultimately lead to liberation, this is the benefit. And what is the loss for not following कर्मयोग, कृष्ण said विद्धि नष्टान् अचेतसः – they are spiritually lost, they have spiritual destruction. Having said this much, कृष्ण in the 33rd verse pointed that everybody has got an innate स्वभाव called प्रकृति, which is determined by the proportion of the three गुण, सत्त्व, रजस् and तमस्, about which we will study in the 4th chapter. Different people have got different characters depending upon the dominance of one गुण or the other and this character is called स्वभाव and कृष्ण says life should be governed by one's स्वभाव, basic स्वभाव. And कृष्ण said even ज्ञानिs are governed by their स्वभाव, that is why even though all the ज्ञानिs uniformly know 'I am ब्रह्मन्', even though even though all the ज्ञानिs are uniformly liberated, their lifestyles are not similar or same, one is active ज्ञानि, one is passive ज्ञानि, one is teaching ज्ञानि, one is writing ज्ञानि, all kinds of ज्ञानिs are available depending on their स्वभाव. Therefore ज्ञानवान् अपि प्रकृतेः सदृशम् चेष्टते. Therefore, अर्जुन, don't try to violate your basic nature and in your case, you are a रजो गुण प्रधान person, a person in whom रजो गुण is dominant and if you are trying to go against your nature and trying to run away from your duty, it will not work and you will again take up कर्म elsewhere, the only difference will be that the type of work will be different, you may join an आश्रम and become an accountant of the

आश्रम in ochre robes, There are some institutions, I am not saying for criticism purpose, they have got accountant स्वामि, they have got driver स्वामि, they have got ticket reserving स्वामि, they have got postal स्वामि, only difference will be the name will be स्वामि they will continue to do taking care of the accounts etc., etc. Therefore, why are you trying to break away from your own nature, accept your nature, accept your duty and convert that duty into a कर्मयोग. कर्मयोग does not depend upon the type of action. कर्मयोग depends upon the type of attitude, a ब्राह्मण is also a कर्मयोगि when he performs his brahmin duty as ईश्वरार्पणम्. Similarly, the क्षत्रिय is doing कर्मयोग when he is doing his क्षत्रिय duty as ईश्वरार्पणम्, even though a ब्राह्मण's duty may involve offering flowers to a deity because he is a priest, a क्षत्रिय's duty may involve killing people, वैश्य's duty may involve all kinds of manipulations for business, all of those duties can become worship. कृष्ण will say in the 9th chapter,

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७॥

कर्मयोग does not depend upon the type of actions, कर्मयोग depends upon the type of attitude. A commercial ब्राह्मण cannot be a कर्मयोगि, whereas a non-commercial business man, a business man who considers even that business as a worship of the Lord and considers his वित्तशुद्धिः as more important than making profit, making profit becomes subservient to purification or service, then that non-commercial वैश्य is a कर्मयोगि, rather than a ब्राह्मण priest whose rituals depend upon the length of the note (money) kept as दक्षीणाः, rituals depend upon the length of the rupee notes, even the रुद्रम् has different lengths - 7minutes रुद्रम्, 15minutes, 31minutes रुद्रम्, all depends upon the दक्षीणाः means even the noblest job cannot be a कर्मयोग. Therefore अर्जुन why should you change your profession, be where you are, fight, offer it to the lord, purify, know and be free. Up to this we saw in the last class. Continuing; Verse No.34;

Verse No .34

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेताौ ह्यस्य परिपन्थिनौ ॥ ३-३४॥

इन्द्रियस्य इन्द्रियस्य-अर्थे राग-द्वेषौ व्यवस्थितौ ।

तयोः न वशम् आगच्छेत् तौ हि अस्य परिपन्थिनौ ॥ ३-३४॥

इन्द्रियस्य-अर्थे इन्द्रियस्य राग-द्वेषौ व्यवस्थितौ, तयोः वशम् न आगच्छेत् । तौ हि अस्य परिपन्थिनौ ।

Now the previous श्लोकः can create a doubt in the mind of the student. In the previous verse कृष्ण said, everyone acts according to his प्रकृति or स्वभाव and कृष्ण included even ज्ञानि in the list, दयानन्द स्वामिजि beautifully says, even the gods has got their own स्वभाव, ब्रह्माजि is सृष्टि कर्ता using रजोगुण, विष्णु is using स्थिति कर्ता using सत्त्वगुण and शिव is तय कर्ता using तमोगुण, very careful, using तमो गुण not under the spell of तमो गुण, even gods are governed by the स्वभाव and actions and that is why different gods have got different types of वाहनम्s, different types of weapons, different types of even musical instruments. And कृष्ण also made a statement which can put us off. The statement is: निग्रहः किम् करिष्यति – what you can get out of trying to control them? निग्रहः means controlling the स्वभाव, किम् करिष्यति – what can happen by controlling your स्वभाव, indirectly what कृष्ण has said is स्वभाव cannot be controlled, because he asked the question, निग्रहः किम् करिष्यति. Now this statement can create a big question, what is that? If every person has got a स्वभाव and if that स्वभाव cannot be controlled, then it amounts to saying that we do not have any control over our nature, which is as good as saying that there is no such thing called free-will. Therefore the previous श्लोक seemingly negates the free-will by indirectly saying that स्वभाव cannot be controlled and trying to control the स्वभाव is futile. निग्रहः किम् करिष्यति, What can control do. It is not a question, it is a statement that nothing can be done. That is why one author conveyed this idea by

giving a nice example of onion, onion has got a basic स्वभाव, a particular smell which nobody can remove and he said:

कर्पूरधूलि रचिताऽऽलवालः कस्तूरिकाकुङ्कुमलिप्तदेहः । सुवर्णकुम्भैः
परिषिच्यमानो निजम् गुणम् मुञ्चति किम् पलाण्डुः ॥

पलाण्डुः means onion. A person wanted to change the स्वभाव of पलाण्डुः. He made a beautiful basin of कर्पूर, वासना द्रव्यम् and then kept the onion in the middle of that and upon the onion he applied कस्तूरिकाकुङ्कुमलिप्तदेहः – कुङ्कुम, कस्तूरि, गोरोचना all the perfumes he applied and सुवर्णकुम्भैः परिषिच्यमानः – he did a long अभिषेकम् with rose water. So therefore, at the bottom is basin of कर्पूरम्, in the middle is कस्तूरि गोरोचना, on the top is rose water and after 45 minutes, he removed everything and took it (the onion) and kept in his nose and what is that, onion is onion, निजम् गुणम् मुञ्चति किं पलाण्डुः. Similarly, कृष्ण seems to say that we all have got some स्वभाव, I don't say onion स्वभाव, we all have got some basic स्वभाव and कृष्ण says स्वभाव cannot be controlled, then does it mean that we do not have a free-will at all, we cannot transform ourselves? Do we have some control over our स्वभाव? कृष्ण gives the answer and this श्लोक is very important श्लोक because in this श्लोक alone कृष्ण establishes free-will in the case of a human being. कृष्ण establishes free-will in the case of a human being, कृष्ण says a human being has got a control over himself, unlike the animal kingdom and plant kingdom and that is why we look down upon those जीवs because they have no method of working for their liberation, in our case we can plan, we can work, we can correct, we can improve and we can accomplish. And how do we do that? कृष्ण answers that in this श्लोक, He says: इन्द्रियस्य इन्द्रियस्य-अर्थे राग-द्वेषौ व्यवस्थितौ. Now what कृष्ण says here is: We all have got certain basic character and depending upon our character alone, we will have thoughts in the mind, this स्वभाव will produce thoughts in the mind and if those thoughts are continued in the mind and those thoughts when saturated, those thoughts when

nourished gets further converted into our words and later they will get further converted into our action. Thus we have got three levels, स्वभाव à thought à words à action. स्वभावः, वृत्तिः, वाक् or वाक्यम् and finally कर्म. Now what कृष्ण says is, this स्वभाव produces thoughts and what type of thoughts: राग-द्वेषौ व्यवस्थितौ – because of your innate tendency you divide the world into two, the like part and the dislike part, your स्वभाव determines your likes and your dislikes, that is why I said in the last class, to find out the स्वभाव of a child what will be the best thing, put all the children in a room and keep varieties of gadgets, certain children are attracted towards certain things and also distracted from certain other things. One is राग विषय and the other is द्वेष विषय, therefore कृष्ण says, स्वभाव produces राग-द्वेषः वृत्तिः and we have no control over the arrival of राग-द्वेषः वृत्तिः. We have no control over the production of राग-द्वेषः वृत्तिः, helplessly they surface in the mind, as even you see the world, or even if you go on a tour, you will find certain things attractive and certain things do not attract you. That's why when you travel in a group, you have to just leave them at a place and then 5 or 6 of them will rush in one direction to the masala dosa, another to the boutique, another to diamond shop, another sits doing nothing. So thus स्वभाव produces राग-द्वेषः वृत्तिः. कृष्ण says we cannot avoid, in fact, we are all bundles of राग-द्वेषः. And that is why when any person is interviewed whether it is a cricketer, whether it is a cinema actor, or whether it is a politician, you see most of the questions will be centered on what music you like, which pop person you like, which book you like, which place you like, you will find most of the questions will be centered on likes and dislikes only. In fact, you cannot define a person without his likes and dislikes, you define a person in terms of his likes and dislikes. Therefore first कृष्ण says every person has got a स्वभाव and the स्वभाव produces राग-द्वेषः वृत्तिः. That is said in the first line, राग-द्वेषौ व्यवस्थितौ, व्यवस्थितौ means necessarily present, they are there as a rule without exception. That is

why I said that even gods are attracted to certain वाहनस. गणपति caught hold of rat, can't he catch the elephant, he himself is an elephant. कार्तिक has got his own and so with musical instruments and with the ornaments. In fact, the ध्यान श्लोकs are the description of the ornaments, the weapons, the माता's etc., they wear. सरस्वती even her dress, she likes only the white cloth. Why can't she wear orange, or red, or yellow, or green? She says she likes the white only, what to do, या कुन्देन्दुतुशारहारधवला या शुभ्रवस्त्रावृता या वीणा वरदण्ड ...

या guitar वरदण्ड...', can't she keep guitar. One Japanese lady had come, she asked, 'स्वामि, what do you do?' I said, 'I teach गीता.' And she had not heard properly and she heard the word गीता as guitar. 'Oh you teach guitar!' Imagine myself teaching guitar! Standing there and walking around and it will be more interesting thing!!! So therefore she has got वीणा, कृष्ण has got flute. This is what, even gods have got इन्द्रियस्य इन्द्रियस्य-अर्थे, with regard to the sound they like, with regard to form, with regard to color, इन्द्रियस्य इन्द्रियस्य-अर्थे means with regard to every sense object they have got preferences, and the most interesting thing is even after coming to वेदान्त people ask, 'स्वामिजि which Vedantic text you like, गीता or उपनिषत्s or ब्रह्मसूत्र or पञ्चदशि or विवेकचूडामणि', therefore I say गीता, I don't want to answer. Suppose I say गीता, they will ask, 'in the गीता which chapter you like', suppose I say 'third chapter', 'which श्लोक you like', etc., etc. I say 'I like this श्लोक because it talks about likes and dislikes.'

1) Then the most important thing is कृष्ण says, the arrival of thoughts depend upon your स्वभाव, over that you have no control, but whether those thoughts should be allowed to continue or not - should I nourish the thought, should I support the thought or should I intelligently divert my attention from that type of thought is under my control. The arrival of thought is not under my control, it is dependent upon on my स्वभाव, प्रकृति, but the perpetuation of those thoughts is in my hand and therefore there is free-will for us to decide whether that

thought should be encouraged or should I nip it in the bud, remember the 2nd chapter,

ध्यायतः विषयान् पुंसः सङ्गः तेषु उपजायते । सङ्गात् सञ्जायते कामः
... ॥ २-६२॥

The world enters my mind and produces the thought of anger or jealousy or attachment or love or compassion or dependence, the world enters and generates a particular thought, but whether I should encourage that thought or not is in my hand, is under free-will.

2) And the second thing under free-will is, these thoughts which when are nourished, they alone become stronger and stronger and when they become stronger, these thoughts crystallize into words. Suppose you go on mentally scolding a person, donkey, donkey, donkey, etc., one day unknowingly at the wrong moment you will call him donkey. Thereafter you realize, Oh! स्वामिजि is standing nearby, something like that. So remember if a word comes it is not a sudden phenomenon, it is just like a tip of an iceberg, every word is the tip of the iceberg called thought build-up. If you are getting angry at a person and shouting it is not a sudden thing. I have built up the anger for hours or days together. And therefore, by controlling the perpetuation of thought; not arrival I have no control on arrival; by controlling the perpetuation of thought I can control what? my words. Therefore I have got a free-will over my words.

3) And then third thing that is under my control is what: these thoughts alone later get condensed into deeds or action and therefore the action is the grossest product of the subtlest thought, action is the grossest product of the subtlest thought, when the thought arrives if I am ready to handle that thought I can control the action also.

Therefore कृष्ण says free-will can control the action, free-will can control the words, free-will can control the second thought, free-will cannot control the first thought that arises, because the first

thought is dependent on what: not free-will but स्वभाव, therefore अर्जुन let the thoughts come in your mind, you need not feel guilty about it, don't say: स्वामिजि, dirty thoughts come, etc., etc., you need not feel guilty at all. Let the thought arise, but I should feel guilty if I allow that to continue. Therefore कृष्ण says, there you have to use your discrimination. So judge those thoughts and ask the question, are these thoughts worthy of nourishment and if they are worthy of nourishment, dwell on that, if they are not worthy of nourishment, in the beginning itself nip. Just as a ripple in a lake is very very feeble, but if that ripple of water is fanned, it gradually becomes a small wave, then big wave and a huge tidal wave it becomes. Over a ripple I have a control, over a tidal wave I don't have a control. Therefore what is your job, तयोः न वशम् आगच्छेत् - don't come under the spell of those thoughts. And when do you come under their spell? Only by nourishing them. If you decide not to nourish unhealthy thoughts they cannot do anything. They give a beautiful example: when a flame, a feeble flame is there, the wind becomes the enemy of the flame, it can easily put out the flame, but somehow that flame is nourished in to a huge forest fire or conflagration, you will find that the wind doesn't have the capacity to put out and what is the rule, if you cannot fight the enemy, join. Therefore what does the wind do? The wind which was an enemy of the weaker fire becomes the friend of the stronger fire. Similarly, unhealthy thought also, initially it is like a flame and our intellect can handle that. Once that unintelligently, that unhealthy thought gets nourished, then addiction, then the intellect cannot control that and when the intellect cannot control, you know what it will do, intellect learns to justify every weakness. If I don't smoke, how can the cigarette company survive? I am doing the service. Or if I ask him to give up, he will say 'Yes, I'll give up', 'What?', 'Coming to your class.' Your intellect will have all kinds of arguments in favor of its weakness and once we have come to that stage it is almost

unchangeable, incorrigible a person becomes, therefore अर्जुन, तयोः न वशम् आगच्छेत् - don't come under the spell of रागः- द्वेषः, always nip it in the bud if it is unhealthy, nip it in the bud - not everything - only if it is unhealthy. And if you don't nip it in the bud in the beginning itself, what will happen. There is another beautiful श्लोक also.

जातमात्रम् न यः शत्रुम् व्याधिम् वा प्रशमम् नयेत् । अतिपुष्टांगयुक्तोऽपि स पश्चात् तेन हन्यते ।

Two things must be destroyed in the beginning itself, what are they: शत्रुम् व्याधिम् च. शत्रु means enemy. If enemy is allowed to grow, then he will overpower. So शत्रु should be destroyed when, जातमात्रम्, and what is the second thing, व्याधिम् वा – a disease also. Many of the disease we have a cure if we approach in the beginning stages, if they have gone to the second degree or third degree doctor will say to give telegrams, cannot do anything, especially like cancer, certain types if it is in the beginning stages. Similarly, we have got internal enemies of काम-क्रोधः, लोभ-मोहः, आन्तर शत्रवः – the inner enemies you handle them in the beginning it is easier, otherwise it will be difficult, तौ हि अस्य परिपन्थिनौ – they are the robbers, they are the enemies in your spiritual path. Therefore the essence of this श्लोक is free-will is there, the first thought alone is not under our control. The second thought is under our control, the words are under our control, actions are also under our control, therefore you can discipline them. Continuing;

Verse No .35

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५॥

श्रेयान् स्वधर्मः विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनम् श्रेयः परधर्मः भय-आवहः ॥ ३-३५॥

स्वनुष्ठितात् परधर्मात् विगुणः स्वधर्मः (अपि) श्रेयान् । स्वधर्मे निधनम् श्रेयः । परधर्मः भय-आवहः ।

So कृष्ण concludes here by saying, therefore अर्जुन you have to go according to your प्रकृति only, your प्रकृति is रजो गुण प्रकृति and therefore active thoughts are natural to you, therefore your life should be activity oriented life, but these activities can be धार्मिक or अधार्मिक, whenever there is a tendency for अधार्मिक activity you have to nip it in the bud and whenever there is interest in धार्मिक, legitimate activity you have to go according to that. Therefore you have to respect प्रकृति and you have to respect धर्म also and whatever falls within धर्म and your स्वभाव. Two coordinates, X and Y coordinates. one should be in keeping with your प्रकृति and also it should be in keeping with धर्म also and whatever comes within प्रकृति and धर्म, legitimacy, such things you can encourage. If your mind is activity-oriented, वेद says be active, why should you stop? Go according to प्रकृति. But what we are saying is when you are active according to your प्रकृति, let those activities be what: in keeping with धर्म, like the road rules, wherever, whichever destination you want to go you can go, the government does not say that you should go only to Thiruvannamiyur. What they say is: your desire can be fulfilled, when you want to go to a particular destination, you have to observe certain rules, keep left and all over one-ways, therefore go according to that one-way rule, whatever road regulations are there you follow. Therefore your travel is conditioned by two things, what are those two things? Your desire and road rules. The desire represents your प्रकृति and road-rules represent the धर्म, Similarly, your life's journey also must be governed by two principles, your personal desires, स्वभाव and also what is धर्म. And that is called स्वधर्म, a course of life which is governed by propriety and स्वभाव and that is called स्वधर्म. Here कृष्ण says, अर्जुन स्वधर्म is important, even if it is not perfectly performed. So imperfectly performed स्वधर्म is better than perfectly performed परधर्म, another's duty. Imperfectly performed स्वधर्म is better than perfectly performed परधर्म. That is what they tell, the story that a person who is the owner of the huge house having

watchman and other things, so he wanted to go to a place and when he was about to go, the watchman came and said, you please don't go to that place because I had a dream in which your plane is crashing. That was his dream. The owner he also had belief about early morning dream. There is a belief that the early morning dream will generally come true, it is a belief and therefore the owner did not go and peculiarly enough that accident took place and by avoiding the travel the owner was saved. And this watchman was very happy. He expected that the owner will reward him well and the next day the person called the watchman and said that you really saved my life and I am going to reward you and gave some money and also I'll dismiss you. I will reward for saving my life and dismiss you. Watchman was wondering, why dismissing, do you know why, because when the watchman says that I had a dream, what does it mean, even though the dream is a very good dream, perfect परधर्म it is, perfect dream because it saved, but remember it is not the धर्म of watchman. Therefore परधर्मो भयावहः, therefore dismissed. Therefore, perfect परधर्म is inferior to imperfect स्वधर्म. And कृष्ण says स्वधर्मे निधनम् श्रेयः – even death in स्वधर्म is welcome, it is OK, whereas परधर्मो भयावहः. So परधर्म is dangerous for oneself and it is harmful to the society also, because once one person violates the स्वधर्म and the problem is remember यद्यदाचरति श्रेष्ठः only one person jumps the signal, the MTC or whatever it is, he goes and therefore the next person, even though he doesn't want to go but when all the others jump the signal, he also will, because the human mind is sheepish, one person violates स्वधर्म then everybody violates, there will be utter confusion in the society and therefore, it should be avoided. And अर्जुन your स्वधर्म as a क्षत्रिय is fighting a धर्म युद्ध. So with this conclusion कर्मयोग topic is over. Now अर्जुन is going to raise a question for which कृष्ण will give a beautiful answer. We will read the question only.

Verse No .36

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः ॥ ३-३६॥

अथ केन प्रयुक्तः अयम् पापम् चरति पूरुषः ।

अनिच्छन् अपि वाष्ण्येय बलात् इव नियोजितः ॥ ३-३६॥

हे वाष्ण्येय! अथ केन प्रयुक्तः अयम् पूरुषः अनिच्छन् अपि, बलात् नियोजितः इव पापम् चरति?

Very important and valid question from अर्जुन. Here अर्जुन asks: हे कृष्ण! Scriptures are there to guide everyone and the scriptures clearly present which course of life is favorable and which course of life is not favorable, the scriptures present कर्मयोग is healthy and violation of कर्मयोग is spiritual destruction, it clearly presents and the scriptures talk about the values of life also. And not only the scriptures talk about them, भगवान् has given us a discriminative power also to know what is proper, what is improper, what is धर्म, what is अधर्म, we come to know from scriptures, we can easily come to know from our बुद्धि also, our thinking also. That is why दयानन्द स्वामिजि beautifully says: We need not enlist the values to anyone because every human being knows what are the do's and what are the don'ts. Even a thief knows that stealing is wrong. How do you know? Because he knows stealing is wrong he is doing that secretly. Because he knows it is wrong he is doing it secretly. If he considers stealing is not wrong he would have just walked in and taken it and not only that, the most interesting thing is two thieves steal some money from a house and they have got the money, lot of currency is there and they wanted to divide but it was night, they were tired and sleepy and they decided that they will sleep somewhere and early morning we can easily know how much we have stolen from newspapers we need not count it. Even from newspaper report we can easily know how much money is stolen, we

will share it, so they slept. Then out of the two thieves, one of the thieves in the night took the whole money and ran, then the second thief woke up and said that ‘that thief’ stole my money and ran. Now even a thief doesn’t want, even the stolen money to be stolen, who doesn’t know stealing is wrong, सत्यम् वद, should we teach, everybody knows the value, therefore, ignorance of values is not a problem. Everybody knows कर्मयोग, everybody knows धर्म, everybody knows the values, but the problem is as दुर्योधन says beautifully, I know the values but I cannot follow,

जानामि धर्मम् न च मे प्रवृत्तिः । जानामि अधर्मम् न च मे निवृत्तिः ॥ ... ॥
पाण्डवगीता – ५७ ॥

I know it is wrong but I cannot avoid that, like a doctor who can just talk on the evils of smoking with a cigarette in the mouth, he knows it is wrong but he is not able to leave. Therefore अर्जुन asks, in spite of knowing what is right and wrong, how come human beings, the intelligent human beings, the so-called roof and crown of the creation, how the human beings commit mistake. So, therefore, अनिच्छन् अपि even though he doesn’t want to be an evil person, even though he wants to be a धार्मिक person only, how come a person पापम् चरति, commits अधर्म, right from politicians onwards, everywhere scam only. How come people do that? So there seems to be some other devil in our heart, as they call Satan, like that शैतान्, whatever it might be, therefore there is some force in our heart, which seems to push us into all kinds of अधार्मिक action, not out of ignorance but in spite of knowledge, हे कृष्ण tell me what is that force, बलात् नियोजितः इव, as though the human being is forcibly engaged to tell a lie, to steal the money, to be corrupt, to be angry, to be jealous. He seems to be forced by some other unknown principle, केन प्रयुक्तः, persuaded by which principle does a person commit अधर्म. हे वाष्पेय! हे कृष्ण! you please tell me, कृष्ण has to answer that question, in the following verses, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 36-38

With the 35th verse, Lord कृष्ण has completed the topic of कर्मयोग which is the main theme of the 3rd chapter. And कर्मयोग is considered to be the important first stage of spiritual साधन, even though कर्मयोग cannot directly lead a person to liberation, कर्मयोग is very important, because through कर्मयोग alone a person becomes fit for ज्ञानयोग, without कर्मयोग one can never get ज्ञानयोग्यता and to get that ज्ञानयोग्यता one has to necessarily go through कर्मयोग and once a person has attained ज्ञानयोग्यता there afterwards कर्मयोग is not compulsory. A person is given an option, either he can totally renounce कर्मयोग by taking to संन्यास आश्रम or one can reduce the कर्मयोग by remaining in गृहस्थ आश्रम. So reduction or relinquishment, either of them is permitted by the शास्त्र once a person gets ज्ञानयोग्यता, mental purity. And through ज्ञानयोग and ज्ञानयोग alone, one will attain liberation, this ज्ञानयोग has been already talked about in the 2nd chapter briefly and more elaborately the ज्ञानयोग will come in the 4th chapter. So कर्मयोग is over with the 35th verse. Now अर्जुन raises a question in the 36th verse, which we were seeing in the last class and अर्जुन's question is: a कर्मयोगि is one who leads a धार्मिक way of life. Without a धार्मिक way of life, there is no कर्मयोग and this धार्मिक way of life and धार्मिक actions are dedicated to the Lord, ईश्वरार्पण रूपेण स्वधर्म अनुष्ठानम् कर्मयोग. The very definition of कर्मयोग is ईश्वरार्पण रूपेण स्वधर्म अनुष्ठानम् and therefore a कर्मयोगि has to follow धर्म, धर्म means a legitimate, ethical, moral, non-corrupt way of life, कर्मयोग presupposes धर्म and कृष्ण also pointed out that only by following such a way of life he will ultimately attain liberation and if fails to follow कर्मयोग, he will be spiritually destroyed, विद्धि नष्टान् अचेतसः. Now अर्जुन's question is this: Every human being has got discriminative power. And it is very easy to know the importance of ethics. In fact, ethics need not be taught to any human being, because all the ethical rules are common sense rules. As I said in the last class,

everybody knows what is proper and improper, even a thief knows stealing is improper that is why he does the stealing action secretly. The very fact that he does that secretly indicates that he knows that it is wrong, not only that, even a thief doesn't accept his money to be stolen by someone, from that it is very clear that every human being knows, even a child of 5th standard knows that taking somebody else's pen or pencil is wrong, that is why a stealing-child does that secretly. Similarly, everyone knows that telling lie is wrong. So therefore, ignorance of धर्म is not a problem, because everybody knows that and the norm of determining धर्म is this, what is that, what I do not want others to do to me I should not do to others, very very simple law. Very simple law to know, I am not telling simple law to practice. I don't want anybody to harm me therefore it becomes a धर्म that I should not harm anyone; I don't want anyone to insult me therefore I should not insult others; I want everybody to love me, nobody should hate me which means I should love others, I want everybody to help me which means that I should be helping others, therefore धर्म अज्ञानम् is not a problem. Everybody knows धर्म that is why I said in the last class.

जानामि धर्मम् न च मे प्रवृत्तिः । जानामि अधर्मम् न च मे निवृत्तिः ॥

दुर्योधन said. He said जानामि धर्मम् न च मे प्रवृत्तिः I know what is धर्म, I am not able to follow, जानामि अधर्मम् न च मे निवृत्तिः I clearly know what is अधर्म, but exactly religiously I do that only, so why do I do that,

केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥ ॥
पाण्डवगीता – ७७ ॥

There seems to be some kind of a devil, some kind of powerful force within me which makes me act against my own conscience. Therefore what is that force which makes a person violates धर्म in spite of his desire to be noble? Nobody wants to be an असुरा, so what is that force? In many religions, they put that force as an external principle, a शैतान् or some devil or some राक्षस, almost every religion places that force as

an external force which is making us violate धर्म, so here अर्जुन wants to know is there any such external power. And some people think perhaps God himself is making me do that because in the scriptures it is said: 'not even an atom moves without His consent.' God is supposed to make everyone do different actions, therefore some people think that God is making me violate. Some people think that devil is making me violate. Some people think it is my stars, शनि. विनाश काले विपरीत बुद्धि, it is easiest way to put the blame on some planet, so that I am saved. Therefore is it an extra force that is determining my actions or is it a force within myself and if it is within myself, do I have some control over it. As they say, Can the fate be conquered by free-will? Thus अर्जुन wants to know why people take to अधर्म, what is the cause, is there any method of transformation, therefore केन प्रयुक्तः अयम् पूरुषः पापम् चरति – persuaded by which unseen force, does a human being commit अधर्म, perpetrates अधर्म, अनिच्छन् अपि, even though everyone innately wants to be a noble person, अनिच्छन् अपि – against his own will and that is why many people even begin to doubt the existence of free-will, because he wills to lead a particular way of life, New Year decisions are many and they are written in the diary and maximum followed for a week and thereafter it is the same old thing only. Therefore, do we have really a will at all? Or is there some other force and that force seems to be what, one group of people say, there is no will at all, fatalistic people who say everything is determined by some other factor, it is called fatalistic type, there are some other people who accept the will, but they say that the will is so feeble that in front of all these extra forces we are helpless and therefore अर्जुन says, बलात् नियोजितः इव – as though forced with what you call a revolver on the temple and we obey, because a gun is there on your temple. Like that somebody seems to keep a gun on your head and make you say a lie, do अक्रमम्, do that, drink, somebody seems to say, what is that? This is a very basic and important question which comes to every

human being one day or the other, so therefore this portion is important portion. Up to this we saw in the last class, Continuing;

Verse No .37

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७॥

कामः एषः क्रोधः एषः रजः गुण-समुद्भवः ।

महा-अशनः महा-पाप्मा विद्भि एनम् इह वैरिणम् ॥ ३-३७॥

रजः गुण-समुद्भवः महा-पाप्मा महा-अशनः एषः कामः, एषः क्रोधः (अस्ति, त्वं) एनम् इह वैरिणम् विद्भि ।

So in these verses, up to the end of this chapter, कृष्ण answers अर्जुन's question and he points out that there is no external force controlling us. So there is no external angel, external devil controlling us; the whole thing is within yourselves only. So therefore in our philosophy, we do not have an external devil like certain other systems have, here we say it is all within you only and what is that basic force, if you ask, it is अज्ञानम्, ignorance alone is the cause of all problems, sheer ignorance working at two levels, in the initial level it is the धर्म-अधर्म अज्ञानम्, ignorance with regard to धर्म and अधर्म and at a higher level, it is ignorance with regard to आत्म-अनात्मा. So धर्म-अधर्म, आत्म-अनात्मा अविवेक, अज्ञानम् is alone the devil, if you want a devil, there is no other force other than this अज्ञानम्. Here कृष्ण doesn't talk about the अज्ञानम् directly, because we rarely understand that अज्ञानम्. This basic अज्ञानम् alone expresses in the form of two forces known as काम-क्रोधः, अज्ञानम् bifurcates itself, divides itself into two forces, one is called कामः and another is called क्रोधः, this काम-क्रोध alone is the problem and therefore in the following verses कृष्ण is going to discuss the problem of काम-क्रोध, the source of काम-क्रोध and the remedy or the medicine to the disease of काम-क्रोध. These are the three topics, काम-क्रोध स्वरूपम्, काम-क्रोध कारणम्, काम-क्रोध परिहारः, this is

going to be three-fold topic. First कृष्ण introduces that, श्रीभगवान् उवाच. So what is your enemy to follow धर्म? He says कामः एषः क्रोधः एषः, कामः means desire, क्रोधः means anger, एषः कामः means the desire which is experienced by every human being intimately. I need not bring some desire from outside to demonstrate to you what is a desire. Desire need not be taught, because everybody intimately knows what is desire. The object of desire may vary from individual to individual, but the presence of desire is universal and since it is universally experienced by everyone, कृष्ण uses the pronoun, एषः कामः – this desire, which you feel in your mind intimately. And एषः क्रोधः – this anger which you feel intimately. Everybody has got anger at the tip of the nose, we are just waiting to jump on someone, if we don't get angry, not because it is not there we have not got an appropriate candidate only. If you get angry inappropriately it is problem, if it is on the boss you will lose the job, if on the wife you will not get dinner, it is already there at the tip of the nose, therefore कृष्ण says एषः क्रोधः साक्षि प्रत्यक्षतया अनुभूयमानः, intimately experienced - काम-क्रोध. And how are they born, रजः गुण-समुद्भवः – both of them are born out of रजोगुण, more about the गुणs we will see later, therefore I am not discussing that here, three गुणs, सत्त्व, रजस् and तमस्, we will see in the 14th chapter, you have to wait, there we will discuss the three गुणs; काम-क्रोधs are born out of रजोगुण. And why do we say they are the powerful forces which obstruct कर्मयोग or धार्मिक way of life? The reason is this, महा-अशनः, the nature of काम is that it is महाशनः, literally महा-अशनः means a great eater, महत् अशनम् भोजनम् यस्य सः महाशनः, it is a glutton, it is a belly fat, it comes in पुराण, he will go on eating without limit. So the idea is this there is no way of fulfilling the desires. Any amount of desires we fulfill, it will never end but it will only expand more and more, as somebody nicely said,

निःस्वो एक (वष्टि) शतम् शती दशशतम् लक्षम् सहस्राधिपः लक्षेशः
क्षितिपालताम् क्षितिपतिश्चक्रेशताम् वाञ्छति ।

चक्रेशः पुनरिन्द्रताम् सुरपतिः ब्रह्मास्पदम् वाञ्छति ब्रह्मा विष्णुपदम्
हरिर्हरपदम् तृष्णावधिम् को गतः ॥ सुभाषितानि सङ्ग्रह ॥

निःस्वः एक शतम् – when I don't have any money at all, एक शतम्, with one hundred rupees one can manage, शती दशशतम् – once I have got hundred then the next plan is दशशतम् thousand, लक्षम् सहस्राधिपः – once I get a few thousand then my desire is for लक्षम्, लक्षेशः क्षितिपालताम् – once I have got a few lakhs then I want to become some MLA, लक्षेशः क्षितिपालताम् – क्षितिपालः means a small king, चित्तराज, the king of a small country and once I have become a king of a small country, क्षितिपति चक्रेशताम् वाञ्छति - चक्रेशः, चक्रवर्ति I want to be an emperor with many kings under me, as a चक्रवर्ति am I happy. चक्रेशः पुनरिन्द्रताम् – what is the use of being a emperor of the miserable earth, I want to be the emperor of the heavens, इन्द्रः and you interview, इन्द्र and ask are you happy? सुरपतिः ब्रह्मास्पदम् वाञ्छति – इन्द्र is busy working for fighting the next election, so he wants to become ब्रह्माजि, what about ब्रह्मा? ब्रह्मा विष्णुपदम् हरिः हरपदम् – ब्रह्म wants to become विष्णु, विष्णु wants to become शिव, so if you are विष्णु भक्त, change the sequence! Or you will get angry, so शिव wants to become विष्णु. The net result is what: तृष्णावधिम् को गतः – there is no end to the desires. Why is it like that? Why the desires do not end? What is the reason? The logic is this. All the desires are different expressions of one basic desire only, all desires are expressions of one basic desire only and what is that, now I feel अपूर्णः, incomplete, I am not complete with myself, with a small house, or even without a house, I feel incomplete and my struggle is not to buy a house, or not to get a wife or not to get a child, my desire is through the house I want to become a complete person, I want fulfillment. So whatever be the type of desires, the desires are superficial, through the superficial desires I want to fulfill only one desire, that is I the finite want to become the

infinite. So I don't want complaints I want compliments. Therefore whenever I am unhappy people ask the question, what is your complain? Then he says I have got house, I have got money, children also, they are also married, but for the third child there is no child; one child doesn't have a child and वेदान्त says, an incomplete one can never become complete by acquiring things, a finite one through acquisition can never become infinite, finite plus finite is equal to infinite? Finite plus finite plus finite is equal to finite; you may get anything, by a process of fulfilling the desires you can never become पूर्णः and therefore our very approach is very illogical approach. The very basic human approach is illogical approach, because I the finite wants to become infinite through acquisition. And that is why स्वामि विन्मयानन्द nicely puts, happiness is nothing but the number of desires you fulfill divided by the number of desires you have, is the happiness. Number of desires you fulfill divided by the number of desires you have. Suppose you have got 10 desires and you have a project, one by one you have to finish, for that installments schemes are started, one by one it is will be fulfilled. What is the calculation? Number of desires fulfilled divided by number of desires is happiness. So when I fulfill one desire what is my happiness? $1/10$. Two desires I fulfill, $2/10$. $3/10$, $4/10$, therefore the unit of happiness is becoming more and more, $5/10$, half has come, then $6/10$, $7/10$ and then once I complete the 10th desire, what will be my happiness: $10/10$ is one पूर्ण आनन्द. Until then it was fractional आनन्द, frictional आनन्द, now with the fulfillment of the 10th desire it will be पूर्ण आनन्द, this is wishful thinking. But what I discover is a peculiar thing, by the time I fulfill the 10th desire the number of desires has increased from 10 to thousands. So therefore when you fulfill the 10th desire, what is the unit of happiness, 10 by 1,000? So when fulfilling the first desire, the happiness was $1/10$ and by the time I fulfill the 10th desire, it is $10/1,000$, what is $10/100$? it is $1/100$, therefore I have 'progressed'

from 1/10th happiness to 1/100th happiness, ‘progressed’ within quotes. How do you know? That is why the 60 year old person’s face is even though he has fulfilled so many number of desires, his face is all gloom, by walking itself it is understood. And what is the illogicality in that, the finite wants to become complete, since it is never possible we will go on struggling, struggling, struggling and therefore काम is called महा-अशनः, OK. So what? As long as I continue this struggle of fulfilling these desires, I am so preoccupied in my life, because remember, every desire takes your time, your energy, you don’t have even time to attend गीता class, you don’t time for सन्ध्यावन्दनम्, you don’t time for prayer, temples, scriptural study, because the more the number of desires the more time is taken and even if you have some leisure time, even at that time you cannot think of scriptures or anything, there also we have to do this and that there, previously at least communication systems were very very limited, now the communication system is revolutionized and therefore even if go to the beach, you go with a cell phone and there also you cannot get peace, you will get a call and you have to leave. Therefore what is the problem, your mind is distracted by worldly desires that you have no time to find out what is the basic problem. The basic problem you can discover only if you lead a religious life, the basic problem you can discover only if you study the scriptures. A religious life plus scriptural study is required to enquire into my way of materialistic life, so that I will know that my very direction is wrong. And therefore कृष्ण says desire is your enemy, it doesn’t allow you to ask the fundamental question and therefore you should know how to handle. So महा-अशनः, how does काम obstruct? By distracting your mind to materialism,

पराञ्चिखानि व्यतृणत्स्वयम्भूः तस्मात् पराङ्पश्यति नान्तरात्मन् ॥
कठोपनिषत् २-२-१ ॥

In कठोपनिषत्, यमधर्मराज is the teacher, everywhere यम is feared, कठोपनिषत् यमधर्मराज is the गुरु. He says that the people are so

extrovert, they have no time to ask what am I doing? For the last so many years, I have worked OT(overtime), what have I accomplished, he will never ask the question. And therefore, it distracts, it makes a person extrovert. Not only काम is a problem by making me extrovert, then क्रोधः is also a problem, what is क्रोधः, anger and how is anger a problem, anger makes a person violent and violence is हिंसा and हिंसा is a पापम्, harming other people is a पापम्, as व्यासाचार्य tells elsewhere,

श्रूयताम् धर्मसर्वस्वम् श्रुत्वा चैव अवधार्यताम् । आत्मनः प्रतिकूलानि
परेषाम् न समाचरेत् ॥

or

श्लोकार्थेन प्रवक्ष्यामि यदुक्तम् ग्रन्थकोटिभिः । परोपकारः पुण्याय पापाय
परपीडनम् ॥

Any type of violence is पापम्, there is no sacred violence. Anger makes a person violent, both verbally and physically. Many people are not physically violent, but they have a got a very very sharp tongue, at every stage they will strike, that is all महा पापम्. Therefore anger makes me do पापम् and पापम् brings me down in spiritual ladder. And therefore महा-पाप्मा, anger is a problem because it makes a person violent. Therefore काम makes a person extrovert, क्रोधः makes a person violent, an extrovert violent person can never follow धर्म. An extrovert violent person cannot follow धर्म, cannot follow कर्मयोग, therefore these are the two enemies. And therefore कृष्ण says, हे! अर्जुन, एनम् वैरिणम् विद्धि – अर्जुन, may you understand that these two principles, कामः and क्रोधः are your enemies. This कृष्ण will emphasize throughout the गीता. In the 5th chapter also the will point out:

शक्नोतीहैव यः सोढुम् प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्धवम् वेगम् स युक्तः स सुखी नरः ॥ ५-२३॥

Handling काम and क्रोध should be the lifelong project of an intelligent human being, because the quality of life is determined by these two powerful forces. And in the 16th chapter again, कृष्ण repeats -

त्रिविधम् नरकस्येदम् द्वारम् नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयम् त्यजेत् ॥ १६-२१॥

There are three roads to hell, there are three express highways to health. Why big road? So many people are going, not narrow lane and what are the three roads, कामः क्रोधः तथा लोभः and therefore कृष्ण says एनम् वैरिणम् विद्धि, OK. Here we have to note an important point. कृष्ण is talking about two enemies inside, desire and anger. So naturally, he must be using dual number in संस्कृत, because in संस्कृत we have got three numbers, singular, dual and plural and that is why whoever studies संस्कृतः रामः रामौ रामाः, so three वृक्ष, वृक्षौ, वृक्षाः; वृक्ष - one tree, वृक्षौ - two trees, वृक्षाः - three or more trees. Here कृष्ण is talking about two enemies, therefore he must be using dual number. Peculiarly you find that (if you know grammar then these problems, otherwise you can be blissfully ignorant, no problem) he uses singular number एषः is singular, रजः गुण-समुद्भवः is singular, वैरिणम् is singular. Why does कृष्ण use singular number, because according to कृष्ण and it is a fact also, desire and anger are not two separate entities, they are nothing but one and the same enemy from two different angles, they are like two sides of the same coin. How do you say so? शङ्कराचार्य says in the 2nd chapter, desire obstructed gets converted into anger, obstructed desire turns to anger, fulfilled desire turns to what (that is not required here, but as an aside note) fulfilled desire turns to greed! That is why gambling people will always, they have a trick, when you gamble first time, you will win, they will create such a situation. So winning makes him to go for second game. Second time also you will win, third time, fourth time, at last, he will lose everything. Therefore desire obstructed turns to anger, desire fulfilled turns to greed. We are not talking about greed here, obstructed desire

turns to anger and therefore anger is what, a different version of desire only. And that is why the intensity of anger is directly proportional to the intensity of desire, suppose you want to see a particular program in TV. One day match, something like that you have plan to see, and you have planned it one month before, so he has prepared the TV, he has prepared everything, sofa is arranged and also planned not to go anywhere; popcorn also is ready because you should never watch the TV with empty handed and empty mouth. So everything is prepared, but on that crucial day there is no power. How do you feel, so how much anger, anger is directly proportional to the desire, from that it is very clear that both of them are one and same. How to handle that कृष्ण has to tell. Next श्लोक he introduces,

Verse No .38

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोत्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८॥

धूमेन आव्रियते वह्निः यथा आदर्शः मलेन च ।

यथा उत्बेन आवृतः गर्भः तथा तेन इदम् आवृतम् ॥ ३-३८॥

यथा धूमेन वह्निः, यथा च मलेन आदर्शः, आव्रियते, (यथा) उत्बेन गर्भः आवृतः, तथा तेन इदम् आवृतम् ।

So in the previous verse कृष्ण said, काम & क्रोधः or काम alias क्रोधः is your enemy, काम's another name. And therefore if you learn to handle काम you need not separately handle क्रोधः, because काम alone gets converted to क्रोधः and therefore कृष्ण doesn't want discuss the problem of anger, he wanted to discuss the problem of desire only. Therefore first he answers the question. How does desire cause problem for the human being, just like analyzing a disease. How does this particular disease, insulin is not enough, pancreas is not working, how does it affect the person, lack of insulin affects digestion, if that doesn't get digested this will affect that, etc., etc. It is the study of how the disease will affect various organs. For some people kidney will go,

for some people eyes will go, for some people brain will go, so unless you know how it works you cannot deal with that. Similarly, how to deal with desire for that we should know how does it cause the problem. कृष्ण says desire causes problem by blunting your discriminative power, reasoning power, thinking power. So a person who is obsessed with a desire cannot think, that is why we use the word - blinded by काम. And विवेक शक्ति or discriminative power is like a charioteer which guides your life. In कठोपनिषत्, बुद्धि or discriminative power is said to be the driver of the vehicle, just as the driver alone decides which way the vehicle should go, similarly, the बुद्धि-driver alone has to decide what should be my way of life, therefore every moment I should know whether I should give importance to spirituality or whether I should give importance to materialism. Which is more important? So that means what: I should have discriminative power to know the relative priorities of life. Every moment you have to decide: you have got a job in a place where the culture is there but money is not there; you have a job in a place where money is there but culture is not there, you have to choose whether money or culture. Every moment we have to choose, life is full of choices. And what does काम do, it blunts or covers the विवेक शक्ति, therefore he says in the second line, तेन इदम् आवृतम्, तेन means कामेन, इदम् means ज्ञानम्, ज्ञानम् means विवेक शक्ति, आवृतम् – is clouded, veiled. And how does desire cover the discriminative power, कृष्ण gives three examples.

1) The first example is the smoke covering the flame or fire. धूमेन अग्निः आव्रियते, fire is enveloped. Why this example is given? अग्नि has got brightness, it can illumine the places around, so it has got enlightening power, it is covered by smoke, when it is covered by thick smoke the fire is not able to do what it has to do, what is that: illumining the place. Just like when there is thick fog even if the car

light is on it cannot show the road clearly, the visibility is so poor that they cancel the flights also. So this is example No.1.

2) The second example is आदर्शः मलेन आव्रियते, the mirror being covered by dust. When the mirror is covered by dust the mirror cannot do what it has to do, what should it do: it must be able to show my face and it cannot do that. This is the second example.

3) The third example is गर्भः उत्बेन आवृतः, गर्भः means a child, a fetus, a child in the womb is called गर्भः, and उत्बः means a womb, just as a child is covered by the womb which means the child is not able to do anything, it doesn't have the power to function, a child in the womb is non-functional, at least not fully functional because it doesn't have enough space to function.

Therefore covered by the smoke fire cannot do what it has to; covered by the dust the mirror cannot do what it has to; covered by the womb a child cannot do anything. In the same way, covered by desire बुद्धि cannot do what it has to do. What it has to do? It has to think, thinking is lost. So therefore तथा तेन इदम् आवृतम् and these three examples have got significance also. When the smoke is covering the flame it is easier to remove that smoke, you have to only just fan a little bit, smoke will leave, in the होम we do that, it is easier. When the mirror is covered by dust you cannot just fan it and remove, you have to bring a cloth and wipe and sometimes you have to bring a wet cloth and wipe, sometimes you have to even rub because it is hardened, so it is a little bit more difficult. And if the child is covered by the womb, you cannot do anything except wait. Child has to become mature, for 10 months and then and then alone it will grow out of it. Similarly, the desires are also of three types, those desires which can be easily eliminated by विवेक शक्ति, In fact, we need not fulfill all desires. Interview the people who have fulfilled the desires, then you will come to know what they have got by fulfilling, so if it is of a milder variety sheer discrimination is enough and if it is slightly more intense then

विवेक शक्ति will not work, one has to go through the fulfillment of those desires. If you don't understand by बुद्धि you have to suffer and understand, you have to go through the experiences and know what it is all about and if the desire is so intense, you can never talk about the evil of desires, you have to allow the person to remain and hope that one day he will grow out. Just as a child asking for a balloon, you don't complain, you allow the child to fulfill the desire and hope that on the 25th birthday the child won't not ask for a balloon. Similarly, in some cases, you have to go through ब्रह्मचर्य, गृहस्थ, वानप्रस्थ and all those things you have to go through, for some people not three आश्रमs but जन्मs they have to go through, then they will grow out of that. Similarly, here also it has to be handled properly. More details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 38-41

अर्जुन asked a question to Lord कृष्ण, How come a person violates धर्म in spite of his desire to be a good and a noble person? Everybody wants to be a good person, a noble person and everybody knows what do's are and what are don'ts. The do's and don'ts are known to everyone and in spite of the knowledge of right and wrong, how come a person violates that, how is a person corrupt in spite of his knowledge that corruption is wrong? And कृष्ण is giving the answer in these verses and कृष्ण's answer was, it is nothing but कामः and क्रोधः. कृष्ण does not mention how काम and क्रोधः arise. कृष्ण does not mention but we have to note that both काम and क्रोधः are products of Self-ignorance. And that is why कृष्ण is telling at the end that without Self-knowledge, काम-क्रोधः cannot be totally handled. Because the root of काम-क्रोधः is Self-ignorance, as long as Self-ignorance is there I will mistake myself as a limited person and as long as I conclude that I am a limited person I am going to continue to have wants. The sense of want, the sense of incompleteness, as one person came the other day and told, 'स्वामिजि, everything is fine in my life. भगवान् has given everything but something is missing and I don't know what it is and you have to tell me, but I can only say that there is something missing in my life.' So either in vague form I miss something or in the crystallized form I miss something, the crystallized form of missing is: "I don't have a wife, I don't have a husband, I don't have a child, I don't have a house." What 'I don't have' varies, that 'I don't have' will continue like तम्बुर श्रुति – 'I want, I want, I want' will be there, as long as the Self-ignorance is there. The रागIs will change but the श्रुति will continue प सा सा प प. Therefore I want, I want, I want wife, wife, wife has come, then I want that 'wife राग' is changed, from आनन्द-भैरवी to दुःख भैरवी; I want a child called मुखारी and केदार गौल - anger, मुखारी - crying, started from आनन्द-भैरवी then मुखारी, केदार गौल, etc., रागIs change but the श्रुति doesn't change. Similarly, the entire

human life is a series of 'I want' continuously, only that gap is filled by one thing or the other, I want son, then I want grandson, then I want great grandson, etc., etc. And therefore Self-ignorance is the cause of काम-क्रोध and काम क्रोध is the cause of violation of धर्म. And how does काम-क्रोध lead to violation of धर्म. What is the mechanism? How the bacteria of काम-क्रोध affect the health of धर्म? कृष्ण gives the mechanism, काम's job is what, in English also you can put, comma, comma, there is no full stop at all, since काम is endless, in English it is called comma, means no full stop. काम means desire, क्रोध: means anger, desire and anger cloud the discriminative power, discrimination between धर्म and अधर्म is temporarily lost. दुर्योधन had the same problem in spite of his शास्त्रिय knowledge, रावण had the same problem in spite of he is being a great शिव-भक्त, a great वेदाध्यायी, a great साम वेद singer who pleased Lord शिव himself and Lord शिव himself appeared and blessed रावण. Such a decent well educated person had the clouded discriminative power to such an extent that in spite of the advice of so many people, he could not listen. It is not that intelligence is lacking but the intelligence is temporarily clouded. So that is कृष्ण said in the 2nd chapter,

सङ्गात् सञ्जायते कामः कामात् क्रोधः अभिजायते ॥ २-६२॥

क्रोधाद्भवति सम्मोहः ... ॥ २-६३॥

the सम्मोहः of the 2nd chapter is explained in verse no.38 as covering the discriminative power. What is सम्मोहः in the 2nd chapter you get the answer in the 3rd chapter, 38th verse. Just as the mirror is covered by the dust, just as fire is covered by the smoke, just as a child is covered by the womb, Similarly, the discriminative power is made defunct, is made non-functional temporarily. And at that time what he does is continuous अधर्म, that is why in daily सन्ध्यावन्दनम् he says कामो कार्षीत् मन्युरकार्षीत् नमो नमः। During सन्ध्यावन्दनम् it is said, काम did it. Oh Lord, because of काम I violated decency, धर्म, because of क्रोध I did,

कामो कार्षीत् कामः करोति नाहम् करोमि कामः कर्ता नाहम् कर्ता
कामः कारयिता नाहम् कारयिता एष ते काम कामाय स्वाहा ।

One आहुति for काम in the hope that somehow it should leave us,
मन्युरकार्षीन्नमो नमः । मन्युरकार्षीन्मन्युः करोति नाहम् करोमि मन्युः
कर्ता नाहम् कर्ता मन्युः कारयिता नाहम् कारयिता एष ते मन्यो मन्यवे
स्वाहा ॥

Therefore, we worship काम and क्रोध because we know that they are the pair of dacoits, that is why in our पुराणs generally they will be in pairs, मधु-कैटभ, शुम्भ-निशुम्भ, रावण-कुम्भकर्ण, शिषुपाल-दन्तावक्र, हिरण्यकशिपु-हिरण्याक्ष, they all come in twins, do you know who are they, they are काम-क्रोध, they are not in पुराण and all, they are here and now, where are they: they are within me in my head as रावण-कुम्भकर्ण, शिषुपाल-दन्तावक्र, etc. And that is why during श्रावणी पौर्णिमा also, 108 or 1008 times, कामो कार्षीत् जप is done, which means what: these two are responsible for blunting my discriminative power and that is further explained in 39th verse, we will read;

Verse No .39

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९॥

आवृतम् ज्ञानम् एतेन ज्ञानिनः नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेण अनलेन च ॥ ३-३९॥

हे कौन्तेय! नित्यवैरिणा एतेन दुष्पूरेण कामरूपेण च अनलेन ज्ञानिनः
ज्ञानम् आवृतम् ।

In the previous श्लोक कृष्ण said तथा तेन इदम् आवृतम्, that 4th quarter is explained in this particular श्लोक. So कृष्ण says काम otherwise क्रोध, as I had said before, desire and anger are not two separate things but they are one and the same in two different versions. One profile, one picture from the front another from the behind, for same person two types of exposure, therefore कृष्ण talks about काम

and you can replace it by क्रोध also. So this काम covers the discriminative power, the judging faculty is gone and what type of कामः the description of काम is given, अनलेन च – a desire which can be compared to fire, fire will destroy the person or the place where it is, fire will destroy its locus. Similarly, काम will destroy its locus, locus means what: the very mind in which it exists. If the fire is here the fire burns the hand, if the desire is in the mind it corrodes, it destroys the very mind and therefore it is called अनलेन, अनलः means fire and why is the fire called अनलः? In संस्कृत, every word has got a derivation, it has a got a meaning, कारण name it is, अलम् means satisfaction, तृप्तिः अ नलः (न अलम्) means that which is never satisfied, that which can never be propitiated, the more you offer oblations to the fire the more it grows. It never says I will go away. By offering the oblations you can never remove the fire, on the other hand the fire will only increase by feeding it. Similarly, when you fulfill your desire, you are not removing the desire, In fact, you are nourishing the desire, feeding the desire, therefore the desire becomes what: it become further gross and again you offer more oblations it expands further, since the fire can never be satisfied, since it is insatiable, it is called अनलः, न विद्यते अलम् यस्य सः अनलः, desire also is अनलः. That is why I said in the other class, when you get Rs.100 your target is Rs.1,000 and once you get Rs.1,000 the target is Rs.10,000. One man was telling, he was talking about his watch, स्वामिजि you know how I got this watch, previously in Madras Island ground there was some fair. And in that fair some lucky dip game was there and in that game, whoever wins the first prize, he will get the watch, then he won the prize and he got the watch, you are very very lucky, without spending money at all you got the watch. Then he said, 'स्वामिजि you know', he should be happy but he was gloomy while reporting because, 'the next day for the same first prize they were giving the scooter.' Now he is not happy with the free watch but he is talking as though he has lost a scooter. He has never got

a scooter but he imagines 'if I had won the same first prize the next day I would have got the scooter.' Now I could not get the scooter, therefore I have lost the non-existent scooter and he is crying and in that crying he is not able to enjoy the free watch. This is called कामः, therefore दुष्पूरेण – that which can never be satiated and what kind of fire it is, कामरूपेण – the fire which is in the form of inordinate desire and ज्ञानिनः नित्यवैरिणा – and a desire which is an eternal enemy of the scriptural student. कृष्ण makes a beautiful note here, desire is an eternal enemy of a scriptural student, गीता student, whereas it is not an eternal enemy of non-गीता student. So गीता study is advantageous or disadvantageous. कृष्ण says, for गीता student it is a greater enemy, for others it is not. Why? The reason is this, the other people do not look down upon their desires, they don't consider it as a weakness at all. They don't consider it a minus point at all, therefore they go on fulfilling their desires and whatever be the consequence, they face. They don't have any guilt complex or any such problem. But after studying गीता, the problem is what: I am going to feel the guilt like a person; I'll give an example which will make it clear. Suppose a person has got sugar problem, he doesn't know that he has a sugar problem, he is not informed or he is not educated, therefore what does he do: he fulfills his desires without any guilt or any complex or any problem, laddu and Jalebi comes and he eats without restraint. Later the sugar level shot up and whatever consequences he has to suffer, he suffers. Therefore, for an ignorant person suffering comes only later and but this person he knows he has sugar and he knows that eating this Jalebi, this gulab jamun is going to increase the sugar and he is not able to give it up also, it is so tempting, therefore what does he do: even as he is eating he is going to constantly feel the guilt that 'I am eating that which is not prescribed', 'I am eating that which is not prescribed.' Even before eating, during eating and of course later he suffers but the other person who is blissfully ignorant he suffers only later. So all non-

गीता students are blissfully ignorant, they may suffer later but for the गीता student it is going to be a bug throughout. Therefore either be totally ignorant or totally be knowledgeable, half-baked is always a problem and therefore ज्ञानिनः – for a partially informed person it is a नित्य वैरि – an eternal enemy and that काम, ज्ञानम् आवृतम् – by that desire the discriminative power is clouded. And for a spiritual student the most important wealth is discriminative power, because the first part of his life is कर्मयोग. And in the first part of life he has to use the discrimination to find out what is धर्म & what is अधर्म, therefore the first stage of spiritual life involves धर्म-अधर्म विवेक. For that बुद्धि is required. Once he has crossed कर्मयोग stage and he comes to ज्ञानयोग stage there also he has to use the discriminative power only, discrimination between what and what: सत्य-मिथ्या विवेक, he has to know what is real and what is unreal. Therefore the first stage of spirituality is also discrimination, between धर्म-अधर्म, the final stage of spirituality is also discrimination, between real and unreal, that means what: discrimination is required in each stage of spiritual life, throughout the spiritual life विवेक is important. Therefore for us the most important wealth is discrimination. The local wealth may be there or not but विवेक सम्पत् that is called साधन चतुष्टय सम्पत् विवेक धनम् is the most important one and the काम robs away this wealth of discrimination. The other robbers may take away my money, they may take away my ornaments, it is all OK, you can again build-up, काम is a greater robber or a worse robber because he robs away the विवेक शक्ति and therefore you should be very very guarded. Continuing;

Verse No .40

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३-४०॥

इन्द्रियाणि मनः बुद्धिः अस्य अधिष्ठानम् उच्यते ।

एतैः विमोहयति एषः ज्ञानम् आवृत्य देहिनम् ॥ ३-४०॥

इन्द्रियाणि मनः बुद्धिः अस्य अधिष्ठानम् उच्यते । एषः एतैः ज्ञानम् आवृत्य देहिनम् विमोहयति ।

So now I am a spiritual seeker, a मुमुक्षु, a जिज्ञासु and कृष्ण has pointed out काम is a शत्रु, an enemy. So now there is a war, a cold war going on between me and my enemy, कामः. So how to win this war, this is the discussion, therefore कृष्ण wants to take the example of a war itself because अर्जुन is a क्षत्रिय, a warrior, कृष्ण also is a warrior and therefore he takes the symbolism of a war. There are two kings or countries and there is a war between them, how to defeat the other country, when one country has to attack another country, now America is planning or already attacking Iraq. I don't want to say whether it is right or wrong, there is a war. You know what is the most important thing that they require, because there is a big distance between these two countries, around the enemy territory they need a base to store the weapons, to fuel the aeroplanes, all these requires a base, without a base they cannot support their army and that is why around Indian ocean also there are trying to have a base and this can lead to a big problems also. Therefore victory requires what: a nourishing base near the enemy. And therefore if I want to win over the other enemy, I have to find out what are the bases of the enemy and if I destroy those bases the enemy doesn't get nourishment. Even during the last war, even there was a rumor that a plane came to India and fueled and went, it fueled a lot of problems, did India allowed or not, it is required and therefore, काम also requires certain bases to nourish it and therefore we have to find out what are the bases? Even those terrorists who want to attack Israel, they just take the help of some neighboring countries like Lebanon and all and they have got bases, even ISI have bases in India. What can Israel do? Once they have got sufficient weapons they just go and bulldoze, destroy all those bases. So destroying the bases of enemies' support is the most tactical action a person has to do, if he has to win over the enemy. Therefore कृष्ण asks the question. For काम to

attack me, what are the bases? You handle the bases, काम-war is half won or fully won. कृष्ण says there are three bases from which desire gets nourishment. First it is generated, later it is nourished by three bases, what are they?

1) No.1, इन्द्रियाणि – the five sense organs are the first one because they alone introduce the sense object to me. So just as those people who want to advertise their product they present the product in the TV and they want to make you somehow watch them, therefore even in between the news also advertisements will come. Then at the time of the advertisement you want to go somewhere and do something, you will find they will increase the volume, always during ads volume will be in high-pitch, even if you are a mile away it will fall in your ears. Suiting's, suiting's, suiting's they will shoot. They will go on shooting you with their suiting. That is the principle. So what the TV does the sense organs do the same thing, constantly present शब्द, स्पर्श, रूप, रस, गन्ध. It will be kept in front of your mind, take this take this, very cheap, super sale, 30% off, buy two take three, whatever has to be said, they will say and somehow they want to DUMP. So the sense organs dump the sense objects in front of me. This is the origin, the beginning.

2) And then what is the next nourishing base, मनः. The advertisement is only for one minute, even not that length, 20 seconds or 30 seconds only, because they have to pay so many lakhs of rupees for a few seconds they spend so much money. The advertisement can push the sense object into your mind only within a half a minute or a few seconds but the problem is the mind takes over that, because it records that object, it has got a wonderful recording power. Whereas the local recording you have to change the cassette off and on, the mind records what you saw when you were visiting मुम्बई in which shop, which object, all these will be remembered properly, whether you remember the गीता or not. It creates a strong संस्कार or वासना by

what: ध्यायतो विषयान्पुंसः, it is relay race, the sense organs do the first job and hand over the baton to the mind, the mind says that I will take care of the rest and what does the mind do? It goes on dwelling: that it is wonderful, it is wonderful, it is wonderful, etc., etc. The every advertisement is because it is useless, even though it doesn't have any stuff or any value in it I go on dwelling upon this, what is the mind's job: production of वासनाs, by what: dwelling upon it by repeating it, 'that is nice', 'that is nice', 'that is nice', and 'it is worth having', 'it is worth having', 'it is worth having' and then gradually 'I want it', 'I want it', 'I want it', then I say, 'without I cannot survive.' See where it started and where it has come. Without that I have been surviving all these years and I am fat also, where is the problem of survival. Like that boy who lost the non-existent scooter. Similarly, even though I don't possess that object, the imaginary possession itself gives a such a nice feeling that I cannot imagine even an imaginary loss of that thing. So therefore, how does mind do that, by आवृत्तिः, sense organs present, the mind repeats it. So this is the second base, मनः.

3) And what is the third base of कामः? बुद्धिः, बुद्धिः means the intellect, the third source. The intellect contributes to the desire by its wrong judgment, by its delusive thinking, by its indiscriminate attitude and what is the wrong judgment of the intellect? That is the judgment is, that external object will make my life happier and secure. That external object or situation or person will make my life happier and more secure and according to वेदान्त, this is the worst judgment because वेदान्त says the external world is neither a source of joy nor a source of sorrow, external world is what: external world. And according to वेदान्त, I alone am the source of joy also, I alone am the source of sorrow also. अहम् एव सुख हेतुः, अहम् एव दुःख हेतुः. How can I myself be both the cause of joy and sorrow? For that वेदान्त gives the example, suppose there is a garland, there is a garland in semi darkness, it is not very bright. That garland is a nice garland which I

can take and wear or adorn any photo or anything. It is a garland, now what do I do: I mistake the garland as a snake and that mistaken garland or the mistaken rope becomes the source of sorrow or fear. When it is seen as it is, it is not a source of sorrow or fear, whereas the mistaken rope becomes the source of fear or sorrow. Similarly, वेदान्त says when I understand myself as I am it is the source of आनन्द, when it is not understood I am not understood as I am, then the very same I become the source of sorrow. Understood I is सुख हेतुः, misunderstood I is दुःख हेतुः. What about the world, it is neither सुख हेतु nor दुःख हेतु, how do you prove that the world is not a source of सुख or दुःख? That also can be very easily proved, one and same object which is the source of joy for someone the very same thing is the source of sorrow for other and that is why when one person wants to sell the house, why because he wants to dispose it off, because he finds that he is not comfortable, he is not happy with that, there is another person to buy it. And even people, two people get married and after some time they say you are the source of sorrow and they decide to divorce and the same lady somebody else is waiting to marry and this man also wants to marry some other lady. This is going on like that, so therefore what is the source of joy for one, the same person is the source of sorrow for the other, from that it is clear that person is neither the source of joy nor the source of sorrow. Then I only superimpose सुख हेतुत्वम् and दुःख हेतुत्वम्, therefore the desire arises because of the wrong conclusion that the external object is source of happiness and that wrong judgment is the contribution of what: intellect. The sense organs contribution is what: presentation of the object. Mind's contribution is what: developing a liking, an addiction by repeated thinking, आवृत्तिः and intellect's contribution is what: wrong judgment that this is the source of happiness and that is why शङ्कराचार्य said:

भजगोविन्दम् भजगोविन्दम् गोविन्दम् भजमूढमते ।

Oh deluded man, other than गोविन्द, other than God, there is no other source of joy in the world.

संप्राप्ते सन्निहिते काले न हि न हि रक्षति डुकृन् करणे ॥ भजगोविन्दम् १
॥

Now let us come to the present topic, these are the three bases, इन्द्रियाणि मनः बुद्धिः अस्य. अस्य means कामस्य अधिष्ठानम्, they are the nourishing factors, एतैः – with the help of these three supporting bases, एतैः means इन्द्रिय मनो बुद्धि रूप अधिष्ठानैः, through these three bases, एषः विमोहयति – this desire overpowers the intelligent human being who can learn from experiences. Such an intelligent human being is completely deluded, shattered and how does it delude this person, देहिनम् means this person, this जीव, this intelligent human being it deludes, how: ज्ञानम् आवृत्य – by covering the discriminative power and that is why I had said in my उपनिषत् introduction that for a thinking person every sense object is not only not a source of आनन्द, but for a thinking person every sense object can be only a source of sorrow, because of three defects.

1) The first defect is, दुःख मिश्रितत्वम्, in acquiring an object there is pain, in maintaining the object there is pain and finally the losing the object there is the greatest pain, that is the first defect;

2) The second defect is any amount of acquisition doesn't give satisfaction. Instead of enjoying what I have - remember the watch, every time I look at the watch I don't enjoy the presence of the watch, I am reminded of what: the missing scooter. What a tragedy, the missing scooter is reminded. The second defect is dissatisfaction and;

3) The third defect the more I get used to the external crutches the more I develop dependence on them. A time comes when I can no more be independent, you can never strengthen your leg by using crutches, you strengthen your legs only by dropping the crutches and learning to walk.

And therefore, the sense object have got three defects, दुःख मिश्रितत्वम्, अतृप्तिकरत्वम्, बन्धकत्वम् and an intelligent person knows that but by covering the intelligence the काम deludes this person, he doesn't recognize these defects, therefore ज्ञानम् आवृत्य देहिनम् विमोहयति. So until now how काम attacks and what are the bases of काम have been talked about. Now कृष्ण is going to deal with how you have to handle these three bases,

Verse No .41

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३-४१॥

तस्मात् त्वम् इन्द्रियाणि आदौ नियम्य भरतर्षभ ।

पाप्मानम् प्रजहि हि एनं ज्ञान-विज्ञान-नाशनम् ॥ ३-४१॥

हे भरतर्षभ! तस्मात् त्वम् आदौ इन्द्रियाणि नियम्य, ज्ञान-विज्ञान-नाशनम् एनं पाप्मानम् प्रजहि हि ।

So कृष्ण says here, since काम can delude a person and lead only to more and more dependence, you have to handle the काम, you have to conquer the काम, is what He wants to say in this श्लोक and here He uses the expression ज्ञान-विज्ञान-नाशनम्. So if काम covers the discriminative power, what will be the consequence? He says by covering the discriminative power, काम destroys both ज्ञानम् and विज्ञानम्. आत्मज्ञानम् and आत्मविज्ञानम् are destroyed by काम. So here he uses two technical words, ज्ञानम् and विज्ञानम्. Both refers to the आत्मा only. One gains आत्मज्ञानम् in two stages, here the first stage is called ज्ञानम्, the second stage is called विज्ञानम्.

1) What is the first stage called ज्ञानम्? In the beginning stages the teacher points out that you, an individual consists of two parts, one is the अनात्मा, the body-mind part and the second is the Consciousness, which is the आत्मा part, this is the first stage, आत्म-अनात्मा विवेक. And what is the Consciousness part, I have told you before, Consciousness is not a part, product or property of the body,

Consciousness is an independent entity which pervades and enlivens the body, Consciousness is not limited by the boundaries of the body and the Consciousness survives even after the death of the body and that Consciousness is आत्मा, which is different from the body-mind-complex and this teaching repeatedly has to take place, after so many hours of teaching the student at last understands and says now I have learnt one thing that I have got an आत्मा, till now he had no belief in the आत्मा, he doesn't know at all, now he says there is an आत्मा, he calls it soul, he calls it spirit and he says I have got an आत्मा, then who are you, of course I am the mortal body and behind my body there is आत्मा I believe in that आत्मा, गुरु has said, it should be true and therefore I believe in that आत्मा. In fact, that itself is a big stage, previously he never thought that there is something which survives death. Scientists even now don't accept, only religions talk about the soul or spirit with survives, science doesn't accept that. Because it is invisible, so now he says I am the body and I have a got a spirit, now वेदान्त says that this is the first stage.

2) And what is the second stage of learning? Instead of saying I am the body and I have a soul, आत्मा, we have to shift the identification and I have to learn to say: what, I am the आत्मा and I have an incidental, temporary medium called the body. And I operate the body sometimes, I don't operate through the body sometimes. Just as the spectacles, I use for some time and I remove the spectacles, Similarly, body is a temporary medium through which I function. That is why in waking state, I function through the body and experience the world; during sleep state, I set aside the body and I don't experience the world. How using the microscope I see the microbes, like that, when I remove the microscope I am not able to see the microbes, like that through the body scope I see the world in the waking, when I set aside the body, I don't experience the world, but am I there or not in the sleep? I am there. Therefore who am I? I am not the body but I am

the user of the body. That is what we saw in the 2nd chapter, वासांसि जीर्णानि यथा विहाय ॥ २-२२॥ Just as you change the dress you change the body also. So this requires lot of श्रवणम्, lot of मननम् and much much more निदिध्यासनम् and when I say I am the आत्मा, it is called विज्ञानम्.

So what is the difference between ज्ञानम् and विज्ञानम्? I have an आत्मा, is ज्ञानम्, is परोक्ष ज्ञानम्, I am the आत्मा is विज्ञानम्, अपरोक्ष ज्ञानम्. And कृष्ण says everybody has to go through ज्ञानम् and विज्ञानम्, initially विज्ञानम् will not come, in the initial classes one will say that I have understood well, स्वामिजि, that I have an आत्मा and they say, that you teach well and give me a certificate, so through ज्ञानम् alone one has to go विज्ञानम्. कृष्ण says काम is a big enemy because it doesn't allow both ज्ञानम् and विज्ञानम् to take place in the mind, because to get both ज्ञानम् and विज्ञानम् he has to come to गीता class, because the desires will keep him busy, 26 hours a day, OT, now internet has come, even business in the night, now no 10 A.M – 6 P.M, 24 hours. स्वामिजि I have come to India but I still I work with internet. I am not saying that you should not work, should not earn. The problem is when I have to spend my whole life in accomplishing, acquiring these things only, it means काम has won, if a person has got discrimination, he will also work, he will also earn, not that one should not earn, one has to earn, but the thing is he intelligently plans his life, that whatever be the work he will find time for this ज्ञानम् and विज्ञानम्. And therefore when I am a slave of काम I won't get an opportunity for ज्ञानम्, but when काम is my slave I will find time, I should find time, scriptural study is compulsory for all. Generally people think that गीता is only for those who are good for nothing after retirement, there is no work and if he sits at home, it creates a problem and quarrels, etc., so if there are some camps etc., I am advised to go and come, why are you troubling us always, at least trouble the स्वामिजि for some time! Therefore, they want to send such people to

me and therefore when nothing else is to be done they take up गीता, many people think that गीता is only for elderly people, when they have spent, spent forces they are, they have exhausted all their energy and it is not like that. According to our tradition scriptural study is compulsory for all, काम obstructs scriptural study, because it always makes you say, 'Time is Money', which was on somebody's table, why can't someone put 'Time is मोक्ष' board!! Because in Time only you get ज्ञानम्. Nobody puts Time is मोक्ष, everybody puts time is money, therefore these two hours if I work something I can earn a little bit more money. And therefore कृष्ण says काम is ज्ञान-विज्ञान-नाशनम् and therefore better you handle काम by dealing with the three bases. The details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, VERSES 41-43

अर्जुन asked a question to Lord कृष्ण in verse no.36 and the question was what is the obstacle to the practice of कर्मयोग and ultimately an obstacle to the practice of ज्ञानयोग also, because the scriptures very clearly talk about कर्मयोग convincingly and they do talk about ज्ञानयोग also convincingly and the human beings have a discriminative intellect and the human being is interested in the ultimate goal of आनन्द. In spite of all these things, how come many people are not able to follow कर्मयोग? There seems to be some powerful obstacle and for that कृष्ण is giving the answer from verse no.37 onwards and that answer is राग द्वेषः or काम-क्रोध which is otherwise known as मोहः, delusion. And that is why शङ्कराचार्य wrote the well-known work of भजगोविन्दम्, in which he addressed the people

भजगोविन्दम् भजगोविन्दम् गोविन्दम् भजमूढमते ।

मूढमतिः means the one whose mind is caught in delusion and this मोहः, otherwise known as अविवेकः is nothing but confusion regarding the priorities of life, अर्थ and काम, wealth and entertainment becomes more important पुरुषार्थs compared to धर्म and मोक्षः. So all the human goals can be broadly classified into four - अर्थ, काम, धर्म and मोक्षः. अर्थ is wealth, काम is entertainment, धर्म is values, मोक्षः is spiritual freedom. So one side there is wealth and entertainment, endless entertainment through all the channels of TV and through the internet also now. And the other side we have got the pair of values and मोक्षः, the spiritual freedom. In कठोपनिषत् they are called प्रेयस् and श्रेयस्. An intelligent human being is one who considers the श्रेयस् as the prominent and the important one and प्रेयस् is subservient to श्रेयस् and the one who has got this clarity of vision he is विवेकि, non-deluded person, कृष्ण tells in the 2nd chapter: व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ॥ २-४१॥ The goal of life is very clear, whereas in the case of अविवेकs, deluded people, the अर्थ-काम become more important

than धर्म, मोक्षः. This problem is called the राग-द्वेषः problem, otherwise कृष्ण calls here काम-क्रोधः problem. And of these two problems, कृष्ण says, काम is the main problem, क्रोधः is only a different version of the same काम; काम meaning desire to complete myself. I have a sense of incompleteness, self-insufficiency and I am struggling to make myself पूर्णः through various methods and this struggle to complete myself is called कामः. It may be through wealth, it may be through entertainment, it maybe through people, wife, husband, children, grand children, status, all of them are struggles to complete myself. And कृष्ण does not talk about the क्रोधः, the anger, because according to कृष्ण, and it is true also, obstructed काम, obstructed desire alone gets converted into anger, therefore tackling काम is indirectly tackling क्रोधः. Therefore the question came, how can a person handle the काम? And कृष्ण suggested three methods as the first step. It is the first aid method, not ultimate solution, just as first aid is very important but that is not the ultimate solution, if you just give first aid and send him home he will be finished, afterwards we have to take to the hospital and treat and the first aid solution to काम is three-fold, they are called दमः and शमः and विवेकः.

1) दमः means discipline of the sense organs. So filtering what enters my mind through the sense organs; there must be a board in front of the eyes, no admission without permission, trespassers will be prosecuted, unnecessary thing should not enter. Our mind is not a wastepaper basket for everything to enter, I am particular. This is called दमः, इन्द्रिय निग्रहः.

2) And once things have entered my mind they are capable of generating thoughts, I begin to live in my internally projected world and these thoughts also I have to edit, monitor because these thoughts alone get converted into words and action and therefore I take care of my thoughts also and unhealthy thought I nip in the bud itself.

जातमात्रम् न यः शत्रुम् व्याधिम् वा प्रशमम् नयेत् । अतिपुष्टांगयुक्तोऽपि स पश्चात् तेन हन्यते ।

Two things must be nipped in the bud itself, what are those two things: शत्रुम्, व्याधिम्. शत्रु means an enemy, व्याधि means a disease; if a disease is not tackled in the early stages itself, that disease can grow and destroy even the healthiest person. That is why now-a-days there is master check up. Only thing is it costs too much. The idea is if the disease is detected in the beginning you can solve. Another thing which has to be nipped in the bud is the enemy, there the verse talks about the external enemy. We should extend it to our internal enemy. Any negative thought can become my own आन्तर शत्रु. The fifth column like a terrorist or militant, they are very much within the country which makes it very difficult to handle. In Punjab we faced, in Kashmir we are facing, a clean open war we can fight and win, but this war is very difficult to win because the enemy is within the country. Similarly, an unhealthy thought is like a militant or terrorist, so this internal enemy in the form of an unhealthy thought is like a terrorist or militant which can obstruct my spiritual pursuit and therefore handling the thoughts, disciplining my thought life is the second method, which we call शमः. So sensory discipline is method one, mental discipline is method two.

3) And the third discipline is विवेकः. विवेकः is thinking. कृष्ण has to tell this because generally we don't think, because if we really think many of the things that we are doing now we will not be doing. Our problem is either non-thinking or careful wrong thinking. Like that person who saw a house with a low door, in villages the door is very low and this person is a tall person, so many people hit their heads while walking, somebody gave a warning it is very low be careful. Therefore just bend and go and this person wanted to be careful and started bending from here itself and exactly when he came under the door, he raised his head and got a bump. That is called thoughtful mistake. There are two types of mistakes - one is thoughtless mistake,

another is thoughtful mistake and what is that **विवेकः**, understanding that anything external in itself is incomplete thing, a finite thing. I, a finite being, by the acquisition, possession or relation with any finite thing I can never become infinite. Finite plus finite is equal to finite. You get the whole world as your property, you will be incomplete; you get the whole solar system as your property, you will be incomplete; you get the whole galaxy as your property, you will be incomplete. Therefore we find in **कठोपनिषत्** a 9 year old boy says, **न वितेन तर्पणीयो मनुष्यः** – any amount of material possession will not satisfy a human being. The logic behind is finite plus finite is finite. Insecure person gets a few more insecure thing, it will only be insecure plus insecure, husband is insecure, wife is insecure, insecure-husband plus insecure-wife is more insecure, because previously he was worried about himself only, now worried about wife also and gets an insecure child, it becomes insecurity cubed and he gets extra money and that is again insecurity, the money is insecure. A little bit thinking, you don't require a PhD and all, a lit bit thinking is enough, in spite of this if there is any doubt interview any person who has got maximum possessions and highest position, he will tell you that he is maximum insecure. Ask Clinton he will tell, impeachment sword is just above his head, rightly or wrongly he is saved. Who is secure? Therefore security and fullness I have to find in myself or I can never find. This must be crystal clear, this is called **विवेकः**. Either I am ever secure or I am never secure, either I am ever full or I am never full. So this is called **विवेक**, world is neither a source of joy nor a source of sorrow; world is world, I am the source of joy and I am the source of sorrow, mistaken-I is source of sorrow, taken-I is the source of happiness.

Thus, **दमः**, **शमः** and **विवेकः** are three what you call three-fold disciplines, **दमः** at sensory level, **शमः** at mental level and **विवेकः** at the intellectual level and **कृष्ण** says of these three disciplines, which one should be the first step. What should be the order? **कृष्ण** says, **दमः** is

the first, first start disciplining your sense organs beginning with your tongue. Tongue first, in तमिळ्, 'if one sense-organ is under control then all four sense-organs are under control' there is such a statement. That is my opinion, I don't know about the original commentary. So you master your tongue both the eating-tongue, entrance and talking-tongue, exit; discipline that. Therefore कृष्ण said in verse no.41, तस्मात् त्वम् इन्द्रियाणि आदौ नियम्य – therefore अर्जुन start with the discipline of your sense organs and by way of that पाप्मानम् प्रजहि ह्येनम् – handle, master the problem of काम and what type of काम, not only it is an obstacle to कर्मयोग, but ज्ञान-विज्ञान-नाशनम् – it is an obstacle to ज्ञानयोग also, it destroys both ज्ञानम् and विज्ञानम्. And I told you in the last class, I hope you remember, long gap, ज्ञानम् is 'there is ब्रह्मन्', विज्ञानम् is 'that ब्रह्मन् I am.' परोक्ष ज्ञानम् is ज्ञानम्, अपरोक्ष ज्ञानम् is विज्ञानम्. So both ज्ञानम् and विज्ञानम् are threatened by this काम and therefore if you interested in these two, better learn to handle this. Continuing;

Verse No .42

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२॥

इन्द्रियाणि पराणि आहुः इन्द्रियेभ्यः परम् मनः ।

मनसः तु परा बुद्धिः यः बुद्धेः परतः तु सः ॥ ३-४२॥

इन्द्रियाणि पराणि आहुः, इन्द्रियेभ्यः मनः परम्, मनसः तु बुद्धिः परा, यः तु बुद्धेः परतः सः (आत्मा अस्ति)।

I said that these three-fold disciplines are only the first aid. This is not the ultimate solution, it is only a temporary stop gap solution, like two types of medicine - palliative medicine and curative medicine. Palliative medicine is, it will give you temporary relief, you take cough syrup for one hour you will not cough. When the effect is gone the cough will come back, it is only a temporary solution. Then what is the ultimate solution? Temporary solution you should take to, just as first

aid is compulsory, दमः-शमः-विवेक are compulsory but don't stop with these three, having got temporary relief from काम, you to have to go to the permanent solution. And what is that permanent solution, आत्मज्ञानम् एव – Self-knowledge alone is the ultimate solution. Why do we say so, what is the logic behind it? The logic is this, desire is an expression of a symptom of sense of incompleteness. Why do I want things, because without that I am incomplete? Incompleteness expressed is desire, that is why we always ask, what is your complaint, then he says everything is there, but no child, no grandchild, etc., etc., only girl children not there, something or the other, I told you about the तम्बुर श्रुति, I want I want, it continues. Therefore desire is an expression of अपूर्णत्वम् and it will go only by the discovery of पूर्णत्वम्. अहम् पूर्णः अस्मि, पूर्णः means not the sweet पूर्णम्, this is Vedantic पूर्णता, पूर्णम् means full and complete, I don't lack anything, I don't miss anything.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८॥

and in the 2nd chapter,

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-७५॥

When I am full and complete I don't need anything, whatever around is luxury. दयानन्द स्वामिजि beautifully says converting everything around you into luxury is मोक्षः. What is luxury? Whatever you possess you enjoy, when it is not there you don't miss that is called luxury. But if you miss that object it is no more luxury it has become a necessity. So when the things around me are necessities it is bondage, when the things around me are luxuries it is called मोक्षः. The very presence of body is a luxury. That भगवान् has given me eyes is luxury, that hands are there is luxury, you will know value hair is there that is a luxury, when you know many people struggling to get some kind of hair on

their head, at least pseudo or patch up, when they struggle only, you have to meditate Lord I have luxurious hair, whatever be the color. It is there, it is a blessing. Therefore मोक्षः is अहम् पूर्णः and that is possible only through आत्मज्ञानम् and therefore in these two verses, 42 and 43, कृष्ण talks about आत्मज्ञानम् as the ultimate remedy for काम-क्रोध problem. And to talk about आत्मज्ञानम् कृष्ण has to define आत्मा. What is आत्मा and we get the definition of आत्मा in this verse, it is an important verse, this verse is a borrowed teaching from कठोपनिषत्. In the कठोपनिषत् there are two well-known मन्त्रs,

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परम् मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा
महान्परः ॥

महतः परमव्यक्तमव्यक्तात्पुरुषः परः । पुरुषान्न परम् किञ्चित्सा काष्ठा
सा परा गतिः ॥ कठोपनिषत् १-३-१०/११॥

Those two verses, कृष्ण condenses in this verse and here कृष्ण is revealing the आत्मा, through a particular method called अरुन्धती-दर्शन न्याय. अरुन्धती दर्शन न्याय means gradual revelation. In अरुन्धती दर्शन, during the wedding, so one has to see the अरुन्धती star and this अरुन्धती star is extremely subtle and therefore a person cannot directly see, therefore first one has to show the grossest one like the moon, therefore you show the grossest luminary that is the moon, then you say you just see in that direction there is a bright star, from that you see the third one and then you go to that, each time the person asks, is this अरुन्धती and you have to say No. Then he shows the next one and thus in few stages he reveals the अरुन्धती. This gradual revelation is called अरुन्धती दर्शन न्याय or शाखा चन्द्र न्याय. You show the tree, then show the branch, then take the tip of the branch, then show two twigs which are bifurcating and between two twigs you ask the person to see and that is the star. Now the वेदान्त uses the same method of revealing the आत्मा step by step, it is otherwise known as पञ्चकोश विवेक. अरुन्धती दर्शन न्याय is otherwise पञ्चकोश विवेक. First reveal the grossest, then subtle, then subtle, then subtle. And here

the word used is परः, a very significant word, literally the word परः means superior. So a gradation of superior thing is shown, this is superior, superior to that the next one, superior to that is the next one and the superior most is the आत्मा. And this word पर has got lot of philosophical significance also, which शङ्कराचार्य explains in his कठोपनिषत् commentary, he says the word परः signifies three things, simple meaning is superior, but it signifies three features, सूक्ष्मः, महान्तः प्रत्यगात्मा भूताश्च.

1) So that which is superior is subtle, a subtler thing is called a superior thing, that is meaning No.1 and;

2) The second meaning is महान्तः, air is still subtle, as you go subtler and subtler it becomes more and more pervasive and when you come to space, the आकाश, it is extremely subtle and therefore it is all-pervading.

Therefore superior means No.1, subtle; No.2 more pervading and;

3) No.3 शङ्कराचार्य says, it is more closer to you, प्रत्यगात्मा भूताश्च.

So this gradation is talked about, we have to take our mind along with these steps and then ultimately we land in the आत्मा. And there is the 4th idea also which is not directly mentioned by कृष्ण, but to be taken note of here is: a subtler thing controls a grosser thing, a subtler thing is more powerful, capable of controlling a grosser thing. Keeping this we will see the gradation. इन्द्रियाणि पराणि आहुः – the sense organs are superior ones compared to the sense objects, the sense organs are पराणि superior to the sense objects, why: because the very existence of sense objects is proved by the sense organs alone. For a blind person the world of forms and colors does not exist, therefore the existence of forms and colors depend upon what: the very sense organ. And therefore compared to the external world, the sense organs are superior. Then कृष्ण says इन्द्रियेभ्यः परम् मनः – superior to the sense

organs is the mind, because the sense organs can function as sense organs only when the mind is there to back, if the mind is not behind you cannot see. Suppose you are in a railway station, you are going to receive someone, very very crowded and you are looking for that person, your mind is occupied with the thought of that person and the other people come and pass you, you don't notice. And sometimes they complain also, I came in front of you and you didn't smile at all. What happened? Then goes on building up also, I saw the other day he was moving up with my enemy. And he must have put in some word, therefore he also should have become, build-up and we kill ourselves, simple reason is he was preoccupied therefore the mind was not behind the eyes and that is why in English we have an idiom, blank look, means eyes are open but no perception takes place. Similarly, sometimes in the class, ears are open no hearing takes place. And that is why I stop the class exactly on time, because our mind is tuned for one hour class. If I say one and half hour and take class you will listen, but if I say one hour and exceed, it is switched off. That is why I am very punctual, don't think that I am very very punctual, the reason is selfish because I want you to hear me, and that is why बृहदारण्यक says अन्यत्रमना अभूवम् नादर्शमन्यत्रमना अभूवम् नाश्रौषमिति मनसा ह्येव पश्यति मनसा शृणोति । ... ॥ १-७-३ ॥

surely through mind alone you are really seeing or hearing, therefore eye is an eye only when it is backed by the mind and therefore mind is superior to a sense organ, then मनसः तु परा बुद्धिः – superior to the mind is the intellect. Mind has got mainly two-fold functions, one is emotions and another is doubt, सङ्कल्प विकल्पात्मकम् मनः, सङ्कल्प विकल्पता means to be nor to be, to go not to go, to eat or not to eat, that doubting faculty is called mind and emotions also, now both the emotions and doubts can be controlled by knowledge, your discriminative power, In fact, that is what a ज्ञानि accomplishes, अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासून्श्च नानुशोचन्ति पण्डिताः ॥ २-११॥

Wise people are not under the grip of emotion. Not that they don't have emotions, very careful, minus emotions there is no difference between ज्ञानि and a rock, they are different because we have got sentiments or emotions. What I say, ज्ञानि is not free from emotions, ज्ञानि is not under the grip of emotions because he knows how to handle them because of his wisdom. Most of the emotions are because of ignorance, unintelligent judgment of situations, wrong perceptive, hatred, jealousy most of them are unintelligent response. Therefore through intellect emotions can be handled, through intellect doubts also can be handled, In fact, any doubt will go only by clear knowledge and therefore बुद्धि is capable of handling the mind that is why in कठोपनिषत्, a beautiful analogy is given, the body is like a chariot, the sense organs are like the horses, mind is like the reins controlling the horses and बुद्धि is like the driver who alone controls the reins and through the reins controls the horses and through the horses controls the very direction of the life's journey and therefore कृष्ण says मनसः तु परा बुद्धिः – विज्ञानमय कोश is superior to मनोमाय कोश. Intellect is superior to mind, rational intellect is superior to emotional mind. Then what is superior to intellect he says, यः बुद्धेः परतः तु सः – that which is superior to even the intellect is सः, is the आत्मा, सः means आत्मा is superior to the intellect also and what do you mean by आत्मा: is the Consciousness because of which I am aware of the very intellect, its knowledge and its ignorance. So when you say I know, I ask you the question, how do you know you know, you say I know English, I ask the question how do you know, you say I know, you say I know that I know English, that means what: the knowledgeable condition of the intellect I am aware of, therefore intellect is also an object of my awareness, the knowledge in the intellect is also an object of my awareness and then I ask you, do you know Chinese, then you say I don't know, then I ask the question how do you know. No स्वामिजि I know, what do you know, I know

that I don't know Chinese. So I don't know is another quality of the intellect, quality of ignorance, therefore not only I am aware of the knowledgeable mind I am also aware of the ignorant mind, both knowledge and ignorance are properties of the intellect, which I am aware of. Therefore I am neither intellect, nor am I knowledge, nor am I ignorance, I am the Consciousness who am aware of the intellect and its property of knowledge as well as ignorance, that I who is neither the body nor the sense organs, nor the mind, nor the intellect, all these four are the object of my knowledge, body is the object of my knowledge, mind is the object of my knowledge, senses are the object of my knowledge. Again दयानन्द स्वामिजि beautifully says when you want to test your eyes or ears, the doctor asks the question do you see, why can't he find out, स्वामिजि says, I thought that because he is an American doctor, with advanced equipment he will know what I can see and what I cannot. But he puts an empty frame and puts different glasses and asks me: do you see, that means what: I know whether I see and I know whether I don't see. Therefore seeing property of the sense organ and non-seeing property of the sense organ I am aware of, the hearing property of sense organ, the non-hearing property of sense organ,

अन्धत्वमन्दत्वपटुत्वधर्माः सौगुण्यवैगुण्यवशाद्धि चक्षुषः । विवेकचूडामणि
१०१ ॥

In विवेकचूडामणि, शङ्कराचार्य beautifully says, अन्धः, मन्दः; total deaf is one thing, मन्दः means ears are slightly dull, dullness of the ear, sharpness of the ear, total deafness of the ear, all I am aware of. Thus the world is object, body is object, then sense organs are object, mind is object, intellect is object, I am object. No. I am ever the subject, who am aware of all the objects. And I the subject can never be objectified, If I the subject can never be objectified, how do I know I am existent. Suppose somebody asks, if I the subject cannot be objectified, how do I know I am existent. What is the proof? You don't require any proof,

the very availability of the object is the proof for the presence of subject. That I have got eyes, I don't see my eyes? I don't see, but the very fact that I am seeing every one of you is the proof for my eye. I don't see, but the very fact that I am able to see you is the proof. When you take a picture in that picture so many people are there and you conclude that if there are 9 people in the picture for that program at least 10 people must have gone, why because there must be a photographer. Suppose you say, automatic photograph, I will ask you the question, camera is there or not, camera is never seen in the picture, but camera's existence is never doubted, I the awareness is never seen but its existence can never be questioned and that I the awareness which proves everything but which doesn't require any proof, that awareness is the आत्मा and this आत्मा I should know or I should own up as myself. Then what will happen? That is said in the last verse.

Verse No .43

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३-४३॥

एवम् बुद्धेः परम् बुद्ध्वा संस्तभ्य आत्मानम् आत्माना ।

जहि शत्रुम् महाबाहो काम-रूपम् दुरासदम् ॥ ३-४३॥

हे महाबाहो! एवम् (आत्मानं) बुद्धेः परम् बुद्ध्वा आत्माना आत्मानम् संस्तभ्य, काम-रूपम् दुरासदम् शत्रुम् जहि ।

So अर्जुन, your ultimate task is knowing this आत्मा, the चैतन्य तत्त्वम्. And what type of चैतन्य तत्त्वम्: बुद्धेः परम् which is superior to even the intellect, which is the objectifier of even the intellect, which is the subject behind the intellect, that आत्मा, the Consciousness you should own up. And what is the nature of that Consciousness, I have discussed before, Consciousness is not part, product or property of the body; Consciousness is an independent entity which pervades and enlivens the body; Consciousness is not limited by the boundaries of the body; Consciousness survives even after the fall of the body, that surviving

Consciousness cannot interact because of the want of, because of the lack of medium. So that boundless Consciousness and what is the example I give, like the light pervading the hand, but which is not limited by the boundaries of the hand, just as the boundless light is all-pervading but beyond the hand you don't see the light but it is there. Similarly, the Consciousness is in the body and it is beyond the boundaries of the body, this सत्-चित्-अनन्त आत्मा one should know. And it is not sufficient to know that there is Consciousness, more important is learning to train our mind to own up the formless Consciousness as the real-I, the formed-body is not the real-I, the formless-Consciousness is the real-I. One western author, Wayne Dyer, who writes beautifully, who is influenced by Oriental teaching, he says when you shift the I, from the formful-body, formed-body to the formless-Consciousness, that is called transformation. What is the real transformation in life? Not converting the thin-body to fat-body, that is not the real transformation; nor converting fat-body to thin-body by regular walking, that is not the real transformation; the real transformation is transcending the form. And then what is that, I am the formless Consciousness. Then what about the body and mind, just as I use the spectacles consisting of two glasses to transact with the world, the body and mind are like the spectacle which I use to transact with the world, during waking I use the body and mind and transact, during sleep what do I do: body and mind are set aside that is why I am not able to transact. Transacting-I is absent in sleep, am I absent in sleep? Non-transacting-I still continues. What is the proof? That is why I happily go to sleep. If sleep is the death of the individual, if sleep is the death of the individual nobody will go to sleep. We will all stay awake by all means. Now I know during sleep the transacting-I alone is gone, the non-transacting, un-located I continues. Therefore body and mind I use and set aside, therefore they are the media, they are not me.

मनोबुद्ध्यहंकार चित्तानि नाहम् । न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योम भूमिर्न तेजो न वायुः। विदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
निर्वाण षट्कम् १॥

So this is the Vedantic training. And then what should you do? आत्मना आत्मानम् संस्तभ्य, by claiming this new identity we have to remove the previous orientation, that I am a finite, mortal, insecure individual is my orientation. Right from my birth, my orientation is that I am finite and mortal and I cannot be happy within myself, I require to be fine, to be OK, as a baby बालस्तावत् क्रीडासक्तः I wanted the balloons and computer games (now 21st century, people will not understand balloons). One भरत नाट्यम् teacher was telling, when she wanted to teach about यशोदा churning the buttermilk, so they have got the symbolism for that. The students asked what is this, because now there is no more that churning is there. So I was recommending hereafterwards whenever such a theme comes show the way they use mixie. So भरत नाट्यम् मुद्रा is changed hereafter. Where is buttermilk for churning when no milk is there. So therefore, the orientation we have to change and new orientation comes, that is called ज्ञान निष्ठा. कृष्ण says आत्मना आत्मानम् संस्तभ्य, संस्तभ्य means स्थिरकृत्या, internalize this teaching, steady this teaching, reinforce the teaching, to use the 2nd chapter language, स्थिरप्रज्ञः भव. What is the different between प्रज्ञः and स्थिरप्रज्ञः? If you are only प्रज्ञः, this knowledge is alive in this playground, the moment the class is over and the chappal is on, the good old miserable, bitter, limited, angry, restless, irritable, irritated, that person comes, again if you come to the class it is good. Whereas if I am a स्थिरप्रज्ञ this knowledge continues and it is available whenever I need. So ready availability of knowledge during crisis is called ज्ञान निष्ठा, otherwise it is like 'a drawing of the vegetable cannot be used for the cooking', 'Just knowing something is not the same as being able to do it.' And how do you that: by निदिध्यासनम्, by dwelling upon this teaching in any manner, either by sharing with someone, or by reflecting within myself, or I write, or I teach, I do

something or the other, that dwelling is important. So आत्मा here means the mind. So steady your mind, आत्मना, with the mind, steady your mind with the mind, which means by the practice of meditation, by the practice dwelling upon the teaching, re-living the teaching is meditation. Meditation is not only sitting with closed eyes, re-living the teaching, either by reading, writing, or thinking, or teaching, or sharing etc., is all re-living, संस्तभ्य. जहि शत्रुम् महाबाहो. When you own up this Consciousness as myself, I discover पूर्णत्वम्, because the physical body alone is limited, but I the formless आत्मा is not limited at all. And this owning up of the पूर्णत्वम् removes all the wants. In fact, everything is in me the Consciousness, what do I miss in life and therefore शत्रुम् जहि, अर्जुन may you destroy your enemy, what type of enemy: काम-रूपम्, which is in the form of insatiable want, greed, yearning, urge in the form of that desire whatever enemy is there, what type of काम it is, दुरासदम्, which is incomprehensible, which is very difficult to understand because majority has not yet understood what is काम and that is why they try to fulfill the काम by acquisition,

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ॥ कैवल्योपनिषत् १-३ ॥

That they didn't know, therefore this incomprehensible, inscrutable काम you just give up only by पूर्णत्वम् owning. So this is the ultimate solution. Thus first aid is दमः-शमः and विवेकः and आत्मज्ञानम् is the ultimate solution and once काम is handled, क्रोधः is also automatically handled.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 03, SUMMARY

Today I will give you a summary of the 3rd chapter, which we have just completed. As the very title of the chapter indicates, this is a chapter elaborating the topic of कर्मयोग and the background for this chapter is अर्जुन's doubt which he expresses in the beginning of this chapter and अर्जुन's doubt is based on the Lord's teaching of the 2nd chapter. In the 2nd chapter, Lord कृष्ण has dealt with both ज्ञानयोग and कर्मयोग, but you find that Lord कृष्ण has focused more on ज्ञानयोग, it's very teaching begins with the topic of ज्ञानयोग and the Lord says that the wise alone will be free from sorrow.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

Thus कृष्ण's teaching begins with the glorification of knowledge as a means of liberation. And in the 2nd chapter कृष्ण concludes the teaching also by glorifying स्थिरप्रज्ञः, describing his knowledge as ब्राह्मी स्थितिः,

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२॥

Thus कृष्ण begins with ज्ञानयोग and ends with ज्ञानयोग, in between कृष्ण talks about कर्मयोग and asks अर्जुन to fight.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥

अर्जुन, may you do कर्म. Even though कृष्ण has made the teaching very clear because of अर्जुन's filtered listening he does not grasp the teaching very clearly and therefore he gets a doubt. And that doubt is: if ज्ञानयोग is very important and ज्ञानयोग alone leads to liberation, Oh Lord, you should persuade me to take to ज्ञानयोग, on the other hand you are glorifying ज्ञानयोग and ultimately you are advising me to follow कर्मयोग. You glorify कर्मयोग and asks me to do कर्म it is

understandable, you glorify ज्ञानयोग and ask me to follow ज्ञान it is wonderful, but you glorify ज्ञानयोग and ask me to do कर्म it looks unacceptable to me, it is like advertising a product and saying therefore you buy the other product. So therefore the 3rd chapter begins with अर्जुन's question which happens to be the introduction to this chapter. With this background we will enter into the chapter proper.

From verse no.1 to 7 we get the introduction in which अर्जुन asks the question, कृष्ण tell me which is better - should I follow ज्ञानयोग or should I follow कर्मयोग, which is a better path for liberation and if you consider ज्ञानयोग is better, please don't ask me to fight this war, especially the war which I cannot take to at all. So it is comparison of the relative superiority of कर्मयोग and ज्ञानयोग, that's what अर्जुन wants. And in the introductory portion, कृष्ण makes certain fundamentals very clear and which is every important for every seeker to know and the points that we have to note in this context is:

There is no choice between कर्मयोग and ज्ञानयोग, therefore we can never ask the question which one is better. You can choose between two types of pants which pant is better to wear, you can choose between two types of shirts which shirt is better, you don't ask the question whether pant is better or shirt is better. Why because there is no choice between these two. If कर्मयोग is one means of liberation and ज्ञानयोग is another alternative means of liberation then you can ask the question, which one is better, but our scriptures have never accepted more number of means for liberation for us to choose, and it is very clear that the ज्ञानयोग is the only means of liberation, so where is the question to follow ज्ञानयोग or not. The only choice is whether you want मोक्षः or not? And if I am a मुमुक्षु I have no choice with regard to ज्ञानयोग and the next problem that I face is, if I have to take to ज्ञानयोग, I have to possess the required qualification, not only for ज्ञानयोग, anything in life requires qualification. Whether you want to play cricket, whether you want to undergo a treatment, whether you

want to learn music, music also requires some basic qualification. So ज्ञानयोग also requires the qualification and most of us do not have the qualification, which is purity and maturity and detachment. And this qualification, therefore, we have to acquire before entering ज्ञानयोग and the qualifications can be acquired only through कर्मयोग, there also no choice. So qualifications can be acquired only through कर्मयोग, मोक्षः can be acquired only through ज्ञानयोग, therefore the essence of our scriptural teaching is: follow कर्मयोग, acquire qualifications, follow ज्ञानयोग, attain मोक्षः. This is the 'Grand Trunk Road' of the वेदs, there is no question of any confusion, any other confusion is our creation and if you talk of any other योग they all will be combined in कर्मयोग. If you talk about अष्टाङ्ग योग that is part of कर्मयोग, if you talk of जप योग it is part of कर्मयोग, if you talk of varieties of meditation on various देवताs that is part of कर्मयोग. Any योग you name, it will be clubbed, it will be within the fold of कर्मयोग and by following that कर्मयोग one should acquire qualifications, then follow ज्ञानयोग and attain मोक्षः. Therefore अर्जुन, your question is wrong, never ask which योग is better, follow both. But there is a choice with regard to the lifestyle that you should take to. So there is something called प्रवृत्ति मार्ग, a life in society with family, children, with activities etc., which is called प्रवृत्ति मार्ग and there is another lifestyle which is called निवृत्ति मार्ग, where I don't take any responsibility, no family, no possession, no work, nothing. One is called गृहस्थ आश्रम, another is called संन्यास आश्रम, between the two ways of life, which we call as निष्ठा, with regard to निष्ठा you have choice. And whatever be the lifestyle that you choose, you have to follow both the साधनs. Therefore if you choose गृहस्थ आश्रम lifestyle you have to follow कर्मयोग and you have to follow ज्ञानयोग and if you choose संन्यास आश्रम lifestyle there also you have to do कर्म, known as संन्यास आश्रम विहित कर्माणि, for संन्यासि also कर्मs suitable to संन्यासि are there, which is indicated by the दण्ड. For a गृहस्थ आश्रम कर्म is represented

by sacred thread, for a संन्यास आश्रमि his कर्मs are represented by दण्ड. And कृष्ण says, अर्जुन whatever be your lifestyle you follow both and attain liberation. And naturally the question will come, if there is a choice between गृहस्थ आश्रम and संन्यास आश्रम, which one is better. And कृष्ण openly says, between the two आश्रमs, गृहस्थ आश्रम is better for 95% or 96% or 97% or 98% or 99% or 99.9%. If an unfit person takes to संन्यास आश्रम it will bring down the very glory of संन्यास आश्रम and in the society, संन्यासिs will come under a joking matter. I hear that in most of TV dramas, they are digging at संन्यासिs. All kinds of things are coming, the संन्यास आश्रम as a whole and संन्यासिs as a whole will be brought down and therefore better, गृहस्थ आश्रम is safe. So therefore in the introduction कृष्ण's teaching is: अर्जुन, continue in गृहस्थ आश्रम, do your duty, purify the mind, acquire knowledge and be free by becoming a ज्ञानि गृहस्थ. And a ज्ञानि गृहस्थ is liberated and superior to an अज्ञानि संन्यासि, a ज्ञानि गृहस्थ is better and superior to an अज्ञानि संन्यासि and कृष्ण gives himself as an example. You see I am a महा गृहस्थः, because 16,008 wives, not one or two. That is why स्वामिजि tells, somebody asked स्वामिजि it seems, that you are worshipping कृष्ण who has got 16,008 wives, does he deserve worship. स्वामिजि said that I am worshipping only because he manages 16,008. You fools are not able to one keep one wife happily and if कृष्ण can make 16,008 wives happy, he requires 16,008 नमस्कार. This is the introductory portion, the most important मन्त्र is

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३॥

Two lifestyles are there, take to anyone lifestyle, follow both the साधनs and be free, this is from verse no.1 to 7.

Then from Verse no.8 to 20, कृष्ण elaborately discusses the topic of कर्मयोग. So what is कर्मयोग? I told you कर्मयोग is a mixture of two words, कर्म meaning proper action and योग meaning proper attitude, *Proper Action plus Proper Attitude* is कर्मयोग. Then the next

question is: what is proper action, the scriptures divide the actions into three types, सत्त्विक, रजसिक and तामसिक actions. सत्त्विक action is the best action, रजसिक action is mediocre and the तामसिक action is the worst, why because सत्त्विक action promotes spiritual growth the maximum, whereas रजसिक action promotes the spiritual growth only less compared to सत्त्विक whereas तामसिक actions not only do not promote spiritual growth, it will take a person away from spirituality. Therefore this gradation is based on spiritual benefit or mental purity.

1) And what is the general definition of सत्त्विक action? All those actions in which the beneficiaries are more, that will come under सत्त्विक action, if the beneficiary is my entire family, a little सत्त्विक; and it expands further into the village, still better; it goes to the entire state, still better; goes to the entire nation, it is still better; it goes to the entire humanity, it is still better; it goes to the entire living beings, it is still better; the more the number of beneficiaries the more सत्त्विक the action is and the more the purity is.

2) And रजसिक action is that action in which the beneficiaries are lesser, confined only to the family or even in family only myself, I am not bothered about others in the family, so utterly selfish action will come under रजसिक action where the purity is minimum or less.

3) And the तामसिक action is harmful action, in which I get the benefit and all the other people are harmed and कृष्ण says अर्जुन a कर्मयोगि will take to more and more of सत्त्विक action and the scriptures themselves prescribe पञ्च महायज्ञs as a set of सत्त्विक actions. And I don't want to go to the topic of पञ्च महायज्ञ, you must be recollecting. This is proper action.

Then कृष्ण talks about the proper attitude, which is the attitude of समत्वम्, maintaining the equanimity of mind. And how does one maintain the समत्वम्? कृष्ण prescribes two methods, one is ईश्वरार्पण बुद्धि – dedicating all actions to the Lord so that you don't dislike any action. When you are forced to do an action you don't like there is a

tremendous strain. Those people who go to work without liking their job, there is a tremendous strain and five days a week, six days a week, 8 hours a day, I am doing something I don't like, imagine what a tremendous mental strain a person has to undergo. You get physically and mentally exhausted very quickly and within 40 years you grow old, why because there is a constant split personality, I don't like to do this, but I have to do this. In कर्मयोग, what we do is if I cannot get the action that I like, then learn to like whatever action you have to do. If I cannot get a job that I like, better I learn to like whatever job I have to do, how do I developing that liking, by dedicating that action to the Lord and as a भक्त I don't want to do any action, I don't want to offer any action to the Lord half-heartedly. Therefore, to maintain समत्वम्, I should love my carrier, my profession, whatever I do, this is called ईश्वरार्पण बुद्धि. This is not only sufficient, for my actions I am reaping results constantly, not only I am a कर्ता, simultaneously I am a भोक्ता, every moment the results of my past action are coming, not only the result of the immediate past but the result of the remote past also, that is why some people get confused, I am leading such a very nice life, how come I am suffering, they forget the fact that my present experience is not the result of, need not be the result of my present life, my present experiences can be the result of the remote past also, that is why often I lead a good life and suffering come, like धर्मपुत्र suffering and नळ suffering, many people, noble ones have suffered. And how can I accept that, the only way is learning to accept all the experiences as ईश्वर प्रसाद. Thus as a कर्ता develop ईश्वरार्पण बुद्धि, as a भोक्ता develop प्रसाद बुद्धि. ईश्वरार्पण बुद्धि plus प्रसाद बुद्धि is equal to समत्वम्, बुद्धि here means attitude. The attitude of dedicating every action to the Lord and attitude of accepting every experience as ईश्वर's gift and कृष्ण says:

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥

So कर्मयोग is समत्वम्.

Then कृष्ण asks everyone to do कर्मयोग, by looking at कर्मयोग from different angles. Four angles we saw in this chapter, beautiful way. From any angle you look at कर्मयोग it is wonderful.

1) First angle is: take कर्मयोग way of life as a commandment of the Lord, ईश्वर विहितम्. If you cannot understand the glory or the importance, at least out of fear you follow, doesn't matter. So this is called the attitude of ईश्वर's commandment. And just like the rules of the Government, many of them we follow not because we appreciate those laws, because we will get punishment if we don't follow. Even we obey traffic signal not because of our maturity, if it is out of maturity we will follow at all times, but we follow after seeing whether the policeman is there, if he is, we obey. Even now, after so much education, still we follow only out of fear, whenever there is a gross mind we have to instill fear. For those people who are gross, the Lord says follow कर्मयोग, if not out of appreciation at least out of fear because if you don't follow you will get प्रत्यवाय पापम्. Not doing सन्ध्यावन्दनम् then you will get पापम्; not doing prayers, पापम्; not doing श्राद्ध, big पापम्. Always fear, that is the only language we learn. So this is called कर्मयोग as ईश्वर आज्ञा.

2) Suppose we are a little bit matured, कृष्ण says it need not be out of fear but it can be out of a sense of gratitude. Follow this way of life as an offering to the Lord as a यज्ञ. As स्वामि विन्मयानन्द beautifully says, what God has given you is His gift to you, what you do with what God has given is your gift to the Lord. So with the life what I accomplish, what I contribute that becomes my expression of gratitude to the Lord. Therefore convert कर्मयोग into यज्ञः, this is the second angle of कर्मयोग.

3) Then the third angle that कृष्ण presents is कर्मयोग as शोधकम्. Whether you take it as a worship of the Lord, whether you take it as ईश्वर's commandment, it doesn't matter, कर्मयोग is the best

method of cleansing your mind of raga, द्वेषः, काम, क्रोधः, लोभ, मोहः, etc. Therefore शोधकम् means it is a great purifier.

4) Then the fourth angle of कर्मयोग that कृष्ण presents is कर्मयोग as धर्म. कर्मयोग is the only way of life by which cosmic harmony can be maintained, ecology can be maintained, environment can be maintained, social harmony can be maintained. Singing a choir, a group of singing, if I want to sing, the first and most important condition is that I should know which श्रुति they are singing. If everybody is singing पार्थाय प्रतिबोधिताम्... at a particular श्रुति and you chant at a different श्रुति it creates dissonance. Even twenty people chanting in one श्रुति you hear as one chanting, but one person's अपश्रुति it disturbs. Therefore, for that I should be attuned to the श्रुति that is there or I should keep quiet without singing. But those who sing in अपश्रुति, as they say, are the loudest because they are not aware of it, they are blissfully ignorant of the श्रुति. A कर्मयोगि's mind is so expanded that he appreciates the cosmic orchestra, cosmic harmony, that he is incapable of violating that harmony and that is called धर्म.

Thus follow कर्मयोग as आज्ञा, follow कर्मयोग as यज्ञ, follow कर्मयोग as शोधकम् or follow कर्मयोग as धर्म, whichever aspect appeals to you take to that aspect but follow कर्मयोग. This is the beautiful teaching that is given from verse no.8 to first line of verse no.20.

Then from verse no.20 second line up to verse no.29, कृष्ण talks about the duties of a ज्ञानि. Even though it may not be relevant to many people because it is the duties of a ज्ञानि. 'It is not necessary as we are not ज्ञानि and also we are not going to become one in the near future', this is the view of many people!!! But still कृष्ण wants to narrate from which we get valuable corollaries also. Corollary is more important to us. And what are those duties, कृष्ण says, ज्ञानि does not require any साधन, because he has already accomplished the साध्यम्, the goal. A means is required only to accomplish the end, after

accomplishing the end the means become irrelevant, therefore, ज्ञानि does not require कर्मयोग, ज्ञानि does not require ज्ञानयोग, he doesn't require पूजा, he doesn't require जप, he doesn't require तपस्,

निस्त्रैगुण्ये पथि विचरताम् को विधिः को निषेधः ।

He has no do's and no don'ts also. कृष्ण says even though ज्ञानि doesn't require any discipline, all the other people in the society, being अज्ञानि they all require discipline and therefore, as long as the ज्ञानि is in the society he should follow the disciplines to serve as a model to other people, because ज्ञानि being great, the whole society will be looking up to him, that is what it is, when a person wants to become a great cricketer, then he will watch Tendulkar right from the hairstyle onwards. Because he becomes a model. What is your secret of success, it is asked in all interviews. Therefore ज्ञानि being a successful human being, the society wants to emulate him, imitate him, follow him and if ज्ञानि drops all the disciplines and the society is already lazy and they are waiting for some excuse they may follow and therefore, कृष्ण says यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणम् कुरुते लोकस्तदनुवर्तते ॥ ३-२१॥

Society wants models. Children always the photos of different people in the wall, pin-ups. Keeping cricketers, cinema actors and actress in varieties of dresses, then constantly watching that, that becomes the impression. If the elders are not ready give good models, bad models will replace the good ones and therefore it is the elders' responsibility, especially the ज्ञानि. Therefore अर्जुन, even if you are a ज्ञानि better do your duty, not for your sake but for the society's sake, don't confuse them.

न बुद्धिभेदम् जनयेदज्ञानाम् कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६॥

So this is primarily advice to a ज्ञानि, but corollary also is very important. Indirectly through ज्ञानि कृष्ण is advising all the elderly

people in the society. It is not an advice to a ज्ञानि alone, but this is an advice to all the important people who count in the life of younger generation and four people count in the life of a young person, i.e., माता, पिता and गुरु and राज. (राज means now you have to say मन्त्रि – minister), all these four count very much and therefore कृष्ण is giving a warning to all the parents, watch your life because even though you don't say anything directly to the child, the child is watching and the audio visual effect is more powerful than any number of advices. In fact, you need not advice at all, lead a proper life that is better teaching than hundred hours of lecturing. Therefore, कृष्ण advises the parents, कृष्ण advises the teachers also, which is very relevant to all the elders. This is the topic from verse no.20 second line to verse no.29.

And then from verse no.30 to 35, कृष्ण summaries the whole teaching and talks about the significance of कर्मयोग and the 30th verse is the most important verse of this chapter in which कृष्ण condenses कर्मयोग and that verse is:

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

जिराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥

So he gives a five point program to become a कर्मयोगि, what are the five factors to be taken care of to become a कर्मयोगि. What are they?

No.1 is have spiritual goal as the primary priority of your life. That is the first indication of कर्मयोग. Spiritual goal is the primary goal. We do not say that other goals are not required, but we should remember that the other goals are subservient to this primary goal. Because if all the other goals do not lead to spiritual goal then all the other goals are utterly useless, because they are subject to arrival and they are subject to departure also. I got any amount of money, so what, it is going to go. So therefore let material goals be there but let spiritual goal be given top priority. Therefore prioritization is No.1.

No.2 is ईश्वरार्पण बुद्ध्या सर्व कर्म अनुष्ठानम्, dedicate all your actions as an offering to the Lord so that you don't have any of your duties. You don't call pleasant duty. 'It is my pleasant duty' don't use that phrase, any duty must be made pleasant and for अर्जुन, the duty happens to be what, what an unpleasant duty, it is killing his own kith and kin, गुरुs and elders and अर्जुन you cannot divide the duty into pleasant and unpleasant category, make everything pleasant by dedicating it to the Lord. So मयि सर्वाणि कर्माणि संन्यस्य, convert work into worship. This is factor no.2.

That spiritual goal be primary is Factor no.1. Convert your work into worship is the second factor.

No.3 is निराशीः means be prepared for all types of future situations because future is not totally under your control, you are only one of the factors determining your future. You don't say you are helpless, that is called fatalistic approach; you don't say everything is predetermined, we don't say. Certainly you determine your future, but we don't say you alone determine your future, that is called arrogance. If I say you don't determine at all, everything is predetermined, then it is fatalism. If I say everything is determined by you then that is arrogance. You also determine your future, you are one of the important factors who determine your future. In addition to you, there are many other factors which can influence your future and the number of factors that can influence is infinite, your husband, your wife, your children, the very government, the budget, my God, all things are there and a war in Iraq can affect our condition here, some Saddam Hussain's capricious decision can affect our future here. So therefore, future is unpredictable is a fact and therefore an intelligent person is one who is prepared for facing any type of future and that preparation is the third factor of कर्मयोग and that preparation is प्रसाद बुद्धि. Lord whatever is the genuine result let it come to me and if it is going to be unfavorable, I cannot ask you to change the law for my sake, if it is

unfavorable give me the required mindset so that I can accept that and work to improve the future. So this is called प्रसाद बुद्धि or preparedness to accept the future, then there is no anxiety at all. Anxiety is unpreparedness to face the future.

No.4 is निर्ममः. When success comes don't claim the total credit, even though you are responsible for your success, you are not the only one responsible for your success. There are infinite factors other than you, which all put together we call दैवम्. You may call it luck, you may call it दैवम्, you may call it grace, you may call it पूर्व पुण्यम्, some X factor, all external factors together is called दैवम्. Therefore in success remember the Lord's grace. That is called humility. So निर्ममः means be humble, take wherever credit is due to you take the credit. 'I didn't do anything, I didn't do anything', you need not say. If you had not done anything, you would not have got anything. I have also done, let us also not be falsely humble also. Therefore, I have certainly done, I have certainly worked hard, day and night worked, wonderful, let me remember that is not the only factor, other factors were also favorable, so Thank God! This is called humility in success. Acceptance in failure, humility in success, these are the hall marks of a कर्मयोगि, this is the 4th factor and

No.5 and final factor is विगत-ज्वरः. Maintain mental poise, mental equanimity, mental balance, which is extremely difficult but if the first four factors are followed then the fifth factor is almost a natural consequence. So विगत-ज्वरः means avoid mental feverishness; otherwise called समत्वम्. So these are the five factors, spiritual priority, converting work into worship, be prepared to face the future, humility in success and equanimity and if you are able to follow these five, you are a कर्मयोगि and the benefit is your mind is getting purer and purer faster. So this is the essence of 30th श्लोक in which कृष्ण summaries कर्मयोग. And then he points out that whoever follows

कर्मयोग has spiritual success and whoever doesn't follow कर्मयोग is spiritually doomed,

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३-३२॥

They are spiritually doomed, they may get some material benefits but ultimately they are spiritually lost, they won't get peace of mind at all. So with this कृष्ण concludes the summary of कर्मयोग from verse no.30 to 35.

Then from verse no.36 to 43, अर्जुन asks a question and कृष्ण answers the question and the question is: What is the obstacle to the pursuit of कर्मयोग, in spite of knowing its superiority, what prevents people from following कर्मयोग and कृष्ण gives the answer, the obstacle is काम-क्रोध otherwise known as राग-द्वेष. So the materialistic attraction take away the entire life of a person that he is never recognizes that he has got a spiritual aspect which also has to be developed. That is why we divided पुरुषार्थः into four, अर्थ-काम is important but धर्म मोक्षः also is important. We are made up of both material and spiritual personality, अनात्मा is matter, आत्मा is spirit, देह is matter, देही is spirit, we are a mixture of both and therefore our life should be well balanced in which I take care of both my material needs and also spiritual needs, in the case of this person, the अर्थ-काम becomes so dominant that he has no time for spirituality,

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः

वृद्धस्तावत् चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ भजगोविन्दम् ७
॥

Even now people ask (there are some youngsters coming to गीता), why are they coming now itself? That means when you have exhausted all your energy and when you are good for nothing and when you not

wanted in the family, at that time you have to come to गीता, this is the biggest unfortunate misconception. So कृष्ण says काम-क्रोध is the obstacle. So naturally the question is: how to handle them? Here कृष्ण deals with the problem of काम or materialistic desires, he doesn't handle क्रोध: because according to कृष्ण and also it is a fact that क्रोध: or anger is only a modified version of काम or desire, obstructed desire is anger, therefore if we know how to handle desire we can handle, we have handled anger. Why do we consider काम-क्रोध to be an obstacle? Because a person is preoccupied with their fulfillment and they can never be fulfilled, even if we have got 500 crores dollars, we cannot be satisfied as the उपनिषत्s says, न वित्तेन तर्पणीयो मनुष्यः – no human being can be satisfied with any amount of money. Therefore it will just suck us into activity, therefore one should learn to handle. Now the question is how to handle काम. So it has to be handled in two stages, the first stage is to handle काम in a relative measure and the second stage is handling it in the absolute or total measure. In the first stage one has to follow three-fold discipline to take care of काम, what are those three disciplines: दमः, शमः and विवेकः.

1) दमः means mastery of sense organs, don't allow anything and everything to enter your mind without any control, because the sense object have a knack of taking the mind away, therefore discipline of the sense organ is No.1. and;

2) the second is शमः, which is disciplining the mind or thought pattern, if that is not done,

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । ॥ २-६२॥

The mind has a knack of getting attached to any blessed thing, even a particular place where you sit for the class. So a few class you sit, you begin to say 'my place' and if somebody else sits, you ask him to get up and go and sit elsewhere. So the mind has got 'gum' all over, it sticks to whatever is available. Imagine you have poured gum all over your body and you walk, what will happen, anything that flies around

will stick, Similarly, the mind has a problem, any person, any object, any situation will stick. So first time I move, thereafterwards I say that I need that person, then without that person I cannot survive and I am struck and hooked for good. So therefore be alert. Even if you form an attachment, let it be for a noble thing. Attachment to गीता class, OK. So therefore the second is शमः.

3) The third one is विवेकः, discrimination and the discrimination is what: a finite plus finite is equal to finite alone. If I already a finite being any amount of acquisitions which are finite can never make me infinite. Insecure plus insecure will it be secure? It will be more insecure. Therefore thinking that by acquiring and adding I will get more security, more fullness is a myth. Either I am full with myself or I can never be full with any amount of acquisition. Therefore I should clearly know world is neither a source of joy nor a source of sorrow, I alone am the source of sorrow and joy. As दयानन्द स्वामिजी beautifully puts: “The problem is You, the solution is also You.” Any amount of adjusting the worldly norms cannot bring about any change here. Spirituality begins when you decide to change yourselves, until then spirituality has not started. So this is called विवेकः.

By these three methods, we learn to handle the problem of काम and this is only relative solution. Having gone through these relative solution we have to go to the absolute solution, which is Self-knowledge, discovery of fullness within myself, security within myself, आत्मनि एव आत्मना तुष्टः. Once I am full and complete within myself, since I am not empty, since I am not emotionally bankrupt, I don't go with a begging bowl of 'Do you love me, Do you love me, Do you love me', I won't care because I am an embodiment of love which I can give to others, whether the others reciprocate or not. So this is called आत्मज्ञानेन काम त्यागः, which is the ultimate solution and therefore कृष्ण tells in the concluding verse,

एवम् बुद्धेः परम् बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुम् महाबाहो कामरूपम् दुरासदम् ॥ ३-४३॥

By gaining Self-knowledge and discovering fullness take care of काम for good and if काम is taken care of, क्रोधः is also taken care of. So with this कृष्ण has answered अर्जुन's doubt and with this कृष्ण's discourse on कर्मयोग is over and since कर्मयोग is the main theme of this chapter, this chapter itself is titled कर्मयोगः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ चतुर्थोऽध्यायः । ज्ञानकर्मसंन्यासयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 04, VERSES 01-04

In the first chapter of the गीता, व्यासाचार्य revealed the human problem of संसार through अर्जुन. And it was shown that the human problem is in the form of रागः, शोकः and मोहः.

- रागः means the problem of emotional dependence upon external factors. This is called रागः and
- शोकः means because of this emotional dependence, the mind faces the problem of grief or sorrow and then
- the third problem is मोहः, when the mind is in the grip of emotional dependence and sorrow, it is not able to think properly, it is not able to discriminate properly, this indiscrimination or delusion or conflict is the third problem.

रागः, शोकः and मोहः. And when अर्जुन faced this problem intensely in the battle field, अर्जुन tried to solve the problem by himself and then he did not succeed and therefore he did an intelligent thing and that was surrendering at the feet of the Lord and accepting the Lord as his गुरु. In the भगवद्गीता, कृष्ण does not function as the Lord but in the भगवद्गीता कृष्ण functions as a गुरु only. That is why in the ध्यान श्लोक we say,

वसुदेवसुतम् देवम् कंसचाणूरमर्दनम् ।

देवकीपरमानन्दम् कृष्णम् वन्दे जगद्गुरुम् ॥

कृष्ण may be different, different relationships for different people, but for अर्जुन and his students of the गीता, कृष्ण is गुरु. अर्जुन did an intelligent thing of surrendering to Lord कृष्ण and कृष्ण also willingly and happily accepted the role of the गुरु. Then in the 2nd chapter, कृष्ण started working on the solution and कृष्ण's approach was that Self-

knowledge alone can be the remedy. Any other solution can only temporarily work as a palliative, no other solution can work as the curative, it cannot solve the problem. And therefore कृष्ण decided to give Self-knowledge to अर्जुन and because of that alone, भगवद्गीता is आत्मविद्या. No doubt, गीता deals with umpteen topics, right from dietary disciplines onwards गीता talks about so many topics, but गीता is मोक्षशास्त्र, गीता is आत्मविद्या and that is why when भीष्म at the time of his death he glorifies Lord कृष्ण and at the time of glorification, भीष्माचार्य says in the भागवतम्,

व्यवहितपूतनामुखम् निरीक्ष्य स्वजनवधाद्धिमुखस्य दोषबुद्ध्या ।

कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य तस्य मेऽस्तु ॥ १-९-३६ ॥

भीष्म tells Lord कृष्ण when अर्जुन was confused in the battlefield: Oh Lord you removed the कुमतिम्, कुमतिम् means the confused intellect, you removed by what, आत्मविद्यया अहरत्. So भीष्माचार्य calls भगवद्गीता as आत्मविद्या only, he doesn't look upon गीता as भक्तिशास्त्रम् or कर्मशास्त्रम् or योगशास्त्रम्, भीष्माचार्य looks upon गीता as ज्ञानशास्त्रम्, Self-knowledge. And in the 2nd chapter, कृष्ण gives the entire range of साधनस required for this Self-knowledge, which is the only ultimate remedy for रागः, शोकः and मोहः स्वसंसार and in the 2nd chapter which is the essence of the entire गीता, कृष्ण talked about two stages of spiritual साधन, the first stage being कर्मयोग stage which is an active stage of साधन and the second is ज्ञानयोग stage which is a passive or withdrawn stage. While one is प्रवृत्ति the other is निवृत्ति, while one requires अनात्मा orientation the other requires आत्मा orientation. कृष्ण deals with कर्मयोग and ज्ञानयोग briefly in the 2nd chapter. कर्मयोग was prescribed as a means of mental purity and कृष्ण made very clear that कर्मयोग cannot give liberation, कर्मयोग can only give preparation and preparation itself cannot give मोक्ष, after preparation one has to go through ज्ञानयोग which is वेदान्त श्रवण मनन निदिध्यासन. कर्मयोग involves converting our activities into worship, ज्ञानयोग involves Self-enquiry through the

scriptures under the guidance of a गुरु. कर्मयोग is converting our activities into worship and ज्ञानयोग is Self-enquiry, through the scriptures under the guidance of a competent preceptor. कृष्ण condensed both कर्मयोग and ज्ञानयोग in this second chapter. And then कृष्ण's aim was to magnify or expand both these topics, because in the 2nd chapter even though both these topics are discussed, they were discussed in capsule form, condensed form, कृष्ण wants to elaborate that. I gave the example of the news report in the radio or TV. The first few lines are the headlines and after the headlines are read, the elaboration of each of the headline in that order, if there is an aeroplane accident near दिल्ली, first they will talk about the accident and there afterwards elaborate on how it happened, who all had attended condolence meeting, etc., how much persons died, all details will be told, this minister visited and they will talk the next news item and then elaboration, the elaboration will be in the order of the headlines and at the end of the news, what will they say, to conclude the news the headlines once again. This method of communication is called सङ्क्षेप, विस्तार, सङ्क्षेप, condensation, expansion and condensation again, this is the ideal method of teaching. The 2nd chapter is condensation of the गीता, the 18th chapter is also गीता in capsule, from 3rd to 17th is elaboration. So कृष्ण had to elaborate, both the topics कर्मयोग and ज्ञानयोग and the 3rd chapter happens to be the elaboration of कर्मयोग and the 4th and the 5th chapters are going to be the elaboration of ज्ञानयोग. So the 2nd chapter condenses कर्मयोग and ज्ञानयोग, the 3rd chapter is the expansion of कर्मयोग, the 4th and 5th chapters are the expansion of ज्ञानयोग topic and since कृष्ण considers ज्ञानयोग to be abstract, subtle and difficult, कृष्ण allots two chapters for elaborating ज्ञानयोग. And that is why, the 3rd chapter is called कर्मयोग, the 4th chapter is going to be called ज्ञान-कर्म संन्यास योगः, the significance of the title we will see later. So with this background we have to enter the 4th chapter, we are going to get the elaboration of ज्ञानयोग. And

therefore only to understand these two chapters well you have to remember the ज्ञानयोग portion of the 2nd chapter and what is the ज्ञानयोग portion of the 2nd chapter, from verse no.12 to verse no.25, this is condensed ज्ञानयोग.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२॥

And concluding with the verse

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३०॥

This particular portion consisting of about 13-14 verses, this is condensed ज्ञानयोग, the 4th and 5th chapters are व्याख्यानम् of that portion. And therefore you keep reading that portion as often as possible, at least until the 4th and 5th chapters are over. Because these chapters are based on those or that particular portion. With this background we will enter into the 4th chapter.

Verse No .01

अथ चतुर्थोऽध्यायः ।

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१॥

इमम् विवस्वते योगम् प्रोक्तवान् अहम् अव्ययम् ।

विवस्वान् मनवे प्राह मनुः इक्ष्वाकवे अब्रवीत् ॥ ४-१॥

अहम् इमम् अव्ययम् योगम् विवस्वते प्रोक्तवान् । विवस्वान् मनवे प्राह ।
मनुः इक्ष्वाकवे अब्रवीत् ।

Even though कृष्ण's intention is elaboration of ज्ञानयोग, before entering into that topic कृष्ण takes a small diversion in the first eight verses and this diversion has got two topics,

- one is the greatness of the गीता, गीता स्तुति and

➤ the second is the अवतार रहस्यम्, what is अवतार of the Lord.

These are going to be the two topics which happen to be a diversion. Afterwards from the 9th verse onwards, कृष्ण will come back to the topic proper.

The first topic is the glorification of the गीता and what is the greatness of the गीता, कृष्ण says, गीता is the condensed form of the वेदs themselves. कृष्ण doesn't want to claim any originality with regard to गीता teaching. Normally when we do something, even if it is borrowed from someone, often it happens in the scientific field, somebody does the research and somebody else takes the name it seems by publishing the paper. Poor students do research and this man will come and put a title and take a doctorate. Normally, this is done, here कृष्ण doesn't want to claim the teaching as his own original teaching, कृष्ण says: अर्जुन, I want to confess one thing that this is the beginningless वैदिक teaching alone, whose beginning we cannot trace at all and in tradition we look upon the वेदs as a gift from the Lord himself, through the ऋषिs. So the ऋषिs are like the receiving centers and God is like the transmitting centre, the ऋषिs received the wisdom and that is why वेद is looked upon as revelation, otherwise technically called अपौरुषेय शास्त्रम्. And वेद contains all the teachings required for humanity, whether human beings are interested in material prosperity or spiritual fulfillment, वेद has the teaching and it has been coming down in the form of गुरु शिष्य परम्परा and कृष्ण says, somehow this wonderful teaching, people lost their interest in and therefore this teaching became what, weaker and weaker and therefore it being the Lord's teaching, Lord himself had to take the responsibility of reviving the teaching for the benefit of the humanity and therefore the Lord once in a while finds out some method or the other to revive and कृष्ण says one of the main purposes of my अवतार is the revival of वैदिक wisdom, killing कंस is incidental. In fact, for killing कंस, he need not come down, one lightning on कंस's head is enough, why

should कृष्ण take the trouble of गर्भवास and jail वास and all kinds of असुरा facing, to kill the असुरा, भगवान् doesn't require an अवतार, whereas to revive the teaching, भगवान् has to take the अवतार and therefore कृष्ण says, whatever other roles I played, they are all incidental, my primary role is I am functioning as जगत् गुरु, teaching you हे अर्जुन! and through you, I am teaching the entire humanity. And that is why at the end of the गीता, कृष्ण openly tells हे अर्जुन! I love all the people but whoever propagates गीता, I love more. This secret he tells in his 'ears.' I love all the people, but I love people who propagate गीता more, that is why I am taking गीता classes, so that Lord will loves me more! And I love you more because for me to teach you are required. Otherwise, what will I do? Therefore कृष्ण as the गीताचार्य is the real purpose of the अवतार and गीता is revived वेद. This is the glory of the गीता, that is why in the ध्यान श्लोकs also,

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४॥

कृष्ण is only a milkman and गीता is the milk, coming from where: the Upanishadic cow and at the end of every chapter also, इति श्रीमत् भगवद्गीतासु उपनिषत्सु, therefore the first three verses talk about the greatness of the गीता as a condensed version of the वेद. So look at the verse, कृष्ण says here, अहम् इमम् योगम् प्रोक्तवान्, हे अर्जुन! I had given out the same teaching before in the name of the वेदs, now I am giving the teaching in the name of the गीता. Previously I had given the teaching in the form of वेद, what I have done is only give a new name, like Super Surf, same product, only change the cover, add a free spoon and sell the same product. कृष्ण says गीता is the new name for वेद. So अहम् इमम् योगम् प्रोक्तवान्, योगम् here stands योग द्वयम्, कर्म and ज्ञानयोग and whom did I teach before, विवस्वते प्रोक्तवान् – I revealed this wisdom to सूर्य भगवान्, I revealed this wisdom to विवस्वान्, विवस्वान् is सूर्य भगवान् and the other teachers will come later, सूर्य भगवते अहम् प्रोक्तवान्. And what type of teaching it is: अव्ययम् योगम्

– a teaching which can never go out of date, which can never become obsolete, which is ever valid even in the 20th century, all other sciences may change but it is relevant even now, that is why this teaching is called सनातन धर्मः, अव्ययम् means सनातनम्. So I revealed as who: as भगवान् महा विष्णु I revealed to सूर्य भगवान् and what did सूर्य भगवान् do, the Sun is called विवस्वान्, because विवः means अन्नम् and विवस्वान् means अन्नम्, represents energy or nourishment and therefore विवस्वान् means the energizer, because we know that the Sun alone is responsible for our food, directly or indirectly, if the vegetation should grow, the crop should come, you require rain, if the rain should come, the waters should be evaporated from the ocean. कृष्ण will tell all these in the 9th chapter.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसत्त्वाहमर्जुन ॥ ३-१३॥

The Sun alone absorbs the water from the ocean and the Sun alone gives it out in the form of rain and the rain alone is responsible for the crops. Therefore the Sun is required for our food. And again Sun is required for photosynthesis, without that the plant kingdom cannot get their energy, therefore Sun is called food giver, nourishment giver, energy giver and therefore the संस्कृत word विवः अन्नम् अस्य अस्ति इति विवस्वान्. संस्कृत every word has got its derivation, moment you know the derivation, your reverence will increase or else you will say just Sun and that the sun is hot in May, etc. When you look upon the Sun as a heating energy, then you begin to curse, already you have started cursing. Now March started till October what are you going to do? So therefore don't look down upon the Sun, without Sun, no food, that is why विवस्वान्. And what did this विवस्वान् do? विवस्वान् मनवे प्राह – so विवस्वान् taught this to his son known as वैवस्वत मनुः who belongs to सूर्य वंश. So राम's परम्परा is called सूर्य वंश. सीता's परम्परा is चन्द्र वंश,

सूर्यवंश-समुद्भूतं सोमवंश-समुद्भवाम् ॥ २ ॥ पुत्रं दशरथस्याद्यं पुत्रीं
जनकभूपतेः ।, beautiful श्लोक,

अयोध्यापुर-नेतारं मिथिलापुर-नायिकाम् । राघवाणामलङ्कारं
वैदेहानामलङ्क्रियाम् ॥ श्रीहनुमत्कृत-सीतारामस्तोत्रं - १॥

one part राम's महिमा, the other part सीता's महिमा, in that it is said:

सूर्यवंश-समुद्भूतं सोमवंश-समुद्भवाम् ॥ श्रीहनुमत्कृत-सीतारामस्तोत्रं - २॥

What I want to say is राम belongs to सूर्य वंश, from सूर्य, वैवस्वत मनु came, from वैवस्वत मनु all the other परम्पराs came and therefore, विवस्वान्, वैवस्वत मनवे प्राह and our age is supposed to be presided over by वैवस्वत मनु. If you have the habit of saying the सङ्कल्प during rituals like श्रावणी पौर्णिमा, etc., there it comes:

स्वायम्भुव-स्वरोचिष-उतम-तामस-रैवत-चाक्षुषाख्येषु षट्सु मनुषु
व्यतीतेषु सप्तमे वैवस्वते मन्वन्तरे अष्टाविंशतितमे कलियुगे जम्बुद्विपे,
etc.

So therefore this age is supposed is presided over by वैवस्वत मनु, therefore this age is called वैवस्वत मन्वन्तरम् and that is why we are also called मानवाः, मनु पुत्राः, therefore विवस्वान् मनवे प्राह, प्राह means he taught to मनु. And what did मनु do: मनुः इक्ष्वाकवे अब्रवीत् – मनु taught this to इक्ष्वाकु. इक्ष्वाकु is the name of another king. So in our tradition we say that the spiritual teaching has been coming down from two परम्पराs, one परम्परा is क्षत्रिय परम्परा and another one is ब्राह्मण परम्परा. Through both the परम्पराs the knowledge has been coming down. So this सनक, सनन्दन, सनातन, etc., represent the ब्राह्मण परम्परा. विवस्वान्, मनु etc., represent क्षत्रिय परम्परा, कृष्ण is quoting क्षत्रिय परम्परा, because here both the teacher and the student belong to that परम्परा. Therefore अर्जुन, you belong to wonderful परम्परा, you should gain this knowledge. Therefore, मनुः इक्ष्वाकवे अब्रवीत्. Then what happens. Continuing;

Verse No .02

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ ४-२॥

एवम् परम्परा-प्राप्तम् इमम् राजर्षयः विदुः ।

सः कालेन इह महता योगः नष्टः परन्तप ॥ ४-२॥

हे परन्तप! एवम् परम्परा-प्राप्तम् इमम् (योगं) राजर्षयः विदुः । सः योगः महता कालेन इह नष्टः ।

एवम् परम्परा-प्राप्तम् – thus this teaching has been coming down in the form of गुरु शिष्य परम्परा, like the perennial गङ्गा river. In our tradition, गङ्गा is often looked upon as the ज्ञान गङ्गा - the flow of knowledge; गङ्गा is perennial, the ज्ञानम् is also perennial; गङ्गा also comes from Lord's head, ज्ञानम् also comes from सदाशिव समारम्भाम्, from the Lord alone; and गङ्गा also removes all the impurities, this wisdom also -

मल निर्मोचनम् पुंसाम् जल स्नानम् दिने दिने । सकृद् गीताम्भसि स्नानम् संसार मल नाशनम् ॥ गीता महात्मय ३ ॥

So if you are going to take a dip in गीता गङ्गा then your संसार मलम् will go away. That is why कृष्ण will tell in the 18th chapter that everyone should read at least one verse from the गीता daily. It is a wonderful habit, you can develop just reading one verse, two verse, कृष्ण tells, daily chant 18 chapters, then you will ask: What, don't we have any other job? He says at least 9 chapters, then at least 6 chapters, at least 3 chapters, at least 2 chapters, at least one chapter, at least one 4th of a chapter, at least 5 verses, 4 verses, 3 verse, one verse or half verse. He comes down to that level - from 18 chapter to at least half a श्लोक he asks us to study. Who can say I cannot do that, so that is why शङ्कराचार्य also said in the भजगोविन्दम्,

गेयं गीता नाम सहस्रं ध्येयं श्रीपति रूपमजस्रम् ।

Therefore गङ्गा and गीता are compared because both are purifiers. So here गङ्गा is perennial, this knowledge also is perennial, परम्परा प्राप्तम्, गुरु शिष्य परम्परा प्राप्तम्. Who knew that: राजर्षयः विदुः – all the राज ऋषिः knew this wisdom, even though they were very much

involved in worldly activities, not that they were like संन्यासिs who were staying in आश्रम, they were very much involved in activities, we are complaining that we have to manage one family and that too now-a-days a nuclear family of 2-3 members. Earlier 5 brothers, 6 sisters, parents, grandparents, aunts, cousins, etc., etc., were all in one family. Generally a house will be a small village. Now, having become smaller only one generation we are making such a big complaint. A क्षत्रिय has to take care of a huge kingdom and they in spite of their busy schedule, they managed to get the wisdom indicating that where there is a will there is a way. In fact, in the बृहदारण्यक, most of the teachers and students are क्षत्रियs, teacher also is a क्षत्रिय often, like अजातशत्रु, etc. and the student is also क्षत्रिय like जनक learning from याज्ञवल्क्य. Therefore कृष्ण says even if you are in the world, you can get this wisdom, when the राज gets this wisdom he is called a राज ऋषि, therefore राजर्षयः विदुः. But what happens gradually people started losing interest in that, because distractions were many, TV channels are increasing, MTV even though it is empty, therefore there are so many distractions now, कृष्ण is complaining of the distraction during भगवद्गीता itself, 5,000 years have gone by, how much he should have complained. Therefore he says, हे परन्तप! हे अर्जुन! सः योगः नष्टः – this teaching disappeared from the earth or got weakened, महता कालेन – during long passage of time, lesser and lesser number of people were interested in this knowledge. Now गीता, वेद etc., nobody is interested in and therefore I had to revive this teaching. Continuing;

Verse No .03

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४-३॥

सः एव अयम् मया ते अद्य योगः प्रोक्तः पुरातनः ।

भक्तः असि मे सखा च इति रहस्यम् हि एतत् उत्तमम् ॥ ४-३॥

सः एव अयम् पुरातनः योगः मया अद्य ते प्रोक्तः । (त्वं) मे भक्तः सखा च असि इति, हि एतत् उत्तमम् रहस्यम् ।

So what did I decide, because protecting this teaching is my job. Because I am the one who brought this teaching to the universe through the ऋषिs and therefore it is my job to preserve this teaching. And therefore I decided to revive this teaching by choosing you as the representative of the entire humanity. Therefore He says, सः एव अयम् योगः मया प्रोक्तः – the very same योग, very same योग means what: कर्म-ज्ञान योग, which was there, which was previously called वेद, that is why वेद itself was divided into two parts, one is called वेद पूर्व and the other is called वेद अन्त; वेद पूर्व teaches कर्मयोग, वेद अन्त teaches ज्ञानयोग; वेद पूर्व gives purity, वेद अन्त gives wisdom; वेद पूर्व is called कर्म काण्डम्, वेद अन्त is called ज्ञानकाण्डम्. So the very same योग द्वयम् अयम् is taught by me in the 2nd and the 3rd chapters. So therefore, सः एव अयम् योगः पुरातनः – which is the oldest teaching, most ancient teaching. And the beauty is even वैदिक ऋषिs declare that we are not the inventors of this wisdom, the ऋषिs say we ourselves got this wisdom got from our गुरु,

इति शुश्रुम पूर्वेषाम् ये नस्तद्व्याचवक्षिरे ॥ केनोपनिषत् ४ ॥

The वैदिक ऋषिs says, इति शुश्रुम पूर्वेषाम् – we heard it from our ancient forefathers. The वैदिक ऋषिs themselves were very ancient and they say we got from our ancient forefathers, which means the beginning can never be traced. Maximum we can trace is the time of recording the वेदs, but we can never trace the beginning of the वेद. Therefore कृष्ण calls पुरातनः योगः मया प्रोक्तः, therefore, who am I, one of the traditional आचार्यs only. And then the next question is why did कृष्ण choose अर्जुन? A very big issue, Patti mandram (village court) they will start, unique to तमिळनाडु it seems. Somewhere I read in news item, patti mandram for children - for summer which is better, whether it is ice-cream or buttermilk? And then the children come and say ... therefore the best thing for summer is only Ice-cream, Ice-cream and

Ice-cream only. So Patti mandram why did कृष्ण choose अर्जुन and people scratch their heads, the answer is very simple, कृष्ण chose अर्जुन because अर्जुन asked for it, that is all. If धर्मपुत्र had asked, कृष्ण would have happily taught, he didn't; भीम didn't ask; द्रोण didn't ask. अर्जुन said शिष्यस्तेऽहम् शाधि माम् त्वाम् प्रपन्नम्, Do you remember, कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७॥

I am your disciple, please teach me and to become a disciple, what is the most important qualification: श्राद्ध and भक्ति.

श्रद्धाभक्तिज्ञानयोगात् अवेहि ॥ कैवल्योपनिषत् २ ॥

Therefore कृष्ण tells, अर्जुन I chose you because you are भक्तः असि मे – you are my disciple, you are ready to listen to me. Getting people to listen is the most difficult thing, if you have any doubt try at home. Most of the time when you are speaking the other people also will be speaking at the same time. Therefore, you are asking that itself is a big thing, so भक्तः असि मे and सखा च इति. And here कृष्ण adds another beautiful statement, अर्जुन, even if you had not asked I would have told you because you are my friend. When a friend commits a mistake it is the responsibility of the friend to point out that mistake,

पापात् निवारयति योजयते हिताय गुह्यम् निगूहति गुणान् प्रकटीकरोति।
आपद्रतम् च न जहाति ददाति काले सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥
नीतिशतकम्-६७ ॥

The definition of a friend is given by भर्तृहरि in his नीतिशतकम्, one of the definitions is पापात् निवारयति, if the friend is committing a mistake I can just point out and see whether he is available for listening, if he doesn't listen, leave it. Therefore, कृष्ण says you are a friend, therefore it is my duty to suggest my solution to you, because you are my friend, you are my disciple and therefore I decided to give out this wisdom. What type of wisdom: एतत् उतमम् रहस्यम् – which

is the greatest secret in the world. Self-knowledge is considered to be the greatest secret. Why it is the greatest secret, because what we are searching for in life happens to be within ourselves and that which is very closely there, we will never search, like that person you know that story, how a person was carrying a lot of money in the train and a thief also was traveling along with him, No.1 thief and it is from कन्याकुमारी to जम्मू तवी, 4 or 5 nights. During day time, he counts his money and thief puts out his tongue, my god so much money, I'll try my hand in the night, and in the night he will search and search and never finds the money, then the 2nd day, 3rd day, 4th day, at last he just decides to openly confesses his inability and he asks where did you hid the money? I am such a great thief and you defeated me. He said I hid it in a place where you will never search, where it is: under your pillow. So in the night when you go to bathroom I keep under the bed and under your pillow and in the early morning when you go to the bathroom I take it out and put it in my pocket. The safest place was your own pillow. Similarly, whatever we are searching for in life,

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः। वृद्धस्तावत् विन्तासक्तः ॥ भजगोविन्दम् ७ ॥

‘स्वामिजि, please tell me where will we get शान्ति?’, you ask. Everything is there but no शान्ति, we are seeking शान्ति and security and fullness and all those things and we can never find because it is hidden in the most secretive place and that is you yourselves and therefore this wisdom is called उत्तमम् रहस्यम् and this secret wisdom I have decided to give you, because you are ready to listen, the problem is what you know, when the whole world is busy searching for peace, these ऋषिs sitting under the tree call us, ‘why are you running, for what are you searching we can guide you to its location, etc., come to me’ they say. But we tell, ‘No No No, I have to leave immediately.’ He wants to stop the running, but to stop the running he should at least listen a little bit, they don't have even that much time he says, गीता

and all after retirement. They have decided that way. When I am good for nothing and when it is like I give you the example, suppose a person visits the चारुधाम - गङ्गोत्रि, यमुनोत्रि, केदारनाथ, बद्रीनाथ, he is returning in the month of May; in May month he visited and coming back, on his way back to Madras I gift him a sweater and shawl. What is the use? It has to be given when he is going, Similarly, how to live the life when should we learn, 99 and 1/2. So therefore, this is a teaching of how to live and therefore, people unfortunately are not available for listening, अर्जुन you are available and therefore I decided to teach you, एतत् उत्तमम् रहस्यम्, मया प्रोक्तः – taught by me, प्रोक्तम्, Continuing;

Verse No .04

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४-४॥

अपरम् भवतः जन्म परम् जन्म विवस्वतः ।

कथम् एतत् विजानीयाम् त्वम् आदौ प्रोक्तवान् इति ॥ ४-४॥

भवतः जन्म अपरम्, विवस्वतः जन्म परम्, (अतः) त्वम् आदौ एतत् प्रोक्तवान् इति कथम् विजानीयाम् ?

So in the previous three verses, कृष्ण had talked about the glory of the गीता, the glory is that it is the condensed वैदिक wisdom, that is why it is called स्मृतिः. The original scripture the वेद is called श्रुतिः because it is heard by the ऋषिः during their meditation, it was heard from the Lord, heard means internally heard, not the gross sound, but they heard and therefore they are called श्रुतिः. And all the other scriptures are whatever has been learned from the वेदs by the ऋषिः, that वैदिक wisdom, they remembered, they chewed and they gave out the same wisdom, which is well digested, like horlicks, complan, etc., the ऋषिः put in their mouth, chewed well,

निगमकल्पतरुर्गलितम् फलम् शुक्लमुखादमृतद्रवसंयुतम् ।

पिबत भागवतम् रसमालयम् मुहुर्हो रसिका भुवि भावुकाः ॥ श्रीमत्
भागवतम्: १-१-३ ॥

भागवतम् निगमकल्पतरोर्, the वेद tree has produced the tree of wisdom, the भागवतम् wisdom is taken by शुक महर्षि and then digested and that one is given out, that means what: we need to digest half only as the better half is already done by him and शुक has been used in a double meaning, like a bird eating a fruit and again giving out. And therefore it is called स्मृतिः, स्मृतिः means that which is remembered by the ऋषिः and represented and that गीता is स्मृतिः is the glory. And now we are going to enter the next topic in the diversion which is going to be based on अर्जुन's question. When अर्जुन heard this much he gets a big doubt. The doubt is based on कृष्ण's statement, what is that, I taught this wisdom to सूर्य भगवान् at the time of creation, at the beginning of the creation and then कृष्ण said, I myself am teaching this same wisdom to you also. Now अर्जुन's doubt is, हे कृष्ण! I can understand you are teaching me, but when you say that you have taught सूर्य भगवान् in the beginning of the creation I am not able to swallow that statement, because I know you were recently born to देवकी and we are almost of the same age, that is why we are able to be friends also, that is why, the word सखा is used, समानख्यानौ सखायौ - those who have got certain common inclinations etc., people of the same age alone will have common tendencies, therefore you are my friend, we are almost of the same age, how can you be the teacher of सूर्य भगवान्, there is a chronological discrepancy and therefore you must be bluffing, No doubt I am confused but just because I am confused you cannot get away with any statement, if it is a bluffing I will not nod my head. Therefore, what is the secret of your contradictory statement. If you have taught सूर्य भगवान्, you cannot teach me; if you are teaching me now, you didn't exist at the time of creation. This is अर्जुन's question. Look at it. अर्जुन उवाच, पप्रच्छ, he asked. So कृष्ण! भवतः जन्म अपरम्, your birth is very recent, within this century, certainly

within 100 years only, अपरम् here means recent, whereas विवस्वतः जन्म परम्, so the birth of विवस्वान्, सूर्य भगवान् is परम्, परम् means millennia before, not even centuries but millennia before, because this is supposed to be the beginning of the creation. So then, कथम् एतत् विजानीयाम्, how am I to reconcile your two statements. What are the two statements: that I am that Lord who is teaching अर्जुन now and also you yourself taught सूर्य भगवान् before, त्वम् आदौ प्रोक्तवान्, that you are teaching me now, there is no question, because it is seen now, but what I am not able to accept is, त्वम् एव आदौ विवस्वते प्रोक्तवान्, that you yourselves are सूर्यस्य गुरु, that I cannot assimilate. Therefore tell me, what is the meaning of that statement and as an answer to this question alone, कृष्ण is going to introduce the topic of अवतार in the following verses, which details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 05-07

I said in the last class that कृष्ण gave a gist of कर्मयोग and ज्ञानयोग in the 2nd chapter and then कर्मयोग topic was elaborated in the 3rd chapter and the ज्ञानयोग is being elaborated in the 4th and 5th chapters. This is the development of the गीता and therefore the 4th chapter happens to be ज्ञानयोग प्रधान chapter. And before entering into this ज्ञानयोग chapter, we find a small diversion in the first 8 verses. In the first 3 verses, Lord कृष्ण glorifies this knowledge consisting of कर्मयोग and ज्ञानयोग and the glorification was that the very essence of कर्म and ज्ञान has been already taught in the वेद at the beginning of the creation itself which was received by सूर्य भगवान्. So thus at the time of the creation itself the very same teaching was given in the name of वेद and the very same वैदिक wisdom is now again revived in the name of गीता. Only the names are different, in the beginning of the creation it was वेद and now it is called the गीता. And वेद was received by सूर्य भगवान् and गीता is being received by अर्जुन. And therefore it an ancient wisdom, it is a time-tested wisdom and therefore it is reliable and valid wisdom. This is the idea that कृष्ण wanted to convey. While conveying this idea कृष्ण mentioned one thing which provoked a doubt in अर्जुन and what was कृष्ण's statement: I taught this same wisdom to सूर्य भगवान् in the form of वेद and I am teaching the same wisdom in the form of गीता to you. The students are different and the times are also different, not by a few decades or not even centuries but by a few millennia. कृष्ण's statement is that the students are different but the teacher is one and the same. Who is the teacher? इमम् विवस्वते योगम् प्रोक्तवान् अहम् अव्ययम्, there also अहम् सः एव अयम् मया ते अद्य योगः प्रोक्तः पुरातनः, now also I am teaching. This creates a doubt in अर्जुन, therefore he asked the question, how can You (कृष्ण) be the teacher? Suppose I tell you, I only taught your great grandfather also (you are laughing already), you cannot accept it. I am teaching you, you will accept but you will never

accept that I taught your great-grand-grandfather. If I say I taught, you will not accept because you know I was not existent at that time. And therefore अर्जुन asked the question, how am I to reconcile your statements: हे कृष्ण! भवतः जन्म अपरम् and विवस्वतः जन्म परम्, your birth is recent and your student's birth was very very long time before, how can a recent person teach an ancient student, how am I to reconcile? So अर्जुन does not totally negate कृष्ण, because he has got faith in the गुरु, therefore he only asked for clarification. This is अर्जुन's question and for which कृष्ण gives the answer from verse no.5 to verse no.8;

Verse No .05

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४-५॥

बहूनि मे व्यतीतानि जन्मानि तव च अर्जुन ।

तानि अहम् वेद सर्वाणि न त्वम् वेत्थ परन्तप ॥ ४-५॥

हे परन्तप अर्जुन! मे तव च बहूनि जन्मानि व्यतीतानि, तानि सर्वाणि अहम् वेद, त्वम् न वेत्थ ।

By way of answering अर्जुन's question, Lord कृष्ण is introducing the topic of अवतार which is a unique concept in the वैदिक tradition. अवतार is Lord's incarnation, which कृष्ण points out, is different from human birth. When a human being is born, we call it birth or जन्म whereas when Lord appears in the creation we call it अवतार and कृष्ण wants to say here that there are a lot of differences between जन्म and अवतार, birth and incarnation. This is the topic. Before entering into the verse proper I will like to generally discuss this topic of जन्म and अवतार. There are many differences between मनुष्य जन्म and ईश्वर अवतार. What are the differences?

- Firstly the very cause of मनुष्य जन्म and ईश्वर अवतार are different, at the cause level itself there is a difference. So कारण भेदः is there and
- Secondly in the very nature of मनुष्य जन्म and ईश्वर अवतार there is a difference, स्वरूपम्s are different, their natures are different and
- Thirdly the very purpose of मनुष्य जन्म and ईश्वर अवतार are different and therefore कार्य भेदः, उद्देश भेदः are there.

Thus there are three basic differences – कारण भेदः, स्वरूप भेदः and उद्देश भेदः. Now we will see what are the differences.

1) The very first difference is the cause of the ईश्वर अवतार and जन्म. In the case of a birth of a जीव it is caused by ignorance. It is अविद्या or ignorance which is the cause of the जन्म of a जीव, because of ignorance the जीव has got the problem of ego and because of the problem of ego or अहङ्कार there is the problem of कर्म and because of the problem of कर्म there is the problem of पुण्यम् and पापम् and because of the problem of the पुण्यम् and पापम् there is a जननम्. Therefore the जन्म of a जीव is because of ignorance, therefore we can call it as a fall. It is a clean fall of a जीव. Whereas in the case of ईश्वर it is never because of ignorance that the birth of ईश्वर takes place, it is because of his सर्वज्ञत्वम्, omniscience, because of the knowledge alone भगवान् chooses to appear on the earth and do what he has to do, the purpose we will see later, here I want to refer to cause. Therefore what is the first difference: जीव जन्म is अज्ञानात्, ईश्वर अवतार is ज्ञानात्. Since the जीव जन्म is because of ignorance it is called fall, since ईश्वर अवतार is because of knowledge it is called descendance. अवतार means coming down out of compassion. It is compassion-based, knowledge-based, conscious, deliberate descendance. But here it is a fall, there is a difference in getting down a well and falling in the well. When something has fallen into the well, someone comes who gets into the well and picks up the thing from the bottom; in village one can see,

just goes down and he takes and comes out, that is called descendance and when something falls into the well it is a helpless phenomenon. Therefore, कारण भेदः is the first difference.

2) The second difference is the very nature is different. What is the difference? Since जीव जन्म is because of ignorance, जीव continues to be a संसारि. He is a bound person. He is born with sorrow which is indicated by crying and continues that throughout the life. He is helpless, he is miserable, he is not a master of himself, he is a slave. As we saw in मुण्डकोपनिषत्,

समाने वृक्षे पुरुषो निमग्नः अनीशया शोचति मुह्यमानः । ॥
मुण्डकोपनिषत् ३-१-२ ॥

Therefore जन्म is संसारः, whereas since ईश्वर अवतार is because of or backed by knowledge. अवतार is नित्य मुक्त स्वरूपः and असंसारः or असंसारि. So जीव is संसारि, अवतार is असंसारि. And not only that, even another technical difference कृष्ण points out in this context that all the bodies are made up of matter whether it is मनुष्य शरीरम् or अवतार शरीरम् but the scriptures say that there is a difference between अवतार शरीरम् and जीव शरीरम्. And what is that difference? The जीव शरीरम् is not directly born out of प्रकृति or माया, जीव शरीरम् is indirectly born out of माया. What do you mean indirectly born out of माया or प्रकृति? माया or प्रकृति gets converted into five elements called पञ्च भूतानि and the five elements gets converted into the पाञ्च भौतिक शरीरम्. Thus माया does not directly produce the body but through the five elements alone it produces the जीव शरीरम्. Therefore जीव शरीरम् is called पाञ्च भौतिक शरीरम् or simply the भौतिक शरीरम् whereas in the case of ईश्वर अवतार, the माया does not go through the intermediary stage of five elements, without the intermediary stage the माया directly gets converted into ईश्वर अवतार शरीरम् and therefore अवतार शरीरम् is called मायिक शरीरम्. मायिक शरीरम् means माया to physical body, भौतिक शरीरम् means माया to भूत to शरीरम्. It is like we read in science most of the solid materials will get converted into gas by

becoming liquid in between. This is the normal process solid to liquid to gas. Ice to water to steam. This is the normal process. But in the case of certain substances, they get directly converted from solid to gaseous state, that is the sublimation. Similarly, माया sublimates without going through the पाञ्च भौतिक stage, it becomes मायिक शरीरम्. So thus the second difference is in the nature of जीव शरीरम् and अवतार शरीरम्. The nature is: one is बद्ध or संसारि शरीरम् or पञ्च भौतिक शरीरम्, whereas the other one is मुक्त मायिक शरीरम् and that is why भगवान् is often called माया मानुष वेशः. Nobody calls us that way. We are भूत मनुष्य वेशः; भूत means the five elements have got converted. So this is the second difference at the level of the nature. So we have seen कारण भेदः, we have seen स्वरूप भेदः.

3) Now what is the third difference between ईश्वर अवतार and the जीव जन्म, the difference is in the purpose. When a जीव is born, it is purely to exhaust the पुण्यम् and पापम् which have been acquired in the past. We have seen long before that there is an accumulated amount of पुण्य and पाप. Of that accumulated पुण्य पाप a portion becomes ready and the accumulated one is called सञ्चित, the mature portion is called प्रारब्धः; the प्रारब्धः has to be exhausted. And the प्रारब्धः can be exhausted only through सुख दुःख अनुभवः. प्रारब्धः पुण्यम् is exhausted through सुखम्, प्रारब्धः पापम् is exhausted through दुःखम्, i.e., pleasure and pain and to experience pleasure and pain we require the body-medium. And therefore it is the प्रारब्धः which determines the type of body for exhausting पुण्य पाप. When it is पुण्य predominant प्रारब्धः it will give you nice body, nice parentage, nice family, nice environment. When it is पाप predominant प्रारब्धः it will give you sick body, sick environment, sick parentage, why because that is the only way we exhaust our पुण्यम् and पापम्. And that is why the very design of the body is for the purpose of पुण्य पाप exhaustion. And that is why we are not able to design the body, genetic diseases, hereditary diseases, all these we are not able to control because that amount of

कर्म we have to exhaust. Therefore, what is the purpose of जीव जन्म? पुण्य पाप क्षयम्, exhaustion of पुण्यम् and पापम्. And what is the purpose of अवतार? Can you say पुण्य पाप क्षयम्? अवतार is not ignorant, not a संसारि, therefore अवतार does not suffer from the problem of ego and since there is no ego or अहङ्कार, there is no question of पुण्यम् or पापम्. Therefore ईश्वर is पुण्य पाप अतीतः, therefore ईश्वर can never take an अवतार to exhaust the पुण्य पापम्. He should have first to exhaust! If ईश्वर अवतार is not meant for पुण्य पाप क्षय, then what is the purpose? कृष्ण tells

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८॥

ईश्वर अवतार purpose is protection of धर्म and destruction of अधर्म by protecting the धार्मिक people and by destroying the अधार्मिक people. So the purpose is धर्म रक्षणम् or शिष्ट रक्षणम्, to protect, to bless the world. And that is why the very nature of अवतार, अवतार शरीरम् is not designed according to पुण्य पाप. In the case of जीव शरीरम्, the design is based on पुण्य पाप, if good stock of पुण्य then nice design and if पाप stock is more then problems. So what will determine the design of the ईश्वर शरीरम् or अवतार शरीरम्? It cannot be for पुण्य पाप exhaustion, it must be only for लोक रक्षण or धर्म संस्थापन purpose. It is determined by the type of धर्म रक्षण required. And that is why you will find before every अवतार comes there will be a portion in the पुराण where all the noble people go and pray to the Lord. Oh Lord, you need not come down for your purpose but you should come for our purpose. Then भगवान् will ask, as though He doesn't know, for what purpose? Generally some राक्षस will be there; in the olden days one or two, now there are too many that is the problem. So one रावण will be there or हिरण्यकशिपु will be there, they will say please come and destroy रावण. Then what is the purpose of अवतार? रावण संहार, at least one of the purposes. Then what should be the design of the body? It depends

upon the situation and you know that according to रामायण, रावण had asked for a special boon, what is the special boon:

रावणो मानुषादन्यैः अवध्यत्वं तथानुजः । निर्देवत्वेच्छया निद्रां कुंभकर्णोवृणीत च ॥ ॥ श्रीरामोदन्तम् १-४ ॥

They used to say श्रीरामोदन्तः etc for teaching संस्कृत in olden days. Now nobody knows. People think it is some tooth, it is not राम's tooth. It is श्रीराम उदन्तः, उदन्तः means story. So रावण has asked for a peculiar boon, what is that, nobody other than human beings should kill me. He was so confident that human beings cannot kill. Therefore if रावण has to be destroyed the भगवान्'s अवतार has to be human alone, therefore the design is determined by what: the purpose of अवतार which is धर्म संस्थापन. Similarly, if the अक्रमs are done by हिरण्यकशिपु what design can be there for ईश्वर अवतार? It cannot be मनुष्य, it cannot be पशु also, because of the peculiar boons of हिरण्यकशिपु that I should not be killed by human beings or animals, therefore the अवतार शरीरम् must be नरसिंह and not only that, lot of nails should be there because no weapons should be used. That is the second condition. Then what should be the time of अवतार? That also is determined by the purpose. हिरण्यकशिपु has said that he should not be killed during day or night, therefore the अवतार should be in between. So thus, the purpose of अवतार is धर्म संस्थापनम् or लोक अनुग्रह and therefore the design of the body also will be according to that. Sometimes a भक्त may pray to the Lord to have दर्शनम् in a particular form; even they tell that story that one humble innocent person, a sincere devotee he went to a temple priest and he asked in what form should I worship the Lord. And the priest, he got wild because he was very very busy, then he said worship as buffalo. He said in anger. And like the नविकेत story this person received it as a उपदेश and he was meditating upon the Lord as a buffalo with big horn and the Lord wanted to teach a lesson to the priest also, to teach a lesson to the world also that you can worship Me in any form. One day what happened

they had to take the उत्सव विग्रह for प्रदक्षिण and when they were bringing it out they were not able to bring out, some obstruction was there, everybody was struggling and this innocent person, he went and said, you are not able to take out because the horn is obstructing. What horn? The भगवान् is in buffalo रूपम्, therefore the horn is obstructing and I can very clearly see the horn, therefore tilt your विग्रह slightly to the right and take it out, it happened. The idea is भगवान् will assume any form for the sake of भक्त अनुग्रह.

- So कारण भेदः is: one is अज्ञानात्, the other is ज्ञानात्.
- स्वरूप भेदः is: one is संसारि, other is असंसारि.
- And उद्देश भेदः is: one is for लोक संग्रहः and the other is for पुण्य पाप क्षयम्.

And कृष्ण here tells since अवतार is not restricted by ignorance, the अवतारs know the past, present and future, सर्वज्ञः, therefore all my previous incarnations I know, कृष्ण says. Whereas in the case of जीव जन्म, since ignorance limits the जीव, the जीव cannot know what is the past जन्म and better you don't know also. Just seeing the नाडि, etc., and he will say to the husband that you were a cat or you were a mouse, etc. That is enough for not only quarrel in this जन्म but it will worsen also. So therefore better we don't know the past जन्म and better we don't know the future जन्म, because we are not able to manage the present itself, why know the past and future and get confused. Therefore भगवान् says अवतार is सर्वज्ञः, therefore he knows the past and future अवतार whereas जीव is अल्पज्ञः, therefore जीव cannot know the past and future जन्मs.

Then the next question is how to know whether one is अवतार or जन्म? So how to know whether one is अवतार or जन्म? Sometimes our mother's scold, 'अवतारम्' - I am not talking about that. How to know which one is अवतार or जन्म. The problem is we have no method of knowing which one is अवतार, which one is जन्म. Wherever

scriptural support is there we accept them as अवतार. So राम is an अवतार, what is the proof? Scriptures; कृष्ण is an अवतार, what is proof? Scriptures; wherever there is someone about whom scriptures don't say anything we have no way of proving whether one is अवतार or जन्म it is purely our personal belief. It is purely our personal belief, neither can we prove one is अवतार, nor can we disprove one is an अवतार. If you are going to say that extraordinary सिद्धिs or powers make an अवतार, you will find that many राक्षसs had extraordinary सिद्धिs, then those राक्षसs also will become अवतार. इन्द्रजित् had capacity to appear in 10 bodies, 12 bodies, he can disappear at will and he can be here also, he can be elsewhere also. Thus सिद्धिs do not prove अवतार because even a human being can attain सिद्धिs by following साधनs and even राक्षसs attained सिद्धिs by following साधन and therefore that does not prove. And limitations also does not disprove अवतार because certain अवतारs at least showed certain limitations. For example, राम is said to be and accepted universally as अवतार, but in the story we find several things which can be taken as natural limitation. राम had to send people in search of सीता, one can argue, if अवतार is सर्वज्ञः, why not sent आज्ञनेय directly to लङ्का? Why sent so many people all over and why should he build a bridge, he could have easily walked over, why walk over the water, he could have gone to लङ्का just by the thought? Even though certain limitations are there we have accepted राम as अवतार and even where certain सिद्धिs and powers are there as in राक्षस, we are not ready to accept as अवतार, therefore it is very clear that you cannot prove anyone to be अवतार or not. And it is purely one's personal belief. But one great consolation is we need not know whether one is अवतार or not for our spiritual growth. In fact, we don't even require an अवतार for a spiritual growth. What is required for spiritual growth, purity of mind and for purity of mind, worshipping any available form of God is good enough. You have got 10 अवतारs, Why only 10, भागवतम् says

अवतारा ह्यसङ्ख्येया ॥ श्रीमद्भागवत महापुराण १-३-२६ ॥,

10 are prominent ones, the available scriptural अवतारs themselves are more than sufficient for getting चित्तशुद्धिः, by worshipping those अवतारs if I want to accept somebody as अवतार, I can; if I don't want to accept somebody as अवतार or anybody as अवतार, I need not, because for my purification I require what: ईश्वर पूजा in राम form, कृष्ण form, देवी form, विनायक form, after all our Hindu panel has got 33 crores. You don't require an अवतार for चित्तशुद्धिः. If you want, you can have, but it is not a compulsory thing. The next thing that is required for spiritual growth is knowledge, knowledge requires a गुरु, need not be an अवतार and even if an अवतार has to bless, the blessing can be only by becoming a गुरु. कृष्ण can never give मोक्ष to अर्जुन, by any method other than becoming a गुरु.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं (all these will not give मोक्ष),

कृष्णम् वन्दे जगद्गुरुम् and ज्ञानमुद्राय कृष्णाय.

Therefore for चित्तशुद्धिः we don't require अवतार, for knowledge we don't require अवतार, therefore अवतार maybe there, may not be there, right now I may be willing to accept somebody as अवतार, I may not be willing to accept somebody as अवतार, but what is important is: purify, know and be free. If somebody wants to accept somebody as अवतार, don't criticize. If you accept that person as अवतार, well and good for worship and if somebody doesn't want to accept, don't try to prove also to those who want keep it. Those who don't want, let them not have it but both of them can attain मोक्ष, how: by purification, knowledge and freedom. And कृष्ण we all uniformly accept as अवतार, therefore कृष्ण says अर्जुन I am अवतार different from you, therefore my cause of birth is knowledge and my nature is मोक्ष. And my purpose is what: परित्राणाय साधूनाम्. This is the topic of अवतार given in this portion.

With this background, we will go to the verse. कृष्ण says: हे अर्जुन! बहूनि जन्मानि व्यतीतानि – many जन्मs have gone by for you, you have taken many जन्मs, बहूनि जन्मानि व्यतीतानि तव – for you; मे, मे means I have also taken many शरीरम्s. So you have also taken many शरीरम्s, I have also taken many शरीरम्s, number of शरीरम्s doesn't prove superiority. Some people try to say that this is my 56th शरीरम् as though it is a great thing, we can argue that it is out 56,000th जन्म. The number doesn't mean anything because we have also taken infinite शरीरम्, भगवान् has also taken. Therefore कृष्ण says, बहूनि जन्मानि व्यतीतानि, but what is the difference between you and me, अहम् तानि सर्वाणि वेद – I continue to be a free person, I continue to be सर्वज्ञः, therefore I know all the past शरीरम्s, then what about you, त्वम् न वेत्थ – you do not know your past शरीरम्s, past class itself is not remembered what to talk of past शरीरम्! When the last week is of doubtful case, what to talk of last जन्म, त्वम् न वेत्थ हे परन्तप! Continuing;

Verse No .06

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ४-६॥

अजः अपि सन् अव्यय-आत्मा भूतानाम् ईश्वरः अपि सन् ।

प्रकृतिम् स्वाम् अधिष्ठाय सम्भवामि आत्म-मायया ॥ ४-६॥

(अहम्) अजः अव्यय-आत्मा अपि सन्, भूतानाम् ईश्वरः अपि सन्, स्वाम् प्रकृतिम् अधिष्ठाय, आत्म-मायया सम्भवामि ।

So here कृष्ण talks about the nature of the अवतार. अहम् अजः, अहम् अव्यय-आत्मा, अहम् भूतानाम् ईश्वरः. I know that I am birth-less ब्रह्मन्. I know my nature. Even though people may celebrate जन्माष्टमि, I don't get confused because of birthday celebrations, I know I am birth-less reality and this शरीरम् is a simple वेश I have put for a purpose. So I know I am अजः, अजः means not goat, those who learn संस्कृत, first lesson is अजः – Goat, गजः – elephant. But here

अजः means न जायते इति अजः and अव्यय-आत्मा and I am of changeless nature, not subject to decay and death, so जरा मरण वर्जितः. अजः means जन्म वर्जित, अव्यय-आत्मा means जरा मरण वर्जितः. Not only I am free from birth and death, भूतानाम् ईश्वरः – I am the master of all the living beings, I am not a limited entity, but I am स्वतन्त्रः, I am master, I have not helplessly come down to this world, I have chosen to come to this world. And how do I manage to come down, प्रकृतिम् स्वाम् अधिष्ठाय – by keeping the प्रकृति, the matter, the material body under my control I am born. So I am surrounded by matter, जीव is also surrounded by matter, the difference is I am the master of the matter, whereas जीव is slave of the matter or शरीरम्. Therefore प्रकृतिम् स्वाम् अधिष्ठाय, स्वामि चिन्मयानन्द tells a nice example, that a child was going along with his father on the road. So a thief was coming and a policeman was holding the hand of the thief. So the child asked Father, who is this? This is a thief, this is a policeman; policeman is required otherwise he will run away. After some time the boy found that another thief was going and there were two policemen. So the boy asked, Father, Why? and the father replied, this person is a bigger thief, extra care has to be taken hence two policemen are there. Thereafter, when they were going the President of the country was coming surrounded by many policemen. The children have the knack of telling the wrong thing at the right time. Now the child: ‘daddy, daddy, the biggest thief is going’, why because surrounded by many police. Then the father had to explain the difference between thief and President because both are surrounded by police. In one case, the person is controlled by the police, in the other case, one is the controller of the police. The three armies are controlled by the President. In the same way, I am also surrounded by body-mind-complex, भगवान् is also surrounded by body-mind-complex called प्रकृति; I am a slave, Lord is a master. Therefore he says: स्वाम् प्रकृतिम् अधिष्ठाय अहम् सम्भवामि – I take a body, how: आत्म-मायया

– with the help of माया तत्त्वम्, by producing मायिक शरीरम्. That is I don't require the five elements' intervention, माया itself I can directly convert into the शरीरम् and that is why भगवान् does not require the regular process of creation. So even गर्भवास is not required, in the case of रामावतार also, is not regular process. That is why they say, that the Lord entered into the गर्भ and in the case of नरसिंह etc., where is the question of father, mother or anything, from where did the body come, what is the method, nothing and straightaway and full-fledged form, how is it possible, because it is direct conversion of माया otherwise called प्रकृति and therefore भगवान् says, आत्म-मायया सम्भवामि. And when do I take अवतार. कृष्ण says:

Verse No .07

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७॥

यदा यदा हि धर्मस्य ग्लानिः भवति भारत ।

अभ्युत्थानम् अधर्मस्य तदा आत्मानम् सृजामि अहम् ॥ ४-७॥

हे भारत! यदा यदा हि धर्मस्य ग्लानिः, अधर्मस्य (च) अभ्युत्थानम् भवति, तदा अहम् आत्मानम् सृजामि ।

So here the purpose of अवतार is given, previous one, the nature was given, here the purpose is given. The cause is not mentioned here, we have to supply. And what is the purpose: He says यदा यदा हि धर्मस्य ग्लानिः, this is a popular verse, after the महाभारत TV serial, every child knows, through TV you can approach the children. So whenever धर्म declines, whenever values decline, so धर्मस्य ग्लानिः भवति and अधर्मस्य अभ्युत्थानम्, whenever अधर्म increases, unrighteousness increases, corruption increases, तदा आत्मानम् सृजामि – then I create myself, that means I chose whenever it is required. And this we can understand in a scientific manner also. If the world can be compared to a human body, cosmic body, because like a body it functions in harmony, like an organism it functions in harmony and any

harmonious system will have its own intrinsic protection device will be there, any natural healthy system will have the provision for its own self-protection, exactly as in the case of a healthy body. In fact, really speaking, we don't require any medicine to cure most of the diseases. You ask the doctors, they will say, our body has got all the protection within itself. If you see certain simple phenomenon, suppose something enters my nostril and what do we do, immediately it has to be protected, therefore you don't plan, you automatically sneeze, that is why sneeze can never be controlled, you cannot say wait, you just sneeze, why because it is not will-born, it is intrinsically provided in the system. If some dust particle enters your eye then tears come because the system has to be protected. If the stomach, when you eat the jack fruit, if you don't clean it properly it can create endless problem, you will be in the bathroom most of the time, heavy loose motions, why, because it has to be removed. All these things happen because a natural system should have a natural protection. And this natural protection faculty will not be operative all the time, if sneezing is going to be all the time, sneezing is not all the time, loose motion is not all the time, tears are not all the time, यदा यदा हि – whenever the system's harmony is disturbed, the system itself produces an appropriate remedy. The universe is a cosmic system, the भगवान्'s शरीरम् and whenever there is a disturbance, the world itself will find an appropriate method of defending the धर्म and when will it become active, whenever it is required. Therefore अवतार is like the immunity system of the universe. Exactly like the individual immunity system, अवतार is cosmic immunity system, if you ask, why no अवतार has come now, we will say that it is not yet required. If it has come, it is required, whenever it is required, it will automatically happen. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 08-10

In the beginning of the 4th chapter, Lord कृष्ण talked about the glory of the गीता and the glory of the गीता is that it is the वेद सारः itself. What was given in the beginning of the creation as the वेदs, the same thing is given to अर्जुन in the name of the गीता. The scriptures themselves talk about how the वेदs is propagated. In श्वेताश्वतर उपनिषत्, there is a मन्त्र,

यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै ।

तै ह देवमात्मबुद्धिप्रकाशम् मुमुक्षुर्वै शरणमहम् प्रपद्ये ॥ ६-१८ ॥

This मन्त्र says that the वेद is not the invention of any human being, वैदिक wisdom has a super human origin, that at the time of creation itself the Lord first creates ब्रह्माजि, in the पुराण from his own navel ब्रह्माजि appears and the Lord himself gives the वैदिक wisdom to ब्रह्माजि, so यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै. And that is why the four heads of ब्रह्माजि represent the four वेदs and ब्रह्माजि teaches this वैदिक wisdom to his disciples and the परम्परा is maintained. Therefore Lord is supposed to be the author of the वेदs. And therefore कृष्ण says I alone taught the वैदिक wisdom in the beginning of the creation and I alone am teaching the very वैदिक wisdom now in the name of the गीता. And when कृष्ण said this, अर्जुन had a doubt, when there is such a big gap between the age of अर्जुन and the beginning of the creation, how can one reconcile that the teacher is one and the same. When such a question was asked, Lord कृष्ण is introducing the topic of अवतार, I am the original विष्णु who gave out the वैदिक wisdom then, and that विष्णु alone is now in the form of भगवान् कृष्ण. Behind the विष्णु शरीरम् then and behind the कृष्ण शरीरम् now, the Lord is one, the difference is only in the वेश but the Lord is only one. And not only the Lord teaches now, He also says that I am aware of this fact, that I am भगवान्, I alone have taken all the जन्मs - मत्स्य, कुर्म, वराह etc., and I have now taken कृष्ण शरीरम्, I know all these details and therefore I am भगवान् विष्णु's अवतार. Then

naturally the question will come, अवतार also takes body and the संसारि also takes body, what is the difference between अवतार's शरीर ग्रहणम् and the जीव's शरीर ग्रहणम्? And we say that even though शरीरम् ग्रहणम् means what: taking a body is common to both, there are certain fundamental differences. The cause is different, the nature is different, the purpose is different.

➤ The Lord takes a body with knowledge because of his omniscience. So ज्ञानम् is the cause of ईश्वर अवतार; whereas in the case of जीव, अज्ञानम् is the cause of जीव जन्म (जीव अवतार you cannot tell), जीव's fall. One is descendance or descent, the other one is fall.

➤ Then the second difference we saw was, since the Lord takes the body with omniscience or knowledge, the Lord continues to a liberated one, therefore Lord is नित्य मुक्त स्वरूपः; whereas when जीव takes शरीरम्, it is bondage, it is बद्ध स्वरूप. And one more difference we saw that Lord's शरीरम् is directly born out of माया, therefore it is called मायिक शरीरम्; whereas जीव's body is not directly born out of माया, but through the intermediary process of the five elements. And therefore जीव शरीरम् is called भौतिक शरीरम्, ईश्वर शरीरम् is मायिक शरीरम्. This is the second difference in nature.

➤ And the third difference between ईश्वर and जीव जन्म is the very purpose of arrival. जीव arrives to exhaust his प्रारब्ध पुण्य पापम्; whereas ईश्वर arrives not to exhaust पुण्य पापम्, but only to uplift the world and that is why, ईश्वर's arrival is called लीला. For ईश्वर life is a sport, for जीव life is a drag, because problem after problem. You ask anyone how is everything, nobody enthusiastically says wonderful, just going on, चलता है, OK, so and so (similar words in other languages) and only you have to ask one or two more questions, रामायण comes, महाभारत comes, भागवत comes. For Lord life is a sport, for जीव life is a burden.

And of these three differences, Lord कृष्ण is pointing out the third difference at the level of purpose in the 7th verse, which we are seeing now. यदा यदा हि धर्मस्य ग्लानिः भवति – whenever there is a declension of धर्म, धर्म (we have seen in the 3rd chapter) means cosmic harmony, cosmic rhythm, cosmic health. If you take the whole universe as a body, the cosmic orderliness is called cosmic health; at the individual level also, if every organ is functioning in harmony, it is health. That is why in आयुर्वेद शास्त्र, health is defined as धातु साम्यम्. धातु means the various ingredients in the body, there is an equilibrium. And ill-health is called धातु वैषम्यम्. That means mouth decides to eat more sugar but pancreas decides not to produce insulin. Therefore there is a disharmony between eating and absorbing. That means there is ill-health. Similarly, at the cosmic level also, if there is harmony it is called धर्म and harmony alone protects the universe.

धर्मो विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठम् प्रजा उपसर्पन्ति धर्मेण पापमपनुदति धर्मे सर्वम् प्रतिष्ठितम् तस्माद्धर्मम् परमम् वदन्ति ॥ महानारायणोपनिषत् - ७ ॥

धर्म alone is the health of the world and that alone sustains the world, The word धर्म is derived from the root, धृ to sustain, धारयति इति धर्म. Sustains what: the cosmos. And once the orderliness is disturbed, the whole cosmos will be destroyed, we cannot survive, as they are talking about ecology, environmental protection and all, if there is a nuclear explosion, what will be nuclear winter, ‘The Day After’ there is a documentary or a movie it seems, if there is a nuclear war what all will be the consequences. Many people will die immediately and many other people will have a very very slow tortuous death, will be tortured. That means what: harmony protects the creation and if there is no harmony, who will have to maintain the creation? The manufacturer should have an inbuilt method of saving his product, any intelligent manufacturer keeps a fuse. If there is more power there is an automatic system of fuse going, for what purpose: to protect the system. Any

intelligent manufacturer will create an inbuilt protective system. Similarly, भगवान् has manufactured the whole creation, therefore his responsibility is to maintain it. And if this inbuilt system doesn't work, then भगवान् will have to interfere, because भगवान् is not only the सृष्टि कर्ता, he is also स्थितिकर्ता and therefore Lord says here, as the स्थितिकर्ता of the universe I will come. When: not very often, यदा यदा हि धर्मस्य ग्लानिः – whenever there is a declension of धर्म and naturally अभ्युत्थानम् अधर्मस्य – when the अधर्म increases, corruption increases, then तदा – all those times, अहम् आत्मानम् सृजामि – I myself will consciously, deliberately, voluntarily take the body. That is the difference. Can we tell, I have chosen to take this body, No. प्रारब्धः has brought this body, it is not voluntary or conscious body; whereas in the case of the Lord, he says that I choose to assume the required type of body. Continuing;

Verse No .08

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८॥

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।

धर्म-संस्थापन-अर्थाय सम्भवामि युगे युगे ॥ ४-८॥

साधूनाम् परित्राणाय, दुष्कृताम् विनाशाय, धर्म-संस्थापन-अर्थाय च, (अहम्) युगे युगे सम्भवामि ।

How will the Lord protect धर्म and how will the Lord destroy अधर्म, he says that धर्म is protected by protecting the people who follow धर्म, धार्मिक पुरुषः रक्षणणे धर्मः रक्षितः भवति. If you want to protect science, what should you do: it is not by printing books you protect and promote science; if you want to promote science, there is only one way, what is that way: by promoting the scientists you promote the science. How do you promote music: not by printing music books but promoting and helping the musicians, because music does not exist independently, it always exist in people; therefore you can protect

music by supporting the musicians. How do you protect वेदः not by printing more books, that is very easy. Only by protecting those people who are studying the वेद, वेद पाठशाला you have to protect, whoever want to study the वेद, he must be protected, therefore, protection of वेद is by protecting वैदिक, protection of science is by protecting the scientists, protection of धर्म is not by printing more धर्मशास्त्र books, protection of धर्म is by protecting the धार्मिक people. And therefore कृष्ण says, साधूनाम् परित्राणाय – I take अवतार to support the धार्मिक people. And Similarly, how do you destroy अधर्मः not by destroying books again, only by destroying the people who are the cause of अधर्म, अधार्मिक पुरुषः नाशनेन अधर्मः नाशः भवति. That's why in संस्कृत there is a beautiful phrase, शिष्ट रक्षणम् दुष्ट शिक्षणम्, (don't interpolate! Not दुष्ट रक्षणम् शिष्ट शिक्षणम्). दुष्ट means अधार्मिक people, शिक्षणम् means punishing. and शिष्ट means धार्मिक people, रक्षणम् means protecting and that's why in the गीता ध्यान श्लोक, we have a beautiful verse

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

शल्यब्राह्मणी कृपेण वहनी कर्णेन वेलाकुला ।

अश्वत्थामाविकर्णघोरमकरा दुर्योधनावर्तिनी

सोतीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६॥

If you make a logical study of the comparative strength of the two armies by all means दुर्योधन's army is more powerful, both quantitatively and qualitatively दुर्योधन's army is powerful. Not only they are powerful, they alone have got all kinds of tricks also, all mischiefs शकुनि and दुर्योधन knows. One भीष्म can destroy all people, one द्रोण as the गुरु he knows the weakness of the पाण्डव. गुरु only knows the weaknesses of the शिष्य. गुरु knows what the शिष्य is. So द्रोण knows what the weaknesses of everyone, but in spite of this much difference, if the पाण्डव won, it is because of what: कैवर्तकः केशवः and therefore शिष्ट रक्षणम् दुष्ट शिक्षणम्, destroying the अधार्मिक

people. Here also we should make a note that the अधार्मिक people can be destroyed in two ways, अधार्मिक people can be destroyed in two ways,

1) One method is converting them from अधर्म to धर्म, by साम, दान, भेद (without नाश and हिंसा) when you convert the person from अधर्म to धर्म, you have 'destroyed' the अधार्मिक person.

2) And भगवान् tries that first, not that immediately he will cut the head. Just give them sufficient opportunity and time to change, for रावण, even during the last moment, he gives chance. Similarly, for दुर्योधन also, in the last moment, कृष्ण went as a messenger and requested, we are ready for compromise. Five villages you give, or one village with 5 houses, or one house with five bedrooms or one house with five chairs, then दुर्योधन said even one pinhead space I will not give. That means what: साम, दान, भेदs have failed and therefore कृष्ण said, तस्मात् युध्यस्व भारत, अर्जुन, destroy them. Therefore here He says, दुष्कृताम् विनाशाय and also धर्म-संस्थापन-अर्थाय and भगवान् established धर्म in a different way also.

क्षत्रिय can establish धर्म in one way, ब्राह्मण in one way. How does क्षत्रिय establish धर्म, by promoting and patronizing the धार्मिक people. What all things they need it should be provided. If any one person is violating धर्म put him in prison, punish, a ruler alone can do that, this is one method of sustaining धर्म, promote the धार्मिक people and punish the अधार्मिक people, this is the method of क्षत्रिय. Whereas ब्राह्मण cannot promote धार्मिक people, according to original वर्ण-आश्रम संप्रदाय, ब्राह्मण cannot promote anyone, because he himself is promoted by someone, where he will go and ask, therefore ब्राह्मण cannot promote धर्म by money or anything, because he doesn't earn at all in the original system (now ब्राह्मणs are businessmen, that's different matter). Similarly, ब्राह्मण has no right to punish anyone, just as even now, if we catch a thief, we have no right to punish, we have to handover that thief to the police and then the court and enquiry have to

do what they are supposed to do, we have no right to judge and punish. How does ब्राह्मण sustain धर्म, ब्राह्मण sustains धर्म by teaching, which is the better form of promoting धर्म. By punishment you can never promote धर्म permanently. By policemen you cannot keep harmony, you can see in the traffic, eve-teasing, everywhere put a policeman, where all you can put police. It is impossible to put a policeman everywhere and protect, that is all only temporary make shift remedy, the ultimate promotion of धर्म is a person should have a value for धर्म. If I have a value for traffic rules, I don't require a police person. At any time, I stop, because I know that it is important for the harmony and if there is a harmonious traffic system, it is only good for others, it is good for me only ultimately. Therefore the ultimate conversion is through teaching and what is teaching, why धर्म should be followed, I should know, that is why दयानन्द स्वामिजि beautifully says: A value is a value only when the value of the value is valued by you. And to know the value of a value, you require a sensitive mind, because when someone violates a value I don't suffer immediately. Like by cutting a tree, I don't suffer immediately. When everybody goes on cutting trees and converting houses into flats, a time will come when the whole city is polluted and then everybody falls sick. Ask Bombay, दिल्ली what is happening, you cannot drink water, you cannot breath and after sometime, one has to walk everywhere wearing masks. That is why they said: 'king punishes then and there whereas providence waits and punishes.' Therefore I should know the long-term effects of violation of धर्म which requires a sensitive mind, sensitive mind is developed only by teaching not by advising. Speak truth, speak truth, if you advise it is not going to help. You have teach what is telling the truth, what is honesty. So क्षत्रिय protects धर्म by protecting the धार्मिक people and punishing अधार्मिक people whereas ब्राह्मण protects धर्म by teaching and if you see भगवान्'s अवतार, कृष्ण has done both. How did he do both? कृष्ण protected धार्मिक people like धर्मपुत्र and destroyed

अधार्मिक people like दुर्योधन, this is कृष्ण's क्षत्रिय job and when he taught the गीता, कृष्ण taught धर्म also. And that is why he has put धर्म-संस्थापन-अर्थाय and that is the reason among the ten अवतारs, राम अवतार and कृष्ण अवतार are supposed to be the most important अवतारs because only in these two अवतारs teaching is involved. मत्स्य अवतार, what teaching is there? What can a fish teach; कुर्म अवतार what teaching, nothing; वराह अवतार, no teaching, but among the 10 अवतारs, राम taught by living धर्म and कृष्ण taught by teaching धर्म and therefore these two अवतारs we value more. That is why रामनवमि is there and कृष्णाष्टमि is there. Have you seen कुर्म पंचमि or something like that? No. Or do you sing: हरे मत्स्य हरे मत्स्य, मत्स्य मत्स्य हरे हरे । हरे कुर्म हरे कुर्म. No, not because that अवतार is lowly or anything, but these two अवतारs are important, because राम taught by living, that is why it is called राम अयनम्, अयनम् means the way of life lead by राम, रामायणम् teaches indirectly, whereas कृष्ण teaches directly. And therefore, धर्म-संस्थापन-अर्थाय and that is why we also say: 'Do as राम did and also as कृष्ण said.' Never do as कृष्ण did. If you did it, कृष्ण started stealing and कृष्ण had so many wives, you cannot do, therefore 'do as राम did and also as कृष्ण said.' Therefore धर्म-संस्थापन-अर्थाय, सम्भवामि, सम्भवामि means I am born, I take अवतार and when will I take, युगे युगे, युगे युगे means every युग I will take अवतार or to be more precise, every time it is required. It is not that once only in one युग, there is no such rule, here युगे युगे means whenever it is required. If in one युग, ten times it is required, I will take. In another युग, it may not be required at all and I will never take. Therefore the condition is "whenever required." Continuing;

Verse No .09

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-९॥

जन्म कर्म च मे दिव्यम् एवम् यः वेत्ति तत्त्वतः ।

त्यक्त्वा देहम् पुनः जन्म न एति माम् एति सः अर्जुन ॥ ४-९॥

हे अर्जुन! यः मे दिव्यम् जन्म कर्म च एवम् तत्त्वतः वेति, सः देहम् त्यक्त्वा, पुनः जन्म न एति, (किन्तु सः) माम् एति ।

So with the previous verse the introductory part is over, गीता स्तुति is over and अवतार स्वरूपम् topic is also over, which was an incidental diversion. Now from the 9th verse onwards, कृष्ण wants to come back to our discussion and what is that discussion: मोक्ष मार्गः, Our topic is not अवतार, our topic is मोक्ष मार्गः, how to attain मोक्षः, because अर्जुन had raised this question,

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७॥

हे कृष्ण! tell me what is the ultimate good. गीता is a मोक्ष ग्रन्थ, therefore the topic is what: what is the means of liberation and in this verse, कृष्ण tells knowing the nature of God also leads to liberation, ईश्वर स्वरूप ज्ञानात् मोक्षः सिद्धिः, God-realization can give liberation. So this is an interesting thing which we have to note. In the 2nd chapter, कृष्ण had mentioned that आत्मज्ञानम् is the means of liberation.

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-७७॥

आत्मज्ञानम्, Self-realization was presented as the means of liberation in the 2nd chapter. Here in this verse कृष्ण says, God-realization is the means of liberation. Now the question is which one really leads to liberation, whether Self-realization or God-realization or optional or are there two मार्गs or is it a choice? The scriptures have also mentioned that for मोक्ष there is only one मार्ग, therefore I cannot say Self-realization and God-realization are two separate paths, I cannot say because scriptures have said that there is only one path. So there is only one way to resolve this problem, what is that: Self-realization and God-

realization are identical, they are two names but it is only one. To give an example, when a wave knows its true nature, what is the realization: the true nature of the wave is water, therefore wave-realization is realizing the true nature of the wave, which is water. And what is ocean-realization, it is again knowing the true nature of the ocean and what is the true nature of ocean: water. Therefore whether you talk about the true nature of the wave or whether you talk about the true nature of ocean, the true nature is one alone, so whether you analyze a wave or whether you analyze an ocean, you arrive at what: there is only one central truth, i.e., water. So similarly, whether you realize your true nature that is the Self or whether you realize the true nature of God, you arrive at one सत्-चित्-आनन्द स्वरूप only. If a person says I have realized the Self but not God or if another person says I have realized God but not the Self, it means, remember my example, I know what is अञ्जनम्, collyrium, which is used for the eye, how is it: it is white like the turmeric powder! That means I do not know all the three. Similarly, if a person says, I know God but not the Self, or I know the Self but not God, it means he knows neither God nor the Self. This रमण महर्षि beautifully says in सत्-दर्शनम्, a well-known work,

यदीशितुर्वीक्षणमीक्षितारम् अवीक्ष्य तन्मानसिकेक्षणम् स्यात् ।

न द्रष्टुरन्यः परमो हि तस्य वीक्षा स्वमूले प्रविलीय निष्ठा ॥ सहर्शनम् - २२ ॥

If a person has experienced God in front as an object and he has not recognized that Lord as non-different from one-self that God vision is not real. Seeing God as an object is not real sight, it is मानसिक इक्षणम् स्यात्, it is only मानसिकम्, it is not fact, only when that God is recognized as non-different from the observer, सः आत्मा or तत् ब्रह्म अहम् अस्मि, then the knowledge has come. Therefore कृष्ण says here beautifully: यः वेति – suppose a person knows, realizes, मे जन्म – understands the true nature of my अवतार and what is the true nature of the अवतार, कृष्ण शरीरम् is not real कृष्ण, because कृष्ण शरीरम् is

subject to arrival and departure. Real कृष्ण is what, we saw before in verse no.6, अजः अपि सन् अव्यय-आत्मा भूतानाम् ईश्वरः अपि सन्, real कृष्ण is अजः, अजः means birth-less, अव्यय-आत्मा – birth-less. Real कृष्ण is free from birth and death, whereas कृष्ण शरीरम् is subject to arrival and departure, therefore what is the real कृष्ण, not the शरीरम्, but the कृष्ण परमात्मा behind the body. Similarly, real राम is not the नवमि राम, one who comes on a day and disappears on another day, real राम is again the आत्मा behind the राम शरीरम्. This fact the one who knows, that doesn't mean you should not celebrate रामनवमि, many celebrate रामनवमि with पानकम्, which is good irrespective of the others and कृष्णाष्टमि is wonderful, because चिडै, मुरुवकु (snacks) is wonderful. So we can celebrate रामनवमि and कृष्णाष्टमि in beginning stages, but ultimately we should understand that राम is not the शरीरम् but the आत्माराम, आनन्दरमण (as in the भजन्). Similarly, the real कृष्ण suppose a person knows and also दिव्यम् कर्म – one who knows the भगवान्'s sports or लीलाs and what is that divine sport, परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् । ... ॥ ४-८॥

The one who really understands the Lord, तत्त्वतः, तत्त्वतः means in its true nature, what will happen to him, त्यक्त्वा देहम् पुनः जन्म न एति – that person does not take a body again after मरणम्, which means he will attain liberation. So the knowledge of real कृष्ण will lead to liberation, that is why if you read भागवतम् and all, you will find that the गोपीs initially worshipped कृष्ण as a beautiful person and their attraction is कृष्ण's शरीरम्,

अधरम् मधुरम् वदनम् मधुरम् नयनम् मधुरम् हसितम् मधुरम् ।
हृदयम् मधुरम् गमनम् मधुरम् मधुराधिपतेरखिलम् मधुरम् ॥ मधुराष्टकम्
१॥

That is all wonderful, that भक्ति is required. When कृष्ण was a person they had problems also, when कृष्ण appears they will be happy and

when कृष्ण disappears they will be unhappy. गोपीका गीतम्, गीतम् means crying, in भागवतम्

यत्ते सुजातचरणाम्बुरुहम् स्तनेषु भीताः ... ॥ श्रीमद्भागवतम्.गोपीगीतम् १०-३१-१९ ॥

रुरुदुः सुस्वरम् राजन् कृष्णदर्शनलालसाः ॥ श्रीमद्भागवतम्.गोपीगीतम् १०-३२-०१ ॥

पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥ श्रीमद्भागवतम्.गोपीगीतम् १०-३२-०२ ॥

रुरुदुः सुस्वरम्, means they cried in राग. That is the difference, when we cry it will not be in रागम् but when गोपीs cry it will be in रागम्, but whether you cry, whatever be the reason, crying is a crying, the Lord comes and goes, but the very same गोपीs later describe कृष्ण as न खलु गोपिकानन्दनो भवान् अखिलदेहिनामन्तरात्महृक् ।

विखनसार्थितो विश्वगुप्तये सख उदेयिवान्सात्वतां कुले ॥ गोपीगीतम् - ४ ॥

कृष्ण now we know who you really are: you are not the son of गोपिकानन्दनः (that is all fun), who is real कृष्ण, अखिलदेहिनाम् अन्तरात्महृक्, you are the inner Consciousness behind all the bodies and why you have taken this body,

विखनसार्थितो विश्वगुप्तये सख उदेयिवान्सात्वताम् कुले

Because devotees wanted You have just temporarily taken a मायिक शरीरम् for blessing the world, but we know that शरीरम् is not your real nature, this knowledge is called तत्त्व ज्ञानम्. And one who has got that तत्त्व ज्ञानम् he will attain liberation. And what is liberation? सः माम् एति – he will become one with Me, after death he will have ब्रह्म निर्वाणम् or he will have ईश्वर ऐवम्. Continuing;

Verse No .10

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४-१०॥

वीत-राग-भय-क्रोधाः मन्मयाः माम् उपाश्रिताः ।

बहवः ज्ञान-तपसा पूताः मद्भावम् आगताः ॥ ४-१०॥

वीत-राग-भय-क्रोधाः, मन्मयाः माम् उपाश्रिताः, ज्ञान-तपसा पूताः, बहवः मद्भावम् आगताः ।

So realization of God has got two stages,

- First it is realization of सगुण ईश्वर, Lord with a form and
- Next is the realization of निर्गुण ईश्वर, Lord without a form.

So this topic will be elaborated later from the 7th chapter onwards. Even सगुण ईश्वर realization we put in two stages,

1) One is एक रूप ईश्वर दर्शनम्, appreciating Lord with one form, as राम, as कृष्ण, as देवी, this is एक रूप ईश्वर ज्ञानम् and we all have to start with that only. And it is useful and interesting because we all require. Like भारतियार् who wrote, कन्नन् is my friend, कन्नन् is my child, etc., you can look at the Lord as father if your father is not alright, you can replace the Lord as the father when you don't have a healthy relationship with your father, then you keep भगवान् as father; if you don't have a healthy relationship with mother, convert भगवान् into mother; if you don't have a healthy relationship with the child, convert भगवान् into child, if you want a गुरु, convert भगवान्; anything, any type of relationship, भगवान् is available. For emotional health that एक रूप ईश्वर भक्ति is very useful, you can talk anytime you like. So go to your room and close the room and then don't make it known outside and you can talk to your God. In our tradition so many devotees have done, because you want to keep it as a confidential report, like the Swiss Bank account, if you say, people will exploit, whom to talk to, therefore the safest place is what: भगवान्. The more you have that relationship, the more भगवान् will become real and real. When I had been to the north, why north, here also you can see, a room has been fixed to भगवान्, there is a bedroom and there is also mosquito net, (we will think which mosquito will bite the stone or brass

विग्रहम्, etc.). For them that विग्रहः is the real भगवान् and A/c is there and fan in silver and golden cradle, etc., making Him to sleep, offering food to भगवान्, talking to Him etc., the more you take that relationship the more the Lord will become nearer, this is called एक रूप ईश्वर भक्ति.

2) Then expand it further and make it विश्वरूप ईश्वर भक्ति. भगवान् is not with one form, but भगवान् has got the whole universe as his form, भूः पादौ यस्य नाभिर्-वियदसुरनिल-चन्द्रसूर्यौ च नेत्रे. We will see that in the 11th chapter of गीता, that is further expansion, एकरूपम् to अनेकरूपम् and both are सगुणम् only.

3) Then what is the final stage, neither एकरूपम् nor अनेकरूपम् but अरूपम् ईश्वर, निर्गुण ईश्वर.

Everybody has to go through these three stages and you can take as much time as you want, we don't insist that you should all leave कृष्ण and take to निर्गुण ब्रह्मन् today itself, because some people find it extremely difficult to drop सगुण भक्ति and if you force it will become terrible, when a person grows in maturity, they gradually grow out. Just as a child who plays with balloons naturally will give up balloon. Now for your birthday, you don't ask your mother for balloon, I hope you don't ask, we will not ask, you have grown out of that, you will ask something else. Similarly, we should have एकरूप भक्ति, as long as we enjoy it, naturally we will understand that we appreciate अनेकरूप and therefore it is a gradual growth. And what are the stages that such a seeker will go through is talked about in this श्लोक, what are the stages: वीत-राग-भय-क्रोधाः, the first stage is have सगुण ईश्वर भक्ति and follow कर्मयोग by dedicating all your duties to the Lord and by accepting all situations as ईश्वर प्रसाद. So this is the first stage of life, that is surrender to सगुण ईश्वर and then converting the life into a worship.

यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत् ।

यत् तपस्यसि कौन्तेय तत् कुरुष्व मत् अर्पणम् ॥ ९-२७॥

That is why स्वामिजि says, in our culture we have to daily cook food at home, because we can eat only after offering to the Lord. Suppose we plan to cook once in a week or once in a month (keeping it date wise in the fridge), then the problem is that you may not mind to eat, or the poor husband may not have a choice at all, but for भगवान् we cannot offer the food that was cooked when? (which भगवान् only knows!) Therefore स्वामिजि says that family life means daily cooking, it is a must, then alone it will become an आश्रम, why cooking is important, not that you like it or not, microwave oven has come and one can heat any number of times, therefore the idea is that you have to offer to the Lord before you eat. By following such a कर्मयोग way of life we will purify the mind which means we get rid of certain unhealthy ways of thinking, we get rid of the unhealthy thoughts which are the mental impurities and what are they: रागः, भयः, क्रोधः. रागः means attachment, the attachment will gradually will be shifted from world to God, that is the second stage. So world-dependence to God-dependence, because I come to know more and more. Dependence on the world is a risky thing, because the world is very much fluid, anything can happen, at anytime for anyone. That is why they say in तमिळ्, 'I will come tomorrow' and then they put a comma and say 'provided I am alive', because it is a doubtful. Whether we will complete the sentence is itself a doubtful case. How many cases, you know, 'I saw him only yesterday.' Therefore life being unpredictable only permanent security is God. Once I know my dependence will be shifted from world to God, रागः will be from world to ईश्वर रागः, attachment to भगवान्. Thereafter I later find out that भगवान् is here itself, then भगवान्-dependence will be converted into Self-dependence. That is the last thing. World-dependence to God-dependence to Self-dependence, wherein I will discover भगवान् as myself. Therefore first change is what: रागः should go away, emotional

dependence. Then when the रागः comes down भयम् also comes down, because fear is directly proportional to the attachment, greater the attachment, greater the fear. That is why when anyone in the family is little bit late to come home, I don't know the reason, when I don't know the reason, I can take it positively, child only comes late, homework might have been there, school program might have been there. Suddenly we think of auto accidents, water lorry accidents or child being kidnapping by someone, every negative news will come to your mind. One telegram is enough to make some families to start crying, even before the telegram is opened. Happened it seems, then somebody came and said you open the telegram, that person is crying, therefore I wanted to support him and when they opened the telegram and found that the wedding has been fixed. For that they cried. So why because fear is directly proportional to attachment, when रागः comes down भयम् comes down then क्रोधः also will come down. I don't want to talk more and make you क्रोधः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 10-13

In the first 8 verses of this 4th chapter, Lord कृष्ण glorified the भगवद्गीता as a teaching of the original वेदs themselves. And then he pointed out that the Lord himself is the author of the वेदs and the Lord himself is the author or the teacher of the गीता also. The very वेदs which had become weak by अर्जुन's time was revived by the same भगवान् through अर्जुन or through the भगवद्गीता and after introducing the अवतार concept to convey this idea, Lord कृष्ण pointed out that the knowledge of God also can lead to liberation. In the 2nd chapter and in the 3rd chapter, he had pointed out that the Self-realization is a means of मोक्ष, here Lord कृष्ण points out that God-realization is also a means of मोक्ष, indirectly indicating that God-realization and Self-realization are identical. When you look at the truth of the creation from the stand point of the totality, then it is called God. When you look at the truth of the creation from the standpoint of the individual, then we use the word Self. Just as the truth of the wave and truth of the ocean is one and the same water. Similarly, the truth of the world and the truth of the individual both are one and the same. When you study from micro angle it is called Self-realization, When you study from macro angle it is God-realization. And then कृष्ण pointed out that this is not an impossible proposition, many people in our tradition have followed the religious or spiritual disciplines and accomplished liberation or मोक्ष and if many people in the past have accomplished that, there is no reason why you also cannot accomplish. So here in the 10th verse, कृष्ण talks about the spiritual disciplines followed by the people of the past. He talks about the various stages that one goes through.

1) The first one is मन्मयाः. So the verse no.10, first line, the middle word मन्मयाः, मन्मयाः means obsessed with the thought of me, that is keeping the Godhood as the primary goal of life, that obsession is indicated by the word मन्मयाः, ईश्वर मयाः. Just as a person who wants to become No.1 tennis player or No.1 chess player, whatever he

does in life, in his mind there is only one thought revolving, chess, chess, chess only. Or cricket, cricket, cricket that only. This is called obsession, born out of intense yearning. And here these people have discovered Godhood as the primary goal. And you should remember that when we talk about God as the goal, from Vedantic angle, Godhood is nothing but our own higher nature, our own superior nature, or our own healthy nature, therefore when the scriptures say you have to attain God, what they mean is that you should attain your own fullest growth. Suppose a person is a sick person, in capable of doing anything in life, I want to talk about a healthy person, instead of asking him to become healthy, I can symbolize his own healthy self as an outside goal. At present I am a sick person, I want to become a healthy person, I can symbolize the healthy person as an external goal and say: you should attain that particular goal. Even though in the beginning I present the healthy person as an external goal, what I really mean is becoming or attaining the healthy person is you yourselves discovering your healthy nature. Similarly, वेदान्त presents God as an external goal, but ultimately Godhood is my own secure Self, healthy Self, full Self, contended Self, is symbolized as God. And therefore मन्मयाः means they are so much tired of their own mental sickness in the form of राग-द्वेष, काम-क्रोधः that they want to convert their sick mind into a mind of compassion, a mind of love, a mind of security, that inner conversion is called attainment of Godhood. We are not going to physically meet a person, we are only going to discover or tap our own fullest potential. And that will become clear soon, मन्मयाः, so first they are obsessed with मोक्ष as the पुरुषार्थः and they know that this task is not an easy task. When physical health itself seems to be so difficult, you have to do regular exercises and proper dieting, walking, this and that, people get bored, then what to talk of mental health and fullness. Therefore it is not going an easy task, it is full of obstacles,

श्रेयान्नि बहु विघ्नानि भवन्ति महतामपि

For all noble pursuits, first thing that will come is obstacle. And that is indicated through the mythological story, that when the देवs and असुरs wanted to churn the ocean to attain अमृतम् or immortality, right from the beginning problems, देवs could not do it alone, therefore they had to take असुरs helps. देवs and असुरs, you know, they are arch rivals, they somehow team up together, right from beginning obstacles after obstacles, even temptations after temptations - so many beautiful things also came, but in spite of all the obstacles they had the determination that we want to attain अमृतम् and at every stage, do you know whose help the देवs took, at every stage the Lord was involved. When they were churning the ocean with the help of the mountain मन्दर पर्वतम्, you know what happened, it went down, भगवान् had to come as कुर्म. That means what: we can never accomplish anything without the support of the Lord. No doubt my effort is a must but effort alone is not enough, it should be backed by the booster aerial is required, that is ईश्वर अनुग्रहः and that is indicated in the next word, माम् उपाश्रिताः – taking refuge in me, taking my support or surrendering unto me, they do whatever they have to. And now that there is determination, it is called appropriate use of free-will, मन्मयाः corresponds to our free-will, माम् उपाश्रिताः corresponds to ईश्वर अनुग्रहः. Once these two engines are there, the front engine called free-will, back engine called ईश्वर अनुग्रहः, now I am ready for the journey, the question is what is route I don't know. That one should know. So therefore, what is the direction?

वीत-राग-भय-क्रोधाः, you should learn to handle this inborn weakness in the form of रागः, भयम् and क्रोधः. रागः means attachment, which includes द्वेषः which is hatred. So first stop your attachment and hatred problem, which is born out of a wrong thinking. What is the wrong thinking? When I look upon the world as a source of joy I develop attachment, when I look upon the world as a source of sorrow I develop hatred. So therefore, सुख हेतु बुद्धिः राग कारणम्, दुःख हेतु बुद्धिः द्वेष

कारणम्. According to वेदान्त, world is neither a source of joy nor a source of sorrow, I myself am the source of joy as well as the source of sorrow. Unhealthy-I is the source of sorrow, healthy-I is the source of आनन्द or to use Vedantic language, ignorant-I is the source of sorrow, wise-I is the source of आनन्द. As long as I don't understand this fact, I will go on manipulating the world, either getting things or getting rid of things and my entire lifetime is wasted, manipulating people and situations and by the time I discover that the problem is not outside, I am 99 years old. Then again the next birth I have to start from the scratch. Therefore an intelligent person understands that the problem is with me. Then the राग and द्वेष are managed. Therefore वीतः, one who knows to handle the राग-द्वेषः, the one who is not a slave of likes and dislikes. Therefore what is the first direction, managing one's राग-द्वेष, convert all desires into non-binding desires. This is the first stage.

2) And then consequent to that is, भय-क्रोधाः, wherever there is attachment, there is fear, I told you in the last class, when one of the members of the family is late to come home, I don't know the reason, so I can imagine any healthy reason but invariably the mind thinks of accidents or heart attack or water lorry, every water lorry is called यम दूतः, therefore I will only imagine negative thing, directly proportional attachment is I am, therefore राग-द्वेष is there, भयम् is there, the next thing inevitable is क्रोधः, anger, when my desire is obstructed by somebody, accomplishment is thwarted by somebody, I direct my anger towards that person and the anger is also directly proportional to my attachment. Therefore राग, द्वेष, भयम्, क्रोध, all these four go together. So first stage in spirituality is to learn to handle them. And how to handle them, either by wisdom or devotion. And what is the wisdom? The wisdom is I can only contribute to the future events, I can never control the future events, I can add my contribution, if there is some collection going on, you can contribute your mite, but what will be the total collection can never be controlled or determined by you.

Similarly, with regard to your future, with regard to your child's future, with regard to the country's future, you have got one vote, with that one vote you can only contribute one vote might, but government you cannot totally determine. Once I understand I am only a contributor not controller, this wisdom itself will reduce adverse response. If I do not have that much intelligence to understand this fact, the next method is the method of devotion or surrender to the Lord, Oh Lord, future is not under my control, at least give me sufficient strength to face the inevitable. As कृष्ण said in the 2nd chapter,

तस्मात् अपरिहार्ये अर्थे त्वम् शोचितुम् न अर्हसि ।

Intelligent person is one who is prepared for the inevitable. Intelligence is preparation for the inevitable or choice-less and you can take the help of the Lord. Either rely on yourselves through wisdom or rely on God through surrender, whether you use wisdom or surrender or both, you have to learn to handle the problem of intense attachment, intense hatred, intense fear and intense anger and the one who has mastered that, is called वीत-राग-भय-क्रोधाः. In the शास्त्र is called शुद्ध अन्तःकरण, the one with pure mind, the purity of the mind is determined in terms of the राग-द्वेष-भय-क्रोधः problem. To what extent I can manage them will indicate my degree of purity. An impure mind is a slave of all the four, whereas a wise mind is not free from them, but it is a master of all these four. And this is the first stage of साधन attained through कर्मयोग way of life. Therefore, अर्जुन by practicing कर्मयोग become वीत-राग-भय-क्रोधाः, OK. Once the mind is purified, once the mind is no more a slave of these four unhealthy thoughts, what is next stage? Is this enough to attain मोक्ष, कृष्ण says No. Now the mind is pure-mind, but it is not a wise-mind. So कर्मयोग can give only purity, कर्मयोग cannot give wisdom, therefore having handled the राग-द्वेष of the mind you have to separately work for knowledge. Knowledge never happens. Any knowledge, physics knowledge never happens, you have to work for it, you have to join the college and often

there will be no teaching there, you have to take extra tuition also and then you have to work hard, any knowledge is a result of consistent effort for a length of time, when material knowledge requires consistent effort for a length of time, what to talk of spiritual knowledge, it can never happen, you have to work for it and कृष्ण calls it ज्ञान तपस्, because this is also a type of austerity. To come regularly to गीता and उपनिषत् class is not a joke, there will be obstacles, guest will come, phone will come, car will be puncture, something or the other will happen, if you have to come and study and remember and progress, it requires what: austerity and what type of austerity: it is called ज्ञान तपस्. So by the practice of ज्ञान तपस् otherwise called ज्ञानयोगः otherwise called वेदान्त श्रवण मनन निदिध्यासनम्, by the practice of that, पूताः – these people got completely purified. Handling the राग-द्वेष is only partial purification, handling काम-क्रोध is only partial purification, you have to remove the basic impurity for complete purification and do you know what is the basic impurity, which they call original sin, the basic impurity is Self-ignorance and without removing that basic impurity one can never be totally pure and therefore totally healthy. Therefore कृष्ण says by the practice of ज्ञानयोग, they rid themselves of the final layer of impurity. So when they take metals from the earth, whether it is gold, or iron, or anything, it comes in the form of ore, the iron ore or धातु in संस्कृत cannot be directly used, it has to go through several stages of purification. Simple washing, magnetic belt or something and lastly there is fine impurity is there, only 99%. You have to make 99.99%, electrolytic process you have to use and the last fine impurity is also removed, so grosser method to remove the grosser impurity, subtler method for removing subtler impurity, subtlest method to remove the subtlest impurity, you know what is the steps. You cannot use the electrolytic process in the initial stages itself, like you want to wash in the kitchen and all, they use it, it will not have water for days together and if you want to clean

it, first clean with simple water, much dirt will go and thereafter you put one of these powders, it will work. Suppose you put the powder first, instead of powder observing the dirt, the dirt will absorb the powder. So therefore, the finest impurity is अज्ञानम्, grossest impurity is राग-द्वेष, subtler impurity is extrovertedness, three layers of impurity. First layer is called मलम्, second layer is called विक्लेष, the third layer is called आवरणम्. मलम् is likes and dislikes - grossest one, विक्लेषः is a wandering mind - it is subtler and self-ignorance is the subtlest one, we have to use three processes to remove these three types of impurity. कर्मयोग removes मलम्, उपासना removes विक्लेष, ज्ञानयोग removes आवरणम्. कर्मयोग cannot remove आवरणम्, ज्ञानयोग cannot remove first मलम् also, step by step, all the three will have to be used in the appropriate order, order is also very important. First ज्ञानयोग starting and ending in कर्मयोग is not possible; start with कर्मयोग. Therefore बहवः ज्ञान-तपसा पूताः – many people have purified themselves totally by finally practicing the ज्ञानयोग, not one or two, बहवः. And by removing all the impurities, what did they find, मद्भावम् आगताः – they did not reach God, they did not meet God, they discovered that I minus impurity is God; God plus impurity is I. जीवात्मा minus impurity is परमात्मा, परमात्मा plus impurity is जीवात्मा. But initially a person doesn't know that, therefore I tell, He is there, भगवान् is there, one attains परमपदम्, शिवलोक प्राप्ति, etc. I have to present it as though it is a physical event of union, but ultimately, it is not a physical event of union at all, but it is a figurative event of Self-discovery. Therefore when I remove my weakness and ignorance, I know that I am what I have been seeking all the time. Therefore कृष्ण says मद्भावम् आगताः – they all attained My nature, they did not reach Me, they all attained My nature. My nature means what: सत्यम् ज्ञानम् अनन्तम् ब्रह्म, the nature of fullness, the nature of security, the nature of पूर्णत्वम् they attained. Therefore अर्जुन, you also have to go through these four stages. What are the four stages?

1) The first stage spiritual goal must become the top priority, material goals need not be eliminated but they should be remembered as subservient to spiritual goal, this is called getting a direction in life.

2) The second stage is resorting or taking the help of the Lord in this grand journey, because individually I can never travel, therefore the second stage is surrender to the Lord.

3) The third stage is purification of the mind, by reducing the impact of राग-द्वेष-भय-क्रोधः.

4) The fourth stage is study the scriptures, gain Self-knowledge and अर्जुन many have done. You can also do. Continuing;

Verse No .11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ४-११॥

ये यथा माम् प्रपद्यन्ते तान् तथा एव भजाम्यि अहम् ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ४-११॥

ये यथा माम् प्रपद्यन्ते, तान् तथा एव अहम् भजामि । हे पार्थ! मनुष्याः सर्वशः मम वर्तमानुवर्तन्ते ।

So here कृष्ण makes another beautiful point, He gives the suggestion that the spiritual goal must be the primary goal. But He says I don't want to impose that goal upon you, if a person is going to claim that I have no interest in spirituality, I don't want मोक्ष, why are you going on enforcing मोक्ष, I don't want. Everybody need not be interested in मोक्ष and our religion wants to give full freedom to the seeker, no enforcement. कृष्ण says I am here to suggest and recommend to you that मोक्ष is a worthwhile goal, in fact, unknowingly you are seeking मोक्ष alone. If you study everyone of the human pursuit, we are working for independence only. When you are using the bus or auto-rickshaw and you face problem, bus will stop anywhere except the bus stop and it will be crowded, pickpocket problem, then

you decided to take an auto-rickshaw, then you know the meter will travel faster than Rajadhani express and he will always ask for more than what the meter shows. OK. Anywhere you want to go, he will ask where you want to go and then you thought what is the problem, dependence on auto, dependence on bus is the problem. Then what do you try to do, buy a bike or anything, what is your aim, it is as though you are interested in the bike, but your desire is independent and if the bike creates the problem, you try to do something else, all the time every human being is unknowingly working towards freedom, freedom, freedom, freedom, but they are like some children who cry but don't know what they want. The mother has to imagine, whether some ant has gone into the ears, or it is hungry, or sometimes it catches its hair and pulls and it cries and when it is so painful and worried, therefore it pulls hard. Child doesn't know that. We are all children, not knowing exactly what we want. If somebody asks what do you want, we will not be able to say exactly what is it that we want, if somebody asks us what do you want, we are not clear. शास्त्र says you are seeking independence. And if you have discovered this fact, you are mature enough, but if you have not discovered this fact, we are ready to allow you to try all other methods, seek अर्थ, seek काम, seek धर्म, seek स्वर्ग, seek everything and having gone through all of them and having suffered because of dependence and finally when you come, then also, I will not get angry that I told you before and that you didn't listen at all, etc. You get enough kicks and come, I am ready to help you. But कृष्ण says I will never force मोक्ष upon you. If you say I am interested in काम, then also I am ready to accomplish sense objects, I will never say that you should not enjoy pleasures. वेदs says you can enjoy sense pleasures. Varieties of काम्य कर्मs are prescribed in the वेदs, each कर्म is for the fulfillment of one one desire and if you are interested in possessions like wealth, earn enough, have enough number of houses, cars, etc., whatever you want, you have, I am not going to criticize you

on the other hand I will help you. I will tell you to perform आवहन्ति होमम्. There is one आवहन्ति होमम् for the inflow of wealth. That is popular. If there is any होमम् for मोक्ष, then it is not popular. आवहन्ति होम is popular. And if you are interested in स्वर्ग, कृष्ण says wonderful, have a tourist visa and go there for a few months and then you come back, anyway you have to come back. Therefore कृष्ण says that my job is presenting to you the four पुरुषार्थs and also presenting to you the means of accomplishing them and also offering myself as a help to you. It is not that I will help you only if you want मोक्ष, I am ready to help you in accomplishing everything. Therefore what is my philosophy? As a person seeks, so I will bless him. ये यथा माम् प्रपद्यन्ते – let any seeker approach me with any desire, I am not going to criticize, why are you asking for smaller things when मोक्ष is there, I will not criticize, just as a child when it wants a balloon, mother never criticizes, what is the use of balloon as it will be burst in two minutes, no mother will criticize, the mother will buy a balloon and give and hope that after a few years, the child will grow out of that. Similarly, कृष्ण says I am like a mother, let a person seek anything I will help him. I will only put one condition, let the desires be legitimate and let the means of accomplishing them also be legitimate. That is the only condition I will put, following that law of धर्म let him enjoy the life fully. In fact, enjoyment is part of life, to grow out of it, otherwise it can lead to suppression. But the scriptures say that when you enjoy you should be very very very cautious, otherwise you may get dragged by them, just as a person getting addicted to smoking or drinking, so the person must be extremely careful so that the person doesn't get lost in them. It is like if you have got a cup of coffee, you don't know how much hot it is. Then what do you do. Suppose you just hold the cup fully, you get burned. If you don't touch the cup at all, you don't know whether it is hot or not, therefore what do you do, carefully touch and see, you touch to such an extent that you can know the temperature, at

the same time, it doesn't burn you, that is called intelligent living, go through pleasure, nothing wrong but be alert to know whether you will be lost in them. And therefore कृष्ण says let a person come to me seeking any goal, प्रपन्न-पारिजाताय, I am like a पारिजात tree for a devotee, I will bless him with everything. तान् तथा एव भजामि अहम् – I will approach them only with the desired objects. As स्वामि विवेकानन्द said, to a hungry person, in front of a hungry person, the Lord should approach with what, only food, if Lord approaches without food that person will eat the Lord himself, because the hungry person seeks what, not तत्त्वबोधम्, ब्रह्मसूत्र class, that is an unintelligent approach, hungry person - let him seek food, poor person - let him seek money, but the मोक्ष seeker भगवान् will give मोक्ष. That is said here, तान् तथा एव भजामि अहम्. Why do I bless them with all these goals, because मम वर्त्म अनुवर्तन्ते – because all my devotees approach me through appropriate effort, all the devotees approach me with appropriate effort, like appropriate पूजा, appropriate जप, appropriate कर्म, or appropriate उपासना, etc., since they are coming to me by appropriate means, my job is to bless them with appropriate end. To give the appropriate results for the means, is my duty. Therefore I will bless them with whatever they want. मनुष्याः पार्थ सर्वशः. So they have come in the proper method. Continuing;

Verse No .12

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ४-१२॥

काङ्क्षन्तः कर्मणाम् सिद्धिम् यजन्ते इह देवताः ।

क्षिप्रम् हि मानुषे लोके सिद्धिः भवति कर्मजा ॥ ४-१२॥

कर्मणाम् सिद्धिम् काङ्क्षन्तः (मनुष्याः) इह देवताः यजन्ते, हि मानुषे लोके कर्मजा सिद्धिः क्षिप्रम् भवति ।

So कृष्ण says I have presented two paths in the वैदिक scriptures, the first part of the वेदs deals with path No.1 which is called

कर्म मार्गः, a life of activity, a life of effort, where you go through certain processes. The second path is presented in the final part of the वेदs, called वेद-अन्त, otherwise called ज्ञान मार्ग. कर्म मार्ग is there, ज्ञान मार्ग is also there, my job is not to force anyone in any path, I will present: कर्म मार्ग will produce the end, ज्ञानम् will also produce the end. What is the difference in their results? कर्म-फलम् अनित्यम्. All the results of कर्म are finite in nature and it is full of defects also, I have talked about this in the उपनिषत् class.

- दुःख मिश्रितत्वम्, if accomplishment is a pain, preservation is a greater pain and the final loss is the greatest pain and any amount of accomplishment will not give satisfaction.
- अतृप्तिकरत्वम् and more and more dependence on external factors, these are all the defects of कर्म-फलम्.

कृष्ण's job, the scriptures' job is to teach us what gives what. So कृष्ण says, कर्मकाण्ड gives finite results. And ज्ञानकाण्ड says, if you are interested in infinite results, it can never be the end product of a process. Infinite can never be the end product of a process, any process produces a result, which is within time alone, because it has got a beginning, by the same logic it has got an end. So infinitude or पूर्णत्वम् or fullness can never be the result of any effort, it has to be in the form of ज्ञानम्. What is this knowledge, if there is infinite, it has to be where, where will be the infinite one, after saying infinite, will anybody ask where and if I am asking such a question, I am a fool and if you are scratching your head for an answer, you are a bigger fool. If there is something called पूर्णम्, infinite it has to be here and if there is something that is eternal, it should be now, therefore infinitude is a matter of discovery. Therefore ज्ञान मार्ग leads to नित्यफलम्, कर्म मार्ग leads to अनित्यफलम्, this has been presented by me, in the वेदs clearly. But कृष्ण is crying, wailing, He says even though I have clearly pointed out and the people are experiencing regularly the limitations of कर्म-फलम्, but the tragedy is, still the majority of the

people after long thinking vote for the wrong party. If they do it without thinking it is OK, but they do it after thinking. That is the tragedy. Like that person getting up, when there is a low door is there, the owner warns, the door is very low you have to bend, so this person is so scrupulous, so he wants to bend here itself carefully and then he bends and walks and walks and he will just get up correctly when the door comes and gets the bump. This is called thoughtful mistake. Similarly, majority of people after long experiences in life, they decide to vote for कर्म-फलम्, अनित्यम् and why do they do that, There is a reason also कृष्ण says, because to perform कर्म, the शास्त्र does not prescribe purity of mind. To do a ritual, they don't say साधन चतुष्टय सम्पन्न, विवेक is not said, वैराग्यम् is not said, since purity of mind is involved in ज्ञान मार्ग and since purity of mind is extremely difficult to get. The moment we talk of राग-द्वेष giving up, they give up the वेदान्त instead of राग-द्वेष; 'who can do all these, this cannot happen.' 'I love to hate some people, we all have got a list of people, leaving that person, I don't hate anyone else.' So therefore, कृष्ण says here, कर्मणाम् सिद्धिम् काङ्क्षन्तः – many people are interested only in कर्म-फलम्, the result of action, the finite result, in short धर्म-अर्थ-काम, in कठोपनिषत् it is called प्रेयः, majority chooses प्रेयः,

श्रेयः च प्रेयः च मनुष्यम् एतः तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयः हि अभि प्रेयसः तृणीते प्रेयः मन्दः योग-क्षेमात् तृणीते । कठोपनिषत् १-२-२ ॥

For a human being, both the finite and infinite are available right in front, the intelligent one chooses the infinite whereas the unintelligent, मन्दः chooses the finite, मन्दाः कर्मणाम् सिद्धिम् काङ्क्षन्त, they seek finite results. And once you choose कर्म-फलम्, वैदिक rituals are elaborate, they will say you should go to that temple and you should offer on and such days, go on पौर्णमि day, go for seven पौर्णमि days, thereafter you have to offer this grain, at one place you have to offer salt, one place you have to offer mustard seed, something like

that, yellow cloth, this cloth, they have got so many conditions and if you fulfill all these conditions you may get the result, that is also not definite, but these people worship देवताः यजन्ते – they go after varieties of deities, नवग्रहs are there, they go after such deities, so देवताः यजन्ते and why, because कर्मजा सिद्धिः क्षिप्रम् भवति – because the कर्म-फलम् is quicker compared to ज्ञान मार्ग. Because in ज्ञान मार्ग, ज्ञानफलम् is quicker, the result of knowledge is very good, getting knowledge is very easy, but preparation for knowledge is the toughest job. Like wedding, wedding takes place in two minutes, shake hands, exchange garlands, but you ask the parents how many years before they took the जातकम् and how much dowry, who all asked, actual process is two minutes. Similarly, ज्ञानम् requires only one statement, what is that, you are what you are seeking, drop seeking and own up your nature, that is the only thing. वेदान्त is over. You are what you are seeking in life. Drop seeking and own up your true nature, this much alone is वेदान्त, but for this statement to work, you have to start not from many years, start from

अनेक-जन्म-संसिद्धः ततः याति पराम् गतिम् ॥ ६-४५॥

preparation should start from many जन्मs before. You all must have started the preparations from many जन्मs, otherwise you will not be even interested in coming here, understanding is a different thing, I know you understand. What I mean is whether you understand or not is a different thing, somehow you got a desire to come and sit here, in this summer day. What forces you, there is some unseen force, that is called पूर्वजन्म सुकृतम्, therefore कृष्ण says कर्मजा सिद्धिः क्षिप्रम् भवति. Therefore people are not interested in purification, it takes lot of time, they are interested only in limited goals of action. Continuing;

Verse No .13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४-१३॥

चातुर्वर्ण्यम् मया सृष्टम् गुण-कर्म-विभागशः ।

तस्य कर्तारम् अपि माम् विद्धि अकर्तारम् अव्ययम् ॥ ४-१३॥

मया गुण-कर्म-विभागशः चातुर्वर्ण्यम् सृष्टम्, तस्य कर्तारम् अपि माम् अव्ययम् अकर्तारम् विद्धि ।

So I said that the Lord has given the scriptures in the form of वेदs and the scriptures talk about spiritual end also, material ends also, here singular and there plural, you should put plural in spiritual *ends*, it is only one because it is infinite, how many infinities are there, only one; material ends are many, plural number. So भगवान् has talked about two types of goals, spiritual and materialistic, भगवान् has talked about two types of paths also, कर्म मार्ग and ज्ञान मार्ग, भगवान् has talked about the seekers' also, in the form of human beings. Now कृष्ण says not only I have given the वेदs to fulfill different ends, I have also prescribed a lifestyle by following which a person can accomplish both material and spiritual end which is an ingenious device, because normally spiritual end and material ends are diagonally opposite, because in material ends I am seeking external factors to get happiness. I am going from dependence-to-dependence. Because I want to accomplish more and more, I want to depend on more and more objects, one is depending on external factors whereas मोक्षः is depending on myself. One is leaning, another is non-leaning. One is acquiring, one is disposing. One is attachment, the other is detachment. कठोपनिषत् says:

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ॥ कठोपनिषत्.१-२-४ ॥

Normally spiritual and material ends are diagonally opposite, but भगवान् says I have to design a unique lifestyle by which a person can accomplish both material end and spiritual end. And what should be that ingenious lifestyle, it should be such a lifestyle that a person must be able to fulfill materialistic desires, one should not say that you should not do it. If the वेदs say, you should not go after materials, what

they will do. I have told you the example. He said that I read all the magazine, which says ‘don’t smoke, don’t smoke, give up smoking’, at last reading it again and again, I gave up, what, reading those books. So when a person is full of materialistic desires, if वेदs says don’t desire, that is the most unintelligent advice, therefore वैदिक lifestyle is, it encourages and it says fulfill your desires and then while for fulfilling those desires, it presents certain disciplines. Just follow that, fulfill your desire, but follow certain discipline. And what is the purpose of the discipline is not said, it is like a sugar coated pill. When the child takes the pill, it takes because it is sweet, but it is laxative will be known later, mother will say, take chocolate, Similarly, वेदs prescribe the discipline, without telling what is purpose. And you know the beauty, if you fulfill your materialistic desires following the वैदिक discipline, then the beauty is that gradually you get out of these materialist desires without suppression and in that place you discover spiritual desire as the most natural one and you discover that desire to such an extent that the pursuit of spiritual desire will not to be considered as a denial of materialistic desires. Many people in the society looking at young संन्यासिs, they sympathize, alas! He is lonely, nobody is there for him, they will be sympathizing, while these संन्यासिs are sympathizing the householders, as they are caught up in never ending crisis. So therefore who is to sympathize with whom? Nobody is to be sympathized because everybody has to pursue the appropriate end at the appropriate age, so when I come to spirituality, I won’t miss anything in life, even though the world may sympathize with me, I don’t mind. That gradual conversion must take place, so such a life design is the वैदिक life design, which is called वर्ण-आश्रम धर्म, about which we will study in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSE 13

Up to the 12th verse, Lord कृष्ण talked about the nature of अवतार, अवतार रहस्यम् as an answer to अर्जुन's doubt. कृष्ण began the chapter by glorifying the गीता as the very teaching of the वेद itself, and when this glorification was done अर्जुन raised a doubt and as a way of clarification Lord कृष्ण introduced the topic of अवतार and then कृष्ण pointed out that if a person knows the nature of अवतार he can get liberation. ईश्वर अवतार स्वरूप ज्ञानात् एव मोक्ष भवति.

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-९॥

And thereafter कृष्ण said, even by this अवतार ज्ञानम् one can get liberation, most of the people are not interested in ईश्वर ज्ञानम्, they are only interested in कर्म which will produce material result. So therefore the choice is for the human being whether one should take to कर्म in search of कर्म-फलम् or whether he should go after ज्ञानम् and attain liberation, it is one's own choice. So मोक्ष is not भगवान्'s decision, मोक्ष is our decision. And कृष्ण's complaint, if He can complain, most people are not interested in the highest goal, they are interested in petty perishable result. With that the अवतार रहस्यम् topic is over.

Now from the 13th verse onwards, कृष्ण wants to enter into the main topic of the 4th chapter, viz., ज्ञान कर्म संन्यास topic. Here we have to remember the background of कृष्ण's teaching. अर्जुन was afraid of doing कर्म or action. Until now, he enjoyed performing action, especially his duties he enjoyed but in this battlefield he is not interested in doing कर्म because it is unpleasant duty. And therefore only अर्जुन wanted to escape from कर्म by taking to संन्यास. He said I better go away from the battlefield renouncing all my duties and consequent benefits, if any, then भैक्ष्यम् अपि वरम्, भैक्ष्यम् means a life of संन्यासि. Therefore अर्जुन's bug or अर्जुन's fear was कर्म and कृष्ण's main job in the गीता is taking out from अर्जुन the fear of कर्म.

This fear has to go away because one cannot escape from कर्म, as long as a human being is alive he will have to do some कर्म or the other, as कृष्ण said in the previous chapter,

न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्मकृत् ।

even for one moment a person cannot remain without action, only you can change the type of action but you cannot avoid action. So whatever be your status in life ब्रह्मचारि, गृहस्थ, वानप्रस्थ or संन्यासि or whatever be your social status ब्राह्मण, क्षत्रिय, वैश्य or शूद्र, you will have one job or the other to do. Suppose you go to ऋषीकेश and settle in an आश्रम and you know what they do, in every आश्रम they may welcome devotees to settle, but they have some आश्रम duties. So the only difference will be instead of doing household duties in चैत्रनौ, you can do आश्रम duties in ऋषीकेश with white clothes or orange clothes. Even ब्रह्मचारि are given duties. I met one ब्रह्मचारि and asked him what is your duty, he said: booking tickets of my गुरुस्वामि. So he is a very popular स्वामि and he travels all over and often and travel arrangements will have to be done, that is the duty of ब्रह्मचारि and he travels from place to place and books tickets and make sure that the स्वामि is received. So only thing is he is in yellow clothes and therefore called ब्रह्मचारि and he has got a set of duties and therefore कृष्ण wants to say, अर्जुन you cannot escape from कर्म, the cessation of कर्म is only at that time, you know what is that time, only at one time all the actions cease, what is that: Death. When other people will become more active to dispose the body off. Look at the whole creation, the smallest atom is active, violently electrons are going around the nucleus and the biggest solar system is active, the planets moving around the central Sun. Both at the micro and macro level, कर्म are inevitable, therefore better learn to leave with कर्म. But the problem is once we take up कर्म, along with कर्म comes lot of side effects, like certain allopathic medicines, medicines are good but side effects are sometimes worse than the benefit. Similarly, कर्म means that there is responsibility. The

moment you take up a project, right from the beginning comes the anxiety that everything should go properly. So before there is an anxiety and during the performance there is a great tension and at the end often the result is not up to the expectation and therefore there is a consequent reaction. Therefore कर्म brings mental disturbance, before, during and after. So what to do with this problem. अर्जुन thought that the solution is give up the कर्म. कृष्ण wants to say that you cannot give up कर्म, therefore better learn to accept कर्म and of course the side effects are there and for those problems find out some remedy. Like you take antibiotics and along with that lot of vitamins tablets also you take. So the next question is: how can I remain in the field of action without being mentally disturbed. One method कृष्ण had already said in the 3rd chapter, viz., the कर्मयोग method and here कृष्ण in the 4th chapter is going to talk about the real solution and that is ज्ञानम् tablet. So ज्ञानम् is the only solution, because of which you can be active in the world, पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन्, at the same time you can remain unaffected by both the action as well as the results of action. So when you have got jack fruit, in केरल it is plenty, and when you cut the fruit, inside there is some kind of a sticky substance, milk white sticky substance and once your hand comes in contact with that it gets stuck. And generally the tendency is to take it out and get stuck here also. After some time, if you don't know how to handle all over the place the sticky thing will be there, you should know before entering the jack fruit, you should know what is the method of handling the jack fruit. You know what they do? In केरल only one solution for everything. Coconut oil. So they apply coconut oil to the hand and to the knife, then enter the jack fruit. So whatever you do, it will not get affected. In the same way कर्म is like the sticky substance,

कृति महोदधौ पतनकारणम् । कर्मणा बध्यते जन्तु ।

Normally कर्म is sticky, it does create problems and what is the solution: apply the ज्ञानम् oil and with that ज्ञानम् insulation, you go

into any type of कर्म it will not affect you. So this is going to be the topic, how to get knowledge and then work in the world without being affected by both responsibilities as well as the results of action. And to prove the efficacy of ज्ञानम्, कृष्ण wants to quote the example of Himself. कृष्ण does not want to quote the example of some saint who is in a cave. Then अर्जुन will say that I will also go and sit in the cave rather than fight. So whenever you want to run away, you will like to quote रमण महर्षि as example, very convenient. In our culture, the beauty is whatever you want to do, there are some examples. Even if you want to steal, कृष्ण परमात्मा is there as example. So therefore कृष्ण wants to quote an appropriate example and what is that example, he Himself. अर्जुन you look at me, right from birth I have problems. The birth itself is in jail. And there afterwards असुराs after असुराs and so many problems I faced and many of them were failures also. कृष्ण's many missions failed. When कृष्ण went to दुर्योधन to avert war, कृष्ण could not change दुर्योधन's mind, it was a clean failure. So therefore, कृष्ण faced all the ups and downs, कृष्ण says that in spite of all my activities I remain untouched by both the कर्म as well as the कर्म-फलम्. Look at the second line of the 13th verse, तस्य कर्तारम् अपि माम् विद्धि. अर्जुन I didn't escape from my duties, I did do all those कर्मs. What are those कर्मs we will see later, it is there in the first line, He says तस्य कर्तारम् अपि माम् – I remain a कर्ता, I remain involved in action. And the greatest action is the महाभारत action and he was sitting right in front of अर्जुन, अर्जुन is safe, कृष्ण became a shield. All arrows has to pass through कृष्ण first and कृष्ण has to get lot of arrows and his job is what and not a white collared job but a driver's job, he has to wash the chariot, he was to wash the horses, कृष्ण says I don't grumble, I am associated with all the कर्मs, but the beauty is what, तथा अपि अकर्तारम् माम् विद्धि – I have the knack of remaining inwardly अकर्ता. Inwardly अकर्ता means what: untainted by the action, unaffected by the action, I am able to keep safe distance. And not only distanced from

कर्म, कर्म-फलम् also which he will say in the next श्लोक. कर्म also doesn't affect me, कर्मफल also doesn't affect me, therefore I am अव्ययम्, अव्ययम् means undisturbed. I am undisturbed, unchanged, निर्विकारः अहम् अस्मि. Then the question comes, what were the duties that the Lord was involved in? Of course, as कृष्ण an अवतार, he was involved in many कर्मस and also as the creator, the Lord कृष्ण says I had lot of duties, because I am the सृष्टि कर्ता, which is my duty; I am the स्थिति कर्ता, which is also my duty. In fact, to be a स्थिति कर्ता, you can understand the meaning, स्थिति कर्ता means the sustainer of the world, is it a very pleasant duty and Lord has got another duty, which is very very painful duty, what is that, after सृष्टि and स्थिति, what is next, लय कर्ता. Even though people may cry, don't go, don't go, etc. I have to take the job of लय कर्ता and destroy the things also. सृष्टि स्थिति लयम्, they are my duties I am involved in. Not only that, for the maintenance of the creation, for the maintenance of the harmony of the creation I also designed a way of life for human beings. As I had said before, any manufacturer will also have a manual published along with any gadget, how to use that particular gadget, similarly, भगवान् also having created the universe has given out a manual also called the वेदs. For whose use, for our own use. And what does it teach, how to live a life of harmony, in which both the individual as well as the society will grow. Often there will be a conflict between individual interest and social interest. The वेद has designed a particular lifestyle where both of them are equally taken care of. While I should contribute to the well being of the society, I have to take care of my own growth. It is all nice to say, service before the Self, the motto is very good but everybody wants the self-interest to be also taken care of and वेद accepts that we all have self-interest, we all want to personally grow and accomplish the goal of life and वेद accepts it as a legitimate desire and वेद presents a method by which one can take care of the self-interest, at the same time parallelly take care of

the society's interest also and such a lifestyle is called वर्ण-आश्रम-व्यवस्था. वर्ण-आश्रम-व्यवस्था, व्यवस्था means the system, the design, the lifestyle, the plan consisting of वर्ण and आश्रम, वर्ण means the four-fold division of society. वर्ण-व्यवस्था means the four-fold division or classification of society, which is meant to take care of social harmony and social growth. When I say social, it means the totality. The community, the nation, the continent, the entire cosmos, is called वर्ण-व्यवस्था and the second is आश्रम-व्यवस्था, the scheme of four stages of life, which is meant for the individual growth, which has to parallelly take place along with social growth. I cannot grow and in the process harm the society, that is not correct and at the same time, I cannot contribute to the society and in the process harm myself and the family, like many people, who are interested in social service, they serve the society very well, giving all the time and often what happens is, they don't have time for their own children. And you interview the child and the child comes with such a complaint that my father or mother takes care of the whole world, but they don't give me even 2 minutes and they feel. That is also not correct. I have to contribute to the society but not at the cost of individual and family growth. Therefore आश्रम-व्यवस्था takes care of individual growth, वर्ण-व्यवस्था takes care of social needs. Of these कृष्ण is referring to the वर्ण-व्यवस्था here, कृष्ण does not talk about आश्रम-व्यवस्था. To see in brief what आश्रम-व्यवस्था is: It consists of four stages of life, ब्रह्मचर्य आश्रम, गृहस्थ आश्रम, वानप्रस्थ आश्रम, संन्यास आश्रम. The very word आश्रम shows that in every stage we are growing or we are supposed to grow inwardly, spiritually, not merely financially. Earlier we had Rs.100 and now Rs.100 crores; it is not that. The word आश्रम is a place for inner growth, not outer material growth, thus the whole life is divided into four आश्रमs,

1) The first आश्रम is ब्रह्मचर्य आश्रम, which is the stage of studentship. The stage of education in which one has to learn about the

human goal and teachers in the गुरुकुल system taught that the human life consists of two goals, one is the material goal, we have to earn money, we have to all the things required for our life, like the food, clothing, shelter and entertainment. वेदs accept all the materialistic needs, a student has to be told that you have to earn, you have to grow you have to be prosperous, but during education the teachers should say that not only material growth is enough, parallely one should grow spiritually also. One has to spend time for inner growth, for which alone religious life becomes important, spiritual life becomes important and therefore, a balanced growth of outer and inner personality has to be stressed in the ब्रह्मचर्य आश्रम itself. So therefore first stage the stage of learning where I know the goals of life, both material and spiritual goal.

2)Then comes the second stage of life, which is called गृहस्थ आश्रम, wherein the implementation begins. During student life there is no question of implementation because the life is spent in study and so much to study. And what is the implementation? The implementation is initially कर्मयोग प्रधान life, plenty of extrovert activities, because that is how a human being is born, an extrovert mind, plenty of desires, I want to accomplish this, I want to accomplish that. वेदs say: accomplish. People think that Hinduism talks about only renunciation. No, Hinduism talks about lot of materialistic accomplishments.

आवहन्ती वितन्वाना कुर्वाणाऽचीरमात्मनः । वासाँसि मम गावश्च ।
अन्नपाने च सर्वदा । ततो मे श्रियमावह । ... ॥ तैत्तिरीय उपनिषद् १-४-२ ॥

I should get lot of wealth, lot of clothes and lot of food and not only that I want name and fame, there is nothing wrong in seeking name and fame, वेद says

यशो जनेऽसानि स्वाहा । ॥ तैत्तिरीय उपनिषद् १-४-३॥

This is गृहस्थ आश्रम, in which one fulfills all his desires in a legitimate manner. And but what वेदs says, it should be in the background of a

religious life, the day should start with religion and the day should be in the background of divinity and the day should end with religion means with the thought of Lord. Then if a person does such a कर्म, then gradually he finds that his desires become purified and refined, as they say enlightened selfishness, even in selfishness there is higher and lower and what is that, initially I was interested only in my well being but now my desires are such that not only I should be fine, but also in the process others also benefit.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया ।

The number of people who benefit from my activity is high, so सकाम कर्म प्रधान गृहस्थ आश्रम will gradually change to निष्काम कर्म प्रधान गृहस्थ आश्रम. This is the second stage, full of activity. And nobody can complain, because in the process he has served the society also through the पञ्च महायज्ञs which we saw in the 3rd chapter, do you remember?

- देव यज्ञः in which he contributes to religion,
- पितृ यज्ञः he contributes to his forefathers,
- ब्रह्म यज्ञः in which he contributes to the propagation of scriptures,
- मनुष्य यज्ञः, in which he contributes to the society, all types of social service and
- भूत यज्ञः through which he contributes to the environmental well-being.

Now only that concept has come but it is said in the वेदs itself long ago. भूत यज्ञः is environmental day, it's not just cleaning with the broomstick for a photo on that particular environment day and forgetting it, but for us environment day is not once a year but every day भूत यज्ञः is important. Whatever way you do just water one tree it is भूत यज्ञः. During summer they just put tub and then pour water so that the cows can get water, this is all what: भूत यज्ञः only. So thus in

the second stage of life, I contribute enough to the society and in the process purify my mind.

3) And then the third stage is called वानप्रस्थ आश्रम, where I turn more inwards, I have been an extrovert throughout running here and there, बाह्य अन्तःकरणम् should turn अन्तर्मुख, this is called उपासना प्रधान आश्रम. गृहस्थ आश्रम is कर्म प्रधान आश्रम, the next stage is वानप्रस्थ आश्रम which is उपासना प्रधान आश्रम. So there he may go out of the house or he can remain in the house itself but predominantly he turns inwards, उपासना means what: meditation, जप.

4) And then comes the final आश्रम known as संन्यास आश्रम, wherein either he gets out of the house and takes to the 4th आश्रम or he may choose to remain in the family itself, but learns to detach from the family, takes to inner detachment by the understanding that life is that in which association will have to end in dissociation. I have entered, I have to come out. Relationship also I have entered into and then I have to grow out, I mentally hand over the responsibilities of every member of the family to ईश्वर. Until then, I said I am going to take care of this person, I am going to take care of this person, how long I can take care of, I assume that I am taking care of. Whether I succeed or not that is a different thing, in the name of taking care I am only spoiling it, that is a different matter. Assuming that I am taking care of, learn to hand over the responsibility to ईश्वर and this inward loosening is the संन्यास आश्रम. All for what, the more you have detachment, the more the mind is available for the last stage ज्ञानयोग प्रधान आश्रम.

So कर्म प्रधान आश्रम, उपासना प्रधान आश्रम, ज्ञान प्रधान आश्रम. If a person goes through all the four stages, what is the beauty, he has catered to his own growth also and in the process he has catered to the society also. Like a tree producing a fruit and fruit is eaten by us and the seed is thrown away, in that two things happen, trees take care of social service, what is social service, gives away fruit and tree also takes care of its personal interest, the seed is thrown and its own

propagation also is taken care of. In the whole creation you study, it is very well designed, the आश्रम धर्म is also like that only. So this is आश्रम-व्यवस्था whether a person physically goes through these आश्रमs or not one has to inwardly, mentally go through all the four आश्रमs. This is the आश्रम-व्यवस्था.

The next व्यवस्था meant for social health and harmony is called वर्ण-व्यवस्था, which alone कृष्ण is referring in the first line, as चातुर्वर्ण्यम् मया सृष्टम्. अर्जुन, I am not only responsible for the आश्रम scheme of life, I myself am responsible for the वर्ण scheme also and how many वर्णs, means divisions or classes or groups and how many groups are there. Broadly speaking चातुर्वर्ण्यम्, four वर्णs are there, four class of people are there, which means the entire society can be categorized into four. What are those four? ब्राह्मण वर्ण, क्षत्रिय वर्ण, वैश्य वर्ण and शूद्र वर्ण, ब्राह्मण, क्षत्रिय, वैश्य, शूद्र, Now the next question is: what is the basis of division? This division can be seen from three different angles. This classification can be seen from three different angles and therefore the वर्णs also have to be seen from this particular angle. What are those angles?

1) The first one is character based division. गुणत्रय विभागः or गुण विभागः means स्वभाव or character or personality based classification. And to indicate that we use the expression, गुण-ब्राह्मण, गुण-क्षत्रिय, गुण-वैश्य and गुण-शूद्र.

2) And Similarly, we have got the classification based on the profession, कर्म, occupation and if I am going to look from this particular angle, then I will use the adjective कर्म, कर्म-ब्राह्मण, कर्म-क्षत्रिय, कर्म-वैश्य and कर्म-शूद्र.

3) Then again we can look from a third angle also, which is purely based on the birth. In संस्कृत, the word birth is translated as either जन्म or जाति, जाति means birth, जाति doesn't mean caste, जाति means birth, it is derived from the root, जन्, to be born and the abstract noun of जन्, जायते is जाति which means जाति based division or birth

based division. And when you look at the division from this angle, we can again have जाति-ब्राह्मण, जाति-क्षत्रिय and जाति वैश्य and जाति-शूद्र.

Now we will try to understand the basis of each of these three divisions.

A) Let us take गुण-wise division, what type of character, norms we take to classify a person as a गुण-ब्राह्मण, which character makes a person गुण-ब्राह्मण, which character makes गुण-क्षत्रिय, we should have the norms. The शास्त्र talks about that based on the three basic गुणs - सत्त्व, रजस् and तमस्, this classification is done. The शास्त्र points out the गुण-ब्राह्मण is a person in whom सत्त्वगुण is dominant and रजोगुण is in the middle and तमोगुण is the least. So सत्त्व प्रधान स्वभावः ब्राह्मण स्वभावः, whoever he is, in whichever country he or she may be born, whichever religion he or she may belong to the सत्त्व प्रधान character. Now the question is how to know what is सत्त्व प्रधान character? Again the शास्त्र says we will be seeing this in the 14th chapter the word सत्त्व represents tranquility or the intellectual nature or intellectual efficiency. So intellectual efficiency, intellectual tranquility is indicated by सत्त्व, whereas रजोगुण stands for activity, the tendency to be hyper-active is represented by रजोगुण and तमोगुण represents the lack of both, there is neither internal activity, intellectual nor is there external activity, when will it be there, sleeping. when you are asleep, you are neither inwardly active nor outwardly active. In contemplation you are not outwardly active but the mind is alert, when you are running your physically active mind is not thinking, whereas तमस् represents the suppression of both the inner and outer activities and गुण-ब्राह्मण is one in whom सत्त्वगुण is प्रधान, more an introvert person.

B) And then the second possibility is this, रजोगुण is प्रधान, which means hyper-active and this रजोगुण is backed by सत्त्वगुण. रजोगुण is dominant, सत्त्वगुण is behind. Because of this and

तमोगुण of course is the least, in fact, you can use the formula, रजोगुण-सत्त्वगुण-तमोगुण = RST. First variety SRT. So SRT is contemplative, thinking, intellectual, RST is very very active, extrovert, outgoing, but since the सत्त्वगुण is behind the रजोगुण and सत्त्वगुण stands for thinking, tranquility, nobility, etc., he is active, but selflessly active. Very active, but his activities benefits most of the society. He also may take but the society benefits more. So this is called क्षत्रिय स्वभावः or गुण-क्षत्रिय, RST.

C) Then the third स्वभाव is defined as RTS. Here also रजोगुण is dominant and therefore, not introvert, or contemplative, or quiet, but highly active, but रजोगुण is backed by what: तमोगुण and सत्त्वगुण is least. 70-20-10% you can put something like that. Here what happens is because of रजस् predominance this person is also highly active, but the problem is since सत्त्वगुण is the least, the activities are highly selfish activities. So thus selflessly-active is RST. Selfishly-active is RTS. In both रजस् is predominant, but the second one, second line is different. And according to शास्त्र, RST character is called क्षत्रिय गुण and RTS character represents वैश्य गुण. And whoever is selfishly-active, all such people are गुण-वैश्यs. We are not talking about his birth, we are not talking about his profession. Wherever he is born, whatever be the profession, as long as you are selfishly active, even if it is a religious activity in which you want to get more money. I took our students to अमरनाथ and some contractor is there, he said he will arrange everything, but cheated us. Took so much money and all the arrangements were very very poor, we have to stay in tents, for अमरनाथ route of 48 kms. There are no pucca buildings, therefore the tents have to be arranged, per tent he collected Rs.200-300 and every tent was leaking. And in the night rain came, when we had to sit on the bed which broke down, etc. Now it is a very noble service that they are doing, because we really want to go to pilgrimage and it is very good service, we don't know anything they

are doing wonderful service, but if it is used; and they are all Brahmins by birth, the very association is a religious association. Don't ask me what I did, that is not the issue, what I want to say is, 'job is a religious job but the motive is profit', then they become गुण-वैश्य and

D) Then the last one is what, TRS. What is TRS? तमोगुण is dominant, रजोगुण is lesser and सत्त्वगुण is the least and such people will not be - since रजस् and सत्त्व are less thinking activity is also very minimum, that is skilled activity is also minimum, unskilled activity is also minimum, therefore most of the time either sleeping, or sleepy. And if there is some activity, it is only mechanical thoughtless activity. Unskilled people, mechanical people, they are all called गुण-शूद्र, whatever be the birth, whatever be their profession, such a character is called गुण-शूद्रता and such people are called गुण-शूद्र. So thus गुण-ब्राह्मण, गुण-क्षत्रिय, गुण-वैश्य and गुण-शूद्र, this is classification based on what: गुण.

Then what is the second classification I said: Profession based. We go by what the profession that person takes, not bothered about the character but purely profession wise. कर्म-ब्राह्मण, कर्म-क्षत्रिय, कर्म-वैश्य, कर्म-शूद्र.

A) Now the question is which profession comes under the first variety. The शास्त्रs says all the activities which are connected with the intellectual process, education, research, propagation, teaching, because all of them are connected with intellectual activity. Intellectual means both spiritual and non-spiritual अपरा विद्या as well as परा विद्या, including the scriptural study and propagation. The think-tank, the intellectual profession will come under what: ब्राह्मण कर्म and whoever has taken that profession is a कर्म-ब्राह्मण, all teachers come under कर्म-ब्राह्मण, whether it is वैदिक teacher, Vedantic teacher, physic teacher, chemistry teacher, they are all कर्म-ब्राह्मण.

B) And the second profession is administration, providing the infrastructure in the society, for all the activities,

maintenance of law and order, defense, administration, government, so taking care of the social needs is called क्षत्रिय कर्म and whoever is in the field is called कर्म-क्षत्रिय, either in administration or in what you call defense field, which is connected with the orderliness, क्षत्रिय कर्म and कर्म-क्षत्रिय.

C) And the third profession that is possible is all activities which lead to the economic growth, economic maintenance of the society, which is very very important, produce wealth. In those days producing wealth means agriculture, now lot of industry, all of them, because without generating wealth, other people cannot survive. So this is वैश्य कर्म and whoever is involved in trade, in business, in agriculture, in all of them, they are all called कर्म-वैश्य.

D) And what is the 4th category. All the activities which help the other three, in the running of the other three departments, all the unskilled work, which has to help the कर्म-ब्राह्मण, कर्म-क्षत्रिय and कर्म-वैश्य, all these three people require skills, but they can plan, but it has to be implemented by someone, manpower is required, they don't plan but they implement, all the unskilled work which is done to implement the other three is called शूद्र कर्म and such people are called कर्म-शूद्र.

Thus कर्म-ब्राह्मण, कर्म-क्षत्रिय, कर्म-वैश्य and कर्म-शूद्र and the most important thing to be remembered is: a person who is a कर्म-ब्राह्मण need not be or may not be a गुण-ब्राह्मण, there is no rule that a कर्म-ब्राह्मण has to be a गुण-ब्राह्मण. I may be teaching वेद, then I am a कर्म-ब्राह्मण, but if I am interested in making profit, selling वेद, marketing वेद, then I am गुणतः वैश्य, कर्म-ब्राह्मण but गुण-वैश्य. Thus one and the same person may be two, based on the way of looking, This is कर्मतः classification and

Then the last one is, we don't see either गुण or कर्म, but purely based on birth, when a person is born to a Brahmin by parentage, because he is born to a Brahmin, if you are going to call him a

Brahmin, then it is called ब्राह्मण्यम्, जाति-ब्राह्मण. We don't know his character yet, and we don't know what profession he is going to take, but he is born to a Brahmin, therefore he is a जाति-ब्राह्मण, purely based on parentage. Thus we can have जाति-ब्राह्मण, जाति-क्षत्रिय, जाति वैश्य, जाति-शूद्र. And suppose a जाति-ब्राह्मण becomes an MLA. He is कर्म-क्षत्रिय, because he is in administration. A जाति-ब्राह्मण can become a कर्म-क्षत्रिय and suppose as an MLA, he takes lot of bribes, he uses it only to make money. There is no need to say! Suppose in India, all administrators are like that, then he is गुण-वैश्य; जाति-ब्राह्मण, कर्म-क्षत्रिय, गुण-वैश्य, three-in-one. Similarly, any number of permutation and combination, you can see. OK. Now the next topic we have to see whether there is any gradation among these four. What is the view of the शास्त्रs? The शास्त्रs say, when you look from the birth angle, जाति, there cannot be any gradation at all, all are to be equally respected, irrespective of one's जाति. Therefore जाति-ब्राह्मण, जाति-क्षत्रिय, जाति वैश्य and जाति-शूद्र, all are equal. Only when we differentiate based on जाति, there will be problems. That is what we are facing now. It is not the mistake of the शास्त्रs, but we are grading based on जाति, while this person knows the other person is जाति-ब्राह्मण, but he does अक्रमम्. So then therefore how can he get respect from the other person and therefore जाति cannot give a person superiority. Then what about कर्म wise division. शास्त्र says from कर्म angle also, all professions are equally important, the teachers are very important in a country, in fact, when the teachers are respected alone (they should become respectable that is a different thing), when they are respected alone the country will grow. And what about administration, this is also important, defense is also important, Pakistan came to Kargil or they will come straight to दिल्ली and then to चेन्नै. So defense is also important, then what about economic well being, that is also important and what about all the people to implement these things. So therefore कर्म-ब्राह्मण, कर्म-क्षत्रिय, कर्म-वैश्य and कर्म-शूद्र, all of them are equal. Therefore nobody

can claim superiority, that is why पुरुषसूक्तम् compares these four professions as the four organs of the body,

ब्राह्मणो ऽस्य मुखम् आसीद् बाहू राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः
पदभ्याँ शूद्रो अजायत ॥

To come here you require feet and thigh and then you require the hands for writing notes and then if there is nothing in the head, what is the use. Therefore all organs are important for the society, all the four classes are important, therefore there is no gradation. Then what about गुणतः, is there gradation? That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 13-15

Lord कृष्ण is talking about वर्ण-आश्रम धर्म, especially the वर्ण धर्म as designed by him through the वेदs. And I was discussing this वर्ण धर्म in the last class, wherein we saw that the society according to वेदs is broadly classified into four divisions, ब्राह्मण, क्षत्रिय, वैश्य and शूद्र and I also said that this division can be seen from three different angles,

- One is purely from the standpoint of birth in which case we give the adjective जाति-ब्राह्मण, जाति-क्षत्रिय, जाति वैश्य and जाति-शूद्र, purely because of parentage.
- And thereafter we can again divide the society into four groups based on the type of profession that one takes and based on that we saw again we can have कर्म-ब्राह्मण, कर्म-क्षत्रिय, कर्म-वैश्य and कर्म-शूद्र. When a जाति-ब्राह्मण goes to rule the country he will be a जाति-ब्राह्मण but he will be a कर्म-क्षत्रिय, when he is doing business he is a जाति-ब्राह्मण but कर्म-वैश्य and Similarly, when one is going to do pure mechanical labor then he will come under कर्म-शूद्र, even though he may be a जाति-ब्राह्मण.
- And then I said that again we can look at the society from the angle of गुण or character. From the character angle when we see, we have got the four divisions गुण-ब्राह्मण, गुण-क्षत्रिय, गुण-वैश्य and गुण-शूद्र and when a person is a जाति-ब्राह्मण and becomes an MLA or MP or a minister, he is a कर्म-क्षत्रिय alright, but when he uses that position not for serving the society but to amass wealth, then character-wise he is a वैश्य, गुण-वैश्य he has become.

So thus, every human being can be seen from different angles and one person can be ब्राह्मण from all the three angles or he may be a ब्राह्मण from one angle, क्षत्रिय from one angle, वैश्य from one angle, thus all these three levels are there.

And thereafterwards I discussed the topic is there any gradation among these four. And in this discussion also we have to ask a question from which angle. And we point out that जाति wise gradation cannot be there. All are equal from the standpoint of जाति. Therefore जाति-ब्राह्मण, जाति-क्षत्रिय, जाति वैश्य and जाति-शूद्र, all of them are equal.

Then what about कर्म angle, occupational angle? That also I pointed out that all the occupations are equally important for the peace and progress of the society and we saw in the पुरुषसूक्तम्, beautifully delineated

ब्राह्मणो ऽस्य मुखम् आसीद् बाहू यजन्यः कृतः । ऊरू तदस्य यद्वैश्यः
पद्भ्याँ शूद्रो अजायत ॥

So the ब्राह्मण profession, कर्म-ब्राह्मण is one who is responsible for the growth and propagation of knowledge, not only spiritual knowledge, material knowledge also will thrive only when there are scientists, not only they increase the knowledge, they teach also. And that is why ब्राह्मणः अस्य मुखम् आसीत्. मुखम् stands for वाक्, वाक् stands for knowledge, knowledge is very important in a society. And not only we require people to propagate knowledge, बाहू यजन्यः कृतः, we require soldiers, we know very well, especially we are now suffering. Therefore a scientist can peacefully do research only when the country is protected from enemies. Therefore equally important is the soldier, including the administration, defense, all of them and therefore that is compared to बाहू, बाहू means the arms. So therefore the head for knowledge, hand is for defense. So society's head is गुण-ब्राह्मण and society's hand is गुण-क्षत्रिय and if the society must be strong and grow well, even for research we require money, so grants are required then only research can be done; many of the people in the West are able to grow in science only because they put lot of money. So without money, ब्राह्मण cannot do his job, क्षत्रिय cannot do his job and therefore money or wealth is important and whoever takes care of that part is called कर्म-वैश्य and therefore he is compared to what: ऊरू तत् अस्य यत्

वैश्यः, the thighs and kneecaps. Kneecaps are the important thing, because that is the weight bearing part and that is why by thirty or forty the first point of the body you become aware of it, oh oh, I was not aware of the kneecap. It has to carry the body, Similarly, the entire society is carried only because of prosperity, therefore कर्म-वैश्य is like the thigh of the society and then कर्म-शूद्र is like the legs of the society, the very movement of everything is possible only because of it. Thus पुरुषसूक्तम् presents these four वर्णस as the four organs of the society and once we look upon them as organs, then we will know every organ is important. Tell me, kidney is important or heart is important or brain is important. We will know when it fails, God bless let it not fail. Any organ fails, i.e., when there is tooth ache, they will say the tooth ache is the most painful one; then it is headache, they will say headache is the most painful one, everybody claims that organ is the worst affected, every part is equally important and therefore all the professions are equally important, therefore profession wise gradation cannot be there. If there is a कर्म-ब्राह्मण, priest doing पूजा in the temple, he is important, don't look down upon him or a professor, he is also important, a soldier is also important, business man is also important. And therefore कर्म-wise gradation we do not accept. जाति-wise gradation we do not accept and all our caste problems are only because जाति-wise gradation we tried to impose. Somebody wanted respect, just because he is a जाति-ब्राह्मण and then it will not work.

And then finally, we have to see गुण-wise. And शास्त्र says, गुण-wise there is gradation; character-wise, certainly there is gradation. A person of noble character is certainly superior, he has to be respected, he has to be worshipped, in fact, a truly noble man will not demand respect, people will automatically respect him. OK. Once we accept gradation from the standpoint of गुण, the question comes who is superior to whom.

The answer is simple, गुण-ब्राह्मण is certainly superior to गुण-क्षत्रिय, गुण-क्षत्रिय is certainly superior to गुण-वैश्य, गुण-वैश्य is certainly superior to गुण-शूद्र and therefore all the people should worship and respect whom, गुण-ब्राह्मण, whether he is कर्म-ब्राह्मण or not, whether he is जाति-ब्राह्मण or not, irrespective of his birth, irrespective of his profession, a गुण-ब्राह्मण should be respected. The next question is why? Why should we respect a गुण-ब्राह्मण? Very simple. गुण-ब्राह्मण is a सात्त्विक person, who is closest to Self-knowledge and liberation. गुण-ब्राह्मण is closest to knowledge, because he is सत्त्वगुण प्रधान, he has to attain knowledge and liberation, liberation means oneness with God, therefore गुण-ब्राह्मण is ईश्वर समीपे वर्तते.

Whereas गुण-क्षत्रिय is slightly farther, because गुण-क्षत्रिय performs selfless actions and therefore a man of selfless service is certainly superior, but he is still farther from गुण-ब्राह्मण because गुण-क्षत्रिय will have to become a गुण-ब्राह्मण and then attain knowledge. So therefore he is twice removed, from selfless activity he cannot get liberation, from selfless activity he has to come to Self-knowledge, for that he has to get सत्त्वगुण प्रधान, which stands for knowledge and enquiry, therefore he is twice-removed.

And गुण-वैश्य is still inferior because he is extremely active alright, but full of selfishness and therefore a selfishly active person is further removed from God and therefore he has to go three steps, from गुण-वैश्य he has to become गुण-क्षत्रिय, selflessly active and from गुण-क्षत्रिय he has to become contemplative minded and he has to attain oneness with Lord.

And गुण-शूद्र is the lowest rung in the ladder, because he has not even started the selfish activity, there is neither selfish activity, nor selfless activity, nor knowledge. If all these three are absent, that person is closer to whom, not God, not even human being, closer to animal, because there is neither selfish activity, nor selfless activity,

nor knowledge and therefore that person is closer to animals and therefore he has to get converted into गुण-वैश्य, गुण-क्षत्रिय, गुण-ब्राह्मण and thereafter only ईश्वर ऐक्यम् and therefore शास्त्र says everyone should respect a गुण-ब्राह्मण and that is why in our पौराणिक stories also, we have got stories of नन्दनार् and other people, who were not at all ब्राह्मण and who were not even allowed in the temple, the temple priests were looking down upon him and then he stands out, then भगवान् comes in the dream of the priest and says, you may be a जाति-ब्राह्मण, a priest may be जाति-ब्राह्मण, a priest may be even a कर्म-ब्राह्मण, भगवान् says that नन्दनार् is गुण-ब्राह्मण and therefore you have to honor him, you have to bring him in and therefore you have to carry him on the shoulders and not only that in the 63 नायन्मार् stories you have to include him. Many of the saints in the 63 नायन्मार् category are not जाति-ब्राह्मण at all, they are all गुण-ब्राह्मण. So therefore what is the lesson to be learnt, जाति-wise gradation not accepted, कर्म-wise gradation not accepted, गुण-wise gradation accepted, and not only we have to respect a गुण-ब्राह्मण, the शास्त्र says that all of us should become गुण-ब्राह्मण, all of us should become गुण-ब्राह्मण, that is the शास्त्रिय injunction, therefore there is gradation.

Then the final topic in this that we have to discuss is, where do we have choice in this particular discussion, because we have got जाति-wise personality, कर्म-wise role we have and गुण-wise role we have, among these three, do we have choice at all, if at all there is choice in which field do we have choice. On enquiry we will find, at the level of the जाति we have no choice. Because we are already born. So in this जन्म, we have no choice at all, either we are जाति-ब्राह्मण or we are जाति-क्षत्रिय or we were जाति-वैश्य or जाति-शूद्र, we don't have choice, we cannot change from one जाति to another जाति. You may get certificate if you pay the requisite fee of Rs.10 or 15, whatever it is I am not talking about that, you cannot change the parentage and thank God, you need not change the जाति for liberation. I can happily

accept my जाति, because my superiority or inferiority doesn't depend on जाति, because जाति-wise gradation is not accepted, therefore I accept my जाति and I am happy with my parentage, therefore there is no choice in जाति.

Then the next is, do we have choice with regard to गुण. Suppose I am a गुण-शूद्रs, can I become a गुण-क्षत्रिय, can I become a गुण-वैश्य, can I become a गुण-ब्राह्मण is the question. Fortunately शास्त्र says, with regard to character, we do have a choice. It is possible for गुण-शूद्र to become गुण-वैश्य, it is possible to become for a गुण-वैश्य to गुण-क्षत्रिय, character change is possible. In fact, all the साधनs prescribed in the शास्त्रs are only meant for this conversion. We are all born with तमो गुण प्रधान personality, because laziness is natural,

आलस्यम् हि मनुष्याणाम् शरीरस्थो महान् रिपुः ।

Laziness is the intrinsic nature of the physical body, शास्त्रम् itself has said, now you may be happy, OK, now wonderful, शास्त्रs support. And the शास्त्र gives the reason also. What is the reason? Because the body is made up of the तमस् अंश of the पञ्च भूतs. I don't know whether you remember तत्त्वबोध. We had seen that the सूक्ष्म शरीरम् is made up of the सत्त्व and रज aspects of the five elements whereas the स्थूल शरीरम् is made out of the तमस् aspects of the five elements and since it is the तमस् behind the body, body tends to be lazy. We have to get everything done by sitting at one place. If someone is going nearby we will ask them to get a glass of water; we will not get up. But the शास्त्रs says that you have to break the तमस् of the body, otherwise there will be no difference between you and an animal. Therefore our first progress is what, तमः प्रधान to रजः प्रधान, the lazy person should become active person. And therefore शास्त्र prescribes the entire ritualistic काण्ड, all the rituals are to break our तमो गुण. Because our rituals involve physical activity. Do repeated नमस्कार, sit, get up, do that and do this, etc., and that is why everyone says after all God is within me, my heart, why can't I think of the Lord closing the eyes,

why should I get up! Because all such मानस पूजाs will appeal to us because we are lazy. So whenever your mind says stay, say No, get up in the early morning, go to temple, do प्रदक्षिणम्, etc., do नमस्कार, सूर्य नमस्कार, so all these षोडश-उपचार पूजाs, one of the important purposes is breaking तमो गुण, the laziness. So therefore, I switchover from तमस् to रजस् by कर्मयोग, कर्मकाण्डम् of the वेदs. And then from रजो गुण I should go to सत्त्वगुण प्रधान, because if I am highly active, it is very good alright, but I will never come to study the scriptures. No time for गीता class. Therefore, over activity, workaholism is also equally dangerous and therefore having contributed to the society to a great extent, I should learn to withdraw and be contemplative and to shift from रजो गुण to सत्त्वगुण, the scriptures prescribe उपासनाकाण्डम्. Varieties of meditation. So कर्मकाण्डम् is from तमस् to रजस् and उपासनाकाण्डम् for रजस् to सत्त्वगुण and once I have become सत्त्वगुण प्रधान, I am what: गुण-ब्राह्मण I have become, I am fit for the next level and what is the next level, सत्त्वगुण to निर्गुणः or गुणातीतः. That we will see in the 14th chapter and that switchover takes place because of ज्ञानकाण्डम् of the वेदs. So thus, कर्मकाण्डम् lifts me from तमस् to रजस्, उपासनाकाण्डम् lifts me from रजस् to सत्त्व, ज्ञानकाण्डम् lifts me from सत्त्व to निर्गुण or ईश्वर ऐक्यम् and therefore we all should become गुण-ब्राह्मण and गुणातीतः, therefore in गुण there is a choice and we should use the choice. In जाति, there is no choice.

And then what is the final one. कर्म. Do I have a choice with regard to कर्म? The profession or occupation. We say with regard to कर्म also we do have a choice. What kind of choice we have, we can choose the profession based on two types of norms, what are the two possible norms to choose the profession. The शास्त्र says either go by जाति, or go by गुण. When you want to choose a profession, either go by जाति, जाति means what: hereditary profession, a जाति-ब्राह्मण takes profession of ब्राह्मण, he becomes a कर्म-ब्राह्मण also, a priest's son

becomes a priest. In fact, this was the one which was prevalent in India till very recently. They never had any problem with regard to choosing the profession, because whatever was the profession of the forefathers, if he is playing the नादस्वरम्, the son will also start doing the same. And a क्षत्रिय son just rules the kingdom, therefore one method is choosing the profession by heredity, जाति based कर्म and what is the second alternative, if you don't want to go by जाति, you go by the गुण, what type of personality I have, what type of inclination I have, based on that, I choose the profession, which one is better if you ask, each one has its own advantage and disadvantage. Suppose I choose the profession based on जाति, what are the advantages. First advantage is: I need not choose, because often the greatest problem is choosing. Even choosing the dress, for many people it is a great problem. Seeing this, this is good. Seeing that, that is good. So choosing is a pain. No headache at all if you choose profession of the parent, the greatest advantage is that this person is exposed to atmosphere, to that atmosphere even while he or she is in the womb of the mother. A musician's child has got a lot of advantage, because he listens to music even when he is in the womb of the mother. After birth, even the mother's lullaby will be music. If a mother without सङ्गीत knowledge sings a lullaby, even the sleeping child will get up!!! So therefore the child all the time listens to वैदिक chanting or to music, so therefore the child is exposed and therefore it is prepared for that profession, in fact, most of the professions require training from early age, many of the olympic champions, gymnastics and all. Suppose you want to take part in gymnastics. You say स्वामिजि, even sitting down and getting up itself is a big problem, what to talk of gymnastics. All the bones will break. Do you think that we can try gymnastics hereafter? You interview Nadia Comaneci, whatever be the name, at the 2nd age or the 3rd year, they start, even the body has to be prepared for that and therefore when the profession is hereditary, the preparation takes place

in early ages, even the dietary disciplines are suited. Because in the tradition, ब्राह्मण's food was different, क्षत्रिय's food was different. If a person is going to the war-front he cannot survive on drumsticks and lady's finger! They have to eat this and that. So therefore even the food items they were different according to the profession taken. Hereditarily he is exposed and the food habits he takes right from the beginning and therefore he can smoothly can get into that profession, that is the advantage, but what is the disadvantage. The disadvantage is: by chance he doesn't like the profession, then it becomes a miserable life. I take a profession because it is the parent's profession and then I don't like that; say he chose to become a वैद्य, wearing धोति having a शिखा and wearing ear jewels on both sides,... so putting ear-rings on both the ears, all the other things he sees, he wants to be like that and he is a वैद्य, what to do, so therefore life can become miserable, if I don't like my job. So in जाति-wise choice of profession, the advantage is I can get training from very early stages of life but the disadvantage is if I dislike it might become miserable. But still in our tradition, जाति based profession was predominant. Even now also, very many places it is there. In तिरुपति and all, there are many jobs, which are done by hereditary people, including making that पात्रम् and all, it is a family profession.

Now the second option is what, I go by गुण, according to my inclination whatever profession I like I choose, in this also, there are advantages and disadvantages. What is the greatest advantage, if I take up a profession that I like, then there is no strain in the personality, in fact, I look for Mondays; and Sunday evenings if I don't like my profession, as Sunday evening approaches the thought that I should get up tomorrow morning, have to go to the office. Five days a week, 8 hours, in fact, bulk of your life is spent in your office and suppose you don't like, it creates a lot of psychosomatic problems, because there is a split personality I am doing what I don't like, you curse yourself that it

is प्रारब्ध and that you are compelled to earn, etc. Therefore the greatest advantage is I enjoy what I do and doing what I enjoy is a very important necessity for a healthy life. If I have to lead a healthy life I should enjoy what I am doing. So that is an advantage, if I choose the profession according to my character. But what is the disadvantage in this, the disadvantage is I can never get an early training because, I do not know what type of inclination I will have, until late 7 years or 8 years, 9 years of 10 years, I don't know what exactly I like. Therefore the choosing the profession may become difficult, many people do not know what they like, they will say, it seems I like this and at other times it seems that also, etc. Someone says everything is OK, others say nothing is OK. That is a different case. So I am not very clear. So many parents give choice to the children to choose the subjects in the college, the children are not able to choose and they will go and ask the स्वामिजि, what can poor स्वामिजि do? So therefore it becomes a big headache to choose and not only that, invariably after you choose, the other thing will appear to be good, like in a hotel, after ordering the dish, you feel that the next table's dish seems to be better. After ordering उत्पम् (a sort of दोसा), you will like to have पूरी seeing it; ordering पूरी you would like to have उत्पम् and vice versa. Don't say I am talking from experience. It is only psychology. With regard to everything including a wife, or a husband. So therefore human mind has got lot of problems, so after choosing I may always say the other profession is better. 'The grass is always greener on the other side of the fence.' Therefore I again change the job. There are many people, even after 50 years, this and that and they come and therefore what is the disadvantage, I may not be able to choose clearly and I may not get the advantage of early training. So therefore, there is a disadvantage, so in both advantages are there, disadvantages are also there. Therefore शास्त्र says go by any one of them, but until recently, it was जाति based profession, now that is going far. And already violation had taken place

in महाभारत and all. द्रोणाचार्य was a जाति-ब्राह्मण but he joined what, the महाभारत war. So there he took to what, a क्षत्रिय धर्म, even though he was born a Brahmin, he choose क्षत्रिय कर्म because somehow he had an inclination for that, अश्वत्थामा, द्रोण, all these people. Whereas विश्वामित्र was born a क्षत्रिय, but his inclination was what, ध्यानम्, तपस् etc., and he became the inventor of the greatest मन्त्र, i.e., गायत्री. He was not a जाति-ब्राह्मण. Therefore शास्त्र says, either go by जाति, or go by गुण, but only one warning the शास्त्र gives, let not money be the criterion for profession, let not money be the primary criterion for choosing the profession, once money becomes the criterion, all the people will run only for that profession where money comes, one time they were after bank, no work and more money, bankers please excuse. Not much work, but plenty of money and thereafter all the people will go to computer or something, all the people will go to one profession or the other and thus you will find that for certain professions too many people will be there and for certain there will not be many at all. Not only that wonderful arts and crafts and music and dance form, they will all die. In India in so many places, so many arts and crafts are there, hereditarily maintained, but all the people will drop and come to the city which is overloaded and then we will do all white collared job and all of them will die away. Therefore शास्त्र says let not money be the criterion, either go by your talents and choose or go by your जाति. And therefore, we have no choice in जाति, we have choice in गुण and we have choice in कर्म also. This is the वर्ण-व्यवस्था which is designed by the वेदs and the वेदs are supposed by given out by God and therefore as God कृष्ण tells here. हे अर्जुन! I am responsible for this design of चातुर्वर्ण्यम्. Therefore कृष्ण says here, look at the verse: चातुर्वर्ण्यम् मया सृष्टम् गुण-कर्म-विभागशः – I have created the four-fold classification of the society based on गुण and कर्म. कृष्ण here does not separately mention जाति because, during कृष्ण's time जाति and कर्म were identical because ब्राह्मण जाति, they took up only ब्राह्मण कर्म,

only in कलियुग now, we have got division into three, at that time, a जाति-ब्राह्मण will be a कर्म-ब्राह्मण also, only गुण wise he might be different but now we have a जाति-ब्राह्मण, कर्म-क्षत्रिय, गुण-वैश्य or गुण-शूद्र, therefore कृष्ण refers to two, but जाति also is included in that, I have created, but this is totally an aside topic. What कृष्ण wants to convey here is totally different, the idea is: अर्जुन I am also very active therefore. So I am सृष्टि कर्ता, I am स्थिति कर्ता, I am लय कर्ता, I am वेदस्य कर्ता, वेदद्वार वर्ण-आश्रम धर्मस्यापि कर्ता, कर्ता means I am active all the time. But the beauty is what, even though I am full of कर्म or activity, the activities do not bind me. So कर्म does not bind me. What was अर्जुन's worry, कर्म binds a person. अर्जुन thought and therefore he was trying to escape from कर्म and therefore कृष्ण wants to say, अर्जुन don't try to escape from कर्म, you cannot escape from कर्म, because your गुण will not allow. As I said, not only you are क्षत्रिय by birth, you are क्षत्रिय by character also and if you go to forest, as I said, you will form an organization of forest dwellers and you will become the President or Secretary of FDA, Forest Dwellers Association. You will start something like that. So therefore you cannot give up कर्म, that is not in your blood, not only that, you need not give up कर्म also, you can enjoy peace in spite of कर्म. So तस्य कर्तारम् अपि माम् विद्धि, understand that I am the doer of all those activities, but at the same time, विद्धि अकर्तारम्, I am detached from all those कर्मs, I don't carry those कर्मs to my bed and worry that today it happened like this and what will happen tomorrow, etc., I disturb my sleep just thinking over those actions, therefore I am detached from those कर्मs and therefore only अव्ययम् – unaffected, I am असङ्गः. Continuing;

Verse No .14

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ ४-१४॥

न माम् कर्माणि लिम्पन्ति न मे कर्म-फले स्पृहा ।

इति माम् यः अभिजानाति कर्मभिः न स बध्यते ॥ ४-१४॥

कर्म-फले मे स्पृहा न (अतः) कर्माणि माम् न लिम्पन्ति । इति यः माम् अभिजानाति, सः कर्मभिः न बध्यते ।

कृष्ण says that कर्म cannot disturb me. Not only कर्म cannot disturb me, कर्म-फलम् also cannot disturb me. कर्म also can give tension and कर्म-फलम् can give regrets or disappointments, both are not there for me, therefore कृष्ण says: कर्माणि माम् न लिम्पन्ति, कर्मस do not affect me, by creating tension, anxiety and not only that, कर्मफले अपि मे स्पृहा नास्ति – I don't have even the concern for the results of action. So I am not concerned about the result of action. Because every action is going to create an appropriate result and the Lord will never do any injustice to me, because as they say: 'I always get what I deserve, never what I desire.' Therefore Lord is always just and therefore whatever has to happen according to कर्म, it will happen, therefore I am not concerned about the result. So here incidentally we have to note, planning for the result is one thing, worrying over the result is another. वेदान्त is never against planning, planning is extremely important, without planning you cannot do anything, even to travel by train or plane, you have to plan and purchase the ticket, therefore planning makes me efficient in the present, in fact, many people say that the research they say, you should take 85% or 75% of time, you should give for planning, give more time for planning, then implementation is easier and quicker, on the other hand, if you don't have plans, even if 100% time you give, things will go haywire. Therefore, वेदान्त is not against planning, because planning makes me more efficient in the present. And what is वेदान्त against? Worrying about the result - वेदान्त is against, because worrying over the result will not make me efficient in the present, it will make me only deficient in the present. Planning leads to efficiency, worrying leads to deficiency, you become inefficient. How do you know whether I am planning or worrying? Many have confusion even over this. Somebody

said, ‘many people are worrying while they think they are planning.’ Actually what is happening is worrying. How do you know? Very simple. Planning is a deliberate action which you can fix and do at a particular time, whereas worry is not a deliberate action, it is a helpless happening, mechanical reaction. So planning is deliberate action, worrying is mechanical reaction, that is why you can never deliberately worry fixing up a time. Suppose you want, as you won’t to be able to do in office, so daily between 6.45 and 7.15 I will finish all the worry job as part of my daily routine, and in that itself, each of 5 minutes’ worry on each member of my family, so therefore eldest son, 6.45. to 6.50, then the next daughter and more time for the husband/wife, 10 minutes, can you do that, you can never plan and worry, it happens, whereas planning is a deliberate action and therefore plan. But once I have planned and decided to implement, thereafter wards, if after booking the ticket some shutdown is declared, what can you do? The train may not run at all, so therefore worrying whether the train will go or whether it will reach and then I will get the connecting train or flight, it is not in my hands, I should put the itinerary properly and thereafter wards कर्मणि एव अधिकारः ते मा फलेषु. Therefore we should not mistake the teaching, planning is not prohibited, worrying is. Therefore कृष्ण says, न मे कर्मफले स्पृहा, I am not concerned even about the outcome of the महाभारत war and why कृष्ण has escaped from this problem. So what is the special medicine he has taken? I said in the last class about how to cut the jack fruit and things to be done before that, oil your hands and the knife with coconut oil and therefore before going in the rain have an umbrella, raincoat, you don’t stop the rain but you don’t get wet. Similarly, here also, what is the raincoat here, ज्ञानम् raincoat, हे अर्जुन! I have the knowledge, knowledge is power, knowledge is defense, knowledge is the best remedy for all the problems. Even physical problems can be solved by knowledge, because knowledge increases our mental health and many of our

problems are psychosomatic diseases, when mental health is improved, physical health will improve and therefore my weapon is ज्ञानम्, that is why Lord विष्णु also holds what चक्रम्, सुदर्शन चक्रम्, दर्शनम् means ज्ञानम्, सुदर्शनम् means right knowledge, so with the चक्रम् of सुदर्शनम्, I destroy the संसार, अज्ञानम्, अज्ञानं जन्य अध्यास, अध्यासं जन्य कर्म, कर्मं जन्य पुण्य-पाप, पुण्य-पापं जन्य सुख दुःखम्, everything I cut and what कृष्ण says is: this सुदर्शनम् चक्रम् is not uniquely mine, you can also get this सुदर्शन चक्रम्, ज्ञानम्. So कृष्ण says here माम् यः इति अभिजानाति – so the one who knows this secret of mine, what is that secret, freedom in spite of activity. Not freedom from activity, not freedom from responsibility, but freedom in spite of responsibility. This secret, whoever discovers this secret. What is that ज्ञानम्? कृष्ण has not yet said, ज्ञानम्, ज्ञानम् he has been saying, but what is that ज्ञानम् we have not discussed, that is kept in suspense by him, so that you will continue to come to the class. The knowledge will be discussed from verse no.18 to 25. There we will get the secret knowledge known as Self-knowledge, so the one who has discovered this secret knowledge, सः कर्मभिः न बध्यते – even such a ज्ञानि is also not bound by कर्म, just as भगवान् is not bound by his कर्म, ज्ञानि is not also bound by his कर्म. Continuing;

Verse No .15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ ४-१५॥

एवम् ज्ञात्वा कृतम् कर्म पूर्वैः अपि मुमुक्षुभिः ।

कुरु कर्म एव तस्मात् त्वम् पूर्वैः पूर्वतरम् कृतम् ॥ ४-१५॥

एवम् ज्ञात्वा पूर्वैः मुमुक्षुभिः अपि कर्म कृतम् । तस्मात् त्वम् पूर्वैः पूर्वतरम् कृतम् एव कर्म कुरु ।

Here कृष्ण says this secret knowledge, Self-knowledge was not that secret, all your forefathers possessed this knowledge. I am not giving you a unique knowledge, this method has been used, employed

by your forefathers successfully. Therefore he says पूर्वैः मुमुक्षुभिः एवम् ज्ञात्वा – all your forefathers who were seekers, एवम् ज्ञात्वा – they also gained this Self-knowledge, in this manner, as I had discussed before, as I will be discussing later also, the Self-knowledge has been gained by your forefathers. And what did they do, they did not run away from their responsibilities, just as you are trying to run away, they didn't do that, they remained where they were, they were गृहस्थs, they were ruling the kingdom, but they were not affected, therefore कर्म कृतम्, they were extremely busy, but inside they were cool like cucumber. They had that inner peace, in spite of external activities and if your forefathers can do that, why can't you also get the same medicine. Therefore कृष्ण says: तस्मात्, therefore त्वम् अपि कर्म एव कुरु – you also perform your duties, remain in गृहस्थ आश्रम, don't think of संन्यास, even though whenever problems comes and you feel that you have to run away, even though whenever problems comes we tend to escape, if at all one takes to संन्यास, he should take संन्यास when problems are not there, then alone it is a true need for knowledge, escapist संन्यास is not accepted and therefore अर्जुन remain where you are and do कर्म, what type of कर्म, पूर्वैः पूर्वतस्मै कृतम् – the same कर्म, which your forefathers performed. So here कृष्ण is prescribing जाति based profession, In fact, all the स्मृतिः ग्रन्थs prescribe जाति based profession only, which is now going. which is not followed now, but कृष्ण is talking about, based on the practice prevalent in those days. More we will in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 16-18

अर्जुन wanted to escape from his स्वधर्म which is in the form of unpleasant action, which involves killing his own kith and kin. And therefore he found कर्म as a cause of mental worry. And also it is said in the scriptures: कर्मणा बध्यते जन्तुः, by action a person is bound. And not only it is scripturally true and it appears to be true from our own experience also. Whenever we take up any action there is a strain in our personality because whether we will be able to successfully complete that action we do not know and therefore there is lot of tension, whether we will win the world cup or not. So before the undertaking starts there is a lot of anxiety, the result of the action is not totally dependent on our effort even though we do have a lot of power, even though we can influence the result of action, we cannot totally control the result of action, it is determined by so many factors, one team entering the final, seems to be dependent on other teams' victory and defeat. So often our results seems to depend upon so many other factors over which we don't have control at all and therefore the future is eternally unpredictable giving us anxious moments and when the future comes and it is not to our expectations, there is a lot of frustration and depression. Thus कर्म seems to be a cause of worry, before it starts, during its presence and later when it gets converted into its consequence. And अर्जुन experiences this intensely in the महाभारत field, because it involves his own relatives and therefore अर्जुन wanted to escape from कर्म and कृष्ण wants to teach अर्जुन that one cannot escape from कर्म. Maximum you can do is you can change the कर्म from one action to another action and often you find that when you change the field of action, it ends up like from the frying pan into the fire. So often the later one seems to prove that the previous one is better, like the Ambassador car they say, every later edition seems to bring glory to the previous one. Similarly, often we change the servant and new servant proves that the old servant was an angel. Only some

stealing he was doing but this man does many other things. Maximum you can do is to change the action, you cannot give up the action. Therefore कृष्ण wants to teach अर्जुन how to be involved in action, but at the same time not to be affected by the action by insulating my mind from the tyrannies of the action and for that insulation कृष्ण wants to point out that there is only one ointment, like applying Odomos to escape from the mosquitoes. Similarly, from the कर्म mosquitoes you have got only one ointment and that is called ज्ञानम्. And apply that ज्ञानम् and enter into कर्म from which you can never escape and once you insulate yourselves not only कर्म will not disturb you, कर्म will begin to appear as a game or a sport. As I had given the example before, when you don't know swimming, pool will become a threat to you, it can destroy you, you can end up in a watery grave if you don't how to swim, but if you know how to swim, the very same swimming pool not only will not be a threat, it will become a sporting ground also, you enjoy. Similarly, कर्म is like a swimming pool. By itself it is neither a cause of anxiety nor a pleasure, but it all depends upon what type of preparation I have. For a ज्ञानि, कर्म is a sport; for an अज्ञानि, कर्म is a burden. And that is why when भगवान् comes down and does lot of activities we give the special name लीला, even destroying powerful enemies for भगवान् is a लीला, for a ज्ञानि every action is a लीला, लीला means a sport. And कृष्ण wants to point out that this method of insulting oneself from action is not only available for the Lord, it is available for every human being, it's only you have to choose to use that and therefore he wants to introduce ज्ञानम् as a protection from the tension caused by कर्म. And कृष्ण says that this method is not a new method that I am introducing, हे अर्जुन! this method has been used by your own forefathers, एवम् ज्ञात्वा कृतम् कर्म पूर्वैः अपि मुमुक्षुभिः and they have found it useful, why can't you use the good-old-method? So एवम् परम्परा प्राप्तम्, so कृष्ण uses the same

technique, your forefathers all these people have used, why can't you use the same method. Continuing;

Verse No .16

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ ४-१६॥

किम् कर्म किम् अकर्म इति कवयः अपि अत्र मोहिताः ।

तत् ते कर्म प्रवक्ष्यामि यत् ज्ञात्वा मोक्षयसे अशुभात् ॥ ४-१६॥

‘किम् कर्म, किम् अकर्म’ इति अत्र कवयः अपि मोहिताः । तत् कर्म ते प्रवक्ष्यामि, यत् ज्ञात्वा अशुभात् मोक्षयसे ।

So कृष्ण wants to present ज्ञानम् or knowledge as the safeguard or the armor and once you say ज्ञानम् is the solution for the problem of tension, naturally the question will come, ज्ञानम् about what, because you can never refer to ज्ञानम् without referring to the object of knowledge. Therefore what knowledge do I acquire to protect myself? And कृष्ण wants to say, it is the knowledge of the nature of कर्म. What exactly is action, where does it arise, to whom does the action belong? We have been taking the action for granted. We see that we are doing lot of actions. Therefore we say I am doing the action. Suppose if you think that action belongs to you, then the question comes what exactly do you mean by the word “you” or “I” and therefore we have to get into the basic enquiry of what is the nature of कर्म and where does कर्म arise. This enquiry is important because, we have taken for granted, just as we have been taking many things for granted. For generations and generations we thought that the earth is stationary and the Sun is going around the earth. We had a geocentric system and at one time in history, Copernicus or somebody said that it is a heliocentric universe, Sun is in the centre and earth is moving around. Many people could not accept. Even the Church didn't accept and even the scientist was prosecuted, harassed and only recently it seems they accepted him, they forgave him, it was told many centuries back and even recently there

was a news item. So when everybody thinks, taking for granted that the Sun is going around the earth, because that is what we are seeing and in the newspaper also regularly sunrise and sunset timings even now we talk of and suddenly one person comes and tells the truth that sun does not rise and set but it is earth that is moving round in the opposite direction, first time it is rejected. And after long time only we know that we are taking that for granted, we never enquired into, like the apple falling, still what we do, we eat immediately and give a belch. But only a rare scientist thinks that why should it fall down and not go up. Thus In life, many things we have taken for granted and one thing we have taken for granted is the nature of action. What is action and to whom does action belong? And our basic misconception is that I am doing all actions and कृष्ण wants to point out that अर्जुन you are not doing any action at all. And when we listen to that, we are going to be as much surprised as the generation which first listened to the news that the Sun does not go round and then we have to keep on listening and after 25 years perhaps we will say, not that we accept it, perhaps it may be true. For those 25 years of वेदान्त, after studying that for 25 years, conviction is going to come and therefore कृष्ण says to अर्जुन कर्म स्वरूप ज्ञानम् एव परिहारः, if you want to get out of tension caused by your duties and responsibilities in life, you should know exactly what is the nature of कर्म. And don't think that it is an easy subject, even great philosophers have analyzed this and after a long analysis they have come to wrong conclusion, it is such a topic and therefore अर्जुन I want to discuss that topic. So he says कवयः अपि मोहिताः, कवयः means philosophers, great thinkers, even great thinkers are confused, अत्र with regard to this subject matter and what is that subject matter, किम् कर्म – what exactly is action and किम् अकर्म – what exactly is actionlessness or inaction. So what is action, what is inaction, इति अत्र कवयः अपि, कवि does not mean a poet, कवि means a पण्डित, even scholars are deluded and therefore what I am going to teach, तत् तस्मात्, therefore

being a subtle subject, ते कर्म प्रवक्ष्यामि – I shall deal with the topic of the nature of कर्म and this discussion is not merely of academic interest alone, this is not an arm-chair philosophy subject, but it has got a practical value in life also and what is the practical value, यत् ज्ञात्वा मोक्षयसे – by gaining this knowledge you will get freedom. So you will be freed, you will be released from what, अशुभात् – from all types of pains in your mind, अशुभम् means अमङ्गलम्, अमङ्गलम् means pains or sorrows, caused by anxiety, tension, worry and jealousy also, because when they say in the last ball, (being cricket season that example comes), in the last ball one team is on the top but the other team is at the bottom. Thus one and the same कर्म, gives one person the extreme happiness, another person or group of person extreme sorrow also, so that means what: whether I should be happy or unhappy, I don't seem to have any control at all, that means the world seems to have the switch board of my happiness. If they switch on, we are on. As somebody nicely said: Do you want to be a thermometer or a thermostat? What is the difference between a thermometer and a thermostat? A thermometer is that which goes up and down depending upon the surrounding, the surroundings determine the condition of the thermometer, whereas a thermostat is that which controls the environment. ज्ञानि is one who is the master of the situation, an अज्ञानि is one who is mastered by, who is enslaved by the situation and therefore by gaining this knowledge you are released from the tyranny of the surrounding and the people, you are like a thermostat, unaffected by both कर्म as well as the कर्मफलम्; you can fight the महाभारत war, coolly. अशुभः means संसार, you will be free from संसार, Continuing;

Verse No .17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४-१७॥

कर्मणः हि अपि बोद्धव्यम् बोद्धव्यम् च विकर्मणः ।

अकर्मणः च बोद्धव्यम् गहना कर्मणः गतिः ॥ ४-१७॥

कर्मणः (तत्त्वं) हि अपि बोद्धव्यम्, विकर्मणः च (तत्त्वं) बोद्धव्यम्, (तथा) अकर्मणः च (तत्त्वं) बोद्धव्यम्, कर्मणः गतिः गहना ।

Not only I am going to teach you about कर्म, I will also teach you two allied subjects which go along with the topic of कर्म and I will teach you three things: what are they:

- कर्मणः अपि बोद्धव्यम् – you have to clearly know what is the nature of कर्म and
- विकर्मणः च बोद्धव्यम् – विकर्म means विपरीत कर्म, wrong action, निषिद्ध कर्म, prohibited action is called विकर्म and
- अकर्मणः च बोद्धव्यम् – you also should know what is अकर्म, otherwise known as inaction.

So therefore action, inaction and wrong action, so all these three you have to thoroughly understand, without knowing that you will have problem only, so ultimately knowledge is power and why you should take the initiative to know, because this knowledge will not automatically come to you, you have to work to gain that knowledge and therefore he says: कर्मणः गतिः गहना, गहना means subtle, गतिः means nature, in this context गतिः means स्वरूपम्. In संस्कृत one and the same word will have different meanings in different context. The word गति has several meaning, in this context, it means स्वरूपम् or nature and so कर्मणः गतिः means the nature of the action is गहना, extremely subtle, that means what: without गुरु शास्त्र उपदेश you can never understand. Up to this कृष्ण gives the introduction to ज्ञानम्, as an insulating material and now hereafter he is going to enter into that knowledge. What is that knowledge? He gives in the next verse.

Verse No .18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८॥

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः ।

सः बुद्धिमान् मनुष्येषु सः युक्तः कृत्स्न-कर्म-कृत् ॥ ४-१८॥

यः कर्मणि अकर्म पश्येत् अकर्मणि च यः कर्म (पश्येत्) सः मनुष्येषु बुद्धिमान् सः युक्तः, (सः) कृत्स्न-कर्म-कृत् ।

From the 18th verse up to the 24th verse, कृष्ण deals with knowledge which is a solution for all human problems and this portion is the main topic of the 4th chapter, therefore this is an extremely important portion, 18 to 24. Not only in the 4th chapter, in the entire गीता this portion is important and in this portion कृष्ण condenses the teachings of all the उपनिषत्s and because of this portion and similar portions alone, the भगवद्गीता is called an उपनिषत्, इति श्रीमत् भगवत्-गीतासु उपनिषत्सु, if you call गीता as an उपनिषत् it is because of this subject matter only. कर्मयोग is not the essence of उपनिषत्, even भक्ति is not the essence of उपनिषत् and even अष्टाङ्ग योग or meditation is not the essence of उपनिषत्, the essence of उपनिषत् is ज्ञानम् and that ज्ञानम् is found in a few places in the गीता, in the 2nd chapter we saw in verse no.12 to 25 and the next place where कृष्ण gives the crux of the उपनिषत् is this portion, 18 to 24 and here also the 18th verse is considered a very very significant verse and not only significant verse, very difficult to understand also. A complex verse because कृष्ण uses the language of contradiction to make us think well. Otherwise we will superficially listen to गीता, looking here and there. So we should not listen with 5% mind, we should apply ourselves totally, therefore कृष्ण uses the language of contradiction. If you translate this verse literally it will read funny. So the first line says, the wise person sees action in inaction. Wise person sees action in inaction and the wise person also sees inaction in action, what did you understand? So the wise person sees action in inaction and the wise person sees inaction in action, here what is the contradiction? If you see a thing wrongly then can you be a wise person? Who is a wise person? If I say the clip is the clip, I am wise, that is knowledgeable. If I say, this is a book, then I am ignorant

person. So therefore when I see a thing wrongly then I can never be called a wise person, whereas कृष्ण says, the one who sees action in inaction, he sees rightly or wrongly, in action what should we see, one who sees action in action must be having the right vision and I should see inaction in inaction, that must be the right vision. But कृष्ण says, the one who sees action in inaction and inaction in action, that person is wise. Thus if you translate this verse literally it doesn't seem to convey anything and therefore it requires a probing a little bit. And that is why all आचार्यs like शङ्कराचार्य writes a commentary very very elaborate and significant commentary on such verses. In all other श्लोकs, कर्मयोग and all, शङ्कराचार्य writes two lines or three lines. What is there to talk about? But when such verses come, शङ्कराचार्य and other आचार्यs write very beautiful and significant commentary and because of that alone we are able to understand also. So these verses are called the knotty verses of महाभारतम्, so I have told you before, when व्यासाचार्य wanted महागणपति to become the scribe, महागणपति put a condition that once I start writing I cannot stop. So therefore you have to continuously dictate, if you stop in between I will go away. Now व्यासाचार्य is not reading from a book, he has to compose and dictate because he is the author, so व्यासाचार्य said I will do that, but I will put another condition, what is that: when you copy that you should know the meaning and copy down. Normally whoever takes dictation, generally, they have to be thoughtless, that is why generally whenever renunciation comes they write remuneration. When I dictated to a student, renunciation alone gives मोक्षः, he transcribed it as remuneration alone gives मोक्षः, why because he cannot think. So therefore व्यासाचार्य put a condition that you should know the meaning. What he used to do is, he composes many verses and when it is exhausted, towards the end he composes a knotty verse, (you can have both the spellings, knotty as also naughty!). It is called ब्रन्थ ब्रन्थि. And therefore when such a verse comes, विनायक has to stop and think

of the meaning, because without knowing the meaning he should not write, by the time विनायक thinks and understands, next 1,000 verses are ready. Because व्यासाचार्य, व्यासाय विष्णुरूपाय, and गीता being part of महाभारतम्, in गीता also there are few knotty verses, one verse was in the 2nd chapter,

या निशा सर्व-भूतानाम् तस्याम् जागर्ति संयमी ।

यस्याम् जाग्रति भूतानि सा निशा पश्यतः मुनेः ॥ २-६९॥

This is a knotty verse, without शङ्कराचार्य's commentary difficult to grasp. And here we have got a knotty verse,

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः । ... ॥ ४-१८॥

and we have got another knotty verse in

मत्-स्थानि सर्व-भूतानि न च अहम् तेषु अवस्थितः ॥ ९-४॥

न च मत्-स्थानि भूतानि पश्य मे योगम् ऐश्वरम् । ॥ ९-५॥

कृष्ण uses the language of contradiction. He says 'the whole world is in Me' and in the next line He says 'there is no world in Me'. What will you understand? Thus the literal translation, wise man sees action in inaction and he also sees inaction in action. So what does he want to convey, we should understand. This can be clearly understood when we know the basic teaching of वेदान्त that every individual consists of two parts in his personality. Every individual, according to वेदान्त, which is the basic teaching of the वेदान्त, consists of two parts, one is the body-mind-complex part called अनात्मा, अनात्मा अंश or देह अंश and the second part is the Consciousness-principle, which pervades the body-mind-complex because of which alone the body-mind-complex is sentient. Just as this bulb is not an individual entity, there is a bulb and filament, bulb may be compared to the स्थूल शरीरम्, filament may be compared to the सूक्ष्म शरीरम् and you think that the bulb and filament together is giving light, but other than the bulb and the filament there is another invisible principle because of which alone bulb has become a source of light, which we know as the electricity principle. Similarly,

according to वेदान्त, every individual has got a bulb and filament, the स्थूल, सूक्ष्म शरीर complex called देह or अनात्मा and there is another principle, another invisible principle like the electricity which is inherently pervading this body-mind-complex, as even the electricity pervades the filament. And the electricity is an independent principle which continues even when the bulb is broken or fused. When the bulb is fused the electricity is not gone, if there is any doubt, you can check and get instant मुक्ति, विदेह मुक्ति you will get. It is invisible but it is there because of whose presence alone, the bulb is a bulb, श्रोत्रस्य श्रोत्रम्, bulbasya bulb. Similarly, वेदान्त says, the body-mind-complex is blessed by the Consciousness-principle. Even though the bulbs are many in number, the flowing electricity is one, which is not only in every bulb, it is in between also which you don't see, it's passing through the wires you don't see, but it is there, but where there is a medium of manifestation, the electricity expresses in the form of light. Similarly, Consciousness like electricity, very careful, Consciousness is not electricity, OK, don't think that whenever power goes, Consciousness also goes. So therefore it is like electricity and you are all, you and this body are all like bulbs and blessed by the touch of Consciousness, the body is live and sentient and capable of transacting with the world. This Consciousness-principle is called आत्मा, the body-mind-principle is called अनात्मा, the Consciousness-principle is called देही, the body-mind-principle is called देह, the Consciousness-principle is called the आत्मा and the body-mind-principle is sometimes called अहङ्कार also; the ego and the Self. And about this आत्मा and अनात्मा we elaborately studied in the 2nd chapter, it will be very very fine if you remember all the details. So there we saw that आत्मा is one, अनात्माs are many, just as electricity is one and bulbs are many and आत्मा is all-pervading, whereas अनात्मा is limited like that five or six differences we saw. One is नित्यम्, another is अनित्यम्; one is एकम्, another is अनेकम्; one is निर्गुणम्, another is सगुणम्; one is

निर्विकारम्, another is सविकारम्; various differences we saw and I will request you to go through the 2nd chapter. Then this whole section you will remember well and there while talking about the differences, one difference we emphasized which is going to be emphasized in this portion also. And what is that?

1) The Consciousness-principle, the आत्मा being all pervasive like space it cannot do any action, because action involves movement. Any action, physical action involves physical movement, mental action involves mental movement which is called thought-movement, therefore, चलनात्मकम् कर्म and whatever cannot move cannot do action, that is why this space cannot do any action, traveling from one place to another, air can move, fire can move, water can move, earth can move and therefore they can do lot of actions, whereas the space is अकर्ता and therefore the first lesson that कृष्ण wants to emphasize in this verse is that आत्मा, the awareness principle, is ever action-less, it is ever free from कर्म. In fact, it need not renounce कर्म, why it need not renounce कर्म, why it need not renounce कर्म, it should have to do so. Suppose I say, I gave up ten acres of land and then you ask me, when did you possess it, I never had it, you can give up only what you have. If I can give up what I don't have, I will donate this land to people, just take it I will say. So therefore giving up is possible only when I possess and कृष्ण wants to say that the Consciousness-principle is ever free from कर्म.

2) Then the second lesson that कृष्ण wants to give is that the body-mind-complex otherwise called अहङ्कार or ego, can never be free from action, because it is a finite entity and it is a material entity, it is made up of matter. If you are science student, it contains chemicals, it is varieties of chemicals joined together, that is why you call it bio-chemistry, why bio-chemistry, because body consists of chemicals, it is material or if you study it scripturally, the body is made up of five elements, therefore it is पाञ्च भौतिक शरीरम् and matter is in eternal

motion. While Consciousness is eternally motionless, matter is in eternal motion and that is why even when I see a motionless object, like wall, superficially seeing it may appear motionless, but scientifically if you study it is nothing but atom bundle and atom consists of neutrons and protons and electrons and constantly electrons are in motion, so we think that it is motionless, but at the subtle level it is. So one person, Fritjof Capra, he wrote the Tao of physics, in that book he has given the picture of नटराज's Eternal Dance. नटराज is eternally in dance. How do you know that he is eternally in dance? If you look at his जटा, it is always parallel to the ground. When will the जटा be parallel to the ground? It is possible only under one condition, when it is fiercely moving, that is why whether it is in नटराज picture or idol, the hairs are in the parallel level, indicates what: नटराज stands for the विश्वरूप, the universal form and he gives the explanation, in the picture itself, protons, neutrons, matter, etc. It is a wonderful study by a westerner, but he is influenced by our teaching so beautifully well. So therefore, you take this smallest atom, it is in perpetual motion, you take the biggest galaxy, the earth is itself moving 1,000 miles per hour or something and it is moving around the Sun at 60,000 miles per hour, we are thinking that it is still, but we are also rotating at 66,000 miles per hour. And the whole galaxy is moving, again millions of miles per hour or something. Therefore at अनात्मा level, motion can never stop, it is eternally in motion. And when you see अनात्मा is in rest, even at that time also there is motion in potential form, that is why when you are planning, when you have got some important thing to do, स्वामिजि, my son is going to America, this is the time for children to go to America, getting visa is difficult, you may get admission to स्वर्ग but not American visa and therefore they are interested in more अदृष्टम्, therefore for पुण्यफलम्, स्वामिजि's are becoming important, the interview is going to come after a month or a week, but constant restlessness, therefore even though I am not doing any action, there is

the potentially, like spring in tension, it is waiting, therefore कृष्ण wants to say that at अनात्मा level कर्म cannot be given up, at आत्मा level कर्म need not be given up. Therefore what is wisdom? Accept actions at अनात्मा level, never try to escape from action and own up the actionlessness or permanent rest in आत्मा level. I am ever restful, peaceful, at आत्मा level and at अनात्मा level, all the time, one action or the other will be there, this wisdom is called ज्ञान कर्म संन्यासः and this idea कृष्ण wants to convey in this verse, कर्मणि अकर्म यः पश्येत् – a wise person sees the actionlessness of the आत्मा, the permanent peace of the आत्मा, when? कर्मणि – even when there are actions at अनात्मा level, so he doesn't find peace by stopping the action, but he discovers peace in spite of action, by stopping the action, don't try to get peace, like many people saying. स्वामिजि, after the last child is educated and I am free, I can attend all your classes, can come to your आश्रम. Many people have promised, now everything is settled and he is not able to come to even the classes which he was attending earlier. Previously when he was employed he had time, after retirement they promised all the cases, what happened? They dropped the earlier class itself. Therefore, there is no waiting for the sea to become waveless to take a dip in the sea. We always think that all these things will be over and there afterwards one day I will start वेदान्त. So never try for leisure, at the end of action discover the leisure amidst the action, in spite of the action. So therefore ज्ञानि sees the inner-actionlessness amidst outer-activity. Inner-actionlessness means what: actionlessness at the level of आत्मा, outer-action means what: action at the level of the अनात्मा. Therefore, कर्मणि, अनात्मनः कर्मणि अकर्म आत्मनः अकर्म यः पश्येत्, now it is clean. The one who sees the actionlessness of the आत्मा amidst the actions of the अनात्मा, take the example, even when the hand is moving, we know there is something which is not moving, what is not moving, the light which is pervading the hand, which is pervading the hall, which illumines the hand, because of which the

hand is known, that light doesn't have motion, even when the hand is moving. Similarly, even when the body and mind are violently active, what doesn't move, the awareness-principle does not move at all, that awareness principle ज्ञानि turns his attention towards. Like in a movie also, even when the characters are violently moving, what doesn't move? Imagine the screen also starts moving, In fact, characters should move and screen should not move only then movie is possible, imagine vice versa, the characters are stationary and the screen is moving, like that life is a movie in which the awareness is the screen and the body-mind and all the worlds are the characters moving, turn your attention to the motionless screen and recognize the screen and then enjoy the movie, so this is first part.

And what is the second part, अकर्मणि च कर्म पश्यति – the wise person sees action in the inaction. How is it possible? Here what कृष्ण wants to convey is, when the body-mind-complex is resting, either during sleep or at any other time of the day, superficially seeing, it looks अनात्मा is actionless, this is what everybody say. As I gave the example, the wall is motionless, कृष्ण wants to say that even when the body-mind-complex is actionless there are actions in potential form. That is why when you go to bed so many actions to be done tomorrow, they are all there in your mind when you see if you are aware of, the moment you wake up you become aware that you have to go there, go here, do that, do this, etc., you just spring from the bed and rush. So during sleep, what happened to all those actions, they were not absent, they were all waiting in seed form. And therefore what is the meaning of this portion, wise person sees potential action, कर्म means potential action, where, अकर्मणि – in the actionlessness of the body-mind-complex. The wise person sees potential action in the actionlessness of the body-mind-complex, which means, body-mind-complex is ever active, either outwardly-active, explicitly-active or potentially-active, whereas आत्मा is ever actionless. And what should a person do? The

wise person should be aware of this fact, whenever the actions begin to overwhelm a person, we enter into various activities in life. Later what happens, we know how to enter, like अभिमन्यु's चक्रव्यूहम्, he enters but the problem is he doesn't know how to get out, similarly, we put our hands and legs all over and later we don't know how to come out. In केरल, they give the example of 'Nayar caught hold the tail of a tiger.' (Nayars please excuse me). It is a popular saying, this fellow caught hold the tail of a tiger and then what happened, the tiger tried to attack him, therefore he caught hold of the tail so that he is behind, the tiger is trying to turn, therefore he also runs, he started running round and round, initially he has the energy to run, the tiger has got enormous energy, but we don't have, after 15 minutes going round and round I am in trouble, even if I leave, even if I continue to hold I am in trouble because I am tired and I cannot leave the tail as I will be eaten. This is called 'Nayar caught hold the tail of a tiger.' Similarly, I enter into so many fields, so many relationships and I don't know how to get out, that is the time when we feel that we have been caught up in a snare, we are struggling and suffering, when we feel actions are overwhelming, as long as you enjoy actions no problem, but when the actions are overwhelming, you look for some place which is free from all the disturbances, शान्तम्, शिवम् and the only centre which is eternally calm is what your own स्वरूपम् and if I know how to dip into my own शान्त स्वरूपम्, it is like deriving tremendous inner strength, so that we can again get into activity and enjoy and therefore wise person enjoys activity and whenever he has stopped activity, he knows how to dip into his स्वरूपम्.

मनोबुद्ध्यहंकार चित्तानि नाहम् । न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योम भूमिर्न तेजो न वायुः । चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
निर्वाण षट्कम् १॥

There is that tranquility, that calmness is there in us only we should know how to dip into that and भगवान् wants to give you a taste of that

आनन्द, when you withdraw from all your body-mind, what आनन्द there is भगवान् wants to give a taste, like in the TVs they have the trailers, next week. You want to taste that drama. Similarly, भगवान् also wants to give you the taste of dis-identifying from the body-mind-complex, which you enjoy every day, when, during sleep. You are no more identified with your body, you are no more identified with your mind, therefore you no more have a कर्ता-personality, therefore भोक्ता is resolved and कर्ता is resolved. And what is the state of deep sleep: absolute आनन्द, that is why we are ready to sleep anywhere including..... So where do you find the आनन्द, you are dipping into your own nature because, in sleep you don't have any sense pleasures, where do you get the आनन्द from, the inner आत्म स्वरूपम्,

यत् सुषुप्तौ निर्विषयः आत्मानन्दः अनुभूयते

The only problem is we get up from sleep and get into trouble, for ज्ञानि he has got this आत्मानन्द available all the time, he can depend anytime and therefore सः बुद्धिमान् – such a person is a wise person, among all the human beings, सः युक्तः – he is called a real योगि and कृत्स्न-कर्म-कृत् – he is a person of fulfillment. When I say he, she also, don't get angry. Therefore he or she enjoys total fulfillment and this verse being a subtle verse, कृष्ण himself elaborates this verse in the following verses, therefore from 19 to 24, is a commentary on 18th verse, which we will see in the following classes.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 18-20

By way of introducing the nature of कर्म, Lord कृष्ण is discussing the essence of the उपनिषत्s in these few verses beginning from the 18th up to verse no.24. And of these verses, 18th is the key verse wherein कृष्ण talks about आत्म-अनात्मा विवेक, the difference between the higher-I in me and the lower-I in me, the higher-I is called आत्मा and the lower-I is called अहङ्कारः. And the higher-I आत्मा has been talked about in the 2nd chapter, wherein कृष्ण pointed out that this आत्मा is of the nature of Consciousness, distinct from the body, pervading the body, it is one and all-pervading. And कृष्ण wants to highlight one aspect of the आत्मा here, viz., आत्मा as अकर्ता, it does not perform any action at all, it is only a witness. And this अकर्ता-आत्मा, this एक-आत्मा, this पूर्ण-आत्मा is my higher nature and I have got a lower-I also called अहङ्कार and this lower-I is nothing but the mind, the mind-principle is called the lower-I. And according to the scriptures, the mind by itself is inert, but the mind can become sentient blessed by the higher-I, just as the filament in the bulb becomes a bright source of light when it is blessed by the electricity, the filament is not bright by itself but blessed by the electricity the filament becomes bright and this place is illumined. Similarly, the mind is like a filament, it is matter-principle, but it is made of the special matter called सूक्ष्म भूतानि and because of its nature, just as we use tungsten filament, which has got special feature, Similarly, the mind has got its special nature and when such a mind is pervaded by, blessed by the आत्मा तत्त्वम्, the mind becomes a sentient mind and this sentient-live-mind is called अहङ्कारः, which is कर्ता and भोक्ता. So this finite mind, this finite live-mind, this finite अहङ्कार, कर्ता-भोक्ता is my inferior-I called the ego and कृष्ण wants to say that, this अहङ्कार has to perform the action because it is its nature, it cannot remain quiet and as even the अहङ्कार performs the कर्म, inevitably, according to the moral laws of the creation, the अहङ्कार has to accumulate पुण्यम् and

पापम्, अहङ्कार means mind blessed by Consciousness, remember. And this अहङ्कार exhausts part of the पुण्यम् and पापम् and often lot of पुण्य-पापम्s remain unexhausted and it is carried forward to the next जन्म and at the time of the death it is this अहङ्कार which leaves the body. I, the higher-Self, which is pure-Consciousness,” “I” cannot leave the body because Consciousness is like space, all-pervading. So thus I, the higher-Self called the आत्मा do not do any कर्म, am free from पुण्य-पाप and do not travel at all, I am incapable of traveling, but this lower-I, the inferior-I, the अहङ्कार is not only capable of doing action but it is capable of traveling also and when this अहङ्कार quits the body then the body becomes dead body. Because the problem is the body cannot be directly blessed by the आत्मा, the body becomes sentient only through अहङ्कार, just as the bulb becomes bright only through the filament. Similarly, the moment अहङ्कार quits the body is like a bulb without a filament, even though आत्मा continues to pervade the body the body cannot be sentient because the medium called अहङ्कार has quit the body. And this अहङ्कार alone takes another body and again exhausts the पुण्य पापम् and in the process acquires fresh पुण्य पापम् and thus पुनरपि जननम् पुनरपि मरणम्, संसार cycle continues for अहङ्कार and there is no way of stopping this अहङ्कार, because this अहङ्कार is motivated, activated because of our identification. And what कृष्ण says, by Self-knowledge we learn to own up the higher-I rather than the smaller egoistic-I. And the moment the shift happens, अहङ्कार loses the fuel as it were, it is like a cycle wherein the pedaling has stopped. So when you stop pedaling the cycle, what happens, because of the previous momentum it continues to run, but without the support the cycle cannot run long, it will stop. Similarly, in the case of a ज्ञानि, अहङ्कार gets no more patronage, it has got a functional nature, but it cannot bind this person. And this shifting of the I from the inferior I, the ego, to the superior I, the आत्मा is called wisdom. And कृष्ण says, सः बुद्धिमान् and since I have shifted

the I from the inferior-I to superior-I, I own up my अकर्ता nature all the time, even when the inferior-I, the अहङ्कार is active I don't claim the activity of the अहङ्कार, I say that in the presence of the actionless-I, the ego is acting, I am free from all the action, so this detachment from अहङ्कार is the benefit of wisdom. So कृष्ण says, सः मनुष्येषु बुद्धिमान् the one who doesn't allow his अहङ्कार to wag its tail. Otherwise like some people taking the dog for walking, you will find that you will wonder whether they are leading the dog or the dog is leading them. Like the Alsatian, this fellow will be running behind, therefore now I am slave of अहङ्कार, I am subjugated by अहङ्कार, I am overwhelmed by अहङ्कार's पुण्य पापम्, in the case of a ज्ञानि, अहङ्कार is put in its place, it has got a functional nature, but I am not enslaved by the अहङ्कार and therefore कृष्ण says, सः युक्तः – he is a योगि, he is a master. And he is called a स्वामि. So स्वामि the word, even though we generally use for a monk or a संन्यासि, really the word स्वामि means the one who is the master of his own अहङ्कार and when I am master of the अहङ्कार, स्वामि so and so is invariably followed by आनन्द, स्वामि so and so आनन्द, but as long as I am subjugated by the lower-I, I am no more स्वामि, I am दास, I am a slave. स्वामि's opposite is आसामि. All the ignorant people आसामिs and आसामि is invariably followed by दुःखम्, that title दुःखम् you need not add, because by looking at the face we can easily know whether this fellow is स्वामि or आसामि. So कृष्ण therefore says that सः युक्तः he is the master, योगि and सः कृत्स्न-कर्म-कृत् – he is a person of accomplishment, all accomplishments, he is an accomplished person. Why we do say a ज्ञानि is an accomplished person? It is a figurative expression. When human beings are trying to accomplish things, what is the driving force? Any human beings' any accomplishment or any pursuit, the driving force is without those accomplishment, I feel small. That is why always people say, I want to be somebody in life, because he or she feels that now he or she is nobody. And therefore I have a sense of

smallness, through accomplishment I am trying to be somebody, I am trying to full and complete, fulfillment or पूर्णत्वम् is the goal. Somebody wants पूर्णत्वम् through Wimbledon tennis title, another one through world cup, another one through some other thing, so the driving force is पूर्णत्वम् and the unfortunate thing is he never gets the पूर्णत्वम्, as अहङ्कार, the finite अहङ्कार, whatever be my accomplishment, finite अहङ्कार plus finite accomplishment, is equal to finite अहङ्कार. Previously I was a miserable bachelor, BA, now miserable Master of Arts, MA, miserable PhD and miserableness continues because finite plus finite is equal to only finite and not infinite. It is the finite अहङ्कार struggling to become पूर्णः and life becomes a failure. And why it is a failure, because my direction is wrong, how can finite become infinite. I never question. And in the case of a ज्ञानि, he never struggles for making अहङ्कार become infinite, because he knows body will be finite, mind will be finite, the knowledge you study for hundred years, 24 hours, the knowledge you will have will be finite, as they say specialization is: when you know more and more of less and less, previously I knew less and less of more and more, now I know more and more of less and less, so therefore you think intellectual fulfillment is possible in the field of knowledge! Therefore अहङ्कार can never become पूर्णः, therefore ज्ञानि doesn't struggle to make अहङ्कार पूर्णः, he accepts the अहङ्कार as it is and enjoys doing whatever the अहङ्कार can do, a few more sciences I can learn and but I don't hope to complete all sciences. And when there is an urge for पूर्णत्वम्, ज्ञानि doesn't see the पूर्णत्वम् in the अहङ्कार, because he knows it is impossible, so when the पूर्णत्वम् urge is to be fulfilled, he goes from the lower-I to the higher-I, because the higher-I was पूर्णः, is पूर्णः and will ever be पूर्णः. Therefore ज्ञानि enjoys पूर्णत्वम् at the higher level and enjoys activities at the अहङ्कार level and therefore there is no struggle and therefore throughout he is पूर्णम्, he doesn't postpone the पूर्णत्वम्, I am doing a project and after the project

is complete, I will be पूर्णः, he never has such hallucinations, such illusions he doesn't have, one project is completed, another project is going to come. Therefore I enjoy doing projects and not for पूर्णत्वम्, I enjoy doing projects owning up my higher पूर्णत्वम् and that is why I am ready to quit the world also at any time. Who is going to continue or whether it will be continued at all, etc., no such anxieties, I enjoy doing things, but my पूर्णत्वम् is all the time there and therefore, कृत्स्न-कर्म-कृत् means ज्ञानि has discovered the पूर्णत्वम् at a higher level. Continuing;

Verse No .19

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४-१९॥

यस्य सर्वे समारम्भाः काम-सङ्कल्प-वर्जिताः ।

ज्ञान-अग्नि-दग्ध-कर्माणम् तम् आहुः पण्डितम् बुधाः ॥ ४-१९॥

यस्य सर्वे समारम्भाः काम-सङ्कल्प-वर्जिताः, तम् ज्ञान-अग्नि-दग्ध-कर्माणम् बुधाः पण्डितम् आहुः ।

As I said in the last class, these verses are a commentary on the previous verse which is a tricky verse. 19 to 24 is a commentary on the 18th verse. So now once a ज्ञानि has discovered पूर्णत्वम्, will there be a motive in him to do any work. This is the basic question, people ask. Because generally the activities are born of out of dissatisfaction and there is also a popular saying also that 'necessity is the mother of invention'. And therefore the general complaint is that now people are working and accomplishing, because they have dissatisfaction and therefore dissatisfaction and the need is the motive force and if all the people are going to be satisfied with themselves, अहम् पूर्णः, then there will be no motive for work, thus the whole world will be what, contented and people ask contentment means you don't work, in fact, there are people who say that India is backward because of the philosophy of contentment. You should have the drive, which means

that you should be eternally discontented. What a philosophy! You should be eternally unhappy, only then you will work further and therefore, the philosophy is discontentment alone leads to work and accomplishment, contentment means one will not work at all - this is the misconception of the people, but what कृष्ण wants to say is: a person can work with contentment. In fact, the true service comes, true work comes out only when there is fullness and a person's contribution with fullness will be immensely greater because he doesn't have any axe to grind, because otherwise whatever activity I take, there will be a tinge of selfishness. I want to get something out of it, but कृष्ण says, a ज्ञानि alone can contribute with contentment and now the question is: if ज्ञानि has contentment, what will be the driving force, our scriptures say then the driving force will be one of compassion, the greatness of wisdom is: the more a person becomes wiser, the more he identifies with the whole world, ignorance makes my mind smaller, selfish, bothered about me and my family, but in the case of a ज्ञानि, because of universal identification, there is universal compassion, which is his nature. He does not show compassion, but compassion becomes his nature, just as a mother has got an instinctive love for the child, just as the tiger loves the baby, anybody comes around it attacks, it is not born out of will, it is nature-driven, therefore the scriptures give the example, just as heat cannot be separated from fire, just as light cannot be separated from Sun, Similarly, compassion will become the intrinsic nature of a ज्ञानि. And that is why we use the title, अहेतुक दया-सिन्धु, so the one who has compassion, without any motive, not that he wants something in return later and backed by, motivated by this compassion whatever he can do, he does according to his resources and not only according to his resources, and according to the need of the situation, just like the mother is motivated by the compassion, what does she do to the child, whatever the child requires she does, if the child wants the mother to play with it, she does, not because she likes, the child needs

it, if the child wants food she is going to give that, therefore the compassion gets crystallized into appropriate action and that is what कृष्ण said in the 3rd chapter, लोकसङ्ग्रह कर्माणि, exactly like भगवान्'s अवतार. What is the motive of भगवान्'s अवतार?

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् । ... ॥ ४-८॥

According to the need of the society, भगवान् takes form. Similarly, a ज्ञानि is like भगवान्, doing whatever is required according to the need of the surrounding and therefore he says, समारम्भाः – a ज्ञानि is full of undertaking, as active as an अज्ञानि is, so active a ज्ञानि also is. If ज्ञानि is also active, an अज्ञानि is also active, what is the difference between them, he says: काम-सङ्कल्प-वर्जिताः – ज्ञानि's activities is not caused by discontentment, not caused by smallness, not caused by a lack in his mind, sense of loneliness, that is not the cause, as he said in the 3rd chapter,

न एव तस्य कृतेन अर्थः न अकृतेन इह कश्चन ॥ ३-१८॥

Without that activity also he is full. So therefore, finitude is not the force behind him. Therefore काम-वर्जिताः – he is free from desires, desires to fulfill himself, so काम-वर्जिताः and therefore only सङ्कल्प-वर्जिताः – he is free from all kinds of future projections. Why do we project, because now I am not comfortable with myself, now I am not at home with myself and therefore I picturise myself in the future, with a house how will I look, with a particular dress how will I look, with that particular girl or boy how will I look, with that particular degree how will I look. If I look at the future-I, the ideal-I, I look at and the actual-I, I see, there is a big gulf between the actual-I and the ideal-I. And now the actual-I is miserable, not happy and therefore I want to quickly bring that ideal-I, but it doesn't come at all, when am I going to earn and build a house and can leave peacefully in the own house and therefore there is a restlessness, there is a tension, there is anxiety, the child is born now and I am now thinking of its PhD. Struggle for LKG admission is going on now and I am thinking of which university PhD

should be taken and dreaming about that and becoming restless now. I am restless because I am not happy with the present I. Therefore all the dreaming, building castles in the air, they are all expressions of dissatisfied-I. That is why दयानन्द स्वामि beautifully says: I have rejected myself and when I cannot accept myself, I cannot accept the world also, I find fault with every person, every job, every set-up, every house and whatever it is, the problem is not with the world, self-rejection expresses in the form of world rejection. And self-acceptance expresses in the form of world acceptance. Again स्वामिजी beautifully says: a ज्ञानि is at home with himself as he is and therefore at home with the world as it is and therefore no more dreaming and projections, he lives in the present day and I am fine as I am and I enjoy doing whatever I can do and whatever I have to do. Therefore he doesn't travel from unhappiness to happiness, his travel is from happiness to happiness to happiness only. What a beautiful state of mind, so happily he succeeds, happily he fails also, happily he gets things done and happily he is not able to get things done also. There is no connection between the set-up and पूर्णत्वम्, because set-up belongs to a lower level, egoistic level and पूर्णत्वम् belongs to a higher level. To put in Upanishadic language, the set-up belongs to व्यावहारिक सत्ता, पूर्णत्वम् belongs to पारमार्थिक सत्ता, he doesn't mix up the order of reality. Therefore they are no more dreamings. काम-सङ्कल्प-वर्जिताः, समारम्भाः and ज्ञान-अग्नि-दग्ध-कर्माणम्. And another interesting thing happens and what is that, when a person is in lower-I, the कर्म's, the actions don't produce पुण्यम् and पापम्. अहङ्कार विमूढात्मा कर्ता अहम् इति मन्यते, only when I am identified with अहङ्कार, that is why they say, when there is a सङ्कल्प then only it produces पुण्यम् पाप, since ज्ञानि does not have the crystallised-ego it does not produce पुण्यम् and पापम्. That is why in तत्त्वबोध, we saw, ज्ञानि does not generate आगामि कर्म. ज्ञानि does not generate आगामि कर्म, fresh पुण्य पापम् at all. So therefore he says, दग्ध कर्माणम् – all his कर्म's are destroyed

there itself. They give the example of a roasted seed, a roasted seed is a seed, it looks like the other seed and you can touch it, you can handle it, you can do everything except one, it cannot germinate. A roasted seed if you sow, it cannot germinate, except germination everything else is common. Similarly, ज्ञानि's अहङ्कार is supposed to be like a roasted seed, this अहङ्कार has got a functional existence, if you ask him who are you, he will also give the bio-data or the अहङ्कार description. Therefore functional अहङ्कार is there, but it will not germinate into further संसार and therefore, it is roasted and for roasting which fire should you use. For roasting the seed you use the local fire, for roasting the अहङ्कार, what do you do, you require a different type of fire and what is that fire, ज्ञान अग्निः – the fire of wisdom and by the fire of wisdom, ज्ञानि burns down all his आगामि कर्म. And तम् पण्डितम् आहुः – such a person is called a पण्डितः. In संस्कृत, पण्डा means Self-knowledge, इतः means endowed with, पण्डा + इतः पण्डितः – endowed with Self-knowledge and कृष्ण uses the word पण्डितः here just to remind अर्जुन of the first verse of His teaching. Do you remember the first verse with which कृष्ण begins the teaching? Not धर्मक्षेत्रे, it is the beginning of the गीता. I am talking about the beginning of कृष्ण's उपदेशः, it begins in the 2nd chapter, 11th verse- अशोक्त्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासून्श्च नानुशोचन्ति पण्डिताः ॥ २-११॥

That पण्डिताः, कृष्ण is defining here, who is the पण्डितः? Who has roasted his अहङ्कार and has made it incapable of producing grief, न अनुशोचन्ति, roasted अहङ्कार produces healthy actions, roasted-अहङ्कार is incapable of producing grief. So तम् पण्डितम् आहुः. Who gives this title? बुधाः, बुधाः means the wise people can give such a title, suppose we have to choose a noble prize winner for physics, in the panel who should be there, to recognize a physicist, the panel must consist of physicist alone. Suppose one is carnatic music expert, so you put him in the panel to choose the best physicists, No. Similarly, a

ज्ञानि has to be chosen by whom, only बुधाः, only wise people can recognize another wise people and such wise people call him a पण्डितः. Continuing;

Verse No .20

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४-२०॥

त्यक्त्वा कर्म-फल-आसङ्गम् नित्य-तृप्तः निराश्रयः ।

कर्मणि अभिप्रवृत्तः अपि न एव किञ्चित् करोति सः ॥ ४-२०॥

(यः) कर्म-फल-आसङ्गम् त्यक्त्वा नित्य-तृप्तः निराश्रयः, सः कर्मणि अभिप्रवृत्तः अपि न एव किञ्चित् करोति ।

So कृष्ण pointed out that a ज्ञानि is free from काम and सङ्कल्प and as defined in the 2nd chapter 11th verse, ज्ञानि is free from grief, न अनुशोचन्ति, in short, ज्ञानि is a free person. As I said the other day, the difference is between a thermometer and a thermostat. What is the difference between a thermometer and a thermostat, thermometer is the one which goes up and down determined by the surroundings, it is a slave of the surrounding, it is influenced by the surrounding and when the temperature shoots up, the mercury shoots up and when temperature comes down, that also comes down, this is called an अज्ञानि and what about a thermostat, it is not controlled by the surrounding, whereas that controls the surrounding. In the case of a ज्ञानि, he is not overwhelmed by the situation, he keeps doing whatever he can do to change or to improve the situation. Therefore in one one is a slave of the set-up, in the other one is the master of the set-up and what makes you a master is only ज्ञानम्. Now कृष्ण wants to point out that a person can gain ज्ञानम्, whatever be his status in life. It doesn't depend upon the lifestyle that one has. अज्ञानम् ignorance is the cause of bondage, ज्ञानम् is the cause of liberation, the set-up has nothing to do with bondage or liberation. And therefore, if a person is a ज्ञानि, then he is liberated even if he is amidst the society. On the other hand,

if a person is an अज्ञानि, he is going to be miserable even if he is in the best आश्रमम् in बट्टिनाथ. So therefore the set-up does not determine, or your आश्रम, whether you are a ब्रह्मचारि, or whether you are a गृहस्थ, or whether you are a वानप्रस्थि, or a संन्यासि, the आश्रम does not decide. Your वर्ण does not decide, you may be a ब्राह्मण, क्षत्रिय, वैश्य or शूद्र, that is why शङ्कराचार्य wrote beautiful पञ्चकम्,

चण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ मनीषापञ्चकम् २॥

Even a चाण्डाल is a जीवन्मुक्त and he is a universal गुरु if he has wisdom and even if he is a greatest Brahmin if he is an अज्ञानि then he is a संसारि only. Therefore वर्ण doesn't matter, आश्रम doesn't matter, even religion doesn't matter, sex doesn't matter, one may be male or female, the profession doesn't matter, nationality doesn't matter, what matters is are you wise or otherwise. And therefore कृष्ण wants to describe two types of ज्ञानि in these verses, one is a गृहस्थ-ज्ञानि to prove clearly that householders can happily become ज्ञानि. So one need feel guilty that I am only a householder whereas they are all संन्यासि, because some people create that impression. संन्यासि means they are superior, householders means they are inferior, even those संन्यासि are given advice in some institutions that to never mingle with a गृहस्थ, you will get attached to संसार. No, that means there is some problem. Therefore कृष्ण wants to say that, आश्रम does not make a person inferior or superior therefore a गृहस्थ can be happily hopeful of getting मोक्ष while living in गृहस्थ आश्रम. Therefore कृष्ण wants to keep three verses talking about the गृहस्थ-ज्ञानि. Verse no.20, 22 and 23, three verses, even 24, four verses talk about the गृहस्थ-ज्ञानि, with all involvement and responsibilities and duties and often loans and richer the person the bigger the loan, that is the difference. Big company means the biggest loan to the tune of crores, if they are lesser then loan in lakhs and still less, loan in thousands, and so on. So with all the loans and everything the गृहस्थ can be a ज्ञानि. And कृष्ण

wants to talk about a संन्यासि-ज्ञानि also, otherwise संन्यासि may feel guilty, संन्यासि-ज्ञानि is also possible, in verse no.21. So 21 talks about संन्यासि-ज्ञानि and 20, 22, 23, 24, they talk about गृहस्थ-ज्ञानि, so this verse is about a गृहस्थ. So what type of गृहस्थ he is: second line, कर्मणि अभिप्रवृत्तः, naturally when he is a गृहस्थ, he has a set-up and he is part of a family, part of the society, part of the community, therefore पञ्च महायज्ञs he has to do and social responsibilities are there, he has to attend weddings, he has to attend... whatever it is, he is involved, and of course children are there, there are to be educated, they are to be settled and by the time the children are settled, the grand children also, all kinds of things and therefore he has to be extremely active and this ज्ञानि गृहस्थ also is अभिप्रवृत्तः, प्रवृत्तः means active, अभिप्रवृत्तः means extremely active, this गृहस्थ-ज्ञानि. But what is the difference, the difference is नित्य-तृप्तः – he does not seek fulfillment through these activities, if my fulfillment is going to depend upon the child's completion of education, if the fulfillment is going to depend upon child's wedding and later child's becoming a parent and that too not a parent of a girl alone, so therefore the parent of a boy, so you can go on and on, when are we going to get fulfillment, just like the waves wishing to take bath in the sea. So ज्ञानि does not connect fulfillment with his pursuits. With fulfillment I do the activities and what is the source of fulfillment, that is the higher-I, पूर्णमदः पूर्णमिदम्. Like suppose the power goes off, God forbid, suppose the power off and I continue to talk and you are able to hear also, suppose. Now the mike is functioning and the power is not there, then what do you infer, I have got alternative source of power, I have got a UPS, Uninterrupted Power Supply. So therefore what happens, I use the regular power as long as it is there and even when that is not there, I have got an alternative source. ज्ञानि's satisfaction, does not come from the set-up, if it comes from the set-up, like our power cut, every time the child withdraws, how are you? Something has to be asked. I love you, I love you, you

have to keep on saying, that is the new thinking. ‘Honey, I love you. Honey, I love you. Honey, I love you’. So if you don’t say one day, the other person will think that you are upset and angry with them. So constantly I require supply of love, because of bankruptcy. Like the drying of the rivers, therefore all the time looking at the face that somebody has to tell, I love you, I love you, on father’s day, mother’s day, sister’s day, etc., brother’s day, so all the time you have to tell and you have to send the cards. I don’t say that you should not do all these things. This birthday cards, wedding anniversary cards, etc., if any of these cards didn’t come, dried up, miserable. What a miserable life? So whereas this person if the cards and congratulations comes, wonderful, if they don’t come, equally wonderful. If the people are around, wonderful. If they are not around, it is equally or more wonderful, but don’t tell that, OK. You were not at home and it was wonderful, if you say like that they will feel bad, so keep it to yourselves, don’t express that thought. So write letter that I am missing you, when are you coming, etc. It is not hypocrisy, because the other people require the patting. Therefore ज्ञानि does all these things to support others, that is called love, but when he seeks support, it becomes attachment. If I give support, it is love. If I seek support emotionally, then it becomes attachment. Therefore ज्ञानि doesn’t have these emotional hang-ups, therefore नित्य-तृप्तः, अहम् पूर्णः अस्मि. And once the UPS is there, Uninterrupted पूर्णत्वम् Supply; ‘P’ in the sense of Vedantic UPS, Uninterrupted पूर्णत्वम् Supply, पूर्णत्वम् is fullness, contentment, happiness is another UPS. And once that पूर्णत्वम् is there, निराश्रयः – naturally I don’t lean psychologically on any external factor, because leaning is because of emotional weakness, just as I have to use a walking stick, when the legs are weak. Using walking stick is a sign of weakness not sign of strength, so depending on external factors is not a sign of strength but it is sign of weakness and weakness is caused by ignorance. So the strength comes only from knowledge and therefore

this person is निराश्रयः, he doesn't psychologically, I am using the word psychologically because physical dependence on external world I cannot avoid, because food is required, clothing is required, shelter is required, physically we all will have to depend, if not now, when we grow old, two sticks or four sticks may be necessary or even after holding, one may not be able to walk, etc. So physical dependence doesn't cause संसार, emotional dependence alone is the problem, the problem is even if there is somebody to hold on my hand, I am not happy because I want this particular person to hold on. That is called emotional problem. If this person serves I cannot eat, I can eat only if a particular person serves. That is called emotional dependence. And therefore no such dependence, therefore निराश्रयः and therefore only कर्म-फल-आसङ्गम् त्यक्त्वा, he expects a particular result for the action, because every action is a planned action and you have to project properly, so he expects the results of action, but he is not concerned over the result of action, expectation is one thing, concern is quite another, expectation is based on planning, concern is based on worry. Therefore, कर्म-फल-आसङ्गम्, when a parent brings up the child he should have certain plans, certainly it is OK. I want to put the child in the university and I want to do and any parent will expect good future for the child, but there is a difference, if the expectation is fulfilled, it is fine, if the expectation is not fulfilled, what kind of protection, psychological immunity I have. Everybody is prepared for success, am I prepared to face the failure, दयानन्द स्वामिजि says very beautifully, 'success in life is nothing but preparation for failure'. A man who is well prepared for failure is a successful person, otherwise if I am not prepared for failures, as long as I succeed I am fine, semi-final I have come it is fine, final got defeated, read the newspaper, suddenly all the 11 Pakistani players from heroes they have turned to villains, effigy burning, stone throwing and they defeated and came, they were heroes, heroes to zeros. So therefore, what preparation I have I should ask and

the preparation is nothing but being independent, therefore कर्म-फल-आसङ्गम् त्यक्त्वा, आसङ्गम् means emotional dependence, concern, anxiety; त्यक्त्वा, ज्ञानि gives up. And with such a healthy mind, such a prepared mind, such an immunized mind, this ज्ञानि performs all the actions and what is his condition, न एव किञ्चित् करोति सः, In fact, such a ज्ञानि is as good as free from all actions, both in the philosophical sense and psychological sense also, both ways you can see. In the philosophical sense he is free from action because, in and through all the activities he remembers his higher-Self आत्मा, कर्मणि अकर्म यः पश्येत् and therefore he doesn't claim the action, that is philosophical significance of the expression. Psychologically also we can study, amidst the action, he is free from those actions because those actions are no more a burden on him, there it does not produce tension, it does not produce anxiety, it is so light, there is no भारम्, he doesn't spend sleepless nights on that particular responsibility and therefore न एव किञ्चित् करोति सः means this action do not become a burden on him. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 21-24

From the 18th verse up to the 24th verse of this 4th chapter, Lord कृष्ण is giving the essential teaching of the entire गीता, the essential teachings of all the उपनिषत्s, viz., आत्म स्वरूप ज्ञानम्. And कृष्ण wants to point out that once a person gets this Self-knowledge, for such a person कर्म, that is action, or actionlessness or inaction, both of them will not be a problem. So he can be active in life, action will not be a shackle for him and he can be quiet in life also, inaction also will not affect him. On the other hand, if this knowledge is not there then कर्म also will be a problem and giving up of कर्म also will be a problem. So when an अज्ञानि is active, he will think that dropping all the actions will be freedom. After retirement there will be happiness and when a person does not have anything to do, then that also creates a problem, then he begins to think of taking up some work again. So thus in the case of an अज्ञानि when he has कर्म, अकर्म will appear to be better and when he has no कर्म, then कर्म will appear to be better, therefore, कृष्ण wants to say that the problem is not with either action or inaction, the problem is inside the mind. And as long as you don't solve the internal problem, if you are active also you will have problem, if you are passive also you will have problem, only the type of problem will be different but the problem will continue. And therefore, never try to change externally, never try to change the action, but try to change your understanding about yourselves and this knowledge will solve all the problems. And therefore only once a person gets this knowledge, let that person be an active गृहस्थ, he or she is liberated or whether he or she is a संन्यासि and then also if there is knowledge there is freedom. Therefore, आश्रम doesn't determine freedom and bondage, but it is the knowledge that determines and therefore in these verses, कृष्ण wants to talk about both a गृहस्थ-ज्ञानि as well as a संन्यासि-ज्ञानि. And he wants to say that गृहस्थ-ज्ञानि is also liberated in spite of a busy life, संन्यासि-ज्ञानि is also liberated in

spite of his, what you call freedom from all the activities. Therefore, in the 20th verse, which we were seeing in the last class, कृष्ण said, गृहस्थ-ज्ञानि is नित्य-तृप्तः, निराश्रयः. So this गृहस्थ-ज्ञानि is ever fulfilled not because he has completed the family duties, but because he finds the fulfillment within himself or herself. There is no question of fulfillment after completing the duties, because in गृहस्थ आश्रम, duties will come wave after wave, like the waves in the ocean. As they say the waves cannot take bath in the sea, like that there is no question of completing the duties and there afterwards finding rest. Therefore rest has to be found not by completing the duties, but in spite of duties. And this is what a गृहस्थ has done and therefore he is नित्य-तृप्तः and therefore only निराश्रयः and children's future is not going to decide his peace of mind and therefore, निराश्रयः, he will contribute his best for the growth of the children, but what happens and my peace of mind, I don't want to make a connection. And therefore निराश्रयः, doesn't depend upon people, doesn't depend upon events and therefore, कर्मणि अभिप्रवृत्तः अपि, even though he is very extremely, intensely active, न एव किञ्चित् करोति सः, he is as good as free from, because those actions don't become a burden for him. So he is, as somebody nicely said, when your shoe fits your feet, you don't feel the presence of the shoes. When do you feel the presence of the shoes? When it does not fit properly, then all the time it draws your attention, I am here, I am here. In fact, as the story goes, Mulla used to wear very very tight shoe, then somebody asked, why are you wearing such a shoe, 'for getting that enjoyment of removal in the evening', he said. OK. If you are such a person that's a different thing. So when something is fit then you don't feel the burden. For a ज्ञानि, कर्म is not a burden at all. Up to this we saw in the last class.

Verse No .21

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१॥

निराशीः यत-चित्त-आत्मा त्यक्त-सर्व-परिग्रहः ।

शारीरम् केवलम् कर्म कुर्वन् न आप्नोति किल्बिषम् ॥ ४-२१॥

निराशीः यत-चित्त-आत्मा त्यक्त-सर्व-परिग्रहः, केवलम् शारीरम् कर्म कुर्वन् किल्बिषम् न आप्नोति ।

So in this verse, कृष्ण talks about a संन्यासि-ज्ञानि. So a person who does not have any possession, wives, children, bank balance, etc., he is a monk and कृष्ण says that person also is a free person. And therefore he says: त्यक्त-सर्व-परिग्रहः – So this संन्यासि-ज्ञानि has renounced all possessions, परिग्रहः – all possessions, not only things but even relationships. So all of them he has given up, which means he is in चतुर्थ आश्रम and निराशीः, after giving up those things if a person is going to miss them then the giving up is of no use. कृष्ण already talked about such a person in the 3rd chapter,

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् । इन्द्रियार्थान्विमूढात्मा ...
॥ ३-६॥

After physically renouncing pleasures, if a person is going to think of them or feel jealous of those people, they have such a nice house, wife, children, etc., one can drink coffee as and when needed, if he is going to miss them, as long as you miss those things renunciation is suppression. Therefore, renunciation is meaningful only when I don't miss what I have renounced. And therefore कृष्ण here says this monk or संन्यासि is निराशीः – he does not lack anything in life and यत-चित्त-आत्मा and the one who has mastered his body-mind-complex by साधन, because if a person has to give up comfort in life, he has to make his body fit for that, otherwise if the body is used to those comforts, habituated to sleeping in A/c only then, even if you are mentally prepared the body is not ready. And therefore, the one who wants to take संन्यास, he must have physical fitness as well as mental fitness. And therefore यत-चित्त-आत्मा, here the word आत्मा means body, शरीरम्, not सत्-चित्-आनन्द आत्मा, but the body, चित्तम् means

mind, both of them are mastered. And such a person what कर्म he does, शारीरम् केवलम् कर्म कुर्वन्. So since he does not have any family or possession, he doesn't have any responsibility also. Possession and responsibility go together and that is why we say गृहस्थ आश्रम has got an advantage also, a disadvantage also. संन्यास आश्रम has got an advantage also, a disadvantage also. What is the advantage of गृहस्थ आश्रम, there is security, In fact, most of the people want गृहस्थ आश्रम and children for what purpose, in old age for a little physical help and support from them. There is a fond hope that the children will take care and therefore possession of a house, bank balance, children, etc., there is an advantage of security, but the disadvantage is you have the responsibility of taking care of them. So security is advantage, responsibility is disadvantage. What about संन्यास आश्रम? No responsibility, no wife to take care, no children to educate, how to invest properly seeing the interest, no money to invest, there is nothing to invest, so therefore, there are no responsibilities at all, but at the same time there is a disadvantage, and that is there is no security, a संन्यासि gives himself at the hands of the Lord.

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

That is a different LIC (Life Insurance Company), that is also योग-क्षेमम्. So संन्यासि has got that LIC, गृहस्थ has got Mount road योग-क्षेमम् वहामि अहम् LIC. Therefore every आश्रम has got plus and minus points, therefore don't compare the आश्रमs, learn to find security within yourselves. And therefore शारीरम् केवलम् कर्म, since he doesn't have any family responsibilities, or social responsibilities, so संन्यास आश्रम is a civil death, so therefore, he doesn't have even power to vote, he is not supposed to take part even in this duty, no duty at all. If I have a vote, and if there is a judge, nobody is better that is a different thing, but at least he has to make a comparison, to vote for this coalition, or that coalition, etc., all these are distractions, therefore संन्यासि doesn't

have even social duties. What कर्म he does, he has got only one duty, i.e., भगवान् has given a body to him and He is the trustee of this body and therefore until the प्रारब्धः is over, he has to take care of the body as Lord's property and therefore कृष्ण says, शारीरम् केवलम् कर्म – for the maintenance of the body whatever कर्म is required, स्नानम्, वस्त्रम्, भिक्षा, etc., कर्म कुर्वन्, कुर्वन् and again भिक्षा means he should not choose, if he is in the house he can request for Adai, dosai, etc., but here he cannot ask भवती dosai देहि, भवती भिक्षाम् देहि, no complaints, no comparison, whatever he gets he has to take, so शारीरम् केवलम् कर्म कुर्वन् किल्बिषम् न आप्नोति – he doesn't get any कर्म-फलम्, किल्बिषम् literally पापम्, here पापम् means कर्म-फलम्, since he does not have an ego, कर्म will not produce पुण्यम् also, कर्म will not produce पापम् also for him. So this is a संन्यासि-ज्ञानि. Continuing;

Verse No .22

यदृच्छालाभसन्तुष्टो द्वन्द्वतीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४-२२॥

यदृच्छ-लाभ-सन्तुष्टः द्वन्द्व-अतीतः विमत्सरः ।

समः सिद्धौ असिद्धौ च कृत्वा अपि न निबध्यते ॥ ४-२२॥

यदृच्छ-लाभ-सन्तुष्टः द्वन्द्व-अतीतः विमत्सरः सिद्धौ असिद्धौ च समः, कृत्वा अपि न निबध्यते ।

So this verse can be taken as either a गृहस्थ-ज्ञानि श्लोक or a संन्यासि-ज्ञानि श्लोक, in both ways one can interpret, शङ्कराचार्य takes this verse as the description of a संन्यासि-ज्ञानि. But this can be taken as a गृहस्थ-ज्ञानि also, I will take this verse as the description of a गृहस्थ-ज्ञानि, because one has to go by the majority here! So therefore, I will interpret in that way, both are OK. And what is his attitude in life? यदृच्छ-लाभ-सन्तुष्टः – he welcomes whatever happens in his life as a result of his कर्म, so यदृच्छ-लाभ-सन्तुष्टः, satisfied with whatever comes as a result of his action, because we should remember that the events in our life are not totally controlled by us, this is a very

important lesson that we have to remember throughout the life, my future is not totally controlled by me. But we should be very careful, because we tend to go to two extremes, there are one set of people, who claim that I can order my future and I can decide my future, I can totally control my future, this is one extreme, the arrogant type of people and they will talk like that until they get thrash from the Lord. No human being can claim that. Even भगवान् when he came as अवतार, he could not totally decide what is going to happen. So one extreme is overconfidence. Then the second extreme is the fatalistic type, who say that nothing is under my control, I don't have any control at all with regard to my future, this is the other extreme. One takes hundred percent responsibility, another takes zero percent responsibility. गीता says both extremes are wrong. Then what is the right attitude, I am one of the contributory factors with regard to my future. And I am a very powerful, very important contributory factor with regard to my future, I cannot totally decide, but I can influence my future. If I don't have the total control, then what are the other factors which will control? All the other factors put together we call दैवम्. Because the other factors are numerous to enumerate. Right from weather onwards, right from war somewhere onwards, everything can influence today's condition. As somebody said, you cannot pluck a flower without disturbing a star. That means the whole world is interconnected and therefore the number of factors that will determine my future is so numerous that instead of enumerating them, we have put all the extraneous factors into one huge bag and we call it दैवम् or प्रारब्धम् or ईश्वर इच्छा, God's will. And therefore what should be my attitude? I contribute my best and once I have contributed my best, I prepare my mind to receive any type of result and this attitude is called यदृच्छा-लाभ-सन्तुष्टः, यदृच्छा means whatever happens as कर्म-फलम्, in that लाभ, सन्तुष्टः, some commentators read this word twice, यदृच्छा-लाभ-सन्तुष्टः, यदृच्छा-अलाभ-सन्तुष्टः, so whatever comes also

he accepts and whatever doesn't come also equally he accepts. So यदृच्छा-लाभ-सन्तुष्टः. OK. But again we should be very careful with regard to these things, whatever comes as कर्म-फलम्, it is according to the Law of the Lord that I have to accept that doesn't mean that we should not work for improving the situation. If the failure happens, I have to accept it because it has happened and therefore it is choice-less. But at the same time, with regard to the next result I have got control and therefore I can do whatever has to be done. Therefore accept the present work for the future, accept the present work for the future. So worry cannot change the present, worry cannot change the future also. Present requires acceptance, future requires hard work. This is the simple philosophy of गीता, present including past requires acceptance, future requires hard work. Both of them do not require worry, Therefore कृष्ण said, अशोच्यान् अन्वशोचः त्वम्, अर्जुन, you are worrying, but nothing deserves worry. Therefore, यदृच्छा-लाभ-सन्तुष्टः and द्वन्द्व-अतीतः – one who is beyond the pairs of opposites, which कृष्ण described in the 2nd chapter,

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि ... ॥ २-५७॥

Life is nothing but facing a series of pairs of opposites. And द्वन्द्व-अतीतः means the one who has gone beyond the pairs of opposites. Then the next question, what do you mean by gone beyond the pairs of opposites, gone beyond means what? Will he go upstairs? No. In fact, you cannot physically go beyond the pairs of opposites because, wherever you go there will be pairs of opposite, therefore what is going beyond the pairs of opposites, it is nothing but not allowing the pairs of opposites to disturb the mind. Making the pairs of opposites incapable of disturbing me too much. That is all we can do, you cannot stop the pairs of opposites but you can immunize yourselves, strengthen

yourselves, just like when you want to go to बद्रि, केदार, wherever there is a huge pilgrim centre, where lot of crowd will be there there will be lot of diseases around, you cannot change the condition there, what you have to do is to immunize yourselves. In the same way, you cannot stop the pairs of opposites but you can protect yourselves against them and what is the protection, I hope you remember, when you cut the jack fruit, what is the protection, coconut oil, then enter into jack fruit, nothing will happen. Similarly, apply the coconut oil of ज्ञानम् then you enter into the world of pairs of opposites, you have transcended them. So दृढ-अतीतः विमत्सरः – the one who has gone beyond competition. According to our शास्त्र, competition is not a healthy thing, even though now-a-days they say competition alone brings the best out of the people, our शास्त्र is not very much in favor of that, शास्त्र feels that it is like drug induced power, so when a person takes certain banned drugs in Olympic games etc., it is called performance enhancing drugs, but still they ban. Why should they ban? Even though it increases the performance, side effects are not good, they are powerfully negative. In the same way, शास्त्र feels competition may bring the best but invariably it is going to make you compare with the winner. Invariably going to lead to depression. Invariably it is going to lead to jealousy. And invariably it will lead to cheating also. Therefore all these are because of competition, our शास्त्र says love and cooperation must be the means of performance enhancing, not मात्सर्यः. That is why मात्सर्यम् is included in six enemies of the individual, काम-क्रोध, लोभ-मोह, मद-मात्सर्य. And a ज्ञानि is one who does not have this problem of competition, विमत्सरः and when there is no competition, when somebody wins, when somebody performs better, I can congratulate. Otherwise congratulations will be more externally lip service while cursing the hell inside, heart burning inside. Oh today the better player won the game, that is all story. So therefore, विमत्सरः, समः सिद्धौ असिद्धौ च, सिद्धिः means success, असिद्धिः means failure,

समः means equanimous, I told you the other day, according to वेदान्त, success is defined as capacity to manage both successes and failures of life. That is true success. Because nobody can get 100% success in life, people do talk how to get success always. In fact, it is impossible, how to get success always, there is no method at all, if there is a method of getting success all the time, कृष्ण certainly will have taught that method. कृष्ण never teaches that, he teaches ज्ञानम्. And what is the purpose of ज्ञानम्? It is not to get success all the time, but it is the capacity to face both adverse as well as favorable results in life. You need not work for failure, that will come naturally, you work for success, alright. But what is ज्ञानम् is, I am ready for either. That is called समः सिद्धौ असिद्धौ च, he is truly successful person and such a person कृत्वा अपि, even though he is extremely active as a गृहस्थ, I am taking this ज्ञानि as a गृहस्थ-ज्ञानि, कृत्वा अपि, even if he is a संन्यासि-ज्ञानि, he might be involved in लोक सङ्ग्रह कर्माणि, like establishing आश्रमस and in the आश्रमस also, there will be success and failure. Do you think in आश्रमस everything goes well, you will know only if you go inside, there also he plans something and it doesn't come through. Therefore whether he is a गृहस्थ-ज्ञानि, fulfilling the family and social duties or whether he is a संन्यासि-ज्ञानि, involved in welfare activities, न निबध्यते, those actions are no more shackles for him, he enjoys playing the game. For him, it is a sport or लीला, that word लीला you remember, it is a beautiful word, a ज्ञानि's action is called लीला, such a sport it is game, for an अज्ञानि every action is a struggle; action remaining the same, ज्ञानम् makes it a game, अज्ञानम् makes it a struggle, a fight, a war. Continuing;

Verse No .23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४-२३॥

गत-सङ्गस्य मुक्तस्य ज्ञान-अवस्थित-चेतसः ।

यज्ञाय आचरतः कर्म समग्रम् प्रविलीयते ॥ ४-२३॥

गत-सङ्गस्य ज्ञान-अवस्थित-चेतसः यज्ञाय आचरतः मुक्तस्य कर्म समग्रम् प्रविलीयते।

In this verse also a गृहस्थ-ज्ञानि is described. All these verses are important, because many people wonder whether संन्यास is required to become a मुक्त पुरुषः. Often people ask, स्वामिजि, should we renounce, should we take up संन्यास, it's a very big conflict, these verses are important because कृष्ण resolves the conflict by saying that it is not a must, physical renunciation is not a must but inner detachment is a must. There is no choice with regard to inner detachment but with regard to physical renunciation it is not compulsory. That is what कृष्ण says here, गत-सङ्गस्य – this गृहस्थ-ज्ञानि has given up attachment to things, he does not claim anything as his own. Then what is his attitude, everything belongs to the Lord alone and whatever I possess is a gift of the Lord for my temporary use by which I will also contribute to their growth and the interaction will contribute to my growth also. Thus we are all together for sometime and it is an educational field, we have to utilize it as an आश्रम for inner growth, we cannot hold on to anything and therefore it is God's will to give them to me and it is God's will to take anything from me at any time including my own physical body, whenever the Lord decides it will go away and therefore his attitude is I am thankful for God's gift, I love them, I care for them, I do whatever I have to do but I remember all the time that everyone around me belongs to the Lord. And when this attitude is there he is गत-सङ्ग. So he uses things, he is associated but he is not hooked to anyone. Being associated is one thing, being hooked is quite another. In association I am free, if I am hooked there is potential danger and therefore, गत-सङ्ग and therefore only मुक्तः. Once I develop this detachment, this attitude that everything around me belongs to the Lord the greatest thing is relief, there is a relief, therefore मुक्तः, freedom from tension, freedom from anxiety, after our

death who will take care of the children, as though we are responsible for their betterment. In fact, they will be better off without us and they themselves are waiting for the day, only they are not expressly saying. So therefore unnecessary anxiety and worry I don't have, I will do whatever I have to do and afterwards, the same Lord who brought them, the same Lord will take care of. Only then I can gracefully grow old, otherwise I will poke my nose into the lives of others and cross the LOC, OK. Line Of Control and get nose, bloody nose, so therefore I get into problems. All these things are not there, there is a great relief and relaxation. And that is what is called मुक्तिः. So freedom is not some kind of a mysterious thing to be acquired in a mysterious world, freedom means freedom from anxiety, freedom from tension, freedom from worry, freedom from insecurity, that is called freedom. Therefore, मुक्तस्य and how did he get it, because of detachment and how did he get detachment, because of this knowledge and therefore कृष्ण says, ज्ञान-अवस्थित-चेतसः – this detachment is because he is established in this knowledge, his mind never loses sight of this teaching. Because he knows that I am the आत्मा and the whole world is अनात्मा, the matter-principle and this physical body as well as other physical bodies are nothing but crystallized matter and they have come from the world, they are going to move about in the world and they are going to resolve back into the world. For when this body has come from the world and when it has to go back to the world, how can I claim this body as I or mine, this is available for my use, temporarily. And that is the only method of getting detachment. Therefore ज्ञान-अवस्थित-चेतसः, therefore he never forgets Vedantic teaching. And such a person, यज्ञाय कर्म आचरतः – he performs all the actions as the worship of the lord, यज्ञः means ईश्वर पूजा, that is the motive behind the action, that is the purpose behind the action. But in the case of an अज्ञानि, what is the purpose behind the action, it is not यज्ञः, I hope the action will produce an expected result and after getting that expected result my life will

become पूर्णः. Therefore अपूर्णत्वम् is the cause of अज्ञानि's action, whereas a ज्ञानि's action is not triggered by अपूर्णत्वम्. An अज्ञानि acts for happiness, a ज्ञानि acts out of happiness, that is the small big difference. An अज्ञानि acts for happiness, a ज्ञानि acts out of happiness, only a small change, for or out of, that is all the difference. Therefore, यज्ञाय आचरतः कर्म and what will happen to his action, समग्रम् प्रविलीयते – all his actions dissolves without producing either पुण्यम् or पापम्; प्रविलीयते means they get dissolved, they do not add to आगामि कर्म. You have to remember the example I gave you the other day, like a roasted seed, roasted seed looks the same, but what is difference, in all respects it is the same but it cannot do one job, what is that, it cannot germinate. Similarly, a ज्ञानि's कर्म will be like an अज्ञानि's कर्म in all other respects except in one case, what is that, अज्ञानि's कर्म produces पुण्यम् or पापम्, but a ज्ञानि's कर्म doesn't produce either. And therefore, समग्रम् कर्म प्रविलीयते. Continuing;

Verse No .24

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

ब्रह्म-अर्पणम् ब्रह्म हविः ब्रह्म-अग्नौ ब्रह्मणा हुतम् ।

ब्रह्म एव तेन गन्तव्यम् ब्रह्म-कर्म-समाधिना ॥ ४-२४॥

ब्रह्म अर्पणं, ब्रह्म हविः, ब्रह्म-अग्नौ ब्रह्मणा हुतम्, ब्रह्म-कर्म-समाधिना तेन ब्रह्म एव गन्तव्यम् ।

So in this verse, कृष्ण concludes the ज्ञानम् topic and this is a very important verse, a significant verse, a deeply philosophical verse, it is important not because that you will get food only if you chant that, you know in some houses, if you chant ब्रह्म-अर्पणम् then only food will be served. Therefore don't think that it is important because of the food, it is incidentally used before eating food in some places, but it has got a deep philosophical sense. In this verse, कृष्ण makes a big leap in Vedantic teaching, so I will have to first explain the significance then

we will go for the word-for-word meaning. Until now, कृष्ण had talked about ज्ञानम् as differentiating आत्मा and अनात्मा, आत्म-अनात्म विवेकः, देही-देह विवेकः and there we saw that every individual is a mixture of two principles, one is the Consciousness-principle and the other is the body-principle. And we clearly differentiated the body and Consciousness through those five points, do you remember.

1. Consciousness is not a part, product or property of the body.
2. Consciousness is an independent entity which pervades and enlivens the body,
3. Consciousness is not limited by the boundaries of the body.
4. Consciousness survives even after the fall the body and
5. That surviving Consciousness cannot interact with the world because the body medium is not available.

Thus we have differentiated Consciousness and body. This we did in the 2nd chapter from verse 12 to 25 and in this chapter also we did in verses beginning from 18th onwards. Therefore one of the first steps of Vedantic knowledge is differentiating आत्मा and अनात्मा, Consciousness and body or spirit and matter, चेतन-अचेतन विभागः. And after differentiating what am I supposed to do, instead of claiming the material body as myself, I have to practice claiming the Consciousness as myself, instead of saying I have Consciousness, I should start claiming I am. **Have** verb should be changed to **am**. And after claiming that I am Consciousness, you have to use all these five points, replacing the word 'Consciousness' by the word I. How will you use? Just as saying Consciousness is not a part or product,

- I am not a part, product or property of the body,
- I am the Consciousness distinctive from the body, energizing the body,
- I the Consciousness am not limited by the boundaries of the body and

➤ I will survive even after the body is gone,

अच्छेद्यः अयम् अदाह्यः अयम् अवलेद्यः अशोष्यः एव च , न हन्यते हन्यमाने शरीरे,

I will survive as Consciousness even if the body is gone and finally

➤ this surviving-I cannot transact with the world not because I am not there, but because the medium of transaction is not there.

As in sleep, I don't transact in sleep not because I am non-existent but because the body-medium is not functioning. So thus the first stage of वेदान्त is seeing I as Consciousness and body-mind and the world as matter. I am Consciousness; body, mind and world are matter. So this is the first stage, you can call it a graduation or something, but graduation is not sufficient. Now-a-days, post-graduation we have to go, what is that, वेदान्त says this knowledge is incomplete, because in this knowledge I say I am Consciousness, everything else is matter, I am आत्मा, everything else is अनात्मा and why do we say this knowledge is incomplete, you must be knowing the answer, the answer is still we are in द्वैतम् only. We have progressed a lot. I am able to claim that I am Consciousness, which itself is a big leap, because so far I have been saying that I am the body, therefore to say that I am Consciousness is a big progress but still there is a duality in the form of spirit and matter, चैतनम् and अचैतनम् and therefore the next stage of वेदान्त is knowing that there is no matter other than Consciousness, matter is a myth, matter is non-substantial, even though it appears as tangible solid substance, matter does not have a substantiality of its own, the substance is what, Consciousness, आत्मा alone is the substance, matter does not exist separate from Consciousness and what is that Consciousness, I am that Consciousness and therefore what should be conclusion, there is no material world separate from me, the observer. Very big jump, it is an Upanishadic jump which is rarely done in the गीता , in fact, only in one of two places in the गीता this

topic comes, one place is this. Very rarely कृष्ण discusses that, the knowledge that there is no world different from me, the observer. And if you ask, स्वामिजि, how can I swallow that, it is too much if you say, वेदान्त only gives an example and what is that example. When you are in dream, you experience an external world in dream which is so different from you, which is so tangible and it is so real and that is why, nightmares are possible, you are not going to say that the tiger is a dream tiger, No. In dream, the tiger you never look upon as dream at all, tiger is solidly real, tangibly real, capable of chasing you and you run also. And if there is a dream-गुरु coming and saying that there is no tiger at all, it is all non-separate from you, the entire dream has come out of you, the entire dream is resting on you, the entire dream will resolve into you, if the dream-गुरु says, will the dream-शिष्य easily accept? He will never accept. To accept the fact he has to wake up. On waking up, it is the easiest fact to assimilate. In the same way, वेदान्त says his world is also dream of another level. We have got two levels of dreams, one is called प्रातिभासिक dream, another is called व्यावहारिक dream and when we look at this from the body stand point it has got a reality. Therefore, उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत, Wake up, arise and awake, the उपनिषत्s tells. If the उपनिषत्s addresses us and says: Wake Up, what does it mean, if the उपनिषत् addresses us and says you please wake up, what does it mean, you think you are awake but you are a somnambulist. You know what is somnambulism, walking in dream or walking in sleep, according to उपनिषत् we are all somnambulist walking in dream only. Therefore कृष्ण wants to say that everything is nothing but आत्मा, there is no अनात्मा separate from आत्मा. This is the essence of this verse, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 24-27

Lord कृष्ण dealt with the essence of ज्ञानयोग in these important verses beginning from the 18th verse up to 24th verse. And in the 24th verse, the Lord is concluding the ज्ञानयोग topic and he talks about the highest level of the Upanishadic teaching, which I was discussing in the last class.

I said the first level of Upanishadic teaching is recognizing the fact the Consciousness-principle is separate from the body-mind-complex. Just as electricity is a principle, which is different from the bulb, it is a principle which pervades and blesses the bulb, in the same way, Consciousness is a separate entity which blesses the perishable body-mind-complex. And that Consciousness-principle I am and I am not the body-mind-complex, the body-mind-complex is only an incidental medium through which I transact and in the absence of the body-mind-complex, I will stop my transactions but I will not stop to be existing. Thus existence doesn't require body-mind-complex, but transactions require this body-mind-complex. Thus I am the Consciousness-principle, this is the first level of learning.

The next level of learning, this I the Consciousness-principle is the same behind the body-mind-complex, just as there is one thread behind all the beads of a माला, just as there is one space alone contained in different containers, Similarly, there is only one Consciousness enclosed in any number of bodies. The enclosures are many, the containers are many but the content is one. Thus, I the Consciousness am the same behind everyone. In short, from the stand point of Consciousness we are all one, आत्मा एकत्वम्. This is the second lesson of वेदान्त.

And the third and final lesson and the most important teaching is that this I, which is the Consciousness behind all the bodies and minds, is alone the ultimate truth and essence of this creation, the body-mind-complex and the external world do not exist independent of

Consciousness. Thus Consciousness is सत्यम् and the body-mind-complex along with the world is मिथ्या and to understand this particular idea, the उपनिषत् uses a particular methodology of teaching, which कृष्ण does not elaborately deal with here, but in the उपनिषत्s it is presented and that method is Consciousness alone is the cause and everything else is a product of this Consciousness-principle alone. Thus आत्मा is the कारणम्, अनात्मा is the कार्यम्, अनात्मा meaning the mind, the body, as well as the world and once I learn to see this fact that Consciousness is the cause and matter is the effect then my attitude towards the matter will change. And what is that attitudinal change? That there is no matter separate from Consciousness. Just as there is no ornament separate from gold. And once I have understood gold as the essence I will continue to see the variety of ornaments but I know that ornaments are many but the gold which is inherent in all of them is one. Even in science they say that all the different types of elements that you see are superficially different but ultimately they are all energy in motion. Therefore different substances you see are superficially different but the essence is one energy, but वेदान्त goes one more step further, even energies are superficially different but behind all of them there is one essence, i.e., Consciousness. How can the invisible Consciousness become the visible creation, if you ask, the science itself answers, the intangible, invisible energy can manifest as tangible matter. If that is possible for energy, वेदान्त says that intangible formless Consciousness alone is appearing as the tangible form-full matter. And the one who has this vision sees one truth behind all the superficial plurality, this is called सर्वत्र स्वर्ण दर्शनम्. In the case of ornaments behind the bangles, chain, ring, etc., there is सर्वत्र एक स्वर्ण दर्शनम्, behind rivers and oceans and lakes, there is सर्वत्र एक जल दर्शनम्, behind all furniture, there is सर्वत्र एक wood दर्शनम्, similarly, behind the pluralistic universe a ज्ञानि has got सर्वत्र एक आत्म दर्शनम्. This is called आत्म एकत्व दर्शनम्.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

सम्पश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥ कैवल्योपनिषत् १-१० ॥

And that idea is conveyed here, the man of this vision, the one who sees the non-duality in and through the duality, that person is called ब्रह्म-कर्म-समाधि. It is the title given to a ज्ञानि. ब्रह्म-कर्म-समाधि, so समाधि means absorption, the one whose mind is absorbed, that absorption is called समाधि. In fact, when we are seeing different ornaments, the superficial mind sees the differences but the inner mind is aware of the fact all these ornaments are gold, this दर्शनम् we can call gold समाधि. Gold समाधि means what: not losing sight of the fact that gold is the essence, even though we call it by different names as bangles, ring etc. And here the समाधि is not gold समाधि or water समाधि, here we are talking about ब्रह्म समाधि, which means not losing sight of ब्रह्मन् in and through all the transactions. And कर्म means transactions. Therefore ब्रह्म-कर्म-समाधि means a wise person who does not lose sight of essential Consciousness in and through all the transactions, the transactions are very deliberately done, like a person who is traveling in a train to दिल्ली. In between he may get down at different stations, he may buy newspapers, eatables, water, etc., and while transacting he handles money also, he knows how much money he has given, how much he has to receive back, but in and through all the transactions one corner of his mind tells - I am in a intermediary station, that the train will leave after 10 minutes or 15 minutes and I am traveling to दिल्ली - this awareness is never lost. So thus in the background, the दिल्ली समाधि is there, but in transaction he never commits any mistake. After giving Rs.100 he won't forget to buy and return back. So he is very alert, that means the conscious mind does all the transactions but the subconscious mind is aware of this truth, this is called ज्ञान निष्ठा, this is called आत्म निष्ठा, this is called ब्रह्म निष्ठा, ब्रह्मन् is another name of आत्मा and such a person is called ब्रह्म-कर्म-समाधि. And here in this verse, कृष्ण is talking about which ज्ञानि -

संन्यासि or गृहस्थ, कृष्ण is talking about a गृहस्थ-ज्ञानि. And therefore he continues all his religious duties also and one of the religious duties which they were daily doing was the अग्निहोत्रम् कर्म. अग्निहोत्र is one of the daily fire rituals which they used to do and as a गृहस्थ even though one is a ज्ञानि, as long as one is within the family those नित्य नैमित्तिक कर्मs cannot be given up and therefore कृष्ण visualizes a ज्ञानि who continues to perform his daily rituals. And कृष्ण says even though as a गृहस्थ he performs, in the back of his mind he knows that सर्वम् ब्रह्म मयम् जगत्. So in and through all the transactions there is the absorption and what is the absorption, that it described here, ब्रह्म-अर्पणम्, अर्पणम् means the instrument with which the oblations are offered, a wooden spoon is used in rituals is called in this context अर्पणम्, the word अर्पणम् has several meanings, but in this context अर्पणम् means the wooden spoon with which the offering is done and how does a ज्ञानि look upon that, अर्पणम् ब्रह्म. Just as a scientist knows that this is also energy in motion or proton, neutrons and electrons in motion, the clock is also energy is in motion, diamond is also carbon, coal is also carbon he knows, slight configurational difference only, but if you ask that person to exchange his diamond ring for a piece of coal, will he do that? So transactional differences he will maintain.

भावाद्वैतम् सदा कुर्यात् क्रियाद्वैतम् न कर्हिचित् ।

At transactional level, I know the difference between bangle and chain, I put the bangle only in the hand and the chain only in the neck, and ring only in the finger. So transactionally I handle appropriately but in the vision I know सर्वम् स्वर्ण मयम्. Similarly, a ज्ञानि handles things properly but he has this vision, this ladle is also ब्रह्मन्. Then ब्रह्म हविः in that wooden spoon whatever is there, may be ghee, may be milk, whatever is there, the oblation is also ब्रह्मन्. Then what about the fire in which it is offered, ब्रह्म-अग्नौ – the fire is also ब्रह्मन्. And what about the one who is offering the oblation, the priest who is doing that,

that offerer is also ब्रह्मन्. So ब्रह्मणा हुतम्. And a result of this religious ritual, the उपनिषत् or वेद promises the स्वर्गलोकम् as the फलम्, the heaven as the कर्म-फलम्, a ज्ञानि says I am not interested in heaven because, the heaven is also what? ब्रह्मन्. That ब्रह्मन् is here, so ब्रह्म एव तेन गन्तव्यम्, by whom ब्रह्म-कर्म-समाधिना, so that a ज्ञानि who is absorbed in this ब्रह्म निष्ठा. So this is called सर्वत्र ब्रह्म दर्शनम्. So those who attended the मुण्डकोपनिषत् they must be remembering this मन्त्र,

ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वम् च प्रसृतम् ब्रह्मैवेदम् विश्वमिदम् वरिष्ठम् ॥ मुण्डकोपनिषत् २-२-१२ ॥

There is only one substance called ब्रह्मन्, all others are different names and forms only. Continuing;

Verse No .25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ ४-२५॥

दैवम् एव अपरे यज्ञम् योगिनः पर्युपासते ।

ब्रह्म-अग्नौ अपरे यज्ञं यज्ञेन एव उपजुहति ॥ ४-२५॥

अपरे योगिनः दैवम् एव यज्ञम् पर्युपासते अपरे ब्रह्म-अग्नौ यज्ञेन यज्ञं एव उपजुहति।

In the previous श्लोक the ज्ञानम् topic is over, now from the 25th verse onwards, कृष्ण is going to talk about the glory of this knowledge. ज्ञान स्तुतिः or ज्ञान महिमा, up to verse no.34; 25 to 34 is ज्ञान स्तुतिः. And He is going to glorify this knowledge in a particular manner and the method used is कृष्ण enumerates several disciplines, spiritual disciplines, various spiritual साधनs, because in the scriptures we find endless साधनs are prescribed. In fact, in Hinduism, if you read the last page of *The Hindu* paper regularly, you will find each day, one one साधन will be talked about, sometime they say नाम जप is the

greatest साधन, someday they say that ध्यानम् is the greatest साधन, someday they talk about योग as the greatest साधन, pilgrimage as the greatest साधन, दानम् as the greatest साधन, in fact, countless साधनs are mentioned and कृष्ण wants to enumerate a few साधनs, around 12 or 13 साधनs कृष्ण enumerates. And He calls all those साधन by the name यज्ञः, every साधन is called a यज्ञः, जप यज्ञः, ध्यान यज्ञः, उपवास यज्ञः, यात्रा यज्ञः, प्राणायाम यज्ञः, all these are called यज्ञः. Why are they called यज्ञः, because in all these different साधनs one uniform factor or common factor is the Lord is involved in all of them. All these यज्ञs are dedicated to the Lord for spiritual progress. Because in all of them I say:

ममोपात समस्त दुरितक्षयद्वारा श्रीपरमेश्वर प्रीत्यर्थम्

all my impurities must go away and I must become spiritually pure. That inner purity is sought from the Lord. So since the Lord is involved, prayer is involved, spiritual purity is involved, all of them are called यज्ञः, यज्ञ does not mean fire and oblation should be there. Even sweeping the temple, why sweeping the temple, sweeping your own home is also यज्ञः, if you are going to look upon the house as a temple. Because you have a पूजा room, गर्भ गृहम्, at least under the staircase, so at least under the staircase there is a पूजा room if no place is available, that means the whole house is a temple, therefore when you are cleaning the house, it becomes cleaning the temple. Therefore what we require is only an attitudinal change, it makes it a पूजा, it purifies the person spiritually, therefore all of them are called यज्ञः. Even eating, कृष्ण is going to call यज्ञः, if you invoke the Lord within your stomach. And we have got enough space. We have got a big stomach! enough गर्भ गृह is there to happily accommodate even Lord बृहदीश्वर! Therefore invoke the Lord, कृष्ण tells in the 15th chapter, I am in the stomach of everyone. So if you invoke the Lord within the stomach and consider whatever you eat as an offering to the Lord, your regular eating becomes a यज्ञः called प्राणाग्निहोत्र यज्ञः, its name in

छान्दोग्योनिषत् is प्राणाग्निहोत्रम्. In fact, you can tell everyone that daily you are doing प्राणाग्निहोत्रम्. They will not know what it is, but you know that it is eating. Because होत्र meaning offering, प्राण अग्नि means the digestive प्राण is the fire, unto which I offer the food. Thus from the most grossest eating onwards the greatest याग कृष्ण is going to term यज्ञः and along with those यज्ञः, कृष्ण is going to add Self-knowledge also as a यज्ञः. So even the study of scriptures come under a type of यज्ञः only. That is why all these गीता talk series they have is called ज्ञान यज्ञ. It is a beautiful name used by स्वामि विन्मयानन्द initially as ज्ञान यज्ञ. Many people started looking for fire in the lecture hall; 'यागम्, यज्ञम् and all we heard but there is no sign of fire'. This ज्ञान यज्ञः does not require the fire and कृष्ण is going to take this ज्ञानम् also as a यज्ञः and having enumerated all these यज्ञः, कृष्ण points out that ब्रह्मज्ञान यज्ञ is the greatest spiritual साधन and all other यज्ञः are subservient to, only subsidiary to the ब्रह्मज्ञान यज्ञः. And how do we say so? कृष्ण himself will clarify later, but you should know the reason. It is not that other यज्ञः are useless, very careful, कृष्ण does not say that the other यज्ञः are useless, all the other यज्ञः are useful, but none of them will directly lead to the Lord or ब्रह्मन्. They all are useful but none of them will directly lead to the Lord, they all can lead maximum to the ज्ञान यज्ञ alone. Any पूजा you do, ultimately can lead you up to what: attending the class. Not necessarily my classes. Any वेदान्त विचार class. And ज्ञानम् alone can directly lead to the Lord, therefore other यज्ञः are परम्परा साधनम् or indirect means, ज्ञान यज्ञः alone is साक्षात् साधनम्. It is like, if you want to remove darkness from a room you can bring a lamp, you can pour the oil and you have the wick and you have the matchstick, they are all useful and important also. But ultimately, what removes the darkness is not the lamp, I mean the holder of the oil, not the oil, not the wick, what removes darkness is that flame alone. Therefore flame alone is the साक्षात् साधनम्, everything else is only परम्परा साधनम् and therefore all other साधनः

are incomplete without ज्ञानयोगः, all other साधनs are incomplete without coming to ज्ञानयोग, ज्ञानयोग alone makes all the other साधनs meaningful, ज्ञानयोग alone validates your भक्ति, ज्ञानयोग alone validates your श्रद्धा, सन्ध्यावन्दनादि कर्म, ज्ञानयोग alone validates all your pilgrimages, whatever religious साधनs you have been doing, not only in this जन्म, even in the past जन्मs, they all become meaningful only when they lead to ज्ञान यज्ञः. So thus कृष्ण wants to say that all the साधनs you do, but one day or the other you have to come to ज्ञानम्. And suppose you say स्वामिजि, I don't like ज्ञानम्, then we say continue other साधनs. As you even practice the other साधनs, sooner or later you will begin to like ज्ञानम्. And if you don't like now, you will like after 10 years, if not after 10 years, after 15 years, if not after 50 years, next जन्म, if not next जन्म, after 50 जन्मs or five billion जन्मs, one day or the other you have to come to ज्ञानम् and attain liberation. This is going to be teaching which starts from the 25th, various यज्ञs are going to be enumerated.

1) First we will take up ज्ञान यज्ञः, ब्रह्मज्ञानम् itself as a याग which is given in the 2nd line. Something is offered and unto something. There is a fire, there is an oblation. If ज्ञान यज्ञ is compared to a यज्ञ, what is offered and unto what is the offering done? कृष्ण says, परमात्मा is the fire, the higher-Self is the fire and the lower-self, the ego is the oblation. The higher-self is the fire, ब्रह्म अग्निः and the ego the lower-I, is the oblation. And whatever we are supposed to do through गीता study, the lower-I should be resolved into higher-I, the limited-I should be resolved into the limitless-I. Just as the wave until it got the knowledge it was mistaking itself as a finite wave and therefore this finite wave was worried also, I have a date of birth and I am going to die, because I am going towards the shore and sooner or later I am going to perish and I want to give parting advice to my son-waves which are there and the son and daughter waves are crying and the mother and father waves are also worried, without us how they are

going to live. So this wave is worried about birth, death, separation, limitation, etc., and the गुरु wave comes and tells, 'I am a wave' is the smaller-I. You have to shift your vision from your smaller-I nature and shift your-I to what, not to the perishable wave name and form, but identify with what: the water-I. So the wave-I is the ego-I, the smaller-I; water-I is the bigger-I. And the moment the waves say 'I am water' then attitudinal change takes place, it no more says I am perishable-wave, it says,

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२०॥

This particular name and form may go but I the water, never dies and even if I am evaporated, I may not be in liquid form, I continue to exist in a gaseous form and in cloud form I continue to exist, in rain water form I continue, in the form of rivers I continue, I am immortal water, this is called offering of the wave-I into the water-I. In the same way, what are we supposed to do, यज्ञम् जुह्वति, here यज्ञ means जीवात्मा, very careful, here the word यज्ञः in the second line means the जीवात्मा, the lower-I, the smaller-I, the finite-I, the ego. And this यज्ञम् is offered into what, ब्रह्म-अणौ – into the परमात्मा-I, परमात्मा means what: the higher-I, the Consciousness. And this offering is only figurative. When I say the wave is offered unto water, there is no physical action involved, it is only a change in my understanding, until now I said, 'this is wave', now I say 'this is water'. Similarly, I can offer this desk into the wood, how do I offer, no action is involved, until now I said this is a desk and what do I do, I shift my vision and say, this is wood, when I say this is desk, it is perishable, when I say this is wood it continues to exist even after you break it up. Therefore, here the oblation is purely an intellectual job, it is a cognitive change. It is a change in understanding, that is called ज्ञान यज्ञः and who does this job, यज्ञेन एव – this job is done by the जीवात्मा himself. So thus the sentence should be read as जीवात्मा offers the जीवात्मा itself unto the

fire of परमात्मा. This is called ज्ञान यज्ञः. And that is why in the नव-विध भक्ति, 9 types of devotion, which you might have heard, श्रवणं कीर्तनं विष्णोः स्मरणं पाद सेवनम् । अर्चनं वन्दनं दास्यंसख्यमात्म निवेदनम् ॥

These are the 9 levels of भक्ति they say and in the 9 level of भक्ति, you know what is the highest level of भक्ति, आत्म-निवेदनम्. Because in all the previous levels, I offer everything; I am offering this, fruits, milk, sugar candy, I offer everything but I retain myself as a separate entity and not only that in this पूजा not only I don't offer myself, this पूजा often leads to more ego instead of reducing it. Because I say I have offered 10 acre land to वेङ्कटाचलपति. Now that I has become what: so that land has been offered but there is no reduction because I have become, my ego has become bloated. Every दानम् he does, he makes sure that it is properly photographed, therefore all the other पूजा I offer everything, but the offerer ego is retained. The ultimate offer is that in which the very offerer is offered.

त्यज धर्ममधर्मं च उभे सत्यानृते त्यज ।

उभे सत्यानृते त्यक्त्वा येन त्यजसि तत्त्यज ॥ महाभारत, शान्ति पर्व, मोक्ष धर्म. ३२९-४०॥

Offer everything to the Lord and ultimately offer that I, by which you say I have offered, I have offered, I have offered (fifty thousand times you say that) that I itself you have to offer. That is called आत्म-निवेदन भक्ति. So if you ask that भक्त what you have offered, he will say when I myself am not there where is the question of I to offer something. When I am not there, where is the question of 'my offering.' This 9th भक्ति called आत्म-निवेदनम् can happen only through ज्ञानम्. And this आत्मा निवेदन भक्ति, that is talked about here and that is significance of even

सर्व-धर्मान् परित्यज्य माम् एकम् शरणम् व्रज । ॥ १८-६६॥

आत्म-निवेदन रूप ज्ञानयोग भक्ति alone. Therefore कृष्ण says यज्ञेन यज्ञम् उपजुहति. जीवात्मा offers, the जीवात्मा unto परमात्मा. So first यज्ञ He has talked about.

2) Then go to the first line, he is introducing another यज्ञ, which is called योगिनः अपरे दैवम् यज्ञम् पर्युपासते. Everybody cannot practice this ज्ञान यज्ञः, because it requires lot of qualification, it requires tremendous maturity called साधन चतुष्टय सम्पत्ति, only rare people practice this ज्ञानयोग यज्ञः, but many other people practice दैवम् यज्ञम्. दैवम् यज्ञम् is the वैदिक ritual, like अग्निहोत्र, etc., in which various देवताs are invoked, अग्नये स्वाहा, प्रजापतये स्वाहा, बृहस्पतये स्वाहा, the ritualistic यज्ञ is the second साधन, OK. More साधनs कृष्ण is going to enumerate.

Verse No .26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ ४-२६॥

श्रोत्र-आदीनि इन्द्रियाणि अन्ये संयम-अग्निषु जुहति ।

शब्द-आदीन् विषयान् अन्ये इन्द्रिय-अग्निषु जुहति ॥ ४-२६॥

अन्ये श्रोत्र-आदीनि इन्द्रियाणि संयम-अग्निषु जुहति, अन्ये शब्द-आदीन् विषयान् इन्द्रिय-अग्निषु जुहति ।

In this two more यज्ञs are enumerated. In the first line, the यज्ञ talked about is sensory discipline.

3) Sensory discipline called इन्द्रिय संयमः, otherwise called दमः. So here there is no physical fire and physical oblations involved, but mere sense control. Sense control does not mean suppression, remember, we never recommend suppression at any time. Because according to us, suppression is as dangerous as indulgence is. So then what we talk about is the mastery over the sense organs because of my understanding. In suppression, the action is done because of somebody else's forcing, whereas in इन्द्रिय निग्रहः, somebody else does not force me but I myself decide sensory discipline for my own benefit. Suppose

you decide to sit within this enclosure for one hour, it is not confinement. Because you have chosen to sit. But when somebody does this, it becomes a forced thing. And here इन्द्रिय संयम is not a forced thing but I myself choose to forgo certain things so that I can have mastery over the sense organ and that is called दमः, will-based discipline. Discrimination and will-based discipline, not enforced discipline. And this called a यज्ञः. So if this is a यज्ञः, what is offered? By this यज्ञः what is offered? To understand this, you should have a figurative perception, to look at figuratively. When a person practices sense control, what he destroys or offers is: undisciplined sense organs are offered into sensory discipline. Undisciplined sense organs are as though offered, because when you offer the oblation it disappears. When you offer ghee into fire, after the oblation ghee is no more there. Similarly, in this oblation, what disappears is wild sense organs, untamed sense organs disappear and in that place what comes, disciplined, mastered sense organs are there and therefore, this is considered to be another यज्ञः, indiscipline offered unto discipline. So this is called दम यज्ञः.

4) Then the 4th यज्ञः given in the second line is विषय भोग यज्ञः, because in the previous यज्ञः I don't allow the sense organs to be indulgent. When the sense organs begin to become my master and I become a slave, I say no to that, if I am developing any sensory weakness, as a साधक I say no to that. If I am taking coffee, as a master allowed, that is I choose whether I should take coffee or not, but the moment it becomes not my choice but coffee's choice, that means I have become a slave of my tongue, then I say No. No coffee for one week from tomorrow. Thereafter take. But you should be able to say No whenever you want. When you say No, the tongue should not nag you. You should not have सर्वत्र coffee दर्शनम्. Then it is a problem. Therefore I say No and within my control I enjoy the sense pleasures legitimately morally keeping them under my control and when I enjoy

those sense pleasures, from strength, from mastery, I can consider that enjoyment itself has a type of यज्ञः. Previously when I say No that became a type of यज्ञः, here, when I am enjoying those sense pleasures, that itself becomes another type of यज्ञः. And in this यज्ञः what is the oblation and what is the होमकुण्डः, we can say all the sense organs are the होमकुण्डs, the turf in which the fire is there and there are five होमकुण्डs, not even five, the उपनिषत्s itself says seven होमकुण्डs are there, two eyes, two ears, two nostrils and thank god, one mouth.

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्विषः समिधः सप्त होमाः । सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ मुण्डकोपनिषत् २-१-८ ॥

So this होम, we saw in the मुण्डकोपनिषत्, सप्त होमकुण्ड and what are we are offering, into the eyes we are offering varieties of forms and colors, into the ear होमकुण्ड we are offering varieties of sound, constantly the याग is going on. And what is this याग called, विषय भोग यज्ञः and in this याग, even eating is included because I am offering varieties of tastes to the tongue. And therefore, भगवान् कृष्ण says, अन्ये – some other people शब्द-आदीन् विषयान् जुह्वति – they offer varieties of sensory stimuli like शब्दः स्पर्श etc., means शब्दः स्पर्श, रूपः, रसः, गन्धः and this is there in the form of a beautiful prayer, it is a daily prayer we are supposed to chant that by which we convert our regular experiences into याग. You know what is that prayer, many of you may know.

आत्मात्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं

पूजा ते विषयोपभोगरचना निद्रासमाधिरिथतिः ।

संचारस्तु पदोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिर्यो

यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥ शिवमानस पूजा – ४ ॥

Oh Lord शंभो, हे शिव! you are very much inside me as आत्मा and my mind is पार्वती देवी and all the प्राणs are शिव गणs, प्राणs are constantly running, they are शिवभूतगणs and then all my experiences are what, offering unto you. And what is प्रदक्षिण, daily we are walking here and

there, wherever I go that is all प्रदक्षिणम् to you, Oh Lord and whatever word I utter is your स्तुति. यद् यद् कर्म करोमि तत् तत् अविललम् शंभो तव आराधनम् and this आराधन is purely by a change in the attitude and what is the attitude, Lord is inside me. And it is a mere attitude, it is a fact also, because Lord is Consciousness and Consciousness is in Me and whatever I offer, it is received by what, Consciousness alone, शब्द when it is offered into Consciousness, it becomes शब्द ज्ञानम्. स्पर्श offered into Consciousness becomes स्पर्श ज्ञानम्. It is a beautiful approach. शब्द-आदीन् विषयान् अन्ये इन्द्रिय-अग्निषु जुहति. They offer into the sense organs.

Verse No .27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ ४-२७॥

सर्वाणि इन्द्रिय-कर्माणि प्राण-कर्माणि च अपरे ।

आत्म-संयम-योग-अग्नौ जुहति ज्ञान-दीपिते ॥ ४-२७॥

अपरे ज्ञान-दीपिते आत्म-संयम-योग-अग्नौ सर्वाणि इन्द्रिय-कर्माणि प्राण-कर्माणि च जुहति ।

Four यज्ञs have been talked about. ब्रह्मज्ञान यज्ञ, दैव यज्ञ, इन्द्रिय संयम यज्ञ, विषय भोग यज्ञ: are over. Now कृष्ण is introducing

5) the fifth यज्ञ:, viz., आत्मसंयम यज्ञ:, आत्मसंयम: means mental discipline, which is tougher यज्ञ:, previously we talked about sensory discipline, it is relatively easier, if you don't like to see the gory sight you can close your eyes and if you don't like to listen to the noise you can close your ears, at least you can get away from that place even, but mental discipline is more difficult because even if you get out of place, that thought can continue. Some people follow this mental discipline and आत्मा here means mind, संयम means discipline. And through this mental discipline, what do they accomplish? कृष्ण says all the ten organs, viz., five organs of knowledge and five organs of action, ज्ञानेन्द्रियानि, कर्मेन्द्रियानि, five sense organs of knowledge giving the

knowledge, शब्दः स्पर्श, रूपः, रसः, गन्धः and five organs of action, I hope you remember, वाक्, पाणि, पाद, पायु, उपस्थ, the organs of speech, the hand, the leg, the organ of excretion and the organ of reproduction. These are called दश इन्द्रियाणि, the 10 sense organs. Now these ten sense organs are unruly sense organs, unrefined, uncultured, untamed, in कठोपनिषत्, they are compared to wild horses, दुष्ट अश्वाः, wild horses, they are not tamed, if you just try to ride it, in village you can see, driving the horse forward it will go backward, it will go to the left and right or it will lie down, now all our sense organs are unruly sense organs and how do you discipline them, only by disciplining the mind which is the headquarters, because the mind is the one which has to be and which is behind all the ten sense organs, therefore by disciplining the mind all the sense organs are mastered. And therefore, unruly sense organs are then offered into mental discipline, offered means they are destroyed, they are eliminated and they are eliminated means what: they are converted into disciplined sense organs. So therefore he says, सर्वाणि इन्द्रिय-कर्माणि, इन्द्रिय कर्म means ज्ञानेन्द्रिय कर्माणि and प्राण-कर्माणि means कर्मेन्द्रिय कर्माणि, the functions of all the ten sense organs, आत्म-संयम-योग-अग्नौ – they are all destroyed in the fire of mental discipline. That is why mind discipline becomes more important. Without mind discipline if you just do that, that is the sensory discipline, it can only work temporarily, like the parents controlling the children, can control them how long, as long as they are with you. Ultimately, they should be cultured, mind should be evolved, then wherever they go, you have got the confidence that they will not go astray. So by sheer force controlling will not work and therefore mind has to be educated. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 28-30

With the 24th verse of this 4th chapter, Lord कृष्ण concludes the topic of ज्ञानयोग and now from the 25th verse onwards up to the 34th verse, Lord कृष्ण wants to talk about the glory of Self-knowledge. And for this purpose, कृष्ण introduces different spiritual साधनs, twelve spiritual साधनs are mentioned in these verses. Of these spiritual साधनs, ज्ञानयोग is also one of the साधनs. And all these twelve साधनs are called यज्ञः, because in all of them worship of the Lord is involved at least mentally. And कृष्ण wants to conclude that all the spiritual साधनs are great, but ज्ञानयोग alone is the greatest साधन. And the reason that he wants to give is that all साधनs are required, there is no choice, but except ज्ञानम् all other साधनs can only prepare the mind, and therefore they can never give liberation directly. After preparing the mind through these eleven साधनs, the ज्ञान यज्ञः, the 12th and final साधन one has to go through to attain liberation and therefore all the eleven साधनs are validated or made fruitful only when all of them culminate in ज्ञानम्. And thus ज्ञानम् is called साक्षात् मोक्षकारणम् and all other साधनs are called परम्परा मोक्षकारणम्. They all can only indirectly help, ज्ञानम् alone can directly help. Therefore कृष्ण will say at the end

श्रेयान् द्रव्यमयात् यज्ञात् ज्ञान-यज्ञः परन्तप ।

सर्वम् कर्म-अखिलम् पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥

अर्जुन, compared to all the other साधनs, ज्ञान यज्ञः alone is the greatest, because all the other यज्ञs can bring a person only to the ज्ञान यज्ञ. And for preparation you may take one साधन or more साधनs. Thus we have got a choice with regard to साधनs preparing the mind, but we have no choice with regard to मोक्ष. Thus among the eleven साधनs, a person can use any one or a combination of more; thus we can have eleven different routes up to purification of the mind. So many paths are there for चित्तशुद्धि but after चित्त शुद्धिः, for मोक्ष, there is only one path and that is called ज्ञान. And since everybody has to

come to ज्ञानम्, one time or the other, ज्ञान यज्ञ is the greatest यज्ञ, this is the essence of this portion from 25th to 34. And कृष्ण has been enumerating various यज्ञs and we have seen five यज्ञs in verse no.25, 26 and 27. These five यज्ञs are if you remember,

➤ No.1 is ज्ञान यज्ञ: itself, Self-knowledge itself is a form of यज्ञ.

➤ No.2 देव यज्ञ: which is in the form of ritualistic worship of various देवताs, called देव यज्ञ:,

➤ No.3 विषय भोग यज्ञ:, considering every experience as a worship. So thus the entire world consisting of शब्द: स्पर्श, रूप:, रस:, गन्ध:, these five are taken as flowers. So music is a flower, a beautiful picture is a flower, a tasty object is a flower. These flowers in the form of शब्द: स्पर्श, रूप:, रस:, गन्ध: are offered to the Lord, who is inside us in the form of आत्मचैतन्यम्. So this is called विषय भोग यज्ञ:,

➤ And the 4th यज्ञ: that कृष्ण presented was इन्द्रिय संयम यज्ञ:, wherein the very sense control is taken as a यज्ञ:, like observing मौनम् on a particular day. गान्धिजि practiced मौनम् on a particular day, even now there are many people they just practice मौनम् and this मौनम् is considered a spiritual साधन. Not only reduce the noise pollution, but spiritually also it is considered to be a very big साधन. शङ्कराचार्य says:

योगस्य प्रथमम् द्वारम् वाङ्निरोधः

So once you master your tongue – both the eating and speaking tongue, you get a tremendous mastery over other organs also, this is called इन्द्रिय संयमः, इन्द्रिय निग्रहः or दमः, so thus दम यज्ञ: is the 4th one.

➤ And 5th one that we saw in the last class is शम यज्ञ:, disciplining the mind, mental discipline. Thought discipline by controlling the quantity and quality. First we have to master the quantity then alone quality control is possible, anything big number quality control is impossible and therefore thought discipline, both in terms of quality and quantity and also in terms of direction, in which

direction my thoughts go generally. It is a very tough discipline, because it requires monitoring the mind throughout the day. And this is called शम यज्ञः.

These are the five types of यज्ञः कृष्ण has enumerated till now, another seven more यज्ञः कृष्ण will introduce. And remember the word यज्ञः means a spiritual disciple, in a very broad sense कृष्ण uses. Now we will go to verse no.28.

Verse No .28

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४-२८॥

द्रव्य-यज्ञाः तपो-यज्ञाः योग-यज्ञाः तथा अपरे ।

स्वाध्याय-ज्ञान-यज्ञाः च यतयः संशितव्रताः ॥ ४-२८॥

अपरे संशितव्रताः द्रव्य-यज्ञाः तपो-यज्ञाः योग-यज्ञाः तथा च स्वाध्याय-ज्ञान-यज्ञाः यतयः (सन्ति) ।

So in this one verse, कृष्ण gives five spiritual disciplines.

6) The first one is called द्रव्य यज्ञः, द्रव्य यज्ञः means दान यज्ञः – varieties of charity, either in terms of money or in terms of material or in the form of knowledge, sharing my knowledge with other people without charging, then only it will become दानम्, therefore sharing my knowledge, sharing my time; all the time दानम् need not be money, sharing my time, sharing my good will, saying some kind words to a sick person, all these will come under द्रव्य यज्ञः, दान यज्ञः and दानम् is considered a very important यज्ञः, because in the creation everything is in a flow, nothing is stagnant. If you take the river, river receives water from the mountain. One side it receives, the other side it again goes back unto the ocean and the ocean does not keep it, it hands over to again cloud, from cloud again back to the river and river to the ocean; if you study the creation everything is cyclic. There is oxygen cycle, there is carbon dioxide cycle, there is food chain, everything is cyclic process; cyclic means not only I should receive, I should also give. And

when a person's mind becomes कृपण mind or a लोभि mind, he is interested only in getting, he is not interested in giving or he is not interested in proportional giving, he gets crores and he gives one rupee, that too after one hour thinking and then he asks the priest to give back the 8 anna coin from the कर्पूर plate. He doesn't have 8 anna change and therefore he puts one rupee and takes back the 8 anna. So दानम् not only should be there, it also should be proportional to what I receive, then only

एवम् प्रवर्तितम् चक्रम् न अनुवर्तयति इह यः । ॥ ३-१६॥,

and once there is a stagnation, then there is imbalance in the society, the divide between the rich and poor will become bigger and bigger and then there is robbery, there is chain snatching and there is murder for gain and all when there is a big gulf between the rich and the poor. And if you forcibly give it becomes communism, that is also a problem, because our religion doesn't believe in forcing, that fellow will not get the benefit also. What religion says is neither you should keep nor you should be forced to give, but out of wisdom, understanding I should come forward and share. And कृष्ण emphasizes and the उपनिषत् also emphasize that these three साधनः,

यज्ञ-दान-तपः-कर्म न त्याज्यम् कार्यम् एव तत् ।

The उपनिषत् also emphasizes:

तमेतम् वेदानुवचनेन ब्राह्मणाः विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

Three basic साधनः are यज्ञ, दान, तपः, prayer to the Lord, sharing whatever I have and then finally moderation in everything, avoiding overindulgence in anything. And therefore कृष्ण emphasizes that द्रव्य यज्ञः and what they do in the olden days is whenever they get a little bit more money or anything, the method they adopt for दानम् is they perform a big ritual, like महारुद्रम् or अतिरुद्रम् or big वाण्ड होमम् or some ritual they organize, so that the दानम् can be done as part of that

याग. When दानम् is done outside it may lead to arrogance, that 'I have given, I have given', so to develop humility it is done as a part of a temple ritual or a यज्ञः in which there is scope of अन्न दानम्, there is scope of दक्षीणा दानम्, there is scope of वस्त्र दानम्, slipper दानम्, umbrella दानम्, पुस्तक दानम्, क्षेत्र दानम्, स्वर्ण दानम् and even marriage is done as a part of a याग and it becomes a कन्यका दानम्. Thus everything was यज्ञः way of life, therefore द्रव्य यज्ञः.

7) And then तपो यज्ञः, तपस् means moderation, mastery of the sense organs and I have given the definition of तपस् before, willful self-denial to establish my mastery over my own organ. Every word is important, it should not be enforced self-denial, like some people say, today एकादशि उपवासम् and I ask why, because in my house they don't cook, not available, that means what: if it is available I am ready. So enforced उपवासम् is called starving. Starving does not produce spiritual growth, fasting produces spiritual growth; in starving there is pain and complaint, in fasting there is joy. Therefore तपस् means I say 'No' to whatever I regularly use. Whatever I regularly use, I say 'No'. And even as a part of a pilgrimage this vow is taken, for शबरीमलै they take 41 days व्रतम् and on those days they don't use pillow, they don't use slipper and they take only one time food (for three times together they eat, but that is a different matter), they take one time food and bathing also twice or thrice, so many disciples, they walk also 48 miles without slipper, saying that 'thorns and stones are the mattress to the foot.' That 'mattress' is purely because of the attitude, physically the pain will be there, when there is willful self-denial, I forgo the comfort of using a slipper. So thus we have got शिवरात्रि व्रतम् where you forgo sleep, every day we sleep without any restriction and at any time, at least शिवरात्रि day we keep awake and we do उपवास, thus we have got varieties of व्रतम्s, all the व्रतम्s are तपो यज्ञः. So willful self-denial, so that my sense organs are under my control. When I say no food today, it listens; no coffee today, it listens; no newspaper in the camp, it

listens; I suggest don't read the newspaper for 7 or 8 days, after all 7 day camp, but it is extremely difficult for most of the campers, I will not enforce. But you will find that when there is a gap after lunch, there is big queue each one struggling for a sheet of Hindu, sheet of Express. So if I can say no to the newspaper, that is a तपस्. Similarly, when car is not available use the bus, it is तपस्; no car, no class; therefore, why can't you practice some तपस्. I will not go by bus, below my dignity; I will not go by auto, therefore I should get over all these ideas, status, this and that, they are all big problem and therefore तपो यज्ञः, all types of व्रतम्.

8) Then योग यज्ञः, योग यज्ञः means the practice of अष्टाङ्ग योगः, the eight-fold discipline prescribed by पतञ्जलि ऋषि, a very beautiful system to integrate my personality. We have got four or five layers, we have studied, अन्नमय, प्राणायाम, मनोमय, विज्ञानमय. अन्नमय is disciplined by योगासन, so that I can sit in a posture for one hour without disturbance. It is a योगः. And then for प्राणमय disciple we have प्राणायाम, for मनोमय disciple we have meditation, for विज्ञानमय discipline we have study. So thus अष्टाङ्ग योग is a brilliant scheme devised by पतञ्जलि मुनि for the integration of various layers of my personality. It is like a music program in which the musician, the violinist, the mridangist, घटम् (musical instrument), so many things are there, they all function in harmony, you get a beautiful musical concert. Imagine the musician sings in आदि तालम् and the violinist is doing in त्रिपुट तालम् and mridangist does solo — तनि आवर्तनम् in झम्पा तालम्. Who can listen to that music concert? Life is a music and mind is an instrument, sense organs are instruments, body is an instrument, breathing is an instrument, only when all of them have coordination then life will become music, symphony it becomes, otherwise it will be cacophony only, it will be only noise and therefore अष्टाङ्ग योग integrates the personality. This is the third यज्ञ.

9) And then the 4th यज्ञ is स्वाध्याय यज्ञ, which is पारायणम् of the scriptures, learning to chant is also पारायणम् and getting by-heart is also पारायणम् and regularly chanting also comes under पारायणम्, that means पारायणम् consists of three things, first learning to chant, otherwise letters will not be properly uttered, अक्षर शुद्धिः won't be there, so learning to chant properly. And there afterwards in the olden tradition, getting by-heart is also part of स्वाध्याय, you have to get it by-heart because it will be very useful for analysis. If you want to want to know what is the essence of the 4th chapter, if you don't know the श्लोकs by-heart, the ideas will stand in the form of islands, you will not get the total picture, like the close-up study of a person seeing the nose alone, if you see the nose you will not see the ear and you look at the leg you won't see the hand, if you want to get the whole picture what do you require, we should stand behind and then alone you get the whole picture. So when I teach you, I am concentrating on one श्लोक, that means the other श्लोकs are going out of focus. And by the time you come to 40th श्लोक, this श्लोक has gone out of focus. Therefore it is difficult to get the total picture of the 4th chapter and therefore what do they do, they get the whole chapter by-heart, so that when I say the 4th chapter, in my mind the whole thing stands, what is the first three श्लोकs, how अवतार part came, then आत्म-अनात्म विवेक and then the whole thing will come. Now if I ask you to get by-heart, you will not be able to and if I make it compulsory, you will drop coming to the class. So therefore at the end of every chapter, I have to give a summary. Summary and all is not in our tradition. Because if a student gets the chapter by-heart he will automatically get the summary. Therefore, getting it by-heart, everything even for तर्कशास्त्र first you have to get the entire शास्त्र by-heart. That is why they developed two forms of literature, one is called सूत्र another is श्लोक, metrical and aphorism method. When it is सूत्र form, it is all capsule statements.

अथातो ब्रह्मजिज्ञासा । १-१-१ । जन्माद्यस्य यतः । १-१-२ ।

शास्त्रयोनित्वात् । १-१-३ । तत्तु समन्वयात् । १-१-४ । ईक्षतेर्नाशब्दम् । १-१-५ ।

Everything is in capsule form and the entire वेदान्त शास्त्र in few सूत्रs, you can get by-heart. And another method that devised was the metrical composition, so that you can sing, therefore easier to get by-heart. गीता you can get by-heart, because it is in metrical form and not in prose form. Thus सूत्रs and श्लोक forms are uniquely devised for getting, committing the whole thing to memory. Thus they all come under what: स्वाध्याय यज्ञ and because we should commit to memory they never used printed or written version of the book. You are not supposed to keep the book when you study. So you should study the 4th chapter without keeping the book, what is the way? The only way is you should know it by-heart. Even now in some of the आश्रमम्s if a young ब्रह्मचारि goes to study, first thing they will do is to give the book, ask him to get it by-heart and then ask him to come back. So generally the boy never comes back. What a rigid discipline they had. Therefore, if I had to teach गीता, I have to get it by-heart and then only I should come. Now, you have the book in hand, but if you bring the wrong chapter then there is the problem. Then if you say that स्वामिजि! I was brought the 1st chapter only then there is a problem. All those things can be avoided if you by-heart. So thus स्वाध्याय यज्ञ is very very useful and above all there is one more glory to that, all the scriptures are associated with God and ऋषिs and the beauty is when you do पारायणम्, sooner or later, you will develop a desire to know the meaning. Initially you may do as a routine, but one day or the other, the very पारायणम् will change your mind and you will develop. If you ask that I am chanting the विष्णुसहस्रनाम daily, what is its meaning, use? Nothing is visible, etc. Are we cursing the Lord, or is it a नाम पारायणम्. It is a story a desire will come and therefore स्वाध्याय यज्ञ is considered a very important साधन; पारायणम्.

10) Then the next one is ज्ञान यज्ञः, ज्ञान यज्ञ is study of the meaning of the scriptures - enquiry, analysis. So previous one is what, only studying, learning to chant, no meaning is known, therefore स्वाध्याय is called शब्द ब्रह्मणम्, ज्ञान यज्ञः is called अर्थ ब्रह्मणम्. In the first you learn the words, in the second you know the meaning. And that is why they start the स्वाध्याय in early ages, they do the वेद अध्ययनम् in the 5th year, 6th year, 7th year because it is a young mind, it will easily register and therefore put the entire वेद within 15 years. So even तैत्तिरीय उपनिषत्, everything got by-heart by the 10th year, 11th year. You ask the meaning, they will say they don't know. Later, he gets an opportunity to know the meaning and that is called ज्ञान यज्ञः. Now here one doubt may come. The doubt will come if you remember one of my previous classes. If you don't remember, no problem, that is in the 25th verse, I have said that two यज्ञs are mentioned, one is देवः यज्ञः and another is ज्ञान यज्ञः. And in the 28th verse, again कृष्ण says ज्ञान यज्ञः, so isn't it a repetition? That verse ज्ञान यज्ञ is परा ज्ञानम्, परा विद्या, the spiritual knowledge, ब्रह्मज्ञान यज्ञ it is, whereas here ज्ञान यज्ञ means all other sciences or disciplines like कर्मकाण्ड ज्ञानम्, the knowledge of scriptures, rituals, then तर्कशास्त्र, the knowledge of logic, because the whole scripture involves logic also. The knowledge of logic, the knowledge of मीमांसशास्त्रम्. How to analyze the scriptures? So तर्क, मीमांस, व्याकरणम्, all these come under ज्ञान यज्ञ. Secondary disciplines. Thus five यज्ञs are mentioned – द्रव्य-यज्ञः, तपो-यज्ञः, योग-यज्ञः, स्वाध्याय यज्ञः and ज्ञान यज्ञः. And incidentally for grammar students, if there are any who know संस्कृत grammar you have to note here द्रव्य यज्ञः, the word does not refer to the यज्ञ itself but it refers to the साधकs who practice that यज्ञ. For द्रव्य यज्ञः means the साधकs who practice द्रव्य यज्ञः. बहुव्रीहि समास, द्रव्य दानम् एव यज्ञः एषाम् ते; तपो यज्ञः means तपः एव यज्ञः एषाम् ते. Therefore it is referring to the people who practice these यज्ञs. And all these people are called यतयः, they are all यतिs. Literally यति means a संन्यासि.

यति राजः, a great संन्यासि is called यति राजः and that is how the college got the name यतिराज College. यति राजः, a great संन्यासि is called यति राजः. So यतयः means संन्यासि and in this context, यति means any committed spiritual seeker is called यतिः, one who does not approach spirituality casually; an amateurish approach, a casual approach, half-hearted approach, then the benefit will not come. The one who takes it as top priority, such a person is called यतिः, even if he is or she is a गृहस्थ. Therefore, यतयः means committed seekers they are. And not only they are committed seekers, संशितव्रताः and they are people of firm resolve, so संशितम् is तीव्रम् means firm, व्रतम् means resolve, that means once they take a vow they practice it. They decide that एकादशि I will not eat or एकादशि I eat only this much, milk and fruits only or this only. Once they decide, they follow it. And the unfortunate thing is the moment you take a vow the next day itself there will be an obstacle. They keep your favorite dish. And they insist to have a little taste it, from next week you can start fresh your resolve. So if you read the पौराणिक stories, the नायन्मार् stories etc., you will find they were all people of resolve and भगवान् himself comes and tests the devotee. Therefore unless we have a will power spirituality is impossible. A person of weak-will can never progress in spirituality. And therefore कृष्ण admires them, they are all संशितव्रताः – people of firm determination. So thus how many साधनs we have got now, in the previous verse 5 साधनs, in this verse 5 साधनs, total 10 साधनs.

Verse No .29

अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ ४-२९॥

अपाने जुहति प्राणम् प्राणे अपानम् तथा अपरे ।

प्राण-अपान-गती रुद्ध्वा प्राणायाम-परायणाः ॥ ४-२९॥

अपाने प्राणम् प्राणे अपानम् जुहति । (तथा अपरे) प्राण-अपान-गती रुद्ध्वा प्राणायाम-परायणाः (सन्ति) ।

So in this verse, कृष्ण talks about

11) प्राणायाम साधन which is also considered a very useful spiritual discipline, because when we study the different layers of our personality we find अन्नमय is the grossest layer – the physical body, then the next interior layer is the प्राणमय – the energy sheath, प्राण stands for the vital force, our energy, that is the next one. And the next one is the मनोमय – the mental personality, emotional or psychological personality and the प्राणमय comes in between अन्नमय and मनोमय and therefore if a person disciplines the pranic personality, then it will influence both अन्नमय as well as मनोमय, because प्राणमय is intermediary, this side is अन्नमय, that side is मनोमय, so when प्राण is disciplined, physical health also will improve, mental health also will improve. And that is why प्राणायाम was kept as an important साधन before every ritual. Before starting any ritual we begin with शुक्लाम्बरधरम्, i.e., you pray to the विनायक and the immediate thing is ॐ भुः, which is प्राणायाम alone. And this प्राणायाम is also of two types, one is प्राणायाम as a physical exercise, as an exercise for improving the health, then it becomes a secular discipline and वेद doesn't want us to practice प्राणायाम as a secular discipline, वेद wants us convert प्राणायाम also into a religious discipline. And how to make it religious discipline, make it as a part of any religious साधन and also when the प्राणायाम is done utter the नामs of the Lord. Either राम राम or कृष्ण कृष्ण or if a person knows the traditional प्राणायाम मन्त्र, he can chant ॐ भुः, ॐ भुवः, the moment मन्त्र is included, प्राणायाम is called सगर्भ प्राणायाम, it is a spiritual साधन. Minus the name of the Lord it is called अगर्भ प्राणायाम, it can only improve your physical health, it cannot purify your mind. Thus प्राणायाम becomes a यज्ञ if prayer is also included in that. And this प्राणायाम is a very big discipline, which is discussed and special books are written on प्राणायाम and we should remember that advanced courses of प्राणायाम are prescribed for very many material benefits. Even raising the power

called कुण्डलिनी शक्ति is nothing but a pranic power, it is a pranic force which is a potential one, कुण्डलिनी literally means the coiled power. Any coil has got power in it because it works like a spring, the coil is there the watch goes on ticking. Therefore coil literally means potential. So कुण्डलिनी means potential pranic energy. It is compared to a snake, snake word is given to indicate that it remains in coiled form and coil means potential, कुण्डलः means circle. कुण्डलिनी means in circled, a coiled form. शक्तिः means power, शक्ति is feminine gender, therefore it is called कुण्डलिनी, potential power. And this is not a unique thing, we have got potential power at every layer, physical body has got कुण्डलिनी शक्ति, what is that: your physical power, we have got running power, but can you run now when you walking itself has become difficult. What has happened to that power, that power we have not tapped, if only we start walking or running, first day you can walk only for half a kilometer and then 2 kilometers and then what happened to that walking power? Now it is कुण्डलिनी शक्ति, if you regularly walk it becomes a manifest power. Similarly, at the प्राणमय कोश also there is potential power. Similarly, मनोमय, even memory is a power which we are fast losing, because we are not using that memory power and therefore after some years if someone asks your name, you have to look at your tab and then say. So we need not remember the day, date, we need not remember the phone number, everything is there there is the computer, so that memory power is what, कुण्डलिनी शक्तिः. And the power in the water falls which we tap as hydro-electric power, that is potentially in the water fall, that is कुण्डलिनी शक्तिः. Don't imagine some kind of a mysterious power or anything, any potential capacity is called कुण्डलिनी. Thus प्राणायाम as advanced courses are discussed to tap the कुण्डलिनी शक्ति and make it flow upwards and go to the मूलाधार, स्वाधिष्ठान and by which one can get various सिद्धिs and those discussions are there, but we should remember they are all at the materialistic level, they are all at अनात्मा level. कुण्डलिनी raising and

Self-knowledge has no connection at all, just as bringing out your walking power, you have raised your कुण्डलिनी power. Now you can walk ten kilometers. Did you get मोक्ष because of that, what मोक्ष, you have only tapped the कुण्डलिनी शक्ति of the अन्नमय कोश, with प्राणायाम you may tap the pranic energy of the प्राणमय कोश. Similarly, by concentration you can tap the कुण्डलिनी शक्ति of mental power. That only now they are talking. In the medical field they say, I think there was a book also: Will Yourselves To Cure Diseases, something like that. What they say is when you have a disease, you daily sit for an hour and visualize the disease, visualize your immunity power, visualize a war between the disease and immunity power. Like the advertisements, for Colgate etc, toothpaste and microbes that is fighting and then this win, like that immunity power wins and for that daily you are supposed to meditate, books are written and what is the कुण्डलिनी शक्ति: the mental कुण्डलिनी शक्ति, you will your health and that is called सङ्कल्प शक्ति, you can get health also. But can you say that is मोक्ष, that is not मोक्ष, therefore प्राणायाम can be used for getting advanced powers, but in वेदान्त we are positively not interested in materialistic powers. सिद्धि, पतञ्जलि ऋषि himself writes, never use this for सिद्धि, because all सिद्धि are obstacles, they come under माया. Thus a person who comes for मोक्ष is easily distracted by these सिद्धि. So here what is प्राणायाम meant for? Simple चित्तशुद्धि, प्राणायाम can give focusing power, प्राणायाम can quieten the mind and we will smoothly breath. Now we are not aware whether we are breathing or not. We never think of that, it is happening involuntarily, but here it is disciplining the प्राण. And this प्राणायाम is divided into three types, पुरक प्राणायाम, रेचक प्राणायाम and कुम्भक प्राणायाम,

1) पुरक प्राणायाम is that in which inhalation is given importance. Deep breathing in, पुरकम् means filling up, filling up what, not the stomach, that is not प्राणायाम, filling up the lungs with what, air is called पुरक प्राणायाम,

2) रेचक प्राणायाम is that in which the focus is on emptying or exhalation, deep exhalation. Inhalation not in focus. रेचक means emptying.

3) Third one is कुम्भक प्राणायाम wherein the focus, the importance is on retaining, neither inhalation nor exhalation. Even the कुम्भकम् is supposed to be of two types, one कुम्भकम् is after inhalation you retain, for a minute, two minutes, etc., that is called आन्तर कुम्भकम्, where air is kept inside and retained and then the second कुम्भक प्राणायाम is after exhalation, one remains for a few minutes wherein air is outside not inside and that is called बाह्य कुम्भकम्. So आन्तर कुम्भक, बाह्य कुम्भक प्राणायाम and कृष्ण says different people practice different types of प्राणायामs, all of them are यज्ञs.

Look at the verse. अपाने प्राणम् जुह्वति. This refers to पुरक-प्राणायाम, that is some people give importance to अपानम्, अपानम् means inhalation, in this context अपान means inhalation and प्राण means exhalation, some people practice inhalation-प्राणायाम, in which what is offered, exhalation is offered, means it is made non-existent, because when you offer some oblation into the fire, what happens, it becomes non-existent, in the inhalation-प्राणायाम, exhalation is offered, that means exhalation is avoided, this is पुरक. Then प्राणे अपानम्, so this is called रेचक-प्राणायाम or exhalation-प्राणायाम and in the exhalation-प्राणायाम what is offered, inhalation is offered, inhalation is offered means, it is destroyed, it is made non-existent, when you exhale, can you practice inhalation, when you practice exhalation, inhalation is destroyed, when you practice inhalation, exhalation is destroyed. What is destroyed is the oblation, this is रेचक. And some other people practice प्राण-अपान-गती रुद्ध्वा, some people stop both inhalation and exhalation and thus practice कुम्भक-प्राणायामम् कुर्वन्ति, that we have to supply in this verse, कुम्भक-प्राणायामम् कुर्वन्ति, they concentrate on कुम्भक and कुम्भक-प्राणायाम is

supposed to be ideal when the mind is too much restless. If a person has got the discrimination to make the mind quiet, quietude of the mind through knowledge is permanent quietude, but if a person, there the problem is suppose I want to quieten my mind through knowledge, I will have a problem because to get the knowledge, I need a quiet mind, if you marry you will be cured of madness and you can get married only if you are cured of madness. So this is called

अन्योन्य-समुपष्टम्भाद् अन्योन्यापाश्रयेण च ।

ज्ञातयः सम्प्रवर्धन्ते सरसीवोत्पलान्य् उत ॥ विदुर नीति ५-३६-६३ ॥

So if I get knowledge I will get peace of mind but unless I have some peace, I will not be able to do even श्रवणम्. But some of you may feel that one hour you are not able to concentrate, so therefore, initially you have to find out some grosser method to quieten the mind, that is called relative quietude, प्राणायाम will bring in relative quietude. With a relatively quiet mind you study the scriptures and the knowledge will give you absolute quietude. प्राणायामेन आपेक्षिक शान्ति, ज्ञानेन आत्यन्तिक शान्ति. Thus, प्राणायाम is like first aid. What does first aid do, it gives a temporary remedy, but one should not stop with first aid. The very fact that it is called first aid is because it is followed by second aid. So after all second aid is going to come then why first aid if you ask, you will be out in the accident place itself. So therefore, first aid makes me prepared for the second aid which will give him permanent remedy. Thus प्राणायाम is the first aid, आत्मज्ञानम् is the final treatment. So therefore, this also some people practice, all of them are called what प्राणायाम-परायणाः – they are all called प्राणायाम practitioners and it comes under प्राणायाम यज्ञः; आयामः means mastery, discipline, you should read as प्राण and यामः, it is प्राण आयामः, यम्, यमने means to discipline, to master, to regulate, यम्, यच्छति is the root, यम name came to यमन् from that, because he regulates the population by regularly finishing people or else what will happen, now itself population is crossing one billion. If यमन् is not

there, what will happen? So therefore यम is called यम because he is a master regulator of the population. Similarly, प्राण आयामः means the regulation of प्राण and by regulating प्राण indirectly we are regulating अपान, व्यान, उदान and समान. All the other four are mastered through प्राणायाम; digestion improves, circulation improves, excretion improves. Otherwise people will have problem, either overworking or under working, so therefore that also must work properly. Everything will be good.

Verse No .30

अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४-३०॥

अपरे नियत-आहाराः प्राणान् प्राणेषु जुहति ।

सर्वे अपि एते यज्ञविदः यज्ञ-क्षपित-कल्मषाः ॥ ४-३०॥

अपरे नियत-आहाराः प्राणान् प्राणेषु जुहति । एते सर्वे अपि यज्ञविदः यज्ञ-क्षपित-कल्मषाः (सन्ति) ।

So 11 यज्ञs are over, now comes the 12th and final यज्ञः, which is

12) आहार नियम यज्ञः, dieting, moderation in eating, which is considered extremely important and आहार नियम comes in two stages, the first is quantity control, कृष्ण will talk about it more in 6th chapter, there I will discuss more, in the 6th chapter कृष्ण talks about quantity control. So first you decide how many times you want to eat and once you have fixed make a rule that in between nothing goes inside, Chocolate, popcorn, you should not eat keeping it in the pant packet and even at the stipulated time what I eat should be measured. It should not be over-eating. This is quality control, the number of times that I eat and the amount that I eat is called quantity control, and after controlling the quantity then comes quality control. Gradually getting rid of तामसिक food, like meat, liquor and all kinds of things come under तामसिक and gradually cutting राजसिक food and

thereafterwards making सत्त्विक आहार. This quality control कृष्ण talks in the 17th chapter, so in 6th chapter quantity control, in 17th chapter quality control, all those things we will see later. So thus अपरे नियत-आहारः – some people practice food discipline and by this discipline what happens, प्राणान् प्राणेषु जुहति. So when आहार discipline is not there, all the पञ्च प्राणs become sick प्राणs, unhealthy प्राणs. All the पञ्च प्राणs means प्राण, अपान, व्यान, उदान, समान; everything becomes sick. That is what they are trying to control through pranic healing, reiki, etc., what they are trying to find out what are the disharmony in the pranic personality and they are trying to control it and all the other things, but this is the basis. And आहार influences the nature of प्राण and when a person takes to आहार नियम, the sick प्राणs are converted into healthy प्राणs and therefore what is offered unto what, sick प्राणs are offered into healthy प्राणs. That means what: sick प्राणs are destroyed and in this place what comes, healthy प्राणs, digestion is very good, breathing is very good, circulation is very good, all of them becomes good. And कृष्ण says all these people are great साधकs. सर्वे अपि एते यज्ञविदः – all these people who practice these 12 साधनs, they are great साधकs and what benefit they get, यज्ञ-क्षपित-कल्मषाः – they destroy all their impurities, inner impurities, काम-क्रोधः, लोभ-मोहः, मदः मात्सर्यादि, all the impurities including पूर्वजन्म पापम्, all the प्रारब्धः पापम्s are also burnt by these यज्ञs. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 30-34

Mental discipline, प्राणायाम, like this He gave 12 spiritual disciplines of which Self-knowledge is also one of the साधनs. And He named all the साधनs as one one यज्ञः. But we should remember that all these disciplines can be called साधनs only when they fulfill two conditions,

1) The first condition is God must be involved in that. Minus God all will be mere exercises only, they can never contribute to spiritual growth. They may give physical health, they may give even psychological health, but spiritual growth is impossible unless ईश्वर is involved and therefore by using the word यज्ञः, कृष्ण indicates that they all must involve ईश्वर, even regular eating can become यज्ञः if you are going to offer the food to the Lord and eat. That is condition No.1.

2) And the second condition is all of them can be called spiritual साधनs only when the motive is spiritual growth. If the motive is material benefit, कृष्ण will say in the 7th chapter, we can use all these साधनs for the material benefit also. Even in management courses they are introducing these गीता साधनs, but there the purpose is better performance so that there is better profit, there is nothing wrong in applying गीता for that, but we can call it यज्ञः, they get यज्ञ status only when the motive is spiritual growth. So thus when the motive is spiritual and when the Lord is involved then all of them are called यज्ञः.

And we saw the last यज्ञः in verse no.30, first line, in the last class, अपरे नियत-आहारः प्राणान् प्राणेषु जुहति. Even discipline in food can be called a यज्ञ, आहार नियम यज्ञः, even उपवास is a type of यज्ञ only, because if you see the meaning of the word उपवासः it means being near, वासः means being, staying; उप means near. So उपवास we think is going without food, but उपवास does not mean going without food, उपवास means staying near. Staying near what? food? Because the word उपवास does not say staying near what? आहार उपवास वा? कम् उपवासः? It means ईश्वरम् उपवासः. So उपवासः is day in which I

reduce all my all other sensory transactions so that the time saved by avoiding those sensory transactions I can use for the religious practice like पारायणम्, जप or anything. And that is why even उपवास is not mere forgoing food, because according to शास्त्र, आहार is not merely the thing which we take through the mouth alone, आहार means that which is consumed through all the five sense organs. Even seeing varieties of forms is आहार for चक्षुः. Similarly, varieties of sound is आहार for the ears. Therefore, उपवास means not only forgoing not only this आहार, पञ्च इन्द्रिय आहार, reduction or avoidance. For what purpose, many people on शिवरात्रि day, वैकुण्ठ एकादशि day, they do उपवास and watch the night show. So उपवास and keeping awake is not for an extra show of movie, but it for जप, पूजा, पारायणम्, etc. For उपवास is a type of आहार नियमम्. So thus all types of quantity control and all types of quality control with regard to food is आहार नियमः. In the 6th chapter कृष्ण talks about quantity control, in the 17th chapter कृष्ण talks about quality control, all of them will come under what: आहार नियम यज्ञः. And what कृष्ण says is when we have got discipline with regard to आहार, all our पञ्च प्राणस, पञ्च प्राणस means the digestive system, because this is essential service, for some people it works three shifts a day, therefore constantly midnight also they eat, because the fridge has come, open the fridge and put something inside and go. So आहार नियम means the undisciplined समान प्राण, the digestive systems gets healthy and once the digestive system is mastered, then प्राण, अपान, व्यान, उदान all these five प्राणस are disciplined by आहार नियम. And this also कृष्ण presents as a यज्ञः and what is offered into what, the undisciplined पञ्च प्राणस are destroyed by developing disciplined पञ्च प्राणस, the unhealthy पञ्च प्राणस are destroyed by offering into the fire of healthy पञ्च प्राणस. Therefore कृष्ण says here, अपरे नियत-आहाराः, there are some seekers who follow आहार नियम and by this प्राणान् प्राणेषु जुहति. पञ्च प्राणान् पञ्च प्राणेषु जुहति. We have to add the two adjectives, unhealthy पञ्च प्राणस are offered unto

healthy पञ्च प्राणs. With this all the 12 यज्ञs are completed. And then कृष्ण says a person can practice all the 12 or any number that he can offered. कृष्ण does not say that everyone should practice all the यज्ञs compulsorily. A person can have any combination, for example, if a person has a got a very sensitive and delicate stomach and if they practice उपवास and acidity problem and three days even regular साधन they cannot do. Who wants such an उपवास? Therefore we have to be very judicious, if the body cannot stand उपवास we have varieties of उपवास, निर्जल उपवास – nothing you take and then fruits and milk उपवास and some people take the केरल नेन्द्रपलम् (banana) 4-5 at a time which is more than the regular food itself. OK fruits and milk. Some people avoid rice and take everything else! फल आहारम्, फलम् means fruit, they think it is पल in तमिळ् and they take different kinds of foods and that day they eat more than what they generally eat, so therefore शास्त्र allows that fruits and milk alone or milk alone or other types of food, what the शास्त्र says is you should practice self-discipline. A let-go philosophy is suitable for the animal but not for the human being and if the human being is going to have a let-go philosophy; let-go philosophy means whatever I want to eat, whenever and wherever, eat. शास्त्र says that it is animalistic life and भगवान् will conclude that he has given the human life wrongly and therefore next जन्म back to पशु, ass, cow, elephant, etc and therefore कृष्ण says that let a person practice any one of these यज्ञs in any combinations. So they are called यज्ञविदः. यज्ञविदः means यज्ञ अनुष्ठायिन्. Those who practice यज्ञ that is indicated by the sacred thread ceremony also, यज्ञः उपवितम् it is called, it is a thread, exclusively worn for the sake of practicing one or more of these यज्ञs. And if I don't practice any one of them, the यज्ञोपवितम् is made redundant. Up to a particular age we can lead an animalistic life, as स्वामि विन्मयानन्द beautifully says: you can start as an animal-man but sooner or later you should become a man-man, when you become a man-man you practice one or more of

these यज्ञs and through these यज्ञs when you get Self-knowledge, you are converted into a God man. Animal-man to Man-man to God-man. Now I am afraid to say God-man, because now a days, in newspapers, frauds and cheats are called God-man. So therefore कृष्ण says, एते सर्वे अपि यज्ञविदः भवन्ति, they are all called द्विजs, twice born. A free-licentious life you are born once, but once you have a deliberate life you are twice born, whether you wear the thread or not, you transform your lifestyle you are a द्विजs, द्विजs alone can become अजः, ब्रह्मन्. And what will happen by the practice of these यज्ञs, कृष्ण says: यज्ञ-क्षपित-कल्मषाः – by these यज्ञs they have destroyed all their कल्मषम्s. कल्मषम् means the impurities. What is the definition of impurity? Anything that obstructs Self-knowledge or spiritual growth is called impurity. Anything that obstructs spiritual growth is impurity, all these impurities are क्षपितम्, नाशितम् by the practice of these यज्ञs. Therefore, all यज्ञs are glorious, but remember these are not the 12 only. The 12 are only sample यज्ञs, there are many यज्ञs which कृष्ण himself mentions in the next श्लोक. Verse no.31;

Verse No .31

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसतम् ॥ ४-३१॥

यज्ञ-शिष्ट-अमृत-भुजः यान्ति ब्रह्म सनातनम् ।

नायम् लोकः अस्ति अयज्ञस्य कुतः अन्यः कुरुसतम् ॥ ४-३१॥

हे कुरुसतम्! यज्ञ-शिष्ट-अमृत-भुजः सनातनम् ब्रह्म यान्ति । अयज्ञस्य अयम् लोकः न अस्ति, कुतः अन्यः ?

So here कृष्ण says, if a person practices one or more of these यज्ञs and thereafterwards he takes his regular food, because according to शास्त्र, eating or drinking is not the first job of the day. Unfortunately our lifestyles are changing and first of all we don't get up in the morning, the शास्त्र says one has to get up before sunrise, because भगवान्'s प्रत्यक्ष स्वरूपम् is सूर्य, सूर्यः प्रत्यक्ष देवता and भगवान् in the

form of sun is coming to bless us and भगवान् सूर्यः is our guest and therefore when a guest comes, we should be ready to welcome. Therefore a man of यज्ञः gets up before the sunrise and before starting anything, consuming anything, one has to do the morning prayers. So bed coffee etc are all against Indian culture, TV switching on and reading all kinds of gossip magazines in the early morning; शास्त्र says start the day with prayers. In fact, स्नानम् itself is the first ritual. If it is the winter season, people think, that it is not perspiring much and they avoid taking bath or think that we will think about it later, after 12 o'clock lunch. No. The स्नानम् itself is a ritual because स्नानम्, according to us, has got a two-fold job, not only it has to wash the physical impurity which is only incidental, more important is we have to wash the inner impurity which we have gathered yesterday. Because every transaction gives mental dust also. When you go out you are gathering dust and therefore you come back and take bath and remember, in every transaction we are developing anger, jealousy, anxiety, frustration, they are all inner dust we gather and if you don't wash this dust regularly, you cannot say that I have taken bath yesterday, regularly we gather dust and therefore we have to regularly wash our physical body and parallelly we have to regularly wash our mind also. Therefore we have got स्नान मन्त्रs also and even if we don't know the special मन्त्रs, there is a मन्त्र called अघमर्षणसूक्तम्, अत्याशनादतीपानाद् यच्च उब्रात् प्रतिब्रहात् । तन्नो वरुणो राजा पाणिना ह्यवमर्शतु ।

सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः... ॥ अघमर्षणसूक्तम् ५९-६०॥

Oh Lord वरुण, वरुण is presiding deity of waters, when I take स्नानम् I address the Lord in waters and say yesterday Oh lord I have overeaten, in some business meeting not only over-eaten but has consumed all sorts of things. अति अशनम् is a पापम्, अति पानम्, drinking anything is, यच्च उब्रात् प्रतिब्रहात्, I have taken varieties of

things which I am not supposed to take from people, for all of them, तन्नो वरुणो राजा पाणिना ह्यवमर्शतु । सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः. It is called अघमर्षणसूक्तम् – Sin washing hymn and daily during स्नानम् we are supposed to do that; that we may not know does not matter, if you don't know at least some राम राम राम, कृष्ण कृष्ण or स्तोत्र or गुरु स्तोत्र, पार्थाय प्रतिबोधिताम् chant something. So therefore स्नानम् itself is a यज्ञ and after स्नानम्, after prayer, after पूजा, after पायणम्, if I do all these things and thereafterwards if I break my fast, that is called breakfast. Now we need not break the fast, because we never fast, 24 hours we are eating. Many of us do not know what is hunger at all, because we have never given a chance to our body to tell us what is hunger, so therefore, we are supposed to break the fast religiously after this यज्ञः and that food I take is called यज्ञः शिष्टम्. My breakfast becomes यज्ञः शिष्टम्, शिष्टम् means प्रसाद, my lunch become यज्ञः प्रसाद, because lunch however hungry I am, I don't eat just like that, I do ब्रह्मार्पणम् ब्रह्महविः or एको विष्णु महत् भूतः, if you don't know anything at least say नारायण नारायण, etc., then you take that food, then it becomes यज्ञः शिष्टम्, these साधकs are taking what, यज्ञः शिष्टम् अमृतम्, this यज्ञः शिष्टम्, यज्ञः प्रसादम् is called अमृतम्. Why is it called अमृतम्? अमृतत्व हेतुत्वात् मोक्ष कारणत्वात्, since such a life will lead a person to मोक्ष or immortality, अमृतम् means don't think it is nectar drink, it is not in that meaning, अमृतम् is मोक्ष कारणम् इत्यर्थः. So यज्ञः शिष्ट is मोक्ष कारणम्, मोक्ष कारण भूत यज्ञ प्रसाद भोक्तारः, भुजः means those who take that. In fact, you can feel the change in mind, just try a loose living for a few days, (that is what we are doing) and try this disciplined living for a few days, you can see a tremendous difference in the mind, it seems to be light. So therefore कृष्ण says यज्ञ-शिष्ट-अमृत-भुजः, what will happen to them? सनातनम् ब्रह्म यावन्ति – they will all definitely attain ब्रह्मन्, they will all attain मोक्ष. How can they attain मोक्ष? Because I said there are 12 यज्ञs, of which one यज्ञः is ज्ञान यज्ञ, so if they practice the 11 यज्ञs

initially, those 11 यज्ञs will lead a person to the ज्ञान यज्ञ which is the most powerful and not only that, these यज्ञs themselves will create a desire for ज्ञान यज्ञ, a religious life will create a desire for philosophical knowledge. And even after that desire, these यज्ञs themselves will give sufficient पुण्यम् to get a गुरु, sufficient पुण्यम् to get an atmosphere for learning, all the necessary conditions भगवान् will provide, ज्ञानम् will be a walk over and as a result of that, सनातनम् ब्रह्म याति – they attain immortal eternal ब्रह्मन्. Thus कृष्ण glorifies those people who do यज्ञः. We can call all of them कर्मयोगis. Having glorified these disciplined people, कृष्ण now strongly criticizes the other people who do not practice even one यज्ञः. So कृष्ण condemns them strongly. He says, अयज्ञस्य, unfortunately there are people who do not believe in any discipline. And they have got a wrong concept of freedom, human right, wrong concept of human right, why should I follow some scripture, why should I follow some गुरु, I am a human being, I am a free person, whatever I want to do I will do. I should know that, if a doctor gives me some discipline, it is for whose benefit, doctor is not going to get any benefit, if I follow these disciplines, it is only going to lead to my health. Similarly, if the scriptures give me discipline, remember scriptures are not going to get any benefit out of it, आचार्यs are not going to get any benefit out of it, only I am going to get benefit, but these people do not understand that they are meant for their own spiritual growth and therefore they don't practice any यज्ञs and they lead a life which is called care-free life. Whatever they feel they do, it is called काम वाद, काम भक्ष and one more, काम वाद and काम भक्ष means whatever you feel like doing, whatever you feel like talking, whatever you feel like eating, that licentious life those who lead, कृष्ण strongly criticizes by saying: अयज्ञस्य, for an undisciplined person, अयम् लोकः न अस्ति – even worldly happiness is impossible, because an undisciplined life will first take away physical health, the first causality is physical health and next

casualty is mental health and he will have all the pleasures around, he might have money and all the luxurious things he might have, but he would have spoiled his body and mind that he cannot enjoy even a beautiful dance or music program, because even to enjoy worldly pleasures I should be a person together, I should be a harmonized person, an organized person, even for worldly pleasures. Therefore कृष्ण says an undisciplined person cannot enjoy even sense pleasures. अयम् लोकः, इहलोक सुखम् न अस्ति and when this worldly pleasures are not possible, what to talk of spiritual joy, which is a subtle आनन्द and which is much much higher than these gross pleasures of this world, कुतः अन्यः – where is the question of परलोक सुखम्, स्वर्गम् will not get at all, if he doesn't go to the नरकम् he is saved, so इहलोक सुखम् is not there, परलोक सुखम् is not there, मोक्ष सुखम् is definitely not possible for whom, अयज्ञस्य – the one who doesn't have any discipline. Continuing;

Verse No .32

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्षयसे ॥ ४-३२॥

एवम् बहुविधाः यज्ञाः वितताः ब्रह्मणः मुखे ।

कर्मजान् विद्धि तान् सर्वान् एवम् ज्ञात्वा विमोक्षयसे ॥ ४-३२॥

एवम् बहुविधाः यज्ञाः ब्रह्मणः मुखे वितताः (सन्ति, त्वं) तान् सर्वान् कर्मजान् विद्धि । एवम् ज्ञात्वा (त्वं) विमोक्षयसे ।

So here कृष्ण says that these 12 यज्ञs are only sample यज्ञs. This is not an exhaustive list, we have got hundreds of यज्ञs, even in the वेदs. कृष्ण is only borrowing some यज्ञs from the वेदs, you should remember गीता is never an original work, but it is the elucidation of the वेदs, therefore all these यज्ञs, if you read शङ्कराचार्य and other आचार्यs' भाष्यम्, they will show which यज्ञ is borrowed from which part of the वेद, they give वैदिक references to show that कृष्ण is only

bringing out the वैदिक wisdom, because in the introduction to the 4th chapter itself कृष्ण has said:

सः कालेन इह महता योगः नष्टः परन्तप ॥ ४-२॥

Hey अर्जुन! वैदिक wisdom has been lost and my job is not introducing a new system, I am only reviving the वैदिक tradition,

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४-३॥

Therefore कृष्ण himself tells that these 12 यज्ञs are only samples, like that there are many. एवम् – like the previous 12 यज्ञs, बहुविधाः यज्ञाः – varieties of यज्ञs, pilgrimage is there, which is not said and then जप यज्ञः is not said, there are so many यज्ञs which are not mentioned and if you want to know more go to the original. In fact, you need not know more, if you do this even sincerely it is enough, that itself is big thing, this is more than required, try to follow what minimum you know, because your aim is not scholarship, by knowing these यज्ञs you don't get any benefit like being a योगासन scholar and I ask him, he gives a description of all the योगासनs and I ask him how many hours you practice and he says “I don't practice, but I know what is this योगासन and what is that योगासन “ - that knowledge will not lead you anywhere and therefore what minimum you know, you follow, that is what is required, therefore कृष्ण says: ब्रह्मणः मुखे, ब्रह्म मुख means वेद. So in the pages of the वेदs, in the mouth of the वेद means in the pages of the वेदs, बहुविधाः यज्ञाः वितताः, why there are many यज्ञs, because of the capacity of different people. Suppose a person has got physical health, I can prescribe the bodily physical पूजा, you do सूर्य नमस्कार, there is सूर्य नमस्कार मन्त्र, 200 नमस्कारs are there in that, but this fellow getting up itself a big project, if you ask him to do सूर्य नमस्कार how will it work, if you are not able to do physical यज्ञः, you try to do वाचिक यज्ञः, if that is also not possible, do मानस यज्ञः, varieties are given because of अधिकारि भेद, some यज्ञs involve money, if you have

to do यागम् you need money, if this fellow does not have money he need not complain, I cannot do any यज्ञः because I don't have any money, etc., कृष्ण will say, what money you need to do जप. And after all your mouth is 24 hours busy, you are talking all rubbish, two-fold benefit, one benefit is ईश्वर नाम you do, another benefit is at that time at least you will leave the other people from disturbance. It is better instead of talking all rubbish and hurting, with little expenditure. That is why in the 10th chapter, कृष्ण says, यज्ञानाम् जप-यज्ञः अस्मि, so thus varieties are given to suit varieties of साधकः, some ब्रह्मचारि can practice, some गृहस्थ can practice, some संन्यासि can practice. And therefore all these यज्ञः are given. Therefore अर्जुन, I want you to know one thing: What is that: all the यज्ञः have to be broadly classified into two: one is ज्ञान यज्ञ and the other is all other यज्ञः, non-ज्ञान यज्ञः. कृष्ण calls them द्रव्य यज्ञः or you can call them कर्म यज्ञः. So one is ज्ञान यज्ञः and all others are कर्म यज्ञः, remember even meditation or उपासना you practice will come under कर्म यज्ञ only. OK. And once you have classified all the यज्ञः into these two groups, you should know what is the role of these two. Whenever you are getting into a train and that too you want to transit, in plane and all, you have to get down and catch another flight, Similarly, in the train also you get down and catch another train, when you get into the first train or first flight, you should know up to what distance you have to travel in that and when you should get down, where you should get down and catch the next flight or train, if you don't know you will be reaching somewhere. Similarly, you should clearly know how far कर्म यज्ञः can take and what is the role of ज्ञान यज्ञ. This knowledge is very important, otherwise you are getting into a trip without knowing your destination and direction very clearly, you will be in a trip. And therefore कृष्ण says you should know, what is that? कर्म यज्ञः can only give purification of mind, all the कर्म यज्ञः, पूजा, जप, प्राणायाम, even अष्टाङ्ग योग, you should be very clear, अष्टाङ्ग योग also can only integrate the personality, I will talk

about अष्टाङ्ग योग in the 6th chapter, so the योग discipline of पतञ्जलि also can give only purity of mind and we have got choices, you can follow any one or a combination of more also allowed, but you should remember that these will take me up to ज्ञान, up to purity only. Having attained the purity, by following any यज्ञs, there is a choice, after purity all the people will have to come to what, ज्ञान यज्ञः. Up to purity you have choice, but after purity,

न कर्मणा न प्रजया धनेन ...। ॥ कैवल्योपनिषत् १-३ ॥

तमेवम् विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । ॥ पुरुषसूक्तम् १७ ॥

सम्पश्यन् ब्रह्म परमम् याति नान्येन हेतुना ॥ कैवल्योपनिषत् १-१० ॥

तमात्मस्थम् येऽनुपश्यन्ति धीराः तेषाम् सुखम् शाश्वतम् नेतरेषाम् ॥ कठोपनिषद् २-२-१२ ॥

So it is said in all the scriptures and it is established logically also, that you have choice only up to getting the purity, after purity everybody has to come to ज्ञान यज्ञ. And therefore what is कृष्ण's advice? Follow any कर्म यज्ञ, purify the mind, follow ज्ञान यज्ञ and be liberated, therefore कृष्ण here gives warning, तान् सर्वान् कर्मजान् विद्धि, so सर्वान् means all the यज्ञs other than ज्ञान यज्ञ, all the यज्ञs other than ज्ञान यज्ञ, they are all कर्मजान् विद्धि, they are born out of कर्म, either कायिकम् or वाचिकम् or मानसम् and therefore you should know their plus point, as well as their minus point. What is their plus point, they can give purity; what is their minus point, they cannot give you knowledge, you will be previously an impure अज्ञानि, after कर्म यज्ञ, you will be a pure अज्ञानि, previously an impure अज्ञानि, now a pure अज्ञानि, previously a disturbed अज्ञानि, now a quiet अज्ञानि, even अष्टाङ्ग योग cannot give ज्ञानम्. Even a person might have reached the pinnacle of अष्टाङ्ग योग of निर्विकल्पक समाधि, even that person is only a fit person, he cannot get knowledge, ज्ञान यज्ञ is a different game or discipline altogether. What is the ज्ञान यज्ञ, you will be

curious to know that कृष्ण will tell later, कृष्ण here tells this much, अर्जुन you know विद्धि तान् सर्वान्, all those non-ज्ञान यज्ञs to be born out of कर्म and एवम् ज्ञात्वा and having thus understood that कर्म यज्ञ gives purity and ज्ञान यज्ञ gives मोक्ष and therefore I should follow both, I should clearly know and follow them both, then विमोक्षयसे, mere knowledge is not enough, I should know and follow कर्म यज्ञ, purify the mind and follow ज्ञान यज्ञ and attain liberation. एवम् ज्ञात्वा विमोक्षयसे. Continuing;

Verse No .33

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥

श्रेयान् द्रव्यमयात् यज्ञात् ज्ञान-यज्ञः परन्तप ।

सर्वम् कर्म-अखिलम् पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥

हे परन्तप! द्रव्यमयात् यज्ञात् ज्ञान-यज्ञः श्रेयान् । हे पार्थ! सर्वम् अखिलम् कर्म ज्ञाने परिसमाप्यते ।

Now here कृष्ण talks about the glory of ज्ञान यज्ञः. And he says ज्ञान यज्ञ is the greatest यज्ञः. So ज्ञान-यज्ञः श्रेयान्. Compared to what? द्रव्यमयात् यज्ञात् – compared to all non-ज्ञान यज्ञs, what are they, the 11 यज्ञs which कृष्ण has mentioned here as well as the others, which He calls them as द्रव्यमय यज्ञ, we can understand it as कर्म यज्ञः. They are called द्रव्यमय यज्ञः because, in all the other यज्ञः, generally some materials are involved. If you do a यज्ञः, why a big यज्ञः, even आयुष्य होमम्, the priest will say to bring this, that etc., lot of द्रव्यम्s are involved and even in other यज्ञs like पारायणम्s, etc., at the end you have to conclude with a पूजा which involves materials. So many people who do भागवत पारायणम्s and other पारायणम्s, even though पारायणम्s does not involve material, generally the पारायणम्s have to be concluded with the पूजा for that material is required or अन्न दानम् you are supposed to do or you are supposed to visit particular temples, you have to go to तिरुपति or गुरुवायूर, that means most of the यज्ञs

involve द्रव्यम्, द्रव्यम् means material, therefore कृष्ण calls them material यज्ञs, we can understand them as कर्म यज्ञ. So other than कर्म यज्ञs, ज्ञान यज्ञ is superior. And why it is superior? The logic is given in the 2nd line, सर्वम् कर्म-अखिलम् पार्थ ज्ञाने परिसमाप्यते. This line can be interpreted in two different ways, we will see both of them, because both of them are useful.

First meaning is all the कर्मs culminate in ज्ञानम्. All the कर्म यज्ञs reach their culmination only in knowledge. They reach their fructification only in knowledge, which means all the कर्म यज्ञs are useless if they do not lead to ज्ञानम्. It is like a person cooking elaborately for what purpose, ultimately it is for eating, suppose you cook – get vegetables from all over and even get the recipe book and looking at it time and again you just make it and keep aside and say breakfast is now over. Now what are you doing, I'm starting to prepare the lunch. The proof of the pudding is in eating – as it is said, therefore all your efforts of cooking gets fructified only when you eat, therefore other efforts gets validated only when you eat and get that तृप्ति. Similarly, all your साधनs are meaningful only when you come to this ज्ञानम् and that is this तृप्ति and that is why I have said very often that कर्म यज्ञs are incomplete without ज्ञान यज्ञ. All your साधनs are incomplete if you don't come to ज्ञान यज्ञ. वेद does not insist on time, when you should come to ज्ञान यज्ञ, वेद gives freedom, वेद doesn't say that you should come to ज्ञान यज्ञ today itself. No, if you are not interested in ज्ञानम् continue your पूजा, पुनस्कार, pilgrimage, etc., if you don't want know you should come later. After 5 years, No. I cannot come, after 10 years. After 50 years, no no no, in the entire life I won't come, so in the next birth. No next birth, after another hundred births. Some time you will have to come, otherwise all your effort is traveling from finitude to finitude, which is really not traveling, it is like pedaling that cycle which is used for reducing your tummy. That cycle if you use, after half an hour what will be your progress in terms

of distance, you will be there itself; other than ज्ञान यज्ञ you do anything, you will be traveling from finitude to finitude and therefore one day you have to come to ज्ञानम्, therefore कर्म यज्ञs are only indirect means of liberation, ज्ञान यज्ञ alone is direct means of liberation. And therefore कृष्ण says हे पार्थ! सर्वम् अखिलम् कर्म – all the कर्मs without exception will find their fulfillment only in ज्ञान यज्ञः. From this you should also understand a very important point. When I say ज्ञान यज्ञ alone is the direct means, a person may decide, after all ज्ञान यज्ञ is direct means and कर्म यज्ञ is indirect. OK I will directly go to ज्ञान यज्ञ, why to do this and that पूजा etc. So you should remember that कर्म यज्ञs are incomplete without ज्ञान यज्ञः, equally you should add, ज्ञान यज्ञ is impossible without going through कर्म यज्ञ, there is no shortcut. You cannot say why should I go through primary school and secondary school and in the end everyone goes to the University and therefore get me admission at the age of five in the university, can you do that, you go to university, when you hear the lecture you don't get knowledge, you get yawning, why because it goes everywhere except into your head, therefore you have to go through primary school, secondary school, etc., and the primary school is incomplete without university, university is impossible without going through primary school, therefore there is no shortcut. Go through कर्म यज्ञः, go through ज्ञान यज्ञ and be free. This is meaning No.1.

The second meaning is: कृष्ण says: All the कर्मफलम् are included in ज्ञानफलम्. So समाप्यते means अन्तर्भवति, ज्ञानम् is superior to कर्म because all the कर्मफलम्s are included in ज्ञानफलम्. You know why, the logic is this, all कर्म-फलम्s are finite in nature, because it is produced in time, you work and you get the benefit, working is finite, the benefit also will be every action has got equal (opposite is not now necessary) reaction, since actions are finite, the results also will be finite. So all कर्म-फलम्s are finite in nature, whereas what about ज्ञानफलम्? The ज्ञानम् leads to the knowledge that

अहम् पूर्णः अस्मि, ब्रह्म अस्मि, सत्यम् ज्ञानम् अनन्तम् ब्रह्मास्मि, so ज्ञानफलम् is what, infinite. Can infinite be included in finite? No. Infinite cannot be included in finite, whereas finite is included in the infinite. तमिळनाडु is included in India, but India is not included in तमिळनाडु. Similarly, here also कृष्ण says ज्ञाने ज्ञानफले पूर्णफले सर्वम् कर्म, सर्वम् कर्मफलम् अन्तर्भवति and कृष्ण had given an example in the 2nd chapter. I don't know whether you remember, what is that example,

यावान् अर्थः उदपाने सर्वतः सम्प्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६॥

When you have got a huge lake of pure water in front of you, will you go to the bore well? Who will be after the limited water when he has got a huge lake of pure water, ज्ञानफलम् is like the infinite lake and all the कर्म-फलम्s are trickling waters from other sources and because of this reason also, ज्ञानम् is superior.

So the first reason is what, ज्ञानम् is superior because it is direct means of liberation, through which everybody has to go through. Second reason is ज्ञानम् is superior because, in the benefit of ज्ञानम् all the other कर्म-फलम्s are included. So now naturally, we are interested in knowing what is ज्ञान यज्ञः, lot of advertisement has been given, sometimes in the newspapers also it is said, the advertisements are inserted to say: watch the very same place tomorrow, to create curiosity so that you will watch or after 3 days they will say, 'watch Thursday, watch Thursday,' they will say, all these tricks are कृष्ण's trick only. OK. All कृष्ण's method, He has built up and now you want to know what is ज्ञान यज्ञः. How am I to pursue Self-knowledge, कृष्ण gives that method also in the next श्लोक.

Verse No .34

तद्विद्धि प्रणिपातेन परिश्रमेण सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानम् ज्ञानिनः तत्त्व-दर्शिनः ॥ ४-३४॥

प्रणिपातेन परिप्रश्नेन सेवया तत्त्व-दर्शिनः ज्ञानिनः ज्ञानम् ते उपदेक्ष्यन्ति तत् (त्वं) विद्धि ।

So first कृष्ण points out that ज्ञान यज्ञ cannot be practice independently by a person. The other साधनs he may practice independently, but ज्ञान यज्ञ requires an external guidance and this guidance is two-fold, two things are required.

One is शास्त्रम्, scriptures which deals with the Self, because the other books do not deal with the Self, all the other books deal with only the external world because they are all objective sciences and here I am not interested in anything objective, but I am interested in seeing, knowing myself who am I. If I have to see my own face what should I do? I cannot be arrogant, I will try myself and see to try to roll your eyes here and there, only your eyes will be troubled, eyes can never directly see your face, therefore what do you do, you go to a mirror, because mirror is capable of showing yourself. A gross mirror is required for seeing the gross personality. Here I am interested in knowing my inner nature, therefore require a special mirror, an extraordinary mirror and that mirror is the scriptures, the word mirror, verbal mirror, शास्त्रदर्पण इति. So first thing that we require is scriptures.

Then the second thing we require is, I cannot operate the शास्त्रदर्पण myself. I will not know how to use the mirror, because mirror also can help me see my face only when I use it properly. Is it not? Suppose there is a person who takes the mirror and says that he could not see. I used the mirror, I could not see the face, what has happened, he has seen the backside of the mirror, mirror will help you see yourselves only when you use it in the appropriate manner. Similarly, शास्त्र will bless you with the knowledge only when you

know how to operate the शास्त्र, if you don't know how to operate the शास्त्र not only it may not give you knowledge, it may end up giving up wrong knowledge and therefore we require another one who helps you operate the शास्त्रम् properly and that second factor is called गुरुः. So गुरु and शास्त्रम् together will help me in gaining this knowledge and therefore अर्जुन go to a गुरु. The details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 34-36

Lord कृष्ण talked about the glory of knowledge up to verse no.33, beginning from the 25th verse and now in the 34th verse Lord कृष्ण wants to complete this topic by giving the means of acquiring this knowledge. How can one acquire Self-knowledge? And as I said before, the Self is not available for any regular instruments of knowledge, because all the instruments are turned outwards, they are extrovert in nature, therefore they can reveal only the objective world. Just as no particular instrument you can use to see your own eyes however powerful the instrument may be you can see the objects outside, but not the eyes themselves and therefore if you have to see your own eyes there is only one method and that is we have to use a mirror which is capable of reflecting your eye. In the same way, if the आत्मा has to be recognized we require a special mirror which is capable of revealing the आत्मा, the local mirror can reflect only the स्थूल शरीरम्, the local mirror cannot reflect even our mind, what to talk of आत्मा. And therefore we require a special mirror which is शास्त्रदर्पणः - the words of the scriptures which are capable of revealing our nature to ourselves and it is not enough that we have a mirror, we should also know how to use the mirror properly. If the mirror is improperly used it cannot reflect your face. And not only the mirror should be properly used, it must not have any dust covering the surface, if there is any dust then also the reflection cannot come, even if it comes it will be dull and vague. And therefore, we require another assistance to help us to use the mirror properly and that is that assistance alone we call गुरु. गुरु holds the mirror properly, he presents the scriptural teaching in such a way that you are able to understand yourselves properly. And even while using that if there are any doubts or any dust in the mirror, the dust is in the form of wrong understanding of the scriptures, incomplete understanding of the scriptures, they are all dust like obstacles and therefore a गुरु is

required to wipe the mirror clean and present the mirror properly, so that one can gain Self-knowledge and therefore कृष्ण tells one requires a गुरु. And if at all there are people who have attained knowledge without गुरु, that should be taken only as an exception and we should never use the exception as a general rule, because exception is exception. Never apply the exception as a general rule and therefore गुरु is required. Thereafterwards I said that when we use the word गुरु, we have got several different concepts of गुरु, the initiating गुरु, we know, the one who gives you a मन्त्र उपदेश and you receive after पादपूजा and thereafter you repeat the मन्त्र, i.e., initiating गुरु, he will be useful in giving the मन्त्र and therefore चित्तशुद्धि, but that is not going to remove my ignorance. If you chant a particular मन्त्र, नमश्शिवाय or नारायणाय, it is wonderful alright, it purifies the mind alright, but it is never going to give you the knowledge अहम् ब्रह्मास्मि. So therefore, initiating गुरुs are useful for purification, inspiring गुरुs are useful for inspiration. So thus all गुरुs are useful, all गुरुs are required also, but the गुरु that कृष्ण is talking about is the teaching गुरु, the one who wants to communicate knowledge to the disciple and that is why when अर्जुन wanted knowledge, कृष्ण did not function as an inspiring गुरु. If कृष्ण has to inspire two minutes only required.

वलैब्यम् मा स्म गमः पार्थ न एतत् त्वयि उपपद्यते ।

क्षुद्रम् हृदय-दौर्बल्यम् त्यक्त्वा उत्तिष्ठ परन्तप ॥ २-३॥

Why are acting like a person who is neither male nor a female, this is good for you, you are such a great अर्जुन and कृष्ण inspired अर्जुन but that role did not help अर्जुन and कृष्ण did not do मन्त्रोपदेशम्: “अर्जुन, you chant this regularly, your Self-ignorance will go”, कृष्ण did not serve as an initiating गुरु, because such role can only prepare the mind, they cannot remove ignorance. When कृष्ण wanted to remove अर्जुन’s ignorance, कृष्ण functioned as a teaching गुरु. You have to know the difference between an initiating गुरु, an inspiring गुरु and a teaching गुरु. And कृष्ण served अर्जुन as a teaching गुरु means what: systematic

teaching of वेदान्त exactly like any other science, like physics, like chemistry, like mathematics, like economics, it is a systematic teaching and development, chapter after chapter. And कृष्ण did not say, अर्जुन I am God, therefore you have no right to question Me, you have to believe Me, have faith; No, where teaching is involved, faith, mere blind acceptance will not work, the student must be allowed to ask question, teaching means question should be allowed, inspiration means be no question, initiation means no question, why नमश्शिवाय if you ask, 'it is good for you,' that is the only answer, don't ask further. OK, if you don't like that मन्त्र then chant नारायणाय, there is no logical analysis involved, because there is no knowledge involved, once knowledge has to be imparted, like any other subject matter, systematic teaching has to be done. अर्जुन has to carefully listen, that is why कृष्ण repeatedly says शृणु शृणु शृणु. शृणु means what: active listening, not like listening to a कथा, when you are listening to a story, thinking is not involved, राम went from this आश्रम to other आश्रम. What is the logic behind? If you ask, that was the nearest आश्रम perhaps, what more logic one can say. Therefore, कथा listening is passive and you can also miss some portions, no harm, because it is not a tight build-up, whereas learning involves, understanding involves, active listening and also reconciling the statements of the teacher, all these are involved are called समन्वयः. I cannot just say one day that knowledge is the only means of liberation and another day I say there are four means of liberation, then I am not a proper teacher. If I say knowledge is the only means of liberation, I should consistently hold on to that, right from the first class up to the last class, even if you may forget what I have said in the first class, if I am a proper teacher I have to reconcile every statement and that is why कृष्ण allows अर्जुन to ask questions. 3rd chapter begins with questions. 4th chapter अर्जुन asks, कृष्ण, You are contradicting, not blind faith, you are saying that You have taught सूर्य also and You are teaching me also, it is illogical. And

कृष्ण had to answer chapter after chapter, अर्जुन asked questions and in the 18th chapter also, अर्जुन asked the question. That means what: it is a systematic science which requires thinking, understanding, assimilating, questioning. And therefore it is not a half-an-hour business, for initiation maximum time taken is half-an-hour, you should do a पादपूजा and I have to come and say close to your ears to repeat the मन्त्र I tell him to chant, initiation doesn't take time, like $E=MC^2$. It is supposed to be an important equation in science. Matter-Energy equation. Now suppose I tell you I will teach you physics and then you come in the college and then you do the पादपूजा to the physics professor and he says: $E=MC^2$, chant this 108 times daily, $E=MC^2$, At the beginning utter loudly, then medium sound, then silent chanting, $E=MC^2$. Do it for 15 years, what will you understand, we will only do E and show our teeth, $E=MC^2$ is not a matter for जप, it is a matter for understanding. And to understand what is E, you require 20 years of college and still they say we cannot understand, M requires so many years of study, C you require study and what is square. Every word I should understand. Similarly, वेदान्त is also a very significant equation that you are the ultimate reality and this is not meant for जप, सोऽहम्, सोऽहम्, सोऽहम्. If you chant in तमिऴ्, it will be a tragedy, because there is no difference between स and च etc., ह is pronounced as क, there is a lot of confusion in तमिऴ्, wherever ह comes they say क, मोहन will be the name, they will say it as मोकन, भगवान् is uttered as भहवान्, ह and क confusion. After improper chanting for some time, सोऽहम् सोऽहम् chant has now become शोकम् in तमिऴ्, शोकम् means sorrow, moreover you also chant शोकमस्मि! Which means that you confirm that you are sorrow! Why to chant that. Without chanting also it is self-evident matter which has become your nature! Therefore सः means the content of the macrocosm, अहम् means the content of the microcosm, I am talking about the identity of the contents of the macro and micro, this is not meant for believing or repeating, it is meant for

knowing and until you know, you have to hear, you are a right to ask questions and until you are convinced, the teaching is incomplete, my conviction doesn't make the teaching complete, the teaching is complete only when you are convinced and that is why कृष्ण went chapter after chapter, until in the 18th chapter end, अर्जुन said

नष्टः मोहः स्मृतिः लब्धा त्वत् प्रसादात् मया अव्युत । ... ॥ १८-७३॥

हे कृष्ण! my confusion is gone, I have clearly understood your teaching. And this teaching गुरु is referred to here by Lord कृष्ण. Therefore he says, ज्ञानिनः उपदेक्ष्यन्ति, the ज्ञानिन्s who have understood this science, Vedantic science, not only they have understood, those who have got this skill of communication also. Knowing is one thing, communication is totally another skill and a गुरु enjoys the status of a गुरु only when he has got both knowledge and communication. Suppose a person has got knowledge, no communication, in college and all sometimes you find some professors, they may be gold medalist and in their class, you will get a good sleep, they are very good in knowing, but they don't know how to communicate and suppose there is another person who has a communication skill, but no stuff inside, so what to communicate, no use. Therefore कालिदास defines गुरु in one of the नाटकs,

श्लिष्टा क्रिया कस्यचिदात्मसंस्था संक्रान्तिरन्यस्य विशेषयुक्ता ।

यस्योभयम् साधु स शिक्षकाणाम् धुरि प्रतिष्ठापयितव्य एव ॥
मालविकाग्निमित्रम् १-१६ ॥

There are some people who have got lot of knowledge inside, but the problem is what, no communication, there are some people संक्रान्तिरन्यस्य विशेषयुक्ता, संक्रान्ति means communication, transferring the knowledge from oneself to the other, otherwise I will be teaching mysticism. what is mysticism, what is mystery to the student is called mysticism, what is mystery to the student is mysticism and I go on making statements, you will say wonderful, स्वामिजि's

class is superb, etc., and if you ask him what did he say: you will say that it is not known, who wants that, I don't want certificates, do you get something out of what I say, that is called communication, so संक्रान्तिरन्यस्य विशेषयुक्ता. And then who is a गुरु, यस्योभयम् साधु स शिक्षकाणाम्, यत्र अभयं वर्तते, knowledge is also there and communication also is there, such a person alone should be given charge of गुरुत्वम् and such a गुरु is called in उपनिषत्,

श्रोत्रियः ब्रह्मनिष्ठः गुरुः

ब्रह्म निष्ठः means the one who has knowledge, श्रोत्रियः means the one who has got the skill of communication, the method of communication, that श्रोत्रियः ब्रह्म-निष्ठः गुरुः alone, कृष्ण is paraphrasing as ज्ञानिनः तत्त्व-दर्शिनः, तत्त्व-दर्शि means ब्रह्म-निष्ठः, that means he wants to say that you are ब्रह्मन् only after knowing I am ब्रह्मन्. Now, if I am in doubt whether I am ब्रह्मन् or not, how can I boldly say you are ब्रह्मन्, I will discuss all other things boldly and when the teaching part comes to the statement: you are ब्रह्मन्, I will utter it in a less sound. Why because I am not sure, so therefore, the one for whom I am ब्रह्मन् is the most intimate fact, for that person alone the statement तत्त्वमसि - you are ब्रह्मन् can be a powerful word. Like a doctor smoker when he advises his patient not to smoke, his advice will never be powerful advice, because being a smoker, I don't have the moral authority to say don't smoke. If I am not a smoker and I know that, I can boldly say the words will have life. Similarly, तत्त्व-दर्शि alone is one for whom अहम् ब्रह्मास्मि is an intimate fact, therefore we can say तत् त्वम् असि. And not only he is a तत्त्व-दर्शि, he is a ज्ञानिनः, he has the method of communication, which is called संप्रदाय, developed in the form of a परम्परा. As we saw in केनोपनिषत् class, the teacher said, nobody can communicate this but still my गुरु used some method,

इति शुश्रुम पूर्वेषाम् ये नस्तद्वयावचक्षिरे ॥ केनोपनिषत् ३ ॥

that technique worked for me, let me try the same method of communication. And the one who has that method or संप्रदाय,

शङ्कराचार्य calls him संप्रदायवित्. शङ्कर also warns the one who does not have this traditional संप्रदाय, even if he is a महा ज्ञानि, if he doesn't have the संप्रदाय of communication, avoid that person, असंप्रदायवित् मुखवत् उपेक्षणीय. He might be a ज्ञानि and if he doesn't have the traditional key, he doesn't have the right to be a गुरु and therefore avoid such people, do नमस्कार to them, get the blessing, convert them into initiating गुरुs and convert them into inspiring गुरुs, but never use them as teaching गुरु and therefore ज्ञानिनः तत्त्व-दर्शिनः उपदेक्ष्यन्ति. They will communicate to you, what: ज्ञानम्. They will happily impart the knowledge to you but you should make sure that you deserve that knowledge. You should become a पात्रम् for that knowledge. In तमिळ् it is said: you should give something to a deserving one. If milk is poured in a wrong container, what will happen, the milk will get spoilt or there is a container with lot of holes, it is a holy vessel, full of holes, then you keep on pouring, it gets empty. Therefore, I should become a पात्रम् and पात्रम् means lot of qualification is required. But कृष्ण emphasizes two qualifications here. What are they, जिज्ञासा and विनयः,

➤ One should have intense desire for this knowledge, this is the only remedy for संसार, this alone can remove my frustration in life, my pains in life, I should clearly know that is called जिज्ञासा, desire for this knowledge,

➤ The second thing is what, I should have humility, I should accept my ignorance. In fact, accepting the ignorance is the toughest problem, because ego does not allow, why should I go and study with him, I know everything, I have read so many books, an egoistic person can never gain any knowledge and therefore one should have विनयः. And how do you know the discipline has got विनय or not, because humility is an invisible thing, it is a mental character, how can I know whether this person is humble or not.

Therefore, शास्त्र says, express your humility by doing नमस्कार to your गुरु, the physical prostration in our tradition symbolizes my humility. Therefore कृष्ण says तत् विद्धि – you learn systematically from the teaching गुरु, you learn clarifying doubts at regular intervals, you learn, but how should you start, प्रणिपातेन – by doing नमस्कार to the गुरु, प्रणिपातः means falling, प्र-निपातः means totally falling at the feet of the गुरु and also प्रणिपात indicates what, humility, but how do I know the शिष्य is interested in knowledge, because in our Indian culture, we go to the ज्ञानिन्स for different purposes, if you go any one of the शङ्कराचार्य, there will be a big queue and see what they are asking, they will be asking for everything except ज्ञानम्, son is not getting married, he didn't get admission in America, in this litigation I should succeed, I am not being cured of the stomach ache and the गुरु will then tell you that I am not being cured of this 'headache' of listening to you! So therefore, they will be sometime getting frustrated because they have run out for that thing and they have to talk about everything else and even by mistake they cannot talk of वेदान्त. So therefore how can they tell you, you are ब्रह्मन्, when you are talking about 3rd daughter's marriage? She wants मोक्ष from the daughter now, not from संसार, so if you say पार्थाय प्रतिबोधिताम्, सूक्ष्म शरीरम्, स्थूल शरीरम्, etc., they will not listen. Therefore how does teacher know that student is interested? Therefore कृष्ण says परिप्रश्नेन – you ask for the knowledge; so प्रणिपात represents humility, परिप्रश्न represents जिज्ञासा, जिज्ञासा means desire for learning. And then what is the next thing that you have to do, सेवया, सेवा means, सेवा in संस्कृत means service, सेवा means service, service to the गुरु, what is the purpose of service to the गुरु, two-fold purpose,

When a शिष्य comes to the गुरु and starts learning, he doesn't have a scope for all the other types of service, because he has come to the गुरु and he is involved in learning, therefore he cannot do any other कर्म. And if he is lacking in mental purity, there must be some means

of purifying the mind, therefore service to the teacher will remove any impurity if it is still lingering. If he is already pure शिष्य, no problem, but nobody comes with 100% purity, many of them will be sticking, the very service will remove those sticking impurities, that is one purpose, purity, qualification.

And the second purpose is for any communication, a rapport must be there, so there must be an understanding between गुरु and शिष्य, गुरु must know the mentality of the disciple, what are his strong points, what are his weak points etc., there must be a weighing of the disciple and that is why whenever you go to any lecture as a new lecture for the first time you go, initially you are only trying to get acquainted with the place, even if here there is somebody new, many people are sitting and this स्वामिजि is talking in English (your thought is that स्वामिजि should not talk in English) and he is doing this and that and you are trying to find what type of people come and ladies more or gents more, youngsters more. Now you have the atmosphere is new, co-students are new, the place is new, the teacher is महा new, everybody is new, therefore initially to get into the system the mind takes time and therefore one year or six months the teacher says, let us have acclimatization. As in mountain base camp and spend a month or two there. Suddenly from zero height to 29,000 feet height, all your blood vessels will get ruptured, oxygen won't be there, therefore there are all several camps because in each particular height and temperature etc., you have to get acclimatized. Similarly, a mental and intellectual acclimatization is required, that is why some people say also. स्वामिजि, I have been attending the classes for so many years but now only I am starting to understand, that is also a feeling. So do you mean all the other classes are waste, no, they all have created your mental, physical and intellectual preparation and I also have adjusted a lot, because I also should know that if I tell this example, they will not respond and therefore I have also to change to another appropriate example. Come

down, come down, come down, I also get acclimatized to the atmosphere of the student, all these are done by giving a time gap, **सेवया**. Time gap alone is not sufficient, intimacy is required, therefore in the form of service, there is a mutual understanding. **दयानन्द स्वामिजि** used to tell when we were in the **आश्रम**, he used to ask us to write notes; so initially I also asked the students to write notes and submit to me, so that I will know what the student is getting and what the student is not getting and sometimes totally differently also. In fact, one of my talks had come in *The Hindu* paper, I do not know how many of you read it, it was about the **कुण्डलिनी योग**. I had said that **कुण्डलिनी योग** is an advanced **प्राणायाम** discipline which may give certain **सिद्धि**s and all, we don't require, we require only knowledge I have said, but in the paper it had come, **कुण्डलिनी योग** is a means of **मोक्षम्**. So therefore, it is not that person commits mistakes, but while listening there can be gap, so therefore **स्वामिजि** used to ask us to write it and submit. Not only that you are going to propagate also! There he used to tell that by/ through the notes and all I am interviewing you and I also know that through the classes you are interviewing me also, I know. Both are judging each other. So thus a time gap is required and intimacy is required, all these are achieved by what, **सेवया** and by this you become a **पात्रम्** and then the communication is successful, **ज्ञानिनः तत्त्व-दर्शिनः ते ज्ञानम् उपदेक्ष्यन्ति**, they will impart knowledge to you. Continuing;

Verse No .35

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषाण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३७॥

यत् ज्ञात्वा न पुनः मोहम् एवम् यास्यसि पाण्डव ।

येन भूतानि अशेषाणि द्रक्ष्यसि आत्मानि अथो मयि ॥ ४-३७॥

हे पाण्डव! यत् ज्ञात्वा (त्वं) पुनः एवम् मोहम् न यास्यसि, येन भूतानि अशेषेण आत्मानि अथो मयि द्रक्ष्यसि ।

So with the previous verse, the glorification of knowledge and the means of knowledge topic is complete. Now in the following verses beginning from 35 कृष्ण is talking about ज्ञानफलम्, 35 to 37, the benefit of gaining this knowledge. So there are several benefits and कृष्ण presents benefit in different ways in different contexts. So in this verse He presents the ज्ञानफलम् in two different ways.

1) First benefit is मोह नाशः, conflicts in life will end. One of the biggest problems in life is conflict and अर्जुन himself) surrendered to कृष्ण because of his conflict only. अर्जुन knew धर्मशास्त्र very well, he was a very educated person, therefore he did not lack धर्मशास्त्र knowledge, he knew that दुर्योधनादयः were आततायिs and he himself uses the word आततायि. आततायि means criminal deserving capital punishment, आततायि means a criminal who deserves only one punishment and that is capital punishment and therefore अर्जुन very clearly knew धर्मपुत्र also clearly knew दुर्योधन deserves only treatment. And the last attempt also is over, साम, दान, all are over by कृष्ण going to दुर्योधन. In spite of clear knowledge why did अर्जुन have conflict? So that means what: any amount of information you get, any amount of knowledge you get, it is not going to be a guarantee against conflict. Conflict is mainly because of attachment. Because of attachment I don't want certain consequences in future, I am not ready to face the future, अर्जुन was not ready to face the day when भीष्म and द्रोण will be absent from the earth, he was not ready for that. If he was not ready for that day why can't he remain in the forest itself? He was not interested in continuing in the forest also, the future will be one of the results, either भीष्म etc., will have to be killed or अर्जुन should continue in the forest, अर्जुन is not ready to face either of the future. Our inability to face the future because of attachment is the cause of conflicts in life. Our inability to face the future because of our emotional attachment is the cause of conflict and you cannot avoid decisions in life, you cannot avoid facing future and therefore what do you do, we postpone our

decision, somehow escape, we will see later. And by postponing, how long can you postpone, you have to take some decision in life, whether to go to America or remain in India, whether to take this job or that, whether to get married or not, whether to become संन्यासि or not, whether to marry this girl or not, how long can you postpone and each decision is a risky decision because I cannot control my future and as somebody said, marriage is not a word, marriage is a sentence! It is only a joke, so therefore it can end up as a wonderful life or it can end up as a sentence or life imprisonment sentence from where you can never get out. So therefore every decision exposes me to an unpredictable future and if I am not ready to face future I try to avoid decisions. But I cannot avoid decisions, even coming to the class for many people every Sunday is a conflict. Whether to come today or not and there is a little drizzle, phone to स्वामिजि to check up whether the class is there or not! Decision where to keep it there or here, anyway that is incidental. Therefore conflict is our weakness born out of attachment because of which I want to avoid facing future and once I have got Self-knowledge, the advantage is I am ready to face any future. That is one thing through which I get strength and I have to take decisions for future, whether I am a ज्ञानि or an अज्ञानि, with the available data, with best motive I take a decision. I know the decision can give a favorable situation or it can give an unfavorable situation, but I don't evade the decision because I am ready to face either way, therefore jump and get married or jump and take संन्यास, either way or else you will say, स्वामिजि you took संन्यास and are asking us to marry and push us into संसार. So I am not saying either way. Take one decision or the other, but tell I am taking the decision, future is unpredictable but I have no regret because I am ready to face any consequence. Therefore, knowledge gives the strength to take decisions and avoid conflicts in life. Therefore, यत् ज्ञात्वा – by gaining this knowledge हे अर्जुन, मोहम् न यास्यसि – you will never get into conflict

anymore, you will never get into conflict anymore, एवम्, एवम् means as you have got now, because in the starting of the 2nd chapter अर्जुन said,

न चैतद्धिन्नः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः । ॥ २-६॥

हे कृष्ण! I don't know which course is better, whether to fight or not to fight, as it is said, 'to be or not to be' and even if I fight, I don't know whether we are going to win or lose. So therefore decision making is the most painful and now-a-days we have got यहु कालम्, गुलिक कालम्, यम गण्डम्, this will not be a problem if we didn't know but we all know it and as such decision-making is difficult, added to that is this, now you have got time for everything. Somebody wanted to give me a book to see and he lifted the book and looked at the watch and stopped and said स्वामिजि wait and I had to wait for one more minute, he was just giving his name or money for the camp or something like that, for that all this. I don't say that यहु कालम् is bluff, I don't say astrology is bluff. What I am saying is astrology instead of helping a person, it is creating conflict. If it is creating more conflict and indecision again it is another problem. So therefore, I should know to have strength in life and some people ask this question and one astrologer will ask you to start, saying it is the best time. You go to another astrologer and ask, then you are finished, opposite view. Just as two doctors will never agree, two astrologers will never agree and he will say that if this marriage takes place, within 3 months he will lose life or the job, this is the best जातकम्, this man says. Third astrologer says something else. If you don't get mad it is because of God's grace. Therefore, Self-knowledge keeps you sane. Self-knowledge keeps you sane. मोहम् न एवम् यास्यसि पाण्डव. This is benefit No.1.

2) Then the second benefit is: येन भूतानि अशेषाणि द्रक्ष्यसि आत्मनि अथो मयि, you will have जीवात्मा-परमात्मा ऐव्य दर्शनम्. That is the essence of the 2nd line, you will have जीवात्मा-परमात्मा ऐव्य दर्शनम्, जीवेश्वर ऐव्य दर्शनम् you will have. How? कृष्ण conveys this

in an indirect manner. कृष्ण says after this knowledge you will know that all living beings, the entire creation is resting in God. The entire creation is resting in God, you will understand, ईश्वर is विश्वाधारम् गगन सदृशम् Lord is like space all-pervading. Just as the space supports the whole creation, similarly, ईश्वरः the विदाकाश स्वरूपः sustains the whole creation, you will know. And then कृष्ण makes another statement also, He says not only you will know that the whole world is in God, you will also know that the whole world is in you. The whole world is in God you will know and you will also know that the whole world is in you. If you keep these two statements together what can you derive? Whole world is in God, Whole world is in you, means what: you are God. You are God. It is exactly like the wave being told that after knowledge that you will understand that you - the wave and the ocean are one and the same, how: wave is also essentially water, ocean is also essentially water, in that essence water alone everything is resting, Similarly, ईश्वरः is also essentially चैतन्यम्, you are also essentially चैतन्यम्, in that चैतन्यम् alone the whole creation is resting. So thus जीवात्मा-परमात्मा ऐक्यम् पश्यति. That is what is said, भूतानि मयि द्रक्ष्यसि – you will see all beings in Me, in Me means in the Lord, आत्मनि पश्यसि, you will see in yourselves. आत्मनि means in the individual Self, मयि means the total Self. You will see the entire creation, which is resting in the total Self, which is non-different from the individual Self. Continuing;

Verse No .36

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६॥

अपि चेत् असि पापेभ्यः सर्वेभ्यः पाप-कृत्तमः ।

सर्वम् ज्ञान-प्लवेन एव वृजिनम् सन्तरिष्यसि ॥ ४-३६॥

(त्वं) सर्वेभ्यः पापेभ्यः अपि पाप-कृत्तमः असि चेत् सर्वम् वृजिनम् ज्ञान-प्लवेन एव सन्तरिष्यसि ।

So two-fold ज्ञानफलम् is mentioned. मोह नाशः, ऐवय दर्शनम्,

3) Now कृष्ण gives the third benefit, namely, सर्व पाप नाशः, the benefit of Self-knowledge is the destruction of all your पापम्, which cannot be done by any other method. Why it cannot be done by any other method, because the other method is what, प्रायश्चित्त कर्म. Now if you have to do प्रायश्चित्त for every पापम् that you have done not in this जन्म alone, but in अनादि अविद्या वासनया, (you will say in श्रावणी पौर्णिमा सङ्कल्प, crores of जन्मs we have done पापम्, पाप राशि is bigger than 100 crore हिमालय and) you have to प्रायश्चित्तम् and when are you going to do for all these. Even if you do one by one, you eliminate. The problem is what, as even you are eliminating the पापम् from one direction, the other side we are busy acquiring fresh ones. And there are certain कर्मs for which the कर्म पाप can be done very shortly, quickly but the पापफलम् will take several जन्मs to exhaust. Like for some of the पापम्, the धर्मशास्त्र says, if a person deserts a young wife after marrying, for that महा पापम् the फलम् is for next 7 जन्मs he will be born a women and he will face similar circumstances. कर्म is done in one जन्म, the result one has to bear is in the next sevenजन्मs! So therefore we can acquire पापम्s and पापम्s, where is the question of exhausting all of them and therefore कृष्ण compares the पापम् to the huge ocean, वृजिनम् आर्णवम्, which you cannot cross normally, whereas ज्ञानम् is like a boat and the ज्ञानम् will destroy all the पापम् and not only the past पापम्, सञ्चित पापानि, सञ्चित पाप विनाशन लिंगम् तत् प्रणमामि सदाशिव लिंगम् ॥

So not only all the सञ्चित पापम् acquired in the previous जन्म, the present पापम्s acquired in this जन्म and being acquired (we are busy still), and also the future would-be पापम्s, all of them will be destroyed. Therefore He says, हे अर्जुन! suppose you are the greatest sinner in the world, अर्जुन is not. But for argument sake कृष्ण says: Suppose: अपि चेत् सर्वेभ्यः पापेभ्यः पाप-कृतमः, you are the worst sinner in the entire world and all the पापम्s enumerated in the scriptures you

have very diligently done, even if you have done, सर्वम् सन्तरिष्यसि, you need worry, you need not have guilt, you can cross over all those पापम्s. You should not ask, स्वामिजि since I could get rid of all the पापम्s, so that I can do fresh पापम्s, removing the पापम् is not for doing fresh one, ज्ञानम् will destroy all the पापम् and it will not produce fresh ones also. Therefore, ज्ञान-प्लवेन एव, प्लव means a boat, if you have a boat even the deepest ocean you can cross. So ज्ञानम् एव प्लव, boat of knowledge will help you, वृजिनम् सन्तरिष्यसि, वृजिनम् means पाप सागर, the ocean of sin, you will be able to cross over. Therefore the ज्ञानम् is the best remedy and the only remedy for पाप नाशः, this is the third benefit, मोह नाशः, ऐक्य दर्शनम् and पाप नाशः. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, VERSES 37-42

In these verses beginning from the 35th, Lord कृष्ण is talking about ज्ञानफलम् which goes up to verse no.37. So in three verses 35, 36 and 37 the benefit of Self-knowledge is mentioned. In the 35th verse कृष्ण talked about two-fold benefit,

1) The first one being सर्व मोह नाशः, मोहः means conflict in life, which is a very big and serious problem and this Self-knowledge will remove all the conflict in life, This is सर्व मोह नाशः and

2) Then the second फलम् he mentioned was सर्वत्र जीवात्मा-परमात्मा ऐवय दर्शनम् or in short ऐवय दर्शनम् was the second फलम् and

3) The third फलम् was सर्वपाप नाशः.

And now कृष्ण is going to talk about the fourth फलम् in the verse 37.

Verse No .37

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७॥

यथा एधांसि समिद्धः अग्निः भस्मसात् कुरुते अर्जुन ।

ज्ञान-अग्निः सर्व-कर्माणि भस्मसात् कुरुते तथा ॥ ४-३७॥

हे अर्जुन! यथा समिद्धः अग्निः एधांसि भस्मसात् कुरुते, तथा ज्ञान-अग्निः सर्व-कर्माणि भस्मसात् कुरुते ।

4) Here कृष्ण says the फलम् is सर्व कर्म नाशः. Here कर्म means कर्म-फलम्. And the शास्त्र talks about three types of कर्म-फलम्,

➤ One is सञ्चितम् कर्म-फलम्, i.e., पुण्यम् and पापम् acquired in the past जन्मs,

➤ The second is प्रारब्धः कर्म-फलम्, that means that portion of the past कर्म which has matured in the present जन्म and therefore ready to fructify. प्रारब्धः कर्म is also सञ्चितम् only, the only difference is प्रारब्धः कर्म is ready and

➤ The third one is आगामि कर्म which we acquire through the present action.

These are the three कर्मs which are responsible for पुनरपि जननम् पुनरपि मरणम्, cyclic process. Here कृष्ण says all the कर्मs are destroyed, सञ्चितम् is destroyed, आगामि is avoided and प्रारब्धः is exhausted. Without being affected by प्रारब्धः, remember the example of oil being applied in the knife or you can take, you have got gloves in the hand with which you touch a live wire, it doesn't give you a shock because you are protected. Similarly, प्रारब्धः is not destroyed but ज्ञानम् insulates the ज्ञानि from the प्रारब्धः. That means प्रारब्धः produces the result but a ज्ञानि's mind continues to be समम् in spite of favorable and unfavorable conditions. The events do not change but there is a change in the response to the प्रारब्धः and therefore प्रारब्धः कर्म also is as good as destroyed, because it cannot affect a ज्ञानि. So सञ्चितम् is destroyed, आगामि is avoided and प्रारब्धः is as though destroyed. This is the essence of this verse and कृष्ण gives an example to convey this idea and the example is knowledge is compared to a huge conflagration of fire, ज्ञानम् is compared to अग्निः, not in the form of a small flame but a huge fire and all the कर्मs are compared to all types of objects or all types of wood. So when the fire is very big, any type of wood is put into the fire, it burns, plastic it burns, anything that falls within it is burned down to ashes. Similarly, all the कर्मs are burned down to ashes by ज्ञान अग्नि. And therefore कृष्ण says here, अग्निः एधांसि भस्मसात् कुरुते – the fire burns down all types of fuel or logs of wood to ashes, एधस् means twig or any type of fuel, it reduces to ashes, but what is important, समिद्धः अग्निः – the fire is which is well-kindled. If the fire is in the form of a small flame and over the flame you put a huge chair or table, what will happen, instead of fire destroying the table, what will happen, the table will destroy the fire. Therefore before offering or putting anything you have to make sure that the fire is well fanned. Similarly, when we listen to वेदान्त for a

few months we do have the knowledge but the knowledge is only a flame, with this half-knowledge you got you go out and read other books, instead of removing doubts you will find that it will only put out the flame of the गीता wisdom you have got and that is why we say that until knowledge stabilizes continue to study from a particular आचार्य or a particular परम्परा, otherwise one may get confused, listening to many people or reading many types of books also can create confusion. So until the knowledge becomes clear confine to शास्त्र and also the आचार्य and any doubt comes you clarify, the fire becomes well kindled and thereafterwards you read any book you will be able to understand it properly, it will not create any doubt at all. Otherwise everything will appear to be right also and everything will appear to be wrong also. So what has happened, confusion. So, therefore, समिद्धः अग्निः well kindled by श्रवण मनन निदिध्यासनम्, in the same way, ज्ञान-अग्निः – the well kindled fire of knowledge, सर्व-कर्माणि भस्मसात् कुरुते – it destroys all the कर्मस, reduces them to ashes. Now, in the previous verse कृष्ण says सर्व पाप नाशः, in this verse कृष्ण says सर्व कर्म नाशः. Now what is the difference between पाप नाशः and कर्म नाशः, because पापम् is also what: कर्म only? After all what is पापम्, it is nothing but our own past कर्म alone has become the present पापम्. Therefore what is the difference between the पापम् in the previous verse and कर्म in this verse? The difference is: in the previous verse पाप refers only to पाप कर्मस, whereas in this verse, by using the word कर्म, कृष्ण wants to say, not only पाप कर्मस are destroyed, ultimately even पुण्य कर्मस are destroyed, because पुण्य कर्मस also fall within संसार only. Ultimately speaking, even पुण्य कर्मस come under संसार because पुण्य कर्मस lead to what, स्वर्ग लोकः प्राप्ति. And if you are going to be permanently in heaven, wonderful, but unfortunately, having enjoyed the स्वर्गम् very well, like people going to the States and coming back to India and complaining about mosquitoes. Now we here itself no complaints because we have got peaceful co-existence, we are not aware though it

there, and not only that our body is immunized also, perhaps the mosquito may fall sick after biting us; and by (consuming in America) pure water, pure air, all these, next day they fall sick (here). I don't say you don't go to America, what I am saying is: if this is the story of America, what to talk of heaven which is millions of time superior to America and having immunized and enjoyed, you come down and you feel terribly miserably. Tell me, so पुण्यम् is source of joy or sorrow? According to वेदान्त, पापम् gives immediate sorrow, पुण्यम् gives later sorrow, therefore according to वेदान्त पुण्यम् is also बन्धः and that is why the उपनिषत् it says,

तदा विद्वान् पुण्यपापे विधूय निरुज्जनः परमम् साम्यमुपैति ॥
मुण्डकोपनिषत् ३-१-३ ॥

ज्ञानि goes beyond पुण्यम् and पापम् and in the गीता itself, at the end, कृष्ण is going to say in the end,

सर्व-धर्मान् परित्यज्य माम् एकम् शरणम् व्रज । ॥ १८-६६॥

wherein कृष्ण says that you transcend both धर्म and अधर्म,

अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् । कठोपनिषत्
१-२-१४ ॥

मोक्षः is beyond पुण्यम् and पापम्. And therefore ज्ञान-अग्निः सर्व-कर्माणि means पुण्य कर्माणि अपि भस्मसात् कुरुते. Continuing;

Verse No .38

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४-३८॥

न हि ज्ञानेन सदृशम् पवित्रम् इह विद्यते ।

तत् स्वयम् योग-संसिद्धः कालेन आत्मानि विन्दति ॥ ४-३८॥

हि इह ज्ञानेन सदृशम् पवित्रम् न विद्यते । तत् (ज्ञानं) स्वयम् योग-संसिद्धः
कालेन आत्मानि विन्दति ।

With this previous verse, ज्ञानफलम् topic is over, सर्व मोह नाशः, ऐक्य दर्शनम्, सर्व पाप नाशः, सर्व पुण्यस्यापि नाशः, these are the

four-fold फलम्s given in this context, different other फलम्s are given in other contexts in other places also. Now कृष्ण wants to conclude his discourse in the following verses 38 to 42, in which he wants to talk about certain साधनs, certain do's and don't's. And in the first line of this verse, कृष्ण talks about the greatness of this knowledge, ज्ञानेन सदृशं पवित्रमिह नास्ति – there is no purifier which is as great as knowledge, knowledge is the greatest purifier in the creation. Even though there are so many other purifiers, for example, गङ्गा स्नानम् is suppose to remove our sin, the प्रायश्चित्त कर्मs like महारुद्रम्, अतिरुद्रम्, they are also considered to be पवित्रम्, पवित्रम् means purifier. And the नाम जप is also considered to be purifier, thus there are so many purifiers in the world, but among all the purifiers, ज्ञानम् alone is the greatest purifier, why because they all can destroy all types of पापम्s or impurities but they cannot destroy one basic impurity, In fact, which is the original sin according to वेदान्त, in Christianity there is an original sin and we have got another one and what is that, अज्ञानम्, that is in श्रावणी पौर्णिमा सङ्कल्प, there is, अनादि अविद्या वासनया, अविद्या is the basic impurity. Now all the other प्रायश्चित्त कर्मs are purifiers, they may destroy varieties of impurities like गोहत्य, this हत्य and that हत्य, स्वर्ण स्तेयम्, सुरा पानम्, all these पापम्s they will remove but they cannot remove अज्ञानम्, गङ्गा स्नानम् cannot remove अज्ञानम्, if गङ्गा स्नानम् can remove अज्ञानम्, the easiest method for me is instead of running the classes for years together, by somehow, even talking loan, to take you all to गङ्गा and forcibly make you take bath in the गङ्गा, simpler, गङ्गा स्नानम् can remove the other impurities, ज्ञान गङ्गा स्नानम्.

मल निर्मोचनं पुंसां जल स्नानं दिने दिने।

सकृद् गीताम्भसि स्नानं संसार मल मोचनम् ॥ (गीता महात्मय ३)

The गीता waters alone can permanently remove संसार, all the other sacred waters can remove certain पापम्, but they cannot remove अज्ञानम्, the basic impurity. And therefore ज्ञानेन सदृशम् पवित्रम्,

there is no purifier equivalent to knowledge and who will get this knowledge. Now the साधन topic is coming, योग-संसिद्धः तत् आत्मनि विन्दति, संसिद्धः means a qualified person, a prepared person, a refined person, a cultured person, who has prepared himself for this knowledge seed to sprout into the मोक्ष tree to give the आनन्द फलम्, before throwing any seed we have to prepare the land, there should be proper temperature and if any fertilizer is required that should be there, the water content must be exactly as it is needed, for different types of crops different types of conditions are required, similarly, the आत्मज्ञानम् seed to grow the mind must be prepared and the one who has prepared mind is called संसिद्धः पुरुषः and what is the method of this preparation, there it is irrigation and tilling the land, etc., for the cultivation of the mind what is to be done?

Here the method is योगः, योगः is two-fold, कर्मयोगः and अष्टाङ्ग योगः or कर्मयोगः and उपासनायोगः or in simple language a religious life. In fact, our वैदिक religion prescribes only that life which will prepare us for Self-knowledge, In fact, वेद doesn't even ask us, do you want Self-knowledge, वेद as the mother, has decided what is good for us is Self-knowledge and वेद has decided that we have to prepare the mind and वेद has prescribed a life-style meant for spiritual growth, the uniqueness of वैदिक culture is, it is primarily meant for spiritual growth, it doesn't ignore material growth, very careful, it doesn't ignore material growth but it keeps in mind the spiritual growth of a person. Therefore we need not even know the principles or mechanisms behind our way of life, but just follow the way of life, it is meant for inner growth alone and that is called योगः. So योग संसिद्धः means the one whose mind is prepared through a religious way of life, which takes care of physical health, which takes care of emotional health, which takes care of the moral health, which takes care of the emotional health, which takes care of the intellectual health, it is an integral system, so योग संसिद्धः. To put in Vedantic language, साधन चतुष्टय

सम्पन्नः तत् विन्दति, he will attain this knowledge. Where will he attain this knowledge, आत्मनि – in the pure mind, because any knowledge has to take place in the mind only, including spiritual knowledge, no knowledge can take place in आत्मा, आत्मा is never the locus of knowledge, no knowledge can take place in the body, every knowledge has to take place in the बुद्धि alone and therefore आत्मनि सूक्ष्म बुद्धौ, शुद्ध बुद्धौ, this person gains this knowledge and how much time it will take, कृष्ण doesn't want to commit, because when a student joins the college, the teacher can teach, how many attempts, the student will take to pass the examination only God alone knows, so therefore you keep on writing, I told you, this person wrote the CA examination 27 times and 27th time also he failed and he came out, he saw a board there, Jesus never fails, somebody they have written, so he wrote underneath, let him try CA. Therefore so frustrated that he was sure that Jesus will also fail in the CA exam. Like that, how do we know, कृष्ण says, कालेन विन्दति – before long he will attain. So don't ask the question, how long it will take, enjoy the journey instead of asking the question, 'how many kilometers, how many kilometers,' enjoy the journey. Continuing;

Verse No .39

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४-३९॥

श्रद्धावान् लभते ज्ञानम् तत्परः संयत-इन्द्रियः ।

ज्ञानम् लब्ध्वा पराम् शान्तिम् अचिरेणाधिगच्छति ॥ ४-३९॥

श्रद्धावान्, तत्परः, संयत-इन्द्रियः ज्ञानम् लभते । ज्ञानम् लब्ध्वा अचिरेण पराम् शान्तिम् अधिगच्छति ।

So in the previous श्लोक, one साधन has been mentioned योगः, it is a very very broad name for all the साधनs, in short it can be said to be a religious way of life. So the benefits of a religious way of life, it is

impossible to discuss, there are so many, therefore follow that. Then in this verse some more साधनs are prescribed.

1) The second साधन is श्रद्धा, faith, श्रद्धा in the validity of scriptures until we clearly understand, because this scriptures are valid, they are beneficial and if I have got a doubt in the validity of scriptures and if I am not able to understand, keep that doubt aside and listen. In fact, that will be best method, until at least गीता is over, you just note this ‘it is not convincing to me, it is not very clear to me,’ in this there is another problem that may come and everything you keep aside and at regular intervals you go on reading those questions and doubts, as you progress you will find, one by one the doubt is cleared and if you don’t have the patience, anyway the गुरु is there, go and attack, ask questions. So गुरु always welcomes questions, he is not afraid of questions, because it is a matter for knowing, not believing. Every Vedantic आचार्य is ready to allow infinite question and if the student doesn’t have questions, the आचार्य will introduce questions, you ask like this, they will say. We have got a series of text books called, सिद्धि ग्रन्थs, they are exclusively question-raising text, if you don’t know how to raise to question, they will show you what all questions you can raise, all fundamental questions. So therefore what is required perhaps I have not understand clearly, therefore let me not reject the teaching, let me question my understanding rather than the scriptures. This attitude is called श्रद्धा, not blind swallowing, but question my own understanding and such a person श्रद्धावान् लभते ज्ञानम् – such a person will get conviction. He will definitely get conviction, this is the experience of every Vedantic student, every Vedantic आचार्य, there is thorough confusion and therefore श्रद्धावान् ज्ञानम् लभते and not only questions from other religious people, questions from the latest science also, वेदान्त is ready to face the latest development in science, in addition to all the systems of philosophy in the world. So it is thorough

a comprehensive, more interesting and therefore श्रद्धावान् ज्ञानम् लभते, therefore give the benefit of the doubt to शास्त्र.

2) Then the next साधन given in the श्लोक is तत्परः, तत्परः means be sincere and committed, you should also cooperate with the teacher, just you should not ask questions for the sake of asking questions. Previously I used to have question at the end of every chapter, I used to tell, any question you want to ask I will keep the next class for asking questions. Now to ask questions, the first thing required is what, you have to reflect over what I have said, that means to raise questions you must work on the teaching and you will find that they don't have time, just गीता text, they touch only next Sunday at 6.30. Where is the time? So therefore what they used to do is in the question answer session they will start to study what all notes given and then ask a question: स्वामिजि why are we doing प्रदक्षिणम् in the temple. I have taught the गीता and I expect only questions for the clarity of understanding regarding my teaching, just स्वामिजि is sitting idle and I am also idle, so let me question something, just to time pass, or just to test the स्वामिजि. No, that will not work. I should do homework which is called मननम् and I should attempt to find the answer based on the teaching that I have received. Without मननम् legitimate doubts cannot come, without मननम् legitimate doubts cannot come, either there will be no doubts or it will be all funny doubts which has no connection with the subject matter and therefore, तत्परः means sincerity is required for knowledge to take place, commitment is required, home-work is required, quality time is required, that is called तत्परत्वम्. If that sincerity is not there, not that गीता will not give benefit, some stray ideas will come, at least you get some nice jokes, something or the other, it will not be a consistent system of teaching you won't get, some stray thoughts about प्राणायाम or other information, you will get the benefit, but the expected benefit

will come only when a person is sincerely committed. Therefore commitment is the second thing and

3) Third one is संयत-इन्द्रियः, संयत-इन्द्रियः means disciplines, sensory discipline, sensory discipline is required, focusing capacity is required, even to listen for one hour, the duration of one hour it requires a tremendous focusing capacity and especially when it is a consistent serious topic, if it is रामायण story you can go to your home mentally in between, etc., राम will have gone from one आश्रम to another आश्रम in the वनवास, which you can pick up, you can get up from sleep also, but this is a terse system of teaching in which there is development of thought from one topic to another, when you miss the intermediary link you won't get the connection at all. It is a science by itself and therefore a person should have focusing capacity. So संयत-इन्द्रियः.

These are the three साधनs in this verse, what are they, श्रद्धा, तत्परत्वम् and संयत-इन्द्रियत्वम्, faith in the validity of the scriptures, commitment and focusing capacity. And if a person follows as these things, ज्ञानम् लब्ध्वा, certainly it will get most wonderful system from the गीता or from the उपनिषत्s, he will get the knowledge and पराम् शान्तिम् अधिगच्छति and the result of knowledge is the पराम् शान्तिम् – permanent peace of mind. Again this is also important, suppose I say you get this knowledge, you will not have rebirth. Now what is the proof, that there is a rebirth itself is a belief and that there will not be rebirth is also a belief. How do I know? So there is somebody who is a ज्ञानि and he has attained मोक्षः, he is not reborn, suppose I say. I say शङ्कराचार्य is a ज्ञानि, therefore he is not reborn, it is a matter to be believed. How do I know? Suppose I say you will go to वैकुण्ठ, what is the proof and I have not seen वैकुण्ठ and after death you will not come and catch my collar also, I don't have a collar, you cannot catch my अङ्गवस्त्रम् also, because I am very much sure that you will not come back in this form, if you come as a ghost, that is a different matter. So

we don't give a posthumous benefit, कृष्ण promises a benefit, here and now which you can check. गीता will give you peace of mind, it is a promise and not ordinary peace of mind, पराम् शान्तिम् – a peace that passeth all understanding, it is possible and every ज्ञानि tells this from his own personal experience. And therefore कृष्ण says पराम् शान्तिम् अधिगच्छति. But He says how long it will take, again if you ask, अविरेण, because for the ज्ञानम् to flow as peace of mind, we should take care of our old habits and problems. This कृष्ण will discuss in the 6th chapter and we have got the habitual problem, habitual problem will not go merely by ज्ञानम्. Suppose you have changed the place of your book or toothpaste, from this almira to another, now वास्तुशास्त्र has become a widely accepted thing and he advises to keep the toothpaste on the eastern side. OK. If there are वास्तु fellows, don't get angry. I shifted from the western to eastern, now I have changed it, ज्ञानम् is there or not, I cannot be ignorant because I have myself done it, but next day when I go, where will I go? To the western place, why? The problem is not ignorance, the problem is habit. Therefore our actions and responses are governed by two factors, one is our knowledge and another is our वासना, knowledge will take care of part of the problem, but we have to handle our वासना's or habits also and that habit changing requires deliberate effort. I should change and it is not that easy and well entrenched habits like emotional problems like inferiority complex, low self-image, or jealousy or anger or irritation or missing something in life, they are all so entrenched that In fact, I have to handle it one at a time, each problem I might have to handle and therefore depending upon your sincerity, time and the amount of importance that you give, the benefit also will take proportional time, therefore कृष्ण doesn't want to commit because it is not in कृष्ण's hands or else they will catch कृष्ण's collar, I learned गीता but I have not changed, I have not changed like ब्रह्मन्. If ब्रह्मन् is not changing, it is OK. But my mind should not be non-changing like the ब्रह्मन्. Mind,

our behavior, our habits, our responses should change, not only for my sake, at least for family members' sake, otherwise they will ask: what is the use of attending the गीता class: what have you “achieved”? So therefore not only you, they will comment along with your teacher. So I want to save myself and every आचार्य wants to save. Therefore say अचिरेण, before long you get the benefit. So therefore कृष्ण says: अचिरेण. Continuing;

Verse No .40

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४-४०॥

अज्ञः च अश्रद्धधानः च संशय-आत्मा विनश्यति ।

न अयं लोकः अस्ति न परः न सुखं संशयात्मनः ॥ ४-४०॥

अज्ञः च अश्रद्धधानः च संशय-आत्मा विनश्यति । संशयात्मनः अयं लोकः न अस्ति, न परः (लोकः), न (च) सुखं (अस्ति)।

In this कृष्ण wants to deal with the negative traits, in the previous verses He was talking about the positive traits which have to be inculcated, imbibed, required, nourished. Now He talks about certain negative traits which we have to handle and there he talks about three negative traits and He wants to say which one is the worst of this three.

1) Ignorance, regarding anything, ignorance with regard to the world. So I should be informed if I want to live a normal life. Even if you want to go to the railway station, better read the newspaper and find out which roads are blocked, which road there is diversion or whether the train is going, that is basic. If I have don't have that information, even simple things I cannot do. In fact, some people say that I have come to वेदान्त I don't want to read newspapers. I don't say that reading newspapers is not a must, even though it has got lot of unnecessary things, there are lot of important information which I have to know. Therefore we are talking about worldly knowledge for leading

a worldly healthy life, therefore ज्ञानम् is important and अज्ञानम् is negative No.1.

2) And the second thing is अश्रद्धा, lack of faith in the scriptures, अश्रद्धा. So lack of knowledge is one negative trait, lack of faith in scriptures is the second negative trait and

3) The third one is संशयः – doubt.

And here कृष्ण says, among these three, the doubting Thomas, that person is the worst one who will face lot of problems, How, suppose a person is not an informed person, a person is not worldly wise, but he has got faith in the scriptures and he does the prayer and whatever पूजा and other things he does, then what happens, because of his lack of knowledge the worldly benefits he will not get, because he is an ignorant person, he doesn't have worldly wisdom and therefore whatever आनन्द he can derive from the world that he cannot get, but because he has got श्रद्धा in the scriptures even though he doesn't have इहलोक सुखम्, because of his श्रद्धा and sincere following of the scriptures, कर्म etc., he will get परलोकः सुखम् he will get. Therefore a person who is an अज्ञानि but who has got श्रद्धा, he will get परलोकः सुखम् but he will not get इह लोकः सुखम्. Now let us think of the 2nd type of person, he does not believe in scriptures, so कर्म, पुण्यम्, पापम्, स्वर्गम्, नरकम् is rubbish, I don't believe in all these, but I believe in the pleasures of this world and therefore I want to be well-informed and therefore he has got what, worldly knowledge, he has ज्ञः, but he doesn't have श्रद्धा. So then what will happen to him, because he doesn't have श्रद्धा, परलोकः सुखम् he will not get, but because he is well informed, he will get what इह लोकः सुखम्. First type of person is ignorant and therefore इह लोकः सुखम् is not there, but परलोकः सुखम् is there because of श्रद्धा. For a second type of person, because of lack of श्रद्धा, परलोकः सुखम् is not there, but इह लोकः सुखम् is there, but the संशय-आत्मा, doubting Thomas, even though he has got worldly knowledge, he is not very sure, 'someone might have changed the

train-time today,' and every where he has got doubt, after taking the car or bus or anything, in the middle he will have a doubt whether he has locked the door properly or not. Some people get the doubt in the middle of the class, that day's class is collapsed. Whether I have locked the bike or not? So he only has just held the lock and he was having himself, but at last gets doubt. So he cannot have इह लोकः सुखम्, because in everything he has got doubt and what about परलोकः सुखम्, a man who doubts this लोकः itself, how will he not doubt the scriptures, पुण्यम्, पापम्, etc., therefore न अयं लोकः न परः लोकः. That is the essence. So अज्ञः च अश्रद्धावानः च संशय-आत्मा विनश्यति, all these three types of people have got negative traits and therefore they perish in life, but who is the worst one, संशयात्मनः अयम् लोकः नास्ति – he cannot enjoy this world, न परः लोकः – he doesn't have the परलोकः also, then what about मोक्षः, when these two are not available, how can मोक्षः be, so न सुखम् – there is not even मोक्षः सुखम्, nothing is possible and therefore what is the worst enemy, संशयः. Life requires basic trust, trust even with regard to the family members, trust with regard to our office subordinates, because you have to give responsibilities, delegation is involved and if I don't have trust, what will happen, I have to do every job. स्वामिजी used to tell, this lady appoints a cook and not sure whether he will do it properly and therefore walks behind, don't do it like this, that like that and she will be doing almost the whole cooking herself, just giving the salary and he says mother cooks very well and he will grow well and Similarly, you appoint a driver and sit behind in the car and drive the driver and advise him to honk the horn, go slow, break it, then why can't you drive, they cannot trust the husband, trust the wife, trust the children, trust their subordinates, basic trust is required and trusting is unavoidable and trusting involves risk also, because there is risk if you refuse to trust, you cannot live at all, because your children are growing and they go various places, can you always watch them, we educate the

children and especially when they go abroad, how much you can follow, what he is doing, whether he is into drugs or drinks, etc. It is not possible and therefore trust is a very important value in life, it has got a risk factor, but at the same time it is inevitable risk factor, it is required in the case of वेदान्त also, whether वेदान्त will give you benefit or not how will you know, you come and attend the class and see whether there is any benefit and if he says that there is no benefit at all, I myself will say, kindly don't come. Therefore up to that there must be श्रद्धा and therefore न सुखं संशयात्मनः.

Verse No .41

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४-४१॥

योग-संन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४-४१॥

हे धनञ्जय! योग-संन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् आत्मावन्तं कर्माणि न निबध्नन्ति ।

So here कृष्ण is summing up the साधन and the फलम्, a person has to go through three levels of साधन, योग-संन्यस्तकर्माणम्, योगः means ज्ञानम् and what is the ज्ञानम्, I am the आत्मा which is अकर्ता, अकर्तृ-आत्मज्ञानम् is called here योग and by this योग a person gets detached from all actions, because actions belong to the body-mind-complex, he allows the body-mind-complex to function in the world, but he doesn't have over attachment or identification and therefore he has renounced the कर्म identification, this is the first stage. Then ज्ञानसंछिन्नसंशयम्, योग-संन्यस्तकर्माणम् refers to the श्रवण stage, then the next stage ज्ञानसंछिन्नसंशयम्, he has negated all the doubts by gaining conviction through मननम्, ज्ञानम् means conviction, I should be convinced, I need not convince any other person, that is not relevant and I cannot convince others also, because there are many people who don't want to be convinced. Therefore I should be

convinced of this knowledge, I should ask my own mind, are you convinced of this knowledge and I should study until I am convinced, therefore the second stage is he has removed all doubts through conviction and the third stage is आत्मवन्तम्, this is the निदिध्यासनम् stage and in which a person is alert to avoid forgetfulness of this teaching. This is not a teaching to be confined to this particular enclosure, ज्ञानम् must be available in my day-to-day life, ‘a drawing of the vegetable cannot be used for the cooking.’ You have got wonderful class-notes, the note will get liberated, anyway it doesn’t have bondage that is a different matter, what is the use of cassette and notes, it should be here (inside me) to help me in crisis, so आत्मवान् means the one who leads an alert life, the one who keeps this knowledge green during transaction, अप्रमत्तम्, ज्ञान निष्ठ, this is the third stage. So the one who has done the श्रवण, मनन and निदिध्यासनम्, him the कर्म cannot, कर्माणि न निबध्नन्ति, just concluding, just take five more minutes and conclude.

Verse No .42

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोतिष्ठ भारत ॥ ४-४२॥

तस्मात् अज्ञान-सम्भूतम् हृत्स्थम् ज्ञान-असिना-आत्मनः ।

छित्त्वा एनम् संशयम् योगम् आतिष्ठ उतिष्ठ भारत ॥ ४-४२॥

हे भारत! तस्मात् अज्ञान-सम्भूतम् हृत्स्थम् आत्मानः एनम् संशयम् ज्ञान-असिना छित्त्वा योगम् आतिष्ठ, (युद्धाय च) उतिष्ठ ।

Now कृष्ण gives direct advice to अर्जुन. अर्जुन you also get rid of doubt which is your worst enemy. I have given you two valid lessons, follow कर्मयोग, purify the mind, follow ज्ञानयोग, enlighten your mind and be free, this is the basic teaching of गीता, कर्मयोग is for purification, ज्ञानयोग is for enlightenment. So having clearly grasped this teaching may you remove the doubt regarding the साधन. Therefore he says, ज्ञान-असिना – by the sword of understanding,

आत्मनः संशयम् छित्वा – may you destroy your doubt regarding कर्मयोग and ज्ञानयोग साधनस, because अर्जुन wanted to give up the कर्म and he wanted to go away, that means he wanted to go ज्ञानयोग without going through कर्मयोग, कृष्ण says first go through कर्मयोग and then alone ज्ञानयोग, therefore having clearly grasped through the sword of knowledge may you remove the doubt, what type of doubt, अज्ञान-सम्भूतम् – all doubts are products of ignorance, any doubt is product of ignorance, that is why any doubt can go only by proper knowledge, therefore ज्ञान-असिना – with the sword of knowledge, with the knife of knowledge, may you destroy the ignorance and ignorance caused doubt and what is the doubt, to fight or not, to be a गृहस्थ or संन्यासि, to take कर्मयोग or ज्ञानयोग, with regard to all these things, you remove all the doubts and you have to remove your doubt, because हृत्स्थम् – it is in your own mind, गुरु cannot do anything with regard to शिष्य's mind, गुरु can only assist, but the actual destruction should be done by the शिष्य only. Ten people can take a person to water, but that person alone should drink water. I can give you supporting logic, scriptural quotations, experiential backing, I can only do the supporting part, with your intellect you have to apply and remove your own doubts, therefore हृत्स्थम् means you have to clean your doubting mind. I can only assist you, you have to clean, therefore छित्वा हृत्स्थम् संशयम्. What should you do, योगम् आतिष्ठ – may you take to कर्मयोग which is the appropriate path for you for the time being. You are not fit for संन्यास now, either postpone it or don't take it, but now you are not fit for संन्यास, therefore be a गृहस्थ, do your duty, even though it is bitter duty, unpleasant duty of killing your own kith and kin, you cannot avoid that, therefore, उत्तिष्ठ, अर्जुन get up, take your bow, take your arrow and do your duty. With this कृष्ण completes this present discourse.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 04, SUMMARY

I will give you a summary of the 4th chapter of the गीता. The 4th chapter can broadly be classified into three portions,

- 1) The first portion dealing with अवतार – the incarnation of the Lord,
- 2) The second topic ज्ञान कर्म संन्यास, which is the central theme of the 4th chapter and
- 3) The third topic is ज्ञान साधन फलानि, the means of gaining knowledge and the benefits of gaining the Self-knowledge.

These are the three topics we find in the 4th chapter. I will discuss each topic briefly.

1) The first I said is ईश्वर अवतार, which is discussed from verse no.1 up to verse no.15 and in this portion, कृष्ण shows the difference between ईश्वर अवतार and जीव-जन्म. Even though both of them superficially appear the same, because Lord also seems to have parents, जन्माष्टमि, राम नवमि, etc., date of birth and the Lord also grew up like any other human being and since they look the same, we should know what is the technical difference between जीव-जन्म and ईश्वर अवतार and we saw basically there are three differences,

- one is at the level of cause of अवतार and जन्म,
- the second is at the level of the very nature, स्वरूपम् and
- the third is with regard to the very purpose. So कारण, स्वरूप and उद्देशम्, लक्ष्यम्, the purpose.

1) At the कारण level, at the cause level the difference we saw was that जीव's जन्म is caused by ignorance, it is because of ignorance जीव has got the ego and it is because of the ego he acquires पुण्य पापम् and it is because of पुण्य पापम् he is forced to take this body, therefore for the जीव, जन्म is a fall, it is clean fall because he is helpless. So अज्ञानम् is the कारणम्. Whereas in the case of ईश्वर the cause of अवतार is certainly not ignorance, but it is because of the सर्वज्ञत्वम्, it

is omniscience of the Lord as well as the compassion of the Lord. And therefore it will not come under falling down but Lord descends down to uplift the human being. So when a person falls into a well, he has gone down, the one who wants to rescue this person, he also goes into the well, but there is a difference between them, one has fallen, another has descended, got down to help him out and that is why, in the case of ईश्वर we use the word अवतारः, अवतरति – the one who comes down, purely out of compassion and by coming down the Lord has to go through lot of worldly problems also, राम had endless problems, कृष्ण had endless problems and going through all of them the Lord comes down and therefore, it is ज्ञानम्. In the case of जीव जन्म, अज्ञानम् is कारणम्, in the case of ईश्वर अवतार, ज्ञानम् and करुणा is the कारणम्.

2) The second difference that we saw was with regard to the very nature, स्वरूपम् and there I pointed out two differences, one is since जीव comes down because of ignorance, जीव is bound, जीव does not know his higher nature and therefore जीव suffers because of Self-ignorance and therefore he is बद्ध स्वरूपः; which problem ईश्वर doesn't have, for ईश्वर it is a लीला, it is a sport, it is a game. राम will never complain about his life, कृष्ण will never complain about his life, in fact, He was smiling all the time, even while killing राक्षसः He smilingly destroyed which made the राक्षसः more angry. Therefore बद्ध स्वरूपः and मुक्त स्वरूपः, बन्ध and मुक्ति is one difference.

And the second is a purely technical difference we saw, that in the case of जीव the body is made out of the five elements, माया does not directly produce the body, माया produces the five elements and through five elements जीव शरीरम् is formed, therefore it is called भौतिक शरीरम्, whereas in the case of ईश्वर it is supposed to a direct conversion of माया into शरीरम्. So therefore it is called मायिक शरीरम् and that is why in the case of नरसिंह अवतार etc., there is no time gap at all, ten months the mother carrying, all such things, etc., the pillar was broken suddenly नरसिंह comes out of what, it is directly produced

from माया. Therefore what is the second difference, भौतिक शरीरम् जीवस्य, मायिक शरीरम् अवतारस्य, therefore we call it माया मानुष वेष्टः. So these are the two differences at the level of the स्वरूपम्.

3) Then I talked about the difference at the level of purpose, for what purpose they two come down. In the case of जीव, the purpose of जन्म is the exhaustion of पुण्य-पाप. The exhaustion of the acquired पुण्य पाप is the purpose, because पुण्य-पाप can be exhausted only through experience of सुख दुःख and सुख दुःख can be experienced only when there is शरीरम्,

शरीरम् विना सुखम् वा दुःखम् वा अनुभूतुम् नैव शक्यते

How do you know that, सुषुप्तौ दुःखम् वा सुखम् वा नास्ति. In सुषुप्ति, we do not have an operating body, therefore we don't interact with the world and therefore we don't exhaust our पुण्य-पाप. If in dream we exhaust पुण्य-पाप because there is a dream body and there is a dream world and there is a dream interaction and therefore dream सुख दुःखम्. Therefore शास्त्र accepts the exhaustion of पुण्य-पाप either through the physical body or through any other body, but body is required, therefore we assume the body to exhaust our पुण्य-पाप and that is why type of body is determined by the type of पुण्य-पापम्. So I am responsible for the type of body that I have, therefore what is जीव जन्मनः उद्देश्यम् किम्? पुण्य पाप क्षयः. While exhausting पुण्य पापम् we choose to acquire fresh ones, that is a different issue, but this is the primary thing that is taking place, not only in human births even in the case of animal birth, it is the पुण्य पाप क्षयम्, the only difference is the animals cannot acquire fresh कर्म whereas मनुष्य can acquire but what is common to both is पुण्य-पाप क्षयम्. So this is जीव जन्म उद्देश्यम्. Whereas ईश्वर's अवतार is not for पुण्य पाप क्षय because the Lord is पुण्य-पाप अतीतः, because he doesn't have अज्ञानम्. So then what is the purpose of अवतार?

यदा यदा हि धर्मस्य ग्लानिः भवति भारत ।

अभ्युत्थानम् अधर्मस्य तदा आत्मानम् सृजामि अहम् ॥ ४-७॥

ईश्वर is responsible for the arrival of this creation and ईश्वर is responsible for the maintenance of the creation, not only He is सृष्टि कर्ता, He happens to be a स्थिति कर्ता and for the maintenance of the creation, whatever is required He has to do and generally Lord doesn't want to come down and poke his nose in our affairs, hoping that we are all decent fellows. But if necessary, He will come. He has given the method of maintaining the creation, i.e., called धार्मिक way of life. He has manufactured the creation and He has given a manual for the ideal use of the creation to get the optimum benefit that is called धर्मशास्त्र and भगवान् expects that we human beings will understand what is धार्मिक living by our common sense itself and if common sense is not required, the वैदिक scriptures will help and then the world will be fine, but in spite of common sense - as somebody said, common sense is the most uncommon thing - so if we are not using the common sense and if we refuse to follow the manual given by the Lord also, then भगवान् says, I will be forced to interfere and I take अवतार. And this अवतार maintains the creation in two ways,

1) One is the direct and drastic method, the drastic process like the doctor removing whatever is not required in the body, gall bladder stone, remove the gall bladder; appendicitis, remove that, similarly, one drastic method is what, whichever is like a tumor, malignant tumor in the creation - अधार्मिक people, militant, terrorists, and they are growing also like malignant. So thus भगवान् has to do a surgery, militant-dectomy! finish off, चक्र is ready!!! This is a drastic procedure, but it cannot be used all the time, so any organ is sick you keep on removing that organ, there will be no organ at all, it will just a body bag it will be. Therefore everywhere that won't work and so भगवान् has got a second method.

2) And that second method is educating the humanity, drastic procedure is not going to work all the time, so this organ problem then

cut off that organ, cut off the head for headache, for headache शिर-
छेदम् cannot be done, everywhere you cannot apply that. Therefore
भगवान् has got two methods, in certain अवतारs he destroys the
राक्षसs, like नरसिंह अवतार, etc., it is destruction, but in certain अवतार
भगवान् does a two-fold job, one is the destruction and the other is the
education, telling the humanity be responsible, because your head is
over the shoulders so it means head should be higher unlike the animal,
animals have got head and stomach at the same level, horizontal, that is
why animals are called तिर्यक्चः, तिर्यक् means horizontally growing
one and therefore their head must be how much developed, as much
developed as required for filling the stomach, same level, but in the
case of human beings, stomach is down below, head is up above.
Therefore we cannot live just for eating, we have more responsibility
and therefore भगवान् educates us and expects us to take more
responsibility and that he has done in two अवतारs, especially because
of which alone those two अवतारs are important अवतारs, i.e., राम
अवतार and कृष्ण अवतार and in राम अवतार, राम taught by living,

मर्त्यावतारस्त्वह मर्त्यशिक्षणम् रक्षोवधायैव न केवलम् विभोः ।

कुतोऽन्यथा स्यादमतः स्व आत्मनः सीता कृतानि व्यसनानीश्वरस्य ॥
श्रीमद् भागवतम् ७-१९-७ ॥

मर्त्यावतारस्त्वह मर्त्यशिक्षणम्, educating the human being is also
important, रक्षोवधायैव न केवलम्, not mere destruction of कंस,
मुष्टिक, चाणूर, मल्ल, etc., educate also to be done, Similarly, राम's
purpose was killing रावण but also educating and that is why it was
called राम अयनम्, अयनम् means the way of Life, the path which was
tread by राम, रामस्य अयनम्, रामस्य धर्म मार्गः रामायणम्. In कृष्ण
अवतार, don't try to do what कृष्ण did, because right from birth he
started stealing butter, Similarly, he did so many peculiar things, do
what राम did and also do what कृष्ण said. If you want to do what कृष्ण
did, you should do everything that कृष्ण did, I will ask you please lift a
mountain, afterwards you can for stealing! Why mountain just lift this

desk, that is sufficient. Getting up itself is a big achievement, therefore if I have to follow कृष्ण I should follow in all respects, since I cannot do that better I follow what कृष्ण taught. The purpose of अवतार is what, धर्म रक्षणम्, वेद रक्षणम्, educating and therefore कृष्ण says, हे अर्जुन! my purpose was to teach the humanity, because the वैदिक teaching has become weaker and therefore, I was very happy when you became a disciple and therefore

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४-३॥

Through you I decided to revive the वैदिक teaching and therefore revival of धर्म, both by teaching and destroying the अधार्मिक people is the purpose of अवतार. So thus the cause is different, the nature is different, the purpose is also different. And being an अवतार कृष्ण said as the Lord I taught the वेद in the beginning of the creation and as राम अवतार I am again re-teaching the same wisdom, through कृष्ण शरीरम् also. And having talked about अवतार, कृष्ण concluded that discussion by making a beautiful statement and that is whoever knows the Lord completely,

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-३॥

whoever knows the Lord completely, that person will get freedom and there the emphasis is 'Knows the Lord completely,' because the Lord has got two natures, one is the higher and the other is the lower nature and what is the secret of this, the higher nature of the Lord is never subject to birth and death.

अजायमानो बहुधा विजायते ॥

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः । ॥
पुरुषसूक्तम् ॥

Have you heard somewhere? अजायमानो बहुधा विजायते, पुरुषसूक्तम् wherein the उपनिषत् says, Lord is born without being born, how do

you reconcile this contradiction. अजायमानः – born without being born, so how do you reconcile, from the higher nature, देही दृष्ट्या, चैतन्य दृष्ट्या, स्वरूप दृष्ट्या भगवान् is birth-less from the standpoint of his superficial body. It is only a superficial case from the standpoint of the body he is subject to birth and death, but from the standpoint of कृष्ण परमात्मा, the कृष्ण परमात्मा is

अजः अपि सन् अव्यय-आत्मा भूतानाम् ईश्वरः अपि सन् । ॥ ४-६॥

हे अर्जुन! I am never born, I am born as it were. So thus the one who knows the birth-less higher nature of the Lord and the birthed lower nature (our English) of the Lord the one who knows, in the 7th chapter, कृष्ण will call it परा प्रकृति and अपरा प्रकृति, the one who knows he will be liberated. So thus, कृष्ण concludes the अवतार topic with the 15th verse and this is unique in the entire गीता because in no other chapter अवतार is discussed, only in this chapter the अवतार topic comes and it is so important, even this श्लोक is incorporated in the विष्णुसहस्रनाम also,

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । ॥ ४-७॥

in महाभारतम् TV Serial also परित्राणाय साधूनाम्,... if you are watching that. So it is important.

II) Now the next topic is ज्ञान कर्म संन्यासः which is the central theme of not only the 4th chapter but also the entire भगवद्गीता, very important portion from verse no.16 to 24. And in this portion, कृष्ण wants to point out that there are two types of renunciation, two types of कर्म संन्यास,

1) One type of renunciation is the popular renunciation in which a person quits the society and becomes a monk, a संन्यासि, in which he has given up all the कर्मस, कर्मस means duties, because as long as he is a member of the society he has got duties at various levels and the individual duty, family level endless duties, so if all the children and grandchildren are with us we have got certain types of duties, OK,

we want to avoid that and therefore we ask them to go away we will leave alone, then we have got another set of duty, everything we ourselves have to attend; स्वामिजि, I have to mend myself go to the bank, post office; then why can't you bring your son; then along with my son the grandchild also comes and I have to take care of him; what to do? Either tend to grandchild or else go to bank; you have do one of the. So therefore there will be family duties, there will be social duties and also the election is coming; संन्यासि is not supposed to vote, so no duties, so no duties means not eating and increasing the weight, he is supposed to dedicate himself to the pursuit of the highest and if he has the attained the highest then share it in any way that he can afford to, that he can do, this is the physical renunciation, external renunciation, this is called चतुर्थ आश्रम, the 4th state of life and it is a ritualistic process also in which a person should not live in the house, even if he proposes to live in the house he has to stay in an outhouse like thing, there are different varieties of संन्यास, in one type of संन्यास staying in the outhouse and go to the main house only for the meals, certain kinds of संन्यासs are there, this is called विधिवत् संन्यास, विविदिषा संन्यास, आश्रम संन्यास, बाह्य संन्यास, external.

2) And there is a second type of संन्यास, which has nothing to do with our external personality, it is purely inner, by discovering detachment, exactly like the lotus leaf which is within the water but it does not get wet by the water, like the non-stick pan, modern things are useful for वेदान्त, you keep on enjoy dosai but don't get stuck, Similarly, become a non-stick pan and how can you accomplish that, there is only one method of accomplishing that, you have to switch or change your understanding about yourselves. Self-knowledge has to be there, Self-elevation has to be there, because as body कर्म association cannot be avoided, as mind कर्म association cannot be avoided, because body and mind are integrally related to the world, therefore interactions are inevitable. Therefore you have to discover a different I which is

higher than the body-mind-complex, which is called आत्मा तत्त्वम् and once I recognize the आत्मा which fortunately happens to be असङ्गः, which happens to be अकाश तुल्यः, just as अकाश is associated with everything but it is not polluted by anything. Similarly, I have to do Self-enquiry and clearly understand I am not the body, I am not the mind also, body-mind-complex is part of this creation and this part will continue to interact with world. Even भगवान् cannot stop it, let those interactions continue but let me understand like a cinema actor or a drama actor, who plays the role extremely well, crying when it is required, sometimes even producing real tears without glycerin or onion, he just chooses to identify with the role and even cry, but even at the time of crying he knows I am playing the role of राम, कृष्ण or any role for that matter, but in the green room I am different from all these. So this is only permanent solution but it is a difficult solution, which requires श्रवणम्, मननम् and निदिध्यासनम्. So through ज्ञानयोग, through वेदान्त विचार when I learn to detach from actions internally, that is called internal renunciation and कृष्ण gives it the title, ज्ञान कर्म संन्यासः, it is a beautiful terminology, ज्ञान कर्म संन्यासः. What is the विग्रह वाक्यम्? If you are संस्कृत students, कर्मणाम् संन्यासः कर्म संन्यासः, षष्ठी तत्पुरुष समास, ज्ञानेन कर्म संन्यासः ज्ञान कर्म संन्यासः, तृतीया तत्पुरुषः. If you translate into English it will mean renunciation of action through knowledge, without physically stopping the action, continuing to do everything as before. It is like selling a house and continuing to live in the same house. Now when you have sold and continue to live in the house, even the house may be the same, things may be the same, in your mind, what is not there, the ownership is not there, therefore the attitude itself changes. If it is our house we will think 3 months for drilling for a nail, but if it is a rented house we will do without a second thought. So these are all certain changes are there, purely one signature exchange. In the case of a ज्ञानि, what happens he has sold the house to the Lord and he continues

to use the same house but a small signature he has put and handed over to the Lord, this is called internal renunciation, thereafterwards he is a trustee of the body and therefore he handles the body, because it is ईश्वर 's property, all these he will do, but there is an internal transformation, this alone कृष्ण calls ज्ञान कर्म संन्यासः, all the verses in the section are beautiful and important verses.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४-१९॥

What transformation it brings about? The interactions are objectively seen and the consequences are also objectively seen, this objectivity removes reactions towards the situations. Not that he will be like stone, certainly he is going to see the differences between success and failure, but the impact is reduced like a parachute when the plane comes very fast and when the run way is very very short to reduce that speed, suppose they have a parachute behind pulling, similarly, the ज्ञानम् will serve to reduce the impact of the life situations. Even the worst shock it may disturb me for a few days, but I have got the flexibility to recover and continue to live.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४-२०॥

Even though he is fully involved in action, the surprising thing is when you see his relaxation, it appears as though he is not involved in anything. Like you are in the railway station and when the train is about to start, you can find always there will be some people, in the last moment they will be searching for the compartment with the ticket and when those fellows are looking for the compartment and you have come to send off someone who is already in the train and when you are on the platform, what happens to you, when the train is starting, you are स्थितप्रज्ञः, जीवन्मुक्तः, even when you see the other person running, you are not at all affected. Imagine that state of mind when you

yourself are in that position. Very difficult but it is worth trying, it is easy to say but very difficult, don't ask me whether स्वामिजि can you do it. It is very difficult but it is worth all the effort, you are ready to miss the train. So therefore नैव किञ्चित्करोति सः, beautiful श्लोक, if I get into that it will become another 4th chapter instead of summary. So one more point in this section, I would like to highlight and I consider it as most important, while describing this ज्ञानि, कृष्ण talks about both a householder-ज्ञानि as well as a संन्यासि-ज्ञानि.

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४-२०॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥

In fact, ब्रह्मार्पणम् is the description of a householder-ज्ञानि. ब्रह्मार्पणम् verse is considered to be the most important verse of the गीता itself, not because you chant it before eating, because it talks about highest knowledge, it is the description of a संन्यासि-ज्ञानि, but a गृहस्थ-ज्ञानि. From this we come to know that the liberation is not dependent on the आश्रम, liberation is dependent on your wisdom or the lack of it. If wisdom is not there every आश्रम is bondage, In fact, संन्यास आश्रम is the greatest risk without wisdom, whereas in गृहस्थ आश्रम one can survive as an अज्ञानि. What we are all doing, are not we successfully doing. So गृहस्थ can happily manage without ज्ञानम्. But a संन्यास life without ज्ञानम् is the riskiest thing and that is why the moment a person takes संन्यास, if he is already a ज्ञानि, then no problem, it is called विद्वत् संन्यास. Otherwise immediately he should have the facility for the pursuit of knowledge, because that is the nearest, either I should be a ज्ञानि and I should be in the pursuit of ज्ञानम्. If I am neither a ज्ञानि and neither am I enquiring into this and if I am a संन्यासि, risks are many. And that is why in our tradition, स्वामि चिन्मयानन्द and स्वामि दयानन्द, etc., all what they do is they never give you संन्यास दीक्षा first, what they do is they give the teaching and thereafterwards they say, if you want to become a संन्यासि, have it or if

you want to marry, marry. I remember our स्वामिजि saying: I myself will search for a girl and get you married. After knowledge it doesn't make difference. Therefore it is संन्यास is risky without knowledge, therefore कृष्ण says what is important is ज्ञानम्, without ज्ञानम् every आश्रम is risky, with ज्ञानम् every आश्रम is wonderful. Therefore अर्जुन concentrate on ज्ञानम्. So this is the second topic, beautifully titled ज्ञान कर्म संन्यास, if you want to translate 'inner renunciation through knowledge', this is the second topic.

III) Then the third topic from 25th to the end 42, कृष्ण talks about the ज्ञान साधन फलानि. To attain this knowledge what all preparations are required? कृष्ण talks about many साधनs, known सहकारि साधनानि, supporting साधनs and what are they, I will just briefly mention. He talked about 12 यज्ञs, do you remember,

1) दैव यज्ञ – which is regular worship, any type of worship we do at home to any deity and

2) He talked about विषय भोग यज्ञ – convert all your interactions into worship, whatever you give you take it as offering to the Lord, whatever you take also, either take it as a प्रसाद or offering to the Lord within you. As I said, even food can be considered and offering to the Lord within, विषय भोग यज्ञः,

3) Then दमः यज्ञः – sense mastery, so discipline of the sense organs, not being a slave,

4) Then he talked about शम यज्ञः – mastery of the mind, so that it is your equipment, not that you are the equipment of the mind, like some people taking the dog for a walk, Alsatian, really solid and you will find dog is going in front and this fellow is struggling to go behind, you wonder who is leading whom, it should not be like that, let there be clarity - you lead the mind, the mind should not lead you, 'should the legs follow wherever the eyes lead to, should the mind follow wherever

the legs lead to, should the man follow wherever the mind leads to?’
They sing, bring all that, therefore शम यज्ञः, the mental discipline and

5) Then he talked about द्रव्य यज्ञः, दानम् – so charity itself is a यज्ञः,

6) तपो यज्ञः – moderation in everything. So any indulgence is weakness, over indulgence is weakness, तपस् means moderation, द्रव्य यज्ञः, तपो यज्ञः,

7) योग यज्ञः – practicing the अष्टाङ्ग योग,

8) Then स्वाध्याय यज्ञः – पारायणम् of scriptures in any languages, with the knowledge of the meaning or without the knowledge of the meaning also. Without knowledge it will become mechanical, with knowledge it will be enjoyable, that is called स्वाध्याय or पारायणम्,

9) Then he talked about ज्ञान यज्ञः, two types of ज्ञान यज्ञ, one is the spiritual knowledge which is the highest and greatest यज्ञ, Self-knowledge and then acquire the Self-knowledge whatever other disciplines you have to know, language knowledge, because you to have learn the शास्त्र in one language or the other, even if you avoid संस्कृत knowledge, if I give you in English you should know English, if it is in तमिळ् you should know तमिळ्. Therefore the language knowledge and thereafterwards some thinking is required, lot of logic is involved, वेदान्त requires some thinking, not much, at least some thinking is required. They are called अपरा विद्या, subsidiary sciences, some auxiliary sciences called वेद अङ्गानि, basic knowledge whatever is required. So both of them are called ज्ञान यज्ञः,

10) Then he talked about प्राणायाम यज्ञः – practice of प्राणायाम, is also another wonder यज्ञ, if you do it with devotion and with the Lord’s name. प्राणायाम as a therapy doesn’t become यज्ञः, that is OK. There is no wrong with that, but प्राणायाम as a spiritual discipline means I should either chant the traditional मन्त्र, ॐ भूः, ॐ भुवः, ॐ

सुवः, or at least I should chant राम राम, कृष्ण कृष्ण, नमश्शिवाय, anything. So this is प्राणायाम यज्ञः and

then कृष्ण talked about आहार नियम यज्ञः, आहार नियम means what: discipline in eating, it is good for the body also, extra weight will go away, we will have some mobility, which is now very doubtful and in addition to that आहार नियम controls our mind also, more about आहार नियम कृष्ण will talk about in the 6th chapter and in the 17th chapter He will talk about सात्त्विक आहार, रजस आहार and तमस आहार, etc. So thus all these यज्ञs he talked about, then he talked about the importance of गुरु. So one should approach a गुरु, who can communicate this teaching. As I had said before, there are different types of गुरु, inspiring गुरु, initiating गुरु, blessing गुरु, पाद पूजा receiving गुरु, all गुरुs are OK, but we require a गुरु, who can bring out the essential teaching of the शास्त्र in a way that I can understand and also I can have clarification. When I read the books certainly it is useful, but when I find certain portions are not clear I cannot contact the author, शङ्कराचार्य, आदि शङ्कराचार्य is great and he has written wonderful भाष्यम्s but when I have a doubt somewhere I require to clarify with someone and therefore कृष्ण says

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

May you have a spiritual guide and you revere him, worship him, serve him, etc., that is also part of the साधन, गुरु सेवा and

11) Then later कृष्ण talks about two more साधनs,

श्रद्धावाँत्तभते ज्ञानं तत्परः संयतेन्द्रियः । ... ॥ ४-३९॥

May you have the faith in the words of the scriptures and the गुरु and if you are not able to swallow any statement, if it appears to be superstition or blind faith or something or if it appears to be illogical, you can certainly ask questions but never reject the scriptures and the आचार्य and if I reject the scriptures and आचार्य, scriptures have nothing

to lose, आचार्यs have nothing to lose, I only will lose something wonderful. Therefore if you are not able to understand then raise questions, any number of questions, it is free, no charge also. Some people said, three questions only and charge for each question is Rs. 300. If anybody is there please don't misunderstand, somebody told me, so he asked 'how many questions I can ask', he said 'you have already asked one question and therefore you can now ask two more, if you feel.' So for asking the question 'how many questions I have to ask', the first question is over and for that I have to pay. The traditional masters - no charge - everything free. So therefore श्रद्धा and

12) Then finally कृष्ण emphasized one more and that is तत्परः, तत्परत्वम् means commitment, be sincere. So half-hearted effort will not produce the benefit and don't criticize the scriptures. You should make a sincere attempt in understanding and also in following what you are convinced of. Once I have the conviction I should have the courage without bothering what the other people will think, स्वामिजि others are asking so many questions for coming to वेदान्त at this age itself, therefore I want to secretly come. Why should you come secretly and the office I don't want to say, then they all tease me. So that means I don't have the courage to follow what I am convinced, that courage is required for spirituality. That is what स्वामि विवेकानन्द emphasized all the time, be courageous. कृष्ण is going to tell in the 16th chapter, अभयम् सत्त्व-संशुद्धिः, if you are convinced of something why don't you follow it. So thus all these things come under ज्ञान साधनानि and of all these things what is the main साधनम्, ज्ञान यज्ञ, that is the pursuit of the scriptural study is most important one because knowledge alone can remove ignorance. All the others can support, like having a candle stand, decorative stands are there and you can have a colorful candle, all are wonderful but what removes the darkness is what, the flame, therefore give importance to all. Therefore all the other साधनs have got their roles, but none of them can remove ignorance,

अविरोधितया कर्म नाविद्याम् विनिवर्तयेत् । विद्याऽविद्याम् निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ आत्मबोधः ३ ॥

ज्ञानम् alone can remove ignorance. And that ज्ञानम् can come only through scriptural enquiry, because scriptures are like a mirror to show your face. You can never replace the mirror, if you want to see your face, try to see your face without a mirror, without a reflecting surface. What choice I have? I require a reflecting surface to see my face, why can't I accept the शास्त्रदर्पण helps me see my original nature and therefore ज्ञानयोग is the primary साधन and all others are supporting साधन, that कृष्ण himself makes clear:

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

हे अर्जुन, ज्ञान यज्ञ is the proximate साधन, direct means of liberation. With regard to all the other साधनस you have option, everybody may not be able to give ज्ञानम्, I myself am living on alms, when I myself am taking from others, how can I give, everybody cannot do दानम्, so, the other साधनस are optional. That means optional means what, you can choose any one or two or three, of these things. Similarly, प्राणायाम यज्ञ, everybody may not be able to practice प्राणायाम. Therefore practice a select few, selected from the other साधनस, But with regard to ज्ञानयोग, no option, everybody has to come to that one day or the other. As said nicely, 'you can enter the temple प्रकार through any of the gates, northern, southern, eastern or western, but to enter the sanctum, you have got only one gate.' Thus कृष्ण glorified ज्ञानम् in that context and having talked about ज्ञान साधनस, he talked about the फलम् also.

He mentioned four types of benefits for ज्ञानम्, what are they?

1) मोहनाश – all the conflicts in life are gone, not because I have control over future, not because I have got knowledge of the future, but knowledge gives me the strength to face the future, all our

conflicts are born out of our weakness, our incapacity to face the future. Once ज्ञानम् is there, I just take it to account, the known factors and jump. And the consequences can be positive or negative but I am confident, I can face because as I said every step in life involves risk and unpredictability. A ज्ञानि knows that, if he starts a big आश्रम, if it works well, good; if not, equally wonderful, fine. So मोहनाश is benefit no.1.

2) पाप नाशः – all the पापम्s done up to now belonging to the past जन्म as well as the present जन्म, up to the time of gaining knowledge whatever I have acquired they all come under सञ्चित, all the सञ्चित कर्मs are destroyed, all the आगामि कर्मs are avoided and all the प्रारब्ध कर्मs are de-fanged. Like de-sugaring, de-coffination they say, therefore the coffee without coffee, de-sugarisation - sugar minus sugar, like that प्रारब्ध कर्म will be rid of its hurting capacity, like a cobra without fang. So this is पाप नाशः and

3) Then the third one is सर्व कर्म नाशः. कर्म is separately mentioned to include पुण्यम् also, he destroys not only पाप कर्म even पुण्य कर्मs, because पुण्य कर्मs are also because of पुनरपि जननम् पुनरपि मरणम् cycle and therefore सर्व कर्म नाशः also and

4) Then comes the fourth which is a technical result and that is जीव ईश्वर ऐक्य दर्शनम्, he recognizes the essential oneness of जीव and ईश्वरः. Just like the wave understands that the essence of me - the wave and the essence of ocean, both are one and the same. Ocean may be big, wave may be small, only from the stand point of name and form, but when you go to the essence both are nothing but water. Similarly, I and God are one, अहम् ब्रह्मास्मि is also the benefit.

So thus he talks about the benefit also in this section and concludes saying अर्जुन I hope now you are very clear about your course of action. So after talking so many things what ultimately I should do that itself is in doubt स्वामिजि - if you say; 'wonderful talk but I don't know what to do,' what is the use? So therefore कृष्ण says अर्जुन you

have to follow कर्मयोग first, purify the mind and then gain ज्ञान through ज्ञानयोग and be free.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ पञ्चमोऽध्यायः । संन्यासयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 05, VERSES 01-03

In the three chapters of the गीता, the 2nd, 3rd and 4th chapters which have gone by, कृष्ण has primarily discussed two topics, one is regarding साधन and the other is regarding lifestyle. With regard to the साधन, spiritual discipline, कृष्ण has made it very clear that everyone has to go through कर्मयोग साधन and ज्ञानयोग साधन to attain liberation and there is no choice with regard to these two साधन. And we should know the reason also for that, between कर्मयोग and ज्ञानयोग there is no choice because, कर्मयोग is the means to come to ज्ञानयोग, कर्मयोग is the साधनम्, ज्ञानयोग is the साध्य. कर्मयोग is not a means for liberation, कर्मयोग is only a means to come to ज्ञानयोग and ज्ञानयोग is the means to liberation. Therefore these three things and their relationship should be very clear, कर्मयोग is the means, ज्ञानयोग is the end, ज्ञानयोग is the means, मोक्ष is the end. And we can never talk about a choice between means and end. You can have a choice between two types of means, whether this means is better or that means is better, a choice is possible, like reaching the temple, you can have two roads and you can choose between two roads. Similarly, you can have a choice between two types of ends, साध्ययोः मध्ये विकल्पः संभवति, साधनयोः मध्ये विकल्पः संभवति but you cannot have a choice between means and end. I have given an example also before, when a person wants to choose between two pants, whether this pant is better or that pant is better, he can choose. Similarly, when there are two or more shirts, he can stand in front of it and ask the question whether this shirt is better or that shirt is better, between two shirts there can be choice, between two pants there can be choice, because choice is only between similars. But can there be a choice whether

today I should wear pant or shirt to come to the class, I hope you don't do that, you can never have a choice between these two because they are not similar. Similarly, कर्मयोग and ज्ञानयोग you can never choose between the two because they are not similar, कर्मयोग is the means, ज्ञानयोग is the end, whoever wants the end will have to necessarily take the means also. How can you choose end without choosing or going through the means. Similarly, if I have to choose the means I have to necessarily choose the end also, because choosing the means is valid and meaningful only if I have chosen the end also. Getting into a bus is meaningful only when you have chosen not only the bus but also the destination. You cannot choose the bus without choosing the destination, we are not getting into the bus for a joy-ride. Similarly, if you have chosen the destination you have to necessarily choose the means also. Suppose I go to a doctor and I say that I have got stomach pain, I want to remove the stomach pain, निवृत्तिः is my end and the doctor says wonderful, you have chosen help, freedom from pain, you have to take this tablet and I argue I am only interested in removing the pain, I don't want to take the tablet, then doctor will not give medicine for the stomach pain, doctor will have to gain medicine for madness. If I chose the end of removing the pain I have to chose the means also. Therefore choosing the means and end is complimentary, one choice will validate the other choice and the other choice will validate the first choice. Therefore never ask the question should I follow कर्मयोग or ज्ञानयोग, it is meaningless question because कर्मयोग is the साधनम् to come to ज्ञानयोग. And between ज्ञानयोग and मोक्ष also, you cannot choose one because, ज्ञानयोग is the means for liberation. So with regard to कर्मयोग, ज्ञानयोग is the end and with regard to मोक्ष, ज्ञानयोग is the means. Just like a person occupies both the father status and son status, how, with regard to his son, he is the father and with regard to his father, he is the son. राम is father from the standpoint of लवकुश and राम is son from the standpoint of दशरथ. Similarly,

ज्ञानयोग is means or end? what reply should be given. You should not answer. When I ask the question ज्ञानयोग is a means or end, you should ask the question, from whose stand point. If I ask राम is father or son, never answer the question, but ask from whose standpoint? Remember, from कर्मयोग standpoint ज्ञानयोग is the end, कर्मयोग has to culminate in ज्ञानयोग and from मोक्ष angle ज्ञानयोग is the means. So this alone कृष्ण struggled and struggled and struggled and He thinks that He has communicated but अर्जुन continues to have problems, but he seems to be clear to some extent.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३॥

In these two verses of the 2nd chapter, कृष्ण has clarified, अर्जुन! कर्मयोग will lead you to ज्ञानयोग and ज्ञानयोग will lead you to liberation. So this is one part of the teaching. This is the teaching from the angle of साधन. And कृष्ण had to teach this because there is a lot of confusion with regard to साधन. Still there are people who think कर्मयोग and ज्ञानयोग are alternative means of liberation, still majority of people think and they talk about different paths to liberation, if you are an active person you attain मोक्ष through कर्म, if you are intellectual person you attain मोक्ष through ज्ञानयोग, 'you go through कर्म path and I will go through ज्ञान path, and we will meet in मोक्ष.' Even now there is a very big confusion. शङ्कराचार्य struggles to clarify this confusion and he says कर्मयोग cannot lead you to liberation, it will take you to ज्ञानयोग, ज्ञानयोग will lead to liberation, this is one part of the teaching.

Then there is second part of teaching also with regard to the lifestyle, because a person can lead two types of lifestyles, one is life of activity in society and the other is life of seclusion and withdrawal –

प्रवृत्ति or निवृत्तिः, life of work or life of withdrawal, life in society or life in seclusion. So life of activity is called गृहस्थ आश्रम and life of withdrawal is called संन्यास आश्रम. Thus there are two आश्रमs open to every human being, in fact, in the olden days, after गुरुकुल वास for 15-20 years, for every individual both आश्रमs are open, one can either get married and take to गृहस्थ आश्रम or one can take to संन्यास and take to a life of seclusion. Now with regard to this lifestyle, we use the संस्कृत word निष्ठा. So previously I talked about साधन topic, now the second topic in the गीता is निष्ठा topic, निष्ठा means lifestyle. And with regard to these two lifestyles, main two lifestyles, what is कृष्ण's teaching? कृष्ण wants to point out that with regard to the lifestyle, a person has got a choice. With regard to कर्मयोग and ज्ञानयोग there is no choice, everyone has go through कर्म, everyone has to go through ज्ञानम्, there is no choice. So साधनयोः विकल्पः नास्ति, विकल्पः means choice, there is no choice. But निष्ठयोः मध्ये, between two types of lifestyles there is a choice. Therefore कृष्ण wants to say, a human being can get married and live a life of a गृहस्थ or a human being can become a monk, a संन्यासि and live a life of seclusion, but what कृष्ण wants to emphasize is whatever be your lifestyle, you don't have a choice with regard to साधन. That means what? In both the आश्रमs, one has to follow कर्म as well as ज्ञानम्. In both the आश्रमs, one has to follow कर्म as well as ज्ञानम् and that कर्म alone is called आश्रम धर्मः. So गृहस्थ आश्रम धर्म will be the कर्मयोग of a गृहस्थ, संन्यास आश्रम धर्म will be the कर्मयोग for a संन्यासि. A गृहस्थ will keep the sacred thread, a संन्यासि uses a दण्ड, that दण्ड is like the sacred thread. गृहस्थ has got rituals and prayers and पूजाs and पारायणम्s and संन्यासि has also rituals, prayers, पूजाs, पारायणम्s. The type of पारायणम्s vary, for गृहस्थ विष्णुसहस्रनाम, etc., are emphasized but for the संन्यासि उपनिषत्, भाष्यम्s, etc., are emphasized, पूजा is required. For a गृहस्थ, सगुण ईश्वर नामs are given like नमश्शिवाय, नारायणाय etc., for a संन्यासि, उपनिषत् महावाक्य मन्त्रs are given for

जप, or ॐकार जप, हंस मन्त्र जप, महावाक्य जप. Thus for both, the पूजा etc., are common, because both require what, the necessary mental condition to come to ज्ञानयोग. A संन्यासि also should qualify himself to enter ज्ञानयोग, a गृहस्थ also has to qualify himself or herself to come to ज्ञानयोग. So what is कृष्ण is saying: take to any आश्रम but go through स्वधर्म and following स्वधर्म is called कर्मयोग and by following स्वधर्म what will happen, you will smoothly come to ज्ञानयोग and once you are ready for ज्ञानयोग, कृष्ण says both गृहस्थ and संन्यासि should come to ज्ञानयोग, which is वेदान्त विचारः, Self-enquiry. गृहस्थ also must approach a गुरु and do Self-enquiry, संन्यासि must also approach a गुरु and do Self-enquiry. Therefore both persons should do कर्मयोग and both persons have to go through ज्ञानयोग and both of them will get liberated. Therefore what is the conclusion, in साधन there is no choice, in lifestyle you have a choice. And if you ask which lifestyle is better, as I had told you before, both lifestyles have their own plus and minus points. In गृहस्थ आश्रम there are lot of plus points. Some of you may wonder, स्वामिजि, I don't think that there is something like plus point in गृहस्थ आश्रम, don't say like that! If there is no plus point nobody will be entering गृहस्थ आश्रम at all, all कल्याण मण्डपम्s are booked 2 years before, indicating that they are seeing something, either there is an actual plus point or there is a perceived plus point. So certainly there are plus points, the plus point is ideal for following पञ्च महायज्ञ, doing lot of noble service to the society, गृहस्थ आश्रम is useful and there is security. In fact, many people get into only for the sake of security, in the old age our son will take care of me, whether he actually does is a different matter, but there is a hope that the children will take care and I can have bank balance and I can have ornaments, I can have shares, I can have LIC. संन्यासि cannot do all those things, he cannot have life insurance, he cannot have shares, he cannot own a house, he cannot have anything. So therefore गृहस्थ आश्रम has got lot of support, security is there, but the

minus point is what, equal responsibility. It will start from LKG admission onwards, In fact, even before you get a child you should work for admission. And now for the admission what amount you have to give that alone we used for our entire education. So therefore, security is plus point, responsibility is minus point in the sense, responsibility means anxiety, what will happen to child, whether he will get tenth pass, स्वामिजि your full blessing is required. If 10th examinations come, there will be too much crowd in front of the संन्यासिs. स्वामिजि my son is writing 10th, स्वामिजि my son is writing 12th, special blessings, anxiety is there and if you are forward community, almost doomed. In संन्यास आश्रम there is no responsibility - no wife, no husband, no children, you need not bother about anything, if you get hunger say भवती भिक्षाम् देहि, somebody will give भिक्षा, so there is no responsibility, but there is no security also. Which is plus, which is minus? Every आश्रम has got its own plus and minus points. Therefore कृष्ण wants to say that take to any आश्रम and pursue both the साधन and get liberation. So thus साधन teaching and निष्ठा teaching, both कृष्ण has given in chapters 2, 3 and 4. Now अर्जुन wants further clarity regarding this. And therefore first he wants to ask about the निष्ठा or lifestyle, because the problem is once choice is given, there is a headache. Always decision making is difficult. Suppose you get the admission for your son in one university only, no problem. Suppose there are two or more universities, problem. Similarly, you want son-in-law or daughter-in-law, there is only one available and no headache and you have to go ahead putting the burden on the Lord, but you have got five जातकम्s and all of them are perfectly matching, all are fine ones, which to choose, headache. The greatest problem in life is decision-making and that is why we always either postpone or avoid or ask स्वामिजि, so that you can wash-off the hand and put the responsibility on him. We don't want to make decision because we don't want to face the consequences of our

decisions, we don't have the mental strength. अर्जुन also faces the same problem, कृष्ण you are telling both आश्रमs are OK, now what should I do, just tell me. If you see in the 4th chapter, कृष्ण has talked about both गृहस्थ आश्रम ज्ञानि as well as संन्यास आश्रम ज्ञानि.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४-२०॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१॥

What one verse talks about a गृहस्थ-ज्ञानि, who is in गृहस्थ आश्रम and he has attained knowledge and another verse talks about a संन्यासि, who has attained ज्ञानम्. So that means you can be in any of the आश्रम and since कृष्ण has talked about both आश्रम, अर्जुन is again confused, 'what should I do.' Emotionally his mind votes for संन्यास now, you know why, because he has to kill his people, till now he was silent about संन्यास, when everything is fine nobody wants to talk about संन्यास, but there are problems all over, स्वामिजि I want to come to your आश्रम. So therefore, when problems come, we have this problem - अर्जुन in crisis, he wants to escape and therefore, he wants कृष्ण's endorsement. And therefore the 5th chapter begins with the same निष्ठा confusion, confusion regarding the lifestyle – whether संन्यास is better or गृहस्थ आश्रम is better. With this background the teaching starts and कृष्ण wants to clarify all about संन्यास, that is why the very chapter is called संन्यास योगः or कर्म-संन्यास योगः. कृष्ण is threadbare analysis what is संन्यास and the beauty is in spite of this clear analysis अर्जुन manages to have confusion further also. In fact, he makes the omnipotent कृष्ण himself helpless. Sometimes the students are so powerful that even the best teacher they make helpless, because you find in the 18th chapter also, अर्जुन asks the same question,

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८-१॥

In the 18th chapter also he asks about संन्यास, in the 5th chapter also he asks the same topic. With this background we will have to enter the chapter, we will read the first verse.

Verse No .01

अथ पञ्चमोऽध्यायः ।

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरिकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१॥

संन्यासम् कर्मणाम् कृष्ण पुनः योगम् च शंससि ।

यत् श्रेयः एतयोः एकम् तत् मे ब्रूहि सुनिश्चितम् ॥ ५-१॥

हे कृष्ण! कर्मणाम् संन्यासम्, पुनः योगम् च शंससि, एतयोः यत् एकम् श्रेयः तत् मे सुनिश्चितम् ब्रूहि ।

So in spite of कृष्ण's clear teaching, अर्जुन continues to have the confusion, therefore he asks the question in the beginning of the chapter. अर्जुन उवाच, अर्जुन asked Lord कृष्ण and what did he ask, हे कृष्ण! You are glorifying both the आश्रमs, this is sometimes the problem in our scriptures, you will find गृहस्थ आश्रम is also glorified and संन्यास आश्रम is also glorified. In fact, गृहस्थ is supposed to be the pillar of the society who nourishes all the other three आश्रमs, because all the other three आश्रमs live on भिक्षा, ब्रह्मचारि has to live on भिक्षा alone, वानप्रस्थि has to live on भिक्षा alone, संन्यासि also has to live on भिक्षा alone. So if the three आश्रमs have to received भिक्षा, somebody has to give. Suppose गृहस्थ also starts living on भिक्षा, who will give, so therefore, गृहस्थ has to give भिक्षा and therefore गृहस्थ आश्रम is glorified in Hinduism. There are certain other monastic religions who glorify the संन्यासिs and they bring down गृहस्थ आश्रमs, in certain religions, even in Hinduism itself, there are certain सम्प्रदायs who glorify संन्यासिs and who criticize गृहस्थ आश्रम, they say don't go near the गृहस्थs too much, attachment will come, don't stay in their houses, etc., but that is not the Hindu culture, that is not the

वैदिक culture, गृहस्थ आश्रम is a glorious आश्रम. आश्रम means to help a person in spiritual साधन. So when you call रमणाश्रम, रामकृष्णाश्रम, this आश्रम, etc., why do you call आश्रम, because that is a place of spiritual साधन. So when you use the word आश्रम it is a place of spiritual साधन, even family life is called गृहस्थ आश्रम which means our शास्त्र tells, in family also one can follow spiritual साधन and therefore गृहस्थ आश्रम is never inferior आश्रम and therefore हे कृष्ण! You have glorified योगम् शंससि, योगः means the कर्म निष्ठा, the lifestyle of a गृहस्थ, lifestyle of activity, lifestyle of social involvement. That is the meaning of योगः. In short, गृहस्थ आश्रम. शंससि – You are glorifying. Where has कृष्ण glorified, in the previous chapter,

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४-२०॥

गृहस्थ आश्रमि ज्ञानि is so glorious that he lives amidst activity and relationship but still he is like the lotus leaf in water unaffected by that. In the 3rd chapter, कृष्ण gives the example of जनक महाराज, who was in the society, but he was untainted. These are all glorification of what आश्रम, गृहस्थ आश्रम, कर्मण्यभिप्रवृत्तः, very much involved and in the next verse, संन्यासम् कर्मणाम् च शंससि, you are also glorifying the renunciate, the one who has given up all the कर्म. Where did कृष्ण glorify him, in the same 4th chapter in the next verse itself,

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१॥

कृष्ण uses the word त्यक्त-सर्व-परिग्रहः – the one who has given up all the possessions and relationships which is the lifestyle of संन्यास, him also you glorify, therefore कर्मणाम् संन्यासम् शंससि योगम् च, शङ्कराचार्य says: योग means कर्मणाम् अनुष्ठानम् च शंससि – performance of कर्म you are glorifying, renunciation of कर्म you are glorifying, you are blowing hot and cold, like the politicians election

campaign full of contradictions. So कृष्ण tell me, what should I do. So यत् श्रेयः एतयोः – between these two lifestyles tell me which one is better, don't ask me to do both, it is like asking me 'to have your cake and eat it too'. I cannot follow both because they are diagonally opposite, गृहस्थ आश्रम and संन्यास आश्रम, कर्म अनुष्ठानम् and कर्म त्याग and diagonally opposite to perform the कर्म and to be in the गृहस्थ आश्रम is opposed to संन्यास आश्रम and to be in the संन्यास आश्रम is opposed to गृहस्थ आश्रम, therefore I cannot parallelly follow life of activity and life of seclusion. If you stay in society seclusion is not possible, if you are in seclusion you cannot be in society, therefore I cannot follow both and therefore I have to necessarily chose one of the two. Therefore एतयोः एकम् – between these two lifestyle, very careful, not between these two साधनस, in साधनस there is no choice, everybody has to follow both कर्मयोग and ज्ञानयोग, here the choice is with regard to what: lifestyle, between these two lifestyles tell me एकम्, tell me which one is better and then don't make wishy-washy statement, it is also OK, that is also OK, don't give me evasive answer, सुनिश्चितम् तत् मे ब्रूहि, if you want to take time for thinking, I will have a cup of coffee and wait! But don't ask me to decide, I want to give the decision making to you, you think over and tell me what I should do. So तत् सुनिश्चितम् मे ब्रूहि. So this is अर्जुन's question and कृष्ण wants to again teach, how much patience is required to repeat the same thing again and again! So कृष्ण out of compassion, repeats the same as though it is a new topic. Because if कृष्ण tells that I have already taught this like that person, in that wedding concert generally nobody listens, because it is meant for camaraderie, speaking to each other, etc. So nobody to appreciate these people, and there was only person sitting in front and nodding the head and the eyes are open and therefore he was not nodding out of sleep. He thought at least one person is listening and therefore he did 'तोडि रग आलापना' (a little accent modulation) for one hour, this fellow was saying bravo, wonderful and

all those things and after the आलापना, रागम्, तालम्, पल्लवि, तनि आवर्तनम् all over and this person sends a chit, I hear that your तोडि राग is wonderful, can you please sing it. So if this person does not commit suicide it is only because of powerful प्रारब्धम्. Similarly, कृष्ण cannot say that I have talked about that only in the last three chapters, अर्जुन will feel bad and therefore as though it is a fresh topic, again कृष्ण starts from LKG. So he says:

Verse No .02

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५-२॥

संन्यासः कर्म-योगः च निःश्रेयसकरौ उभौ ।

तयोः तु कर्म-संन्यासात् कर्म-योगः विशिष्यते ॥ ५-२॥

संन्यासः कर्म-योगः च उभौ निःश्रेयसकरौ, तयोः तु कर्म-संन्यासात् कर्म-योगः विशिष्यते ।

So first कृष्ण points out that both आश्रमs are equally good, because as far as plus and minus points are concerned every आश्रम has got its own plus and minuses. That is the nature of the world, that is why in the वेदान्त the world is called द्वन्द्व. It is a beautiful name, द्वन्द्व means nothing in the creation is absolutely good, everything in the creation will have its own minus points, only ‘The grass is always greener on the other side of the fence’!. Is rented house better or own house, interview both types of people and they will come out with the problems, in rented house we have to vacate from time to time, whereas the owner is worried that you will claim the house and therefore you want to own the house, if you own the house there are other set of problems. So which is better, everything is wonderful and everything has got minus points also and therefore कृष्ण says both आश्रमs are equally good, संन्यासः कर्म-योगः च उभौ निःश्रेयसकरौ. Both आश्रमs are equally good for following your साधन, which साधन,

both the साधन, कर्मयोग साधन and ज्ञानयोग साधन. You will find in गृहस्थ आश्रम, कर्मयोग can be efficiently followed, but for ज्ञानयोग the obstacles are more, because you require an undistracted life. In गृहस्थ आश्रम the duties are all seen as obstacles, to attend this wedding, that funeral, that function, etc., phone, visitors, not able to read the book, etc. Therefore in गृहस्थ आश्रम, कर्मयोग can be ideally followed, when ज्ञानयोग comes you don't have quiet time, in संन्यास आश्रम कर्मयोग cannot be ideally followed because he doesn't have the resources to do lot of कर्म, there is no money with him he cannot do any good कर्म, he has to manage with limited activities, like जप, पूजा, गुरु शुश्रूषा, etc., therefore there are certain advantages in following some साधन and certain disadvantages with regard to certain other साधन. But in both you can follow the साधन and attain liberation. Therefore उभौ अपि निःश्रेयसकरौ, निःश्रेयस means मोक्ष, in both आश्रम one can follow the साधन and attain liberation. So if both are equal then you cannot talk about inferiority or superiority, but still one thing is possible, what is that, with regard to a particular person and the mental makeup, we can say for this particular person this आश्रम is safer, for the other particular person this आश्रम is more conducive, like asking whether science group is better, economic group is better or biology group is better or home science is better or nutrition is better, all sciences are equally good, but we can ask the question - for me which is better. For some people mathematics will not come at any cost, so then they will history or some other thing, literature or something. So therefore even though objectively all sciences are equally good and wonderful and useful, for my mental makeup I can ask, which is group better for me. Similarly, शास्त्र also talks about which one is better with regard to the nature or mental makeup of a person. And what कृष्ण wants to say is संन्यास आश्रम requires a particular mental makeup which is not that easy, संन्यास आश्रम requires a particular mental makeup which is not that easy, if that

mental makeup is there, संन्यास आश्रम is wonderful, but if that mental makeup is not there, संन्यास आश्रम can be terrible. So संन्यास आश्रम by itself is neither wonderful nor terrible, for an unprepared person it is dangerous and for a prepared person it is wonderful and कृष्ण says for majority of people to have the mental makeup for संन्यास आश्रम is not that easy. Therefore, कृष्ण says: for majority life of activity, गृहस्थआश्रम is safer and ideal and therefore कृष्ण says: तयोः तु between these two आश्रम कर्म-योगः विशिष्यते, गृहस्थ आश्रम life is superior and better than कर्म-संन्यासात्, than संन्यास आश्रम. For whom? For most of the people. And that is why in the वेदs also, there are two statements, one is the general rule for the entire humanity and there is a particular rule for exceptions, जाबाल उपनिषत्, शङ्कराचार्य repeatedly quotes:

ब्रह्मचर्यं समाप्य गृही भवेत् । गृही भूत्वा वनी भवेत् । वनी भूत्वा प्रव्रजेत् ।
जाबालोपनिषत् ३ ॥

the general rule is one goes to गृहस्थ आश्रम from ब्रह्मचर्य आश्रम. This is the general rule, अथवा, every rule has got an exception, which one you say first, general or exception, always you present the general rule only first, the उपनिषत् also presents the general rule applicable to majority, like the rule - if the green comes you should go and if the red comes you should stop. But there are particular cases, some cars with red light on the top or whatever you call it, ambulance or minister or something like that, the signals are not relevant, exceptions. So therefore the उपनिषत् says:

अथवा, इतरथा यदहरेव विरजेत् तदहरेव प्रव्रजेत् ॥ जाबालोपनिषत् ॥

from ब्रह्मचर्य आश्रम itself one can take to संन्यास आश्रम also and when a person wants to do that exceptionally शास्त्र tells it should be done with the help of a गुरु's advice, that is why संन्यास आश्रम traditionally is given only when there is concurrence between both the गुरु and the शिष्य, if the गुरु feels शिष्य is ready, गुरु tells you can take संन्यास and he asks the question, how do you feel and sometimes

शिष्य tells, I am afraid, I don't want to take now, I will take later or I don't want to take at all, शिष्य withdraws even though गुरु suggests. And sometime शिष्य is all enthusiastic and says I will take, गुरु says not necessary, you go through this आश्रम properly. The idea is that there should be concurrence between the गुरु and the शिष्य because it involves lot of risk also. And the greatest risk is संन्यास आश्रम is one way traffic. One traffic means, one can go to संन्यास आश्रम from ब्रह्मचर्य आश्रम, one can go to the संन्यास from गृहस्थ आश्रम, one can go to संन्यास आश्रम from वानप्रस्थ आश्रम, there is a route from all these आश्रम to go to संन्यास आश्रम, but there is no way from संन्यास आश्रम to ब्रह्मचर्य, गृहस्थ, वानप्रस्थ. Therefore it is an irreversible decision and that is why with regard to euthanasia and other things also there is a big problem, that is why the Government is hesitating, wherever irreversible steps are involved, one has to be extra careful. Therefore कृष्ण says: तयोः तु – between the two आश्रम, कर्म-संन्यासात् – better than संन्यास आश्रम, कर्मयोगः विशिष्यते – गृहस्थ आश्रम excels, it is better choice. When He says 'better choice' it is not for all, for majority of the people. And that is why we say गीता is meant for the general public. Whereas the उपनिषत्s always addresses the mature people and therefore you will find उपनिषत् always glorify संन्यास.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ॥ कैवल्योपनिषत् १-३ ॥

वेदान्त विज्ञान सुनिश्चितार्थाः संन्यासयोगात् ॥ कैवल्योपनिषत् १-४ ॥

you will find full of संन्यास glorification and if you read शाङ्कर भाष्य, it is 10 times more, you will find that in शाङ्कराचार्य's commentary 'man' means संन्यासि. That is why I don't teach भाष्यम् in the public, because repeatedly he talks about संन्यास, you will develop doubts. गीता is very good because the teacher is गृहस्थ, who is the teacher कृष्ण, what type of गृहस्थ, 16,008 remember, कृष्ण has got 16,008 wives that means महा गृहस्थ, अर्जुन is not inferior,

wherever he goes he gets wives, so he is also महा गृहस्थ, व्यासाचार्य is a गृहस्थ, गृहस्थ teaching गृहस्थ compiled by गृहस्थ and therefore it is ideal to teach the society, कर्म-योगः विशिष्यते, you can all be happy. I am in minority now,

Verse No .03

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३॥

ज्ञेयः सः नित्य-संन्यासी यः न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वः हि महाबाहो सुखम् बन्धात् प्रमुच्यते ॥ ५-३॥

यः न द्वेष्टि, न (च) काङ्क्षति, सः नित्य-संन्यासी ज्ञेयः, महाबाहो! हि निर्द्वन्द्वः बन्धात् सुखम् प्रमुच्यते ।

Now that कृष्ण has recommended गृहस्थ आश्रम then a person may wonder, is there a method by which I can get the advantages of both आश्रमs, our बुद्धि, we want to have both, ‘have your cake and eat it too’, is there any method by which I can be a गृहस्थ and also enjoy the advantages of संन्यास आश्रम also. कृष्ण knows अर्जुन must be thinking of that, and so कृष्ण also tells there is a method and what is that, He says: handle your राग-द्वेष. राग-द्वेष alone makes गृहस्थ आश्रम burdensome. There are so many situations which are beyond your control, because in गृहस्थ आश्रम your life is governed by so many people around. For संन्यासि there is no problem, his life is not governed by wife, not children, his life is not influenced by many factors because he doesn’t have relationship with many factors, but in the case of गृहस्थ आश्रम there are so many factors both animate and inanimate, as they as जामात दशमो ब्रह्मः, a गृहस्थ आश्रम has got 9 planets governing his life and once he gets a son-in-law he is the 10th planet, because what is planet that which influences you but that which you cannot influence. A planet is that controls you and which you cannot control, son-in-law is exactly like that, whatever he does will affect your daughter but at the same time you cannot do anything also.

Like that there are so many relationship, when you get married to a girl, you are only putting three knot in one neck, but remember parallelly you are putting knots in many necks, so many in-laws, generally you do not know because they are hidden, you don't see that, it is not three, but three thousand knots you are putting. If there are unmarried people they won't marry if I tell all these things. So there are many infinite factors, so if you develop राग-द्वेषः, likes and dislikes your life will become miserable. Therefore, what you have to learn is how to manage your राग-द्वेषः so that whether your likes and dislikes are fulfilled or not, you learn to adjust and manage, which requires tremendous strength and therefore कृष्ण says a गृहस्थ is a संन्यासि if he has learnt to handle likes and dislikes, when some relationship lands on Sunday evening before coming to गीता class, what to do, he cannot anything, you have to sit biting the teeth, but some people do an intelligent thing, they bring that person also to the class. But if it is गीता class, I don't mind, any newcomer can understand, but if it is an उपनिषत् class, it becomes my headache, because when I look at their face they don't understand, because उपनिषत् is a higher type. You have solved your problem but you have given your problem to me. So therefore, handle your राग-द्वेषः, गृहस्थ आश्रम is equal to संन्यास आश्रम, निवृत्त रागस्य गृहम् तपोवनम्. The house itself is a आश्रम who has managed his राग-द्वेषः. How to manage राग-द्वेषः is not said here, some other context we will discuss. That is the trick. More details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, VERSES 04-07

From Lord कृष्ण's teaching in the previous three chapters, we came to know that there is no choice with regard to spiritual साधनs, especially कर्मयोग and ज्ञानयोग. You should remember that all spiritual साधनs are broadly classified into two, one is ज्ञानयोग which is the pursuit of ज्ञानम् and the second is the कर्मयोग which is meant for preparing the mind for knowledge and all the साधनs that we do to prepare the mind will come under कर्मयोग only. Even पतञ्जलि's अष्टाङ्ग योग will come under कर्मयोग only, all forms of meditations we do to refine and sharpen the mind, so all forms of साधनs including अष्टाङ्ग योग and varieties of meditations, they also come under कर्मयोग only. And even the word भक्तियोगः depending upon the meaning of भक्ति will come under one of these two योगs only. When भक्तियोग is understood as पूजा or any type of सगुण ध्यानम्, all that type of भक्तियोगः will come under कर्मयोग only. And भक्तियोग means the शास्त्रिय study. So the word भक्तियोगः is used in different meanings in शास्त्र and one of the meanings of भक्तियोगः is शास्त्रिय study and when भक्तियोगः has the meaning of शास्त्रिय study, which we will see in the 12th chapter of the गीता, there the भक्तियोगः must be equated to ज्ञानयोग. So thus the word भक्तियोग is common for both कर्मयोग and ज्ञानयोग - lower level of भक्तियोगः is called कर्मयोग, higher level of भक्तियोग is called ज्ञानयोग. Thus there is no exclusive भक्तियोग separate from कर्मयोग and ज्ञानयोग and therefore all the साधनs will fall within these two alone. And according to the scriptures, everyone will have to go through कर्मयोग to prepare the mind and everyone has to necessarily come to ज्ञानयोग to attain liberation and therefore I said in the last class, there is no choice with regard to साधनs. But we do have a choice with regard to the lifestyle that we adopt,

1) Either we can be in the society and we can pursue both कर्म and ज्ञानम् or

2) We can be outside the society as a संन्यासि and follow both the साधनs and In fact, there is a third option also which I told in the 3rd chapter, what is the third option:

3) Be in the society and follow कर्मयोग, get out of the society and follow ज्ञानयोग.

These are the three options. Can you see the three options?

➤ One option is: be a गृहस्थ, a householder follow कर्म and ज्ञानम्,

➤ The second option is don't become a गृहस्थ at all, from ब्रह्मचर्य आश्रम straightaway take away to संन्यास and in संन्यास आश्रम, follow both purification and knowledge,

➤ The third option is: enter गृहस्थ आश्रम, follow कर्मयोग, then quit गृहस्थ आश्रम (don't be afraid, it is only an option) and become a संन्यासि and follow ज्ञानयोग.

In fact, third option is really the vision of the वेद, वेद wants us to go through all the आश्रमs, but the compromised version is what: be in गृहस्थ आश्रम itself and follow both कर्मयोग and ज्ञानयोग and therefore कृष्ण wants to say: in lifestyles you have very many options, but of all those options the best आश्रम is गृहस्थ आश्रम. So in the election, कृष्ण is going to vote for गृहस्थ आश्रम, therefore you can all be happy, only I am in the defeated party and therefore कृष्ण said better तयोः तु कर्म-संन्यासात् कर्म-योगः विशिष्यते, कर्म-संन्यासात् means संन्यास आश्रमात्, कर्मयोगः means गृहस्थ आश्रम विशिष्यते, is superior. Then naturally the question will come, how can a person follow spirituality in गृहस्थ आश्रम, when there are lot of problems all over. So for that कृष्ण says, गृहस्थ आश्रम by itself is not a problem. गृहस्थ आश्रम by itself is not a problem, if you know how to handle गृहस्थ आश्रम, then you will have the advantage of गृहस्थ आश्रम and you can avoid the problems of गृहस्थ आश्रम and how to do that? कृष्ण says, in गृहस्थ आश्रम the primary problem, In fact, in any आश्रम, but

especially in गृहस्थ आश्रम, is राग-द्वेषः, it is the likes and dislikes that we have with regard to everything that we are involved, we have got an expectation from everything we are associated with, right from the type of house and there afterwards we have expectations from the spouse and the ideal spouse, our imagination is such that even if भगवान् comes it will not work, everyone has his own pluses and minus. Similarly, children, you have got tremendous expectation, thus as a गृहस्थ I am involved in so many thing and with regard to everything I have got an ideal in my mind and when things fall short of my ideal, it disturbs me tremendously, therefore we should know how to handle attachment and aversion and therefore कृष्ण says: यः न द्वेष्टि न काङ्क्षति, that intelligent householder who knows to knows to manage the राग-द्वेषः, द्वेष्टि refers to द्वेषः, काङ्क्षति refers to रागः, the one who knows how to handle, one who conquers, one who is a master of राग-द्वेषः, न द्वेष्टि, that person is नित्य-संन्यासी. कृष्ण tells such a गृहस्थ will have as much peace of mind as a संन्यासि can have. What is the advantage in संन्यास आश्रम, संन्यासि doesn't have any duties and all for wife or children and therefore he will have a quality time or quality mind to pursue वेदान्त, that is the advantage of संन्यास आश्रम, he need not bother about children's education or their marriage, all those things, therefore the advantage of संन्यास आश्रम is a light mind. कृष्ण says if you know how to handle रागः द्वेषः, you can also enjoy the same light mind as a संन्यासि enjoys and therefore such a गृहस्थ is as good as a संन्यासि. Only he doesn't have कावि, कावि-less संन्यासि, who is कावि-less संन्यासि, the one who has mastered the राग-द्वेषः, therefore, सः नित्य-संन्यासी ज्ञेयः. That is why in the stories and all they quote जनक, how जनक was learning वेदान्त from his गुरु along with other संन्यासिs and these संन्यासिs looked down upon गृहस्थ जनक, because there is a problem, some संन्यासिs do have a problem of looking down upon गृहस्थ, we are all संन्यासिs! So संन्यासिs were looking down upon जनक and the गुरु wanted to reveal the superiority

of जनक and he created an illusion of a huge fire accident, in which the palace also was burning and the thatched कुटियाs (hermitage) of the संन्यासिs were also burning with their meager dress of extra कौपीनम्, only one is there, nothing else, but when the report came that the whole place is on fire, these so called संन्यासिs, they were so attached to the thatched shed and their meager dress that they ran to save those possessions and it seems जनक was listening to the वेदान्त teaching and he was completely unaware of all those things and these संन्यासिs went and saw that the whole thing was an illusion, the गुरु created to teach a lesson and when they came back, they found that still the class is continuing and you know who is the only student, जनक! So कृष्ण says: सः नित्य-संन्यासी, कावि doesn't guarantee detachment. So a person can have काषाय वस्त्रम् and

जटिलो मुण्डी लुब्धितकेशः काषायाम्बरबहुकृतवेषः ।

पश्यन्नपि च न पश्यति मूढः उदरनिमित्तम् बहुकृतवेषः ॥ भजगोविन्दम् १४ ॥

A person can have external dress and internal attachment and therefore कृष्ण says a गृहस्थ is an inner संन्यासि if he has mastered राग-द्वेषः. And here also we have to note an important point, कृष्ण does not say, you should not have राग-द्वेषः. कृष्ण does not say you should not have राग-द्वेषः, because a human being cannot exist without राग-द्वेषः. We certainly will have certain likes and we certainly will have certain dislikes. As our स्वामिजि beautifully says, even gods have got their liked-musical instrument, सरस्वती doesn't choose flute, कृष्ण doesn't choose वीणा, they also like particular instrument, they also like particular वाहनम्, you see what विनायक chose, the rat. And therefore कृष्ण himself said in the 3rd chapter,

इन्द्रियस्य इन्द्रियस्य-अर्थे राग-द्वेषौ व्यवस्थितौ । ॥ ३-३४॥

You will certainly have certain preferences in life, that is inevitable. In fact, the very definition of your personality is based on your like and

dislikes. Whenever somebody wants to interview someone and you want to know the personality of that person, they will ask the question, which book you like, which dress you like, which author you look, which music you like, northern, southern, western, how do you define a personality, in terms of likes and dislikes only. Therefore कृष्ण doesn't want you to get rid of likes and dislikes. कृष्ण says don't be a slave of your likes and dislikes. If you are able to fulfill them, wonderful and if you are not able to fulfill them also you should know how to face them. So mastery of likes and dislikes is converting them into non-binding desires. I have discussed this in the 3rd chapter, have desires, but make it धार्मिक and non-binding. Non-binding desires means what: I want my child to become an IAS officer, or I want him to become this and that, any parent and every parent can dream and you don't know what he or she is going to become and with all your effort your son may end as a संन्यासि like me, my parents would never have perhaps dreamt, they had seen so many dreams and ultimately it ended in my becoming a संन्यासि. So how do you know, therefore have dreams but be ready to face whatever happens, this is called management of राग-द्वेषः, not destruction, but management of राग-द्वेषः. If you have you are a संन्यासि. Therefore कृष्ण says, हे महाबाहो! हे अर्जुन! निर्द्वन्द्वः, that person who has managed the pairs of opposites consisting of राग and द्वेष, लाभ and नष्ट, मान and अपमान, संयोग and वियोग, all these pairs the one who can handle, such a person is called निर्द्वन्द्वः – a master of the pairs of opposites and such a person बन्धात् प्रमुच्यते – he will or she will definitely attain मोक्ष, without going to संन्यास आश्रम, remaining in गृहस्थ आश्रम such a person can attain मोक्ष. How: of course, by following these two साधन, first कर्मयोग and next ज्ञानयोग, there is no escape from ज्ञानयोग, being in गृहस्थ आश्रम and attending the Saturday-Sunday classes. In those days, these classes were not available, if you have to study वेदान्त you have to go to ऋषीकेश. So you are supposed to go there, instead we have come

here. So therefore, wonderful, this is गुरुकुल, make use of this opportunity, you are following ज्ञानयोग remaining in गृहस्थ आश्रम and how सुखम् – comfortably, you can go and eat at home, you don't have any problems of संन्यास आश्रम, at the same time you get the benefit of ज्ञानम्. How lucky you are! So therefore, सुखम् means effortlessly, they get liberated. Continuing;

Verse No .04

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५-४॥

साङ्ख्य-योगौ पृथक् बालाः प्रवदन्ति न पण्डिताः ।

एकम् अपि आस्थितः सम्यक् उभयोः विन्दते फलम् ॥ ५-४॥

साङ्ख्य-योगौ पृथक् (इति) बालाः प्रवदन्ति, न पण्डिताः । एकम् अपि सम्यक् आस्थितः (पुरुषः) उभयोः फलम् विन्दते ।

Therefore कृष्ण concludes, both आश्रमs are equally efficacious. कृष्ण doesn't talk about four आश्रमs here. He is talking only two आश्रमs into account, here आश्रम means way of life and the two आश्रमs in कृष्ण's mind are गृहस्थ आश्रम known as प्रवृत्ति मार्ग and संन्यास आश्रम known as निवृत्ति मार्ग, life of seclusion. And कृष्ण doesn't take the other two आश्रमs because, ब्रह्मचर्य आश्रम is more a preparation for गृहस्थ आश्रम. So it is more a stepping stone for गृहस्थ आश्रम and therefore ब्रह्मचर्य आश्रम is included in गृहस्थ आश्रम. Similarly, वानप्रस्थ आश्रम is a stepping stone for संन्यास आश्रम and therefore वानप्रस्थ आश्रम is taken as integrally included in संन्यास आश्रम, therefore the four आश्रमs, कृष्ण has essentially divided into two, गृहस्थ and संन्यास and कृष्ण says both ways of life are equally efficacious, nobody should compare and develop a superiority complex, neither should a गृहस्थ feel that he is superior to संन्यासि nor should a संन्यासि feel that he is superior to गृहस्थ. And कृष्ण strongly warns, if a person says one of these two is superior to the other, that person is ignorant, बालाः प्रवदन्ति, बालाः means childish people,

immature people, uninformed people, only they प्रवदन्ति, प्रवदन्ति means prattle. So बालाः प्रवदन्ति – only the ignorant people prattle, what do they say: साङ्ख्य-योगौ पृथक्, साङ्ख्य means संन्यास आश्रम, the life of seclusion, योग means गृहस्थ आश्रम, life of responsibility, life in society. These two आश्रमs are पृथक्, पृथक् means they are separate. They are not equal, they are unequal, one is superior to other, इति बालाः प्रवदन्ति. Then what about the informed people? न पण्डिताः – wise people never will say that. And that is why in our tradition, we have got both गृहस्थ गुरु शिष्य परम्परा as well as संन्यासि गुरु शिष्य परम्परा also. In मुण्डकोपनिषत् we saw:

ॐ ब्रह्मा देवानाम् प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।

स ब्रह्मविद्याम् सर्वविद्याप्रतिष्ठातृमथर्वाय ज्येष्ठपुत्राय प्राह ॥
मुण्डकोपनिषत् १-१-१॥

Thus in मुण्डकोपनिषत्, a गुरु शिष्य परम्परा is given, wherein गुरु is father, शिष्य is the son. Therefore they are गृहस्थs or संन्यासिs? Father and son means pucca गृहस्थ, and he taught his son, he taught his son, thus in the तैत्तिरीयोपनिषत्:

भृगुर्वै वारुणिः । वरुणम् पितरमुपससार । अधीहि भगवो ब्रह्मेति । ॥
तैत्तिरीयोपनिषदत् ३-१-१॥

again father teaches the son and in fact, among all the उपनिषत्s, the most important portion is called तत्त्वमसि प्रकरणम्, where the teaching of तत्त्वमसि comes and do you know this teaching took place between who and who, again father and son.

श्वेतकेतुर्हारुणेय आस तँ ह पितोवाच ... ॥ छान्दोग्योपनिषत् ६-१-१ ॥

The greatest teaching of तत्त्वमसि took place in गृहस्थ आश्रम, between father and son. So thus, the scriptures talk about the गृहस्थ आश्रम ज्ञानि परम्परा, as well as संन्यास आश्रम ज्ञानि परम्परा, that these two परम्पराs existed indicate that you can get ज्ञानम् in any of the आश्रमs. And therefore कृष्ण says एकम् अपि आस्थितः – take to any one of the lifestyles, according to one's inclination and one's प्रारब्धम्, प्रारब्धम्

also plays a role, that is why in the जातकम् also it says संन्यासि जातकम्, so that is how even in the monasteries and all, when they choose the शिष्य, they not only observe their family and their what you call character, their age, everything and they also see their जातकम्, because even in the horoscope that संन्यास is given, therefore so many factors are there influencing a persons आश्रम also and therefore according to your प्रारब्धः, according to your inclination take to any आश्रम, but what is important is one has to stick to it sincerely. ‘What’s the worth of shaven head or tresses long, if you shun what the entire world condemns as wrong?’ You need not go on changing your hair style. What is संन्यास? Shaving your hair, you shave your head and all those things, they are not going to give you ज्ञानम्. Not that if there is no hair on the head, knowledge will directly penetrate without obstacle. No obstacle you know! Is it गङ्गा जल which got struck in शिव’s जटा? No. So therefore, external changes do not matter, inner transformation is important, therefore एकम् अपि आस्थितः – following any of the आश्रम, efficiently – सम्यक्, उभयोः फलम् विन्दते – a person will get the result, which is common to both the आश्रम. And what is the result common to both आश्रमस? ज्ञानम्. so ज्ञानम् is the common goal of a गृहस्थ also, of a संन्यासि also. Continuing;

Verse No .05

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५-५॥

यत् साङ्ख्यैः प्राप्यते स्थानम् तत् योगैः अपि गम्यते ।

एकम् साङ्ख्यम् च योगम् च यः पश्यति स पश्यति ॥ ५-५॥

यत् स्थानम् साङ्ख्यैः प्राप्यते, तत् योगैः अपि गम्यते, यः साङ्ख्यम् च योगम् च एकम् पश्यति, स (एव) पश्यति ।

So the same idea कृष्ण reinforces in this श्लोक also, pointing out that साङ्ख्यैः स्थानम् प्राप्यते, साङ्ख्यः means संन्यासिनः, स्थानम् means मोक्षम्, संन्यासिs do attain मोक्ष by following कर्मयोग and

ज्ञानयोग, purificatory साधनs as well as साधनs for knowledge. And what are the purificatory साधनs, I told you the other day, संन्यासिs have also got their आश्रम कर्माणिs which is indicated by their दण्ड, just as for other people the sacred thread represent their religious साधनs, for a संन्यासि sacred thread is removed but it is replaced by दण्ड, they have got दण्ड तर्पणम्, जप, पाययण, गुरु शुषुष, etc., they all will contribute to चित्तशुद्धिः and not only चित्तशुद्धिः they have to study the शास्त्र also, therefore संन्यासिs attain मोक्ष by purifying and knowing. So then अर्जुन will say, I will become a संन्यासि, because he wants to run away. So immediately कृष्ण says: तत् योगैः अपि गम्यते – गृहस्थs also can get the same result, तत् means तत् स्थानम् and what do you mean by स्थानम् – मोक्षम्, लक्ष्यम्, the same destination can be reached by योगैः, योगः means here गृहस्थ आश्रमैः, by the गृहस्थ आश्रम people also, साङ्ख्यैः means तुरीय आश्रमैः, संन्यासिभिः यत् मोक्षस्थानम् प्राप्यते, तत् एवम् मोक्षस्थानम् गृहस्थाश्रमिः अपि प्राप्यते एव. And can you say the संन्यासि's मोक्ष is a little bit better than गृहस्थ's. मोक्ष is always one. So संन्यासिs will get a bigger infinite and I will get smaller infinite, there are no two infinities, मोक्ष means infinite, there is no difference in the मोक्ष. So तत् योगैः अपि गम्यते and therefore साङ्ख्यम् योगम् च एकम् भवति – therefore both संन्यास आश्रम and गृहस्थ आश्रम are एकम्, एकम् means एक फलकम्, they are equally efficient. And as I said in the last class, as far as plus and minus points are concerned, in both आश्रमs plus and minus points are there, only the type of plus and minus points will vary, exactly like having your own house and rented house. We can have a Patti mandram (Village court) here, 'whether it is fair to have own-house or rental-house.' And each one will come and say, 'rental-house is good and compliments for giving the chance to express his views.' Everything has got plus and minus, therefore एकम् इति यः पश्यति, the one who sees this fact, आश्रयोः एक फलत्वम् यः पश्यति सः पश्यति – that person alone truly sees the other people have got wrong perception. And all these things

कृष्ण is emphasizing for what purpose, कृष्ण doesn't want अर्जुन to go away from the battlefield and अर्जुन somehow or the other wants to run away. It is a tug of war, this man is running that side and कृष्ण is pulling this side and if कृष्ण says संन्यास आश्रम is superior, अर्जुन will run away, therefore कृष्ण says, the one who sees both as equal he alone has got the right vision. Continuing;

Verse No .06

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न विरेणाधिगच्छति ॥ ५-६॥

संन्यासः तु महाबाहो दुःखम् आप्नुम् अयोगतः ।

योग-युक्तः मुनिः ब्रह्म न विरेण अधिगच्छति ॥ ५-६॥

हे महाबाहो! अयोगतः संन्यासः तु दुःखम् आप्नुम् योग-युक्तः मुनिः न विरेण ब्रह्म अधिगच्छति ।

Here कृष्ण adds a new information. Until now he said both आश्रमs are equally efficacious, as far as they are concerned they are looked at objectively, like different subject matter that is there in a university, physics is superior or chemistry is superior or mathematics is superior, you can never say one science is superior to the other because every science is beautiful by itself and as long as utility is concerned, all the sciences are equally useful. If you study your life every moment, chemistry is involved, physics is involved, mathematics is involved. Even though all the sciences are equal, if I have to choose one of them, a particular one may be good for me because of my mental makeup, inclination, not that objectively the sciences are inferior or superior but my mental makeup may make one of them more conducive to me. So like the weather condition, there are certain places where there is dry heat and there are certain places where there is humid heat, which is better, if you are in one place the other will seem better, both are equal, but you can analyze which particular one is better for my constitution, for some people dry heat is OK, many

people cannot survive in चेन्नै, because it is humid weather, therefore objectively they are all the same having equal plus and minus point, but depending upon my personality I may enjoy physics more, I may enjoy mathematics, or I may enjoy economic, I may enjoy statistics, I may enjoy literature, I may enjoy history or I may enjoy so many things, fine arts, music, there is degree in music. Earlier it was not there, now it is there, BA Music, MA Music, etc., everything is there. Similarly, कृष्णI says even though both आश्रमs are equally efficacious, from the standpoint of a person's preparation level we can find out which one is better and if you are going to study from that angle, कृष्णI says for a mature and prepared mind, संन्यास आश्रम is OK, fine, it is wonderful. Whereas for an unprepared mind, संन्यास आश्रम is not, not because the आश्रम has got some problem but because of my mental immaturity, the life may appear lonely, who is there for me? Whatever it be, who is there for me? No one is there to care of me. And people come and tell their problems to you if you are a संन्यासि. Nobody will ask: do you have any problem. So therefore a person can miss companionship, there are people who get married at the age of 80, for what purpose, companionship. So it need not be any physical or any reason, it can be purely psychological reason. In fact, a person can become more and more lonely as a person grows more and more old and it can lead to tremendous depression. In fact, one lady was telling, they were in America in a lonely place, generally itself population is 1/3 and the area is 3 times or 4 times bigger than India, so more area and less population, normally itself no. of people are less, and they are in an area where people are still not there and the husband goes to work, now it is totally silence and she felt so lonely and so depressed and created so many problems for the poor husband and they were almost about to divorce also, so much quarrel, because of tremendous depression, you may say it is silent like an आश्रम, another person says it is silent like cremation ground. Silence remaining the same, for one it is an आश्रम

silence for another one it is a cremation ground silence. And you know what happens, somebody advised to come back to India and that person is in चेन्नै, not any one of you, don't worry, whenever I give an example that person won't be in class. All my examples will be like that only, all your stories will be told in Anna Nagar! OK. If you don't want to tell your stories anywhere, don't share it with me. Now she tells that even though my husband goes, I hear lot of car, bus noise, that itself is psychological health for me, that sound is comfortable and in India there is no shortage of noise, anywhere you go, noisy. So for someone silence may be wonderful, but for someone silence may cause tremendous depression, भर्तृहरि says:

ज्ञानं सतां मान-मदादि-कारणम् केषाञ्चिद् एतत् मद-मोहनाशनम् ।

स्थानं विविक्तं यमिनां विमुक्तये कामातुराणाम् अतिकाम-कारणम् ॥

A silent place for a matured person is a blessing, he will think of आत्मा, ब्रह्मन्, but the very silent place for another person it can rake up all the inner problems and other things can come and one may go crazy and therefore कृष्ण says, to enjoy संन्यास आश्रम one requires a level of mind which is not that easy. Therefore, हे महाबाहो! संन्यासः आप्तुम् दुःखम्. So enjoying a संन्यास way of life is not that easy. Even though when we have problems all over, we may think that one has to escape from this, but generally when a person is unhappy in गृहस्थ आश्रम and jump to संन्यास आश्रम, it is 99% jumping from frying pan unto the fire. If everything is fine and one quits that is maturity, if one quits when there is problem, that is a problem. And therefore दुःखम् आप्तुम् अयोगतः, whereas योग-युक्तः मुनिः, so that मुनिः, मुनिः means a contemplative minded person, who loves quietude, who loves seclusion, who has such a mind is called मुनिः, मननात् मुनिः, मौनात् मुनिः, मुनिः has two derivations, the one who enjoys मौनम्, because in संन्यास आश्रम there is no much scope, other members are not there and for many people it is difficult not to talk and if there is nobody else to talk they will start talking themselves, you will find that some people

while walking on the road they will talk. When there is a pressure you have to talk at least to the wall. Therefore मुनिः means the one who enjoys मौनम्, मुनिः is one who enjoys contemplation, so that person who has got a contemplative mind, how, योग युक्तः – by the practice of योग, either in this life or in the previous life. So the one who has prepared the mind through the appropriate साधन, सः मुनिः ब्रह्म अधिगच्छति – such a संन्यासि will attain ब्रह्मन्, will attain मोक्ष, न विरेण – न विरेण means before long that person will attain. And therefore कृष्ण's advice is for majority of people गृहस्थ आश्रम is ideal and for a minority, संन्यास आश्रम is ideal and also one person may think that he is fit for संन्यास. That is why I told that, invariably संन्यास is taken with the advice and recommendation of a गुरु who knows, so when there is concurrence between शिष्य and गुरु, then alone संन्यास is given. And that is why the newspaper also we read so many pseudo-संन्यासि news and after reading many such items, any संन्यासि comes also, the public call all those names. So why because such संन्यासि numbers will increase why because they take to संन्यास without making sure that they are ready for that, therefore why risk, therefore गृहस्थ आश्रम is safe, this is कृष्ण's advice. Continuing;

Verse No .07

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७॥

योग-युक्तः विशुद्ध-आत्मा विजित-आत्मा जित-इन्द्रियः ।

सर्व-भूत-आत्म-भूत-आत्मा कुर्वन् अपि न लिप्यते ॥ ५-७॥

योग-युक्तः, विशुद्ध-आत्मा, विजित-आत्मा, जित-इन्द्रियः, सर्व-भूत-आत्म-भूत-आत्मा, कुर्वन् अपि न लिप्यते ।

So up to the 6th verse, कृष्ण made a comparative study of both आश्रमs and he said both आश्रमs have plus and minus points, both आश्रमs are equally efficient, but for majority life of activity is better. With this He concludes the topic of lifestyles. Now in the following

श्लोक, कृष्ण talks about the साधनs which everyone has to practice irrespective of the lifestyle, wherein there is no option at all. गृहस्थ also must go through those set of साधनs, संन्यासि also must go through those set of साधनs. And what are those stages? Those stages are beautifully described in this verse, it is a verse of साधनs. What to do? What we are supposed to do? Whether we are गृहस्थ or संन्यासि? What is that? कृष्ण is now taking a गृहस्थ and He is talking about the stages of साधनs, because He has already said गृहस्थ आश्रम is superior. Therefore in His mind, a गृहस्थ is in front, so what all stages he should go through.

1) First stage is योगयुक्तः, what do you mean by that, कर्मयोग युक्तः – one should become a कर्मयोगि first as described in the 3rd chapter. I don't want to go to the details of the 3rd chapter, we have already seen, but to put in a nutshell, कर्मयोगि is one, who balances materialistic pursuits and spiritual pursuits. कर्मयोगि is one who does not spend the whole day in earning money only. When the whole life is dedicated to material pursuits and he says I have no time for religion, no time for scriptural study, no time to follow, but time is there for everything else and now the number of things for distractions is so many. A कर्मयोगि knows that every individual is a mixture of matter and spirit, आत्मा is spirit, अनात्मा is matter; देही is spirit, देह is matter, we are all a mixture of both of them. That means our life should have a balance between spiritual pursuit and material pursuit and therefore I should find time for पञ्च महायज्ञs mentioned in the 3rd chapter and this spiritual life is meant for my inner growth. I do have many activities for material acquisitions, nothing wrong, वेद tells acquire money, nothing wrong in it, but don't think that life is only अर्थ-काम प्रधान, life has also got धर्म मोक्ष, are you balancing between those two and it should go in such a way that initially the material pursuit may be more and spiritual pursuit may be less, because he is making his life and he has to therefore he has to climb the corporate ladder, I have to

become the manager, general manager, vice president, president, the more you want to climb, the more time. OK initially you may say you don't have time, but the aim is the proportion must gradually change. It may be material pursuit more, but there should be time for spirituality and gradually the spiritual pursuit should become more and more dominant and the last stage of life should be spirituality, spirituality, that is how ब्रह्मचर्य, गृहस्थ, वानप्रस्थ, संन्यास, how beautifully designed. Whether you physically go through the four आश्रमसु or not, psychologically, initially 75% materialism, 25% spirituality. At least, स्वामिजि, no time, to come to the Sunday class itself is a big thing, I touch the गीता book only next Sunday before I come to the class, doesn't matter. But hopefully, you will be able devote more and more time. Not only you have to work in that direction, you should also pray to the Lord, Oh Lord I must be able to gradually

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

Just as a raw mango ripens and until it ripens it holds on to the tree and once it ripens, it falls. In the same way, initially, I am stuck in all these worldly things and minor things and finite things and a time must come I naturally detach from the finite and the materialist things and I am hooked to the spiritual goal and this balancing is called योग युक्तत्वम्, giving importance to inner growth. That is why I have told you before, what I am is more important than what I have, Initially we are only bothered about what I have and whether we want it or not, to just tell the neighbor you purchase it, because there is status symbol, comparison, we should also buy because they have purchased, I am more bothered about what I have and less bothered about what I am. What I am should become more and more important and ultimately a liberated person possesses what,

मूलम् तयोः केवलमाश्रयन्तः पाणिद्वयम् भोक्तुमामन्त्रयन्तः ।

कन्थामिव श्रीमपि कुत्सयन्तः कौपीनवन्तः खलु भाग्यवन्तः ॥
कौपीनपचकम् / यतिपचकम् – २ ॥

शङ्कराचार्य describes a ज्ञानि who doesn't possess anything at all but still he is पूर्णः, therefore ultimately what matters is not what I have but what I am. If this importance is understood, I have become a beginning कर्मयोगि. And this कर्मयोगि will gradually become what विशुद्धात्मा, विशुद्ध आत्मा will get a purer mind where the वैराग्यम् becomes more and more, he depends less and less on external factors, because he has understood that dependence is संसार and independence is मोक्ष. Therefore my aim should be not from dependence to more dependence but my aim should be from dependence to less dependence, not only physically even psychologically. I should become independent, which is called detachment and this detachment or वैराग्यम् is called विशुद्ध आत्मत्वम्, because रागः-attachment is the impurity, detachment is purity and विशुद्ध आत्मा राग रहितः आत्मा, in this context, आत्मा means mind, therefore राग रहितः आत्मा अन्तःकरणम् यस्य. बहुव्रीहि समास, this person has got वैराग्यम्. And then what will happen? Next class we will see that.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, VERSES 07-10

In the first six verses Lord कृष्ण clarified अर्जुन's doubt regarding गृहस्थ आश्रम and संन्यास आश्रम and his teaching was that there is a choice between these two आश्रमs and therefore, any आश्रम can lead a person to the destination viz., मोक्ष. But still कृष्ण personally suggests that संन्यास आश्रम is a risky आश्रम if a person is not mentally prepared for that. And it is a riskier आश्रम because it is a one way traffic. A person cannot experiment with संन्यास आश्रम and he cannot say that I don't like, therefore let me come back. In the भागवतम् it is very strongly criticized as a wrong action and strong words are used against it, if a person enters संन्यास आश्रम and renounces his renunciation and the words used are very strong, it is like the भागवतम् uses the word,

स वै वान्ताश्यपत्रपः ॥ श्रीमद्भागवतम् ०७-१७-३६ ॥

such a person is a shameless person like a person eating what he himself has vomited, such a powerful word is used and therefore for an immature person संन्यास आश्रम can prove risky and is riskier because one cannot return back. Whereas in the गृहस्थ आश्रम, risks are less and not only that, after going through गृहस्थ आश्रम a person is given freedom to take संन्यास from गृहस्थ आश्रम itself. When a person enters गृहस्थ आश्रम, for him two आश्रमs are still open, he can continue in गृहस्थ आश्रम and attain मोक्ष or after being in गृहस्थ आश्रम for some time, he can take to संन्यास also, which chance is not there in संन्यास आश्रम, therefore कृष्ण recommends गृहस्थ आश्रम for majority of people, this is the essence of the first six verses of the 5th chapter. Any आश्रम is OK but गृहस्थ आश्रम is preferable. Having clarified that doubt of अर्जुन, now कृष्ण comes to a different topic and that is the topic of साधन and as I have repeatedly said, as far as साधन is concerned there is no choice at all, whether one is गृहस्थ or संन्यासि, one has to initially go through the steps of purification. And therefore in both आश्रमs rituals are prescribed, of course in संन्यास आश्रम the

साधनs are of a different nature, but in संन्यास आश्रम also there are साधन for purification. In गृहस्थ आश्रम also there are साधनs for purification, which is called आश्रम धर्म.

स्ववर्ण-आश्रम-धर्मेण तपसा हरि-तोषणात् ।

साधनम् प्रभवेत् पुंसाम् वैराग्यादि चतुष्टयम् ॥ अपरोक्षानुभूति ३॥

शङ्कराचार्य says in his अपरोक्षानुभूति, स्ववर्ण-आश्रम-धर्मेण, everybody can get purity of mind by following his or her own स्ववर्ण or आश्रम, the type of कर्म will defer but the फलम् is uniform, what is the uniform फलम्, चित्तशुद्धि. And having attained चित्तशुद्धि: in both the आश्रमs, all the seekers should thereafter go to Self-knowledge which is वेदान्त श्रवण मनन निदिध्यासनम् and attain मोक्ष, remaining where they are. So these steps of साधन are beautifully presented in the 7th verse. What are the steps everyone should go through irrespective of the आश्रम. And कृष्ण is concentrating on a गृहस्थ, because कृष्ण has recommended गृहस्थ आश्रम, therefore he is keeping in mind a गृहस्थ, a man or women in the society and what is the first stage of साधन,

1) योग-युक्तः – become a कर्मयोगि, योगः here means कर्मयोगः, योग-युक्तः means कर्मयोगेन युक्तः, कर्मयोगि भव and what is the indication of a कर्मयोगि, कृष्ण has talked about that in the 3rd chapter, five-point program he gave,

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥

We saw the five factors or conditions which make a कर्मयोगि. I don't want to go to the details, to put it in brief,

➤ The main indication of a कर्मयोगि is he gives spiritual growth a top priority. Inner growth he gives top priority, even though he knows material well being is required, material prosperity is required, he knows the value of material prosperity but considers spiritual growth as more important than material possessions. As I said before, what matters is not what I have, what matter is what I am. My peace does not

depend upon what I have, my peace depends upon what I am, security does not depend upon what I have, security depends upon what I have, happiness does not depend upon what I have, happiness depends upon what I am, कर्मयोगि focuses on this principle.

➤ And having focused on this principle, he dedicates his entire life to the Lord as a पूजा, ईश्वरार्पण बुद्ध्या,

➤ As a dedication to the Lord he does every actions and receives every result of action as ईश्वर प्रसाद.

These are the three conditions which make a कर्मयोगि, giving priority to spiritual growth, dedicating the very life as an offering to the Lord and accepting every experience as प्रसादम् from the Lord. Such a person is called योग-युक्तः and what is the result of this साधन, this साधन changes the personality. So what I am becomes different, while the society is going to measure your success in terms of your possession, वेदान्त measures your success in terms of your personality transformation. कर्मयोग may not bring success as the society sees but कर्मयोग brings success as वेदान्त sees. And what is that transformation?

2) विशुद्ध-आत्मा भवति, विशुद्ध-आत्मा means pure minded. विशुद्ध आत्मा अन्तःकरणम् यस्य. And what is purity of mind? Purity of mind is freedom from all the unhealthy ways of thinking, काम-क्रोधः, लोभ-मोहः, मद-मात्सर्यः, etc., that negative tendencies are the unhealthy tendencies which कृष्ण calls in the 16th chapter, आसुरी सम्पत्, the removal of आसुरी सम्पत् will take place and in its position, दैवी सम्पत् is developed.

अभयम् सत्त्व-संशुद्धिः ज्ञान-योग-व्यवस्थितिः ।

दानम् दमः च यज्ञः च स्वाध्यायः तपः आर्जवम् ॥ १६-१॥

We were seeing in the morning class what are the positive virtues. So development of positive virtues and freedom from negative tendencies is विशुद्ध-आत्मा, संस्कृत आत्मा भवति, this is the second stage.

3) And then what is the next stage, विजित-आत्मा जित-इन्द्रियः, so they should go together, आत्मा means here body very interesting: there are two words, विशुद्ध-आत्मा and विजित-आत्मा. In the word विशुद्ध-आत्मा, आत्मा means mind, in the word विजित-आत्मा, आत्मा means body, विजितः आत्मा शरीरम् एन सः विजितात्मा. And जित-इन्द्रियः means the one who has mastered the sense organs. So विजित-आत्मा means the one who has mastered the body and जित-इन्द्रियः means the one who has mastered the sense organs. In short the one who is the master of his own organs, one who is the master of his own organs, his own personality. So विजित-आत्मा, जित-इन्द्रियः and both are important, it is like making use of a river properly. When you have to make use of a river properly, two things are required, one you have to dam the river, otherwise the water will go waste by flowing into the ocean, that is damming the river, but if you dam the river and you don't channelize the water then the water will increase and increase and there will be pressure and then in overpressure the dam will be damned, therefore it involves two things, one is not allowing the water to be wasted, storing and then directing. Similarly, we have got physical energy, we have got sensory energy, we have got mental energy, we have got intellectual energy, In fact, we have so much energy but it is all wasted away, this person stores and channelizes, this is called mastery over one's own organ, so विशुद्ध-आत्मा भवति, जित-इन्द्रियः भवति. Once a person has purified and mastered his organ, he has become a qualified person for Self-knowledge and such a person is called ज्ञानयोग्यः पुरुषः. So the precondition for Self-knowledge is purity and mastery over the organ, purity and mastery over the organs is ज्ञानयोग्यता. Up to this religion comes, the entire religion is meant for ज्ञानयोग्यता प्राप्ति, the entire वेदपूर्व भाग is meant for ज्ञानयोग्यता प्राप्ति and once I have got ज्ञानयोग्यता, the next stage is philosophy comes, from वेद पूर्व I have to go to वेदअन्त, from कर्मकाण्ड I have to go to ज्ञानकाण्ड and that stage is indicated by single word सर्व-भूत-

आत्म-भूत-आत्मा भवति, the कर्मयोगि gets converted into ज्ञानयोगि, the active person gets converted into contemplative person, the extrovert person gets turned towards himself, so he is called सर्व-भूत-आत्म-भूत-आत्मा. And through ज्ञानयोग, what knowledge he will get? That knowledge कृष्ण is presenting in a single word, it is a very significant word. So this ज्ञानयोग involves three stages:

1) The first stage is understanding that I am the Consciousness which is different from the body, is the first stage of ज्ञानम्, I am the Consciousness which is different from the body. To remind you of my example, just as recognizing that the light is something different from the hand, even though light is intimately associated with the hand, light is a separate entity, which survives, which continues even after the hand is removed. Similarly, when I say I am Conscious, Consciousness is something independent of the body. So this we saw elaborately in the 2nd chapter of the गीता from verse no.12 to 25. So you have to remind yourselves of all those portion, I don't want to get into those details now, this is the first stage.

2) The second stage of knowledge is, I the Consciousness behind this body is the same Consciousness behind every body, like the light which is upon this object is the same light which is upon this mike also, this mike also, this book also, the division belongs to the mike and book, in the light there is no division at all, it is one light, one indivisible light, one whole light, one formless light is pervading every formed object. Similarly, there is one formless-Consciousness which is pervading every formed-body, this is the second stage of knowledge. So what is the first stage? The first stage is I am the Consciousness behind *my body*, the second stage of knowledge is I am the Consciousness behind *every body*.

3) And there is a third stage also, which कृष्ण will tell in some other context, in this context he does not tell that, therefore I am also going to keep it in suspense, some other context, I will tell that. So

कृष्ण says: सर्व-भूत-आत्म-भूत-आत्मा, ज्ञानयोगि is one who knows that I am the आत्मा behind my body and all the bodies, सर्वभूत आत्मा, I am not only एक भूत आत्मा, भूतम् means शरीरम्, सर्व भूत आत्मा means I am not only behind this शरीरम्, but I am behind सर्व भूतम्,

सर्व-भूतस्थम् आत्मानम् सर्व-भूतानि च आत्मनि ।

ईक्षते योग-युक्त-आत्मा सर्वत्र सम-दर्शनः ॥ ६-२९॥

यो माम् पश्यति सर्वत्र सर्वम् च मयि पश्यति । ॥ ६-३०॥

We are going to see these details again in the 6th chapter, here note this much, ज्ञानयोगि is one who knows I am the Consciousness behind this body and everybody. Then because of this knowledge, what benefit does he attain? कृष्ण says the benefit is detachment from the body, freedom from देह अभिमान, which is the most powerful thing. I never say I have an incidental body, I always say that I am the body, I may not say I am the body, but every details about myself I give is only from the standpoint of the body. First I tell my age or cover my age, whatever that be and even covering the age is because of देहाभिमानम् only, telling the age is also because of देहाभिमानम्, when you say that I am the son or daughter of so and so, again it is from the standpoint of the body only. In fact, our entire life is governed by देहाभिमान and by this knowledge, the radical shift that take place is I see myself as the Consciousness functioning through the body but not the body itself and once there is detachment from the body, कृष्ण says there is detachment from the actions of the body also. So देह अभिमान त्याग leads to कर्म अभिमान त्याग, because all कर्मs belong to the body alone, all the कर्मs belong to the body, when I identify with the body necessarily I will identify with the कर्मs also. To put in technical language, धर्मी अभिमान will lead to धर्म अभिमान. In fact, शङ्कराचार्य introduces his ब्रह्मसूत्र भाष्यम् only with this basic statement. All our problems are based on two अभिमान, one is the identification with the body and the other is identification with the properties of the body and the whole वेदान्त is tackling this अभिमान. And therefore कृष्ण here says सर्व-भूत-आत्म-

भूत-आत्मा ज्ञानयोगि कुर्वन् अपि न लिप्यते – he is not tainted by any action, he does not identify with any action, even when the body is active, कुर्वन् अपि, like traveling in the car, when the car is going in 80 kilometers per hour, you don't gasp. You are in the car, but the fast running belongs to the car only, you don't have gasping. Similarly, a ज्ञानि does not have कर्म अभिमान, this is called अहङ्कार अभिमान अभाव and this idea we saw in the 3rd chapter also,

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७॥

The one who identifies with the body and becomes a कर्ता and consequently a भोक्ता also. कृष्ण says he is विमूढः and then who is a wise person:

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८॥

ज्ञानि is one who is able to objectify his own body as part of this creation. Just as I look upon several other bodies as part of this creation subject to arrival and departure, I read the obituary column with total detachment and I also know the philosophy behind – for coming we all have to leave one day and we are all great philosophers with regard to somebody else's death, why we are great philosophers because we are objective with regard to other bodies, but when you are objective, you accept natural laws, objectivity leads to the acceptance of god's law, whereas subjectivity leads to resistance, protest, anger, depression, against what, God's law. And a ज्ञानि doesn't have subjectivity with regard to his own body and therefore he is able to accept the law of the lord, this body is born, अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, विनश्यति and this is called detachment, न लिप्यते – not affected, This is explained further.

Verse No .08 - 09

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् स्वपन् श्वसन् ॥ ५-८॥

प्रलपन् विसृजन् गृह्णन् उन्मिषन् निमिषन् अपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९॥

न एव किञ्चित् करोमि इति युक्तः मन्येत तत्त्ववित् ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् स्वपन् श्वसन् ॥ ५-८॥

प्रलपन् विसृजन् गृह्णन् उन्मिषन् निमिषन् अपि ।

इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते इति धारयन् ॥ ५-९॥

युक्तः तत्त्ववित् पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्, अश्नन्, गच्छन्, स्वपन्, श्वसन्, प्रलपन्, विसृजन्, गृह्णन्, उन्मिषन्, निमिषन् अपि, इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते इति धारयन् किञ्चित् न एव करोमि इति मन्येत ।

So the wise person's way of life is talked about, which is the result of ज्ञानयोग. So he has gone through कर्मयोग and he has gone through ज्ञानयोग also and now he is a ज्ञानि and he can be either a गृहस्थ-ज्ञानि or संन्यासि-ज्ञानि. If you remember 4th chapter, कृष्ण talked about both ज्ञानिs. So this श्लोक is relevant for both गृहस्थ-ज्ञानि and संन्यासि-ज्ञानि, both quiet-ज्ञानि, withdrawn-ज्ञानि as well as active-ज्ञानि. In our tradition itself we had some ज्ञानिs who are utterly withdrawn, they did not even move away from the आश्रम in which they were, or the locality in which they were, people like रमण महर्षि or तपोवनम्, etc., they were not that active, we also had great ज्ञानिs who are more active than ordinary गृहस्थ. Why शङ्कराचार्य himself is supposed to moved around India several times, बद्रीनाथ you go there शङ्कराचार्य is known, केदारनाथ you go शङ्कराचार्य is known also. And when? 8th century or 7th century. How did you go? If we want to go from here to there we think of which bus etc. But शङ्कराचार्य had gone, he had established मठs, he had debated with so many people, he had written so many Vedantic works, so many devotional works, षण्मत् स्थापन he did, In fact, his activities were much much much more than any गृहस्थ. But what is common to both? Detachment. And therefore कृष्ण says a ज्ञानि always had this knowledge, अहम् न एव

किञ्चित् करोमि, the real-I, the higher-I, the आत्म-स्वरूपम् does not do anything at all, it is अकर्ता. Therefore it is अभोक्ता, it does not do any action because it is incapable of doing any action, exactly like when the hand moves the light does not move at all, the light appears to move, but it doesn't. And even when he understands that I am अकर्ता and अभोक्ता, he allows the body and senses to function in the world according to his designation, because when he doesn't have anything personal to accomplish what will determine his action, the need of the society will determine his action, because the ज्ञानि doesn't have anything to accomplish, he is पूर्ण पुरुषः, he is कृतकृत्यः then what will be the motivation for his action, the motivation will be love and compassion towards the society, the suffering society, the ignorant society, the confused society and not that he entertains love and compassion, ज्ञानम् naturally brings out the love and compassion. As our स्वामिजि beautifully says we need not acquire love, because the innate nature of everyone is love, innate nature of everyone is compassion, but now the love and compassion are suppressed because of selfishness which is due to अभिमान, when the अभिमान goes away he doesn't acquire, but already available love and compassion gets thrown out, just manifested. And how does love and compassion express itself, it expresses itself in the form of action, which is required. If he is surrounded by poor people who require the help, food, clothing, etc., he will provide that, if those things are already there but their needs is knowledge, he will provide the knowledge, भुक्ति मुक्ति प्रदाता च तस्मै श्रीगुरुवे नमः. So if money is required, whatever money he gets he will give; food is required, whatever is required he will give; everything is there but ignorance is there, solid in the society, what will he give, he will give knowledge and therefore, he allows his body-mind-complex to function according to the requirement and all those actions will be धार्मिक actions. Because actions become अधार्मिक because of देह अभिमान. Once देह अभिमान is gone any action will be

धार्मिक only, because when selfishness is not there his identification will be with what, the entire world. There is a beautiful श्लोक in मलयाळम्, ‘Oh Lord, I should not have I notion, if at all I have an I notion, that I should be identified with the entire creation and when I am identified with totality, I am God and identified with totality, whatever I do will be God’s action.’ And God can never do अधर्म, a ज्ञानि also is incapable of अधर्म and therefore his actions will continue. What are the actions, पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन्, these five indicate पञ्च ज्ञानेन्द्रिय कर्माणि – seeing, hearing, touching, smelling and tasting, अश्नन् means tasting. So the ज्ञानेन्द्रियs continue to do their कर्म, not that ज्ञानि stops all the कर्मs and Similarly, he allows the कर्मेन्द्रियs also to function, what are they, गच्छन् स्वपन् श्वसन् प्रलपन् विसृजन् गृह्णन् उन्मिषन् निमिषन्, so they all indicate कर्मेन्द्रिय कर्माणि, so प्रलपन् – talking, विसृजन् – excreting, गृह्णन् – taking, उन्मिषन् निमिषन् – even opening the eyes and closing the eyes and श्वसन् – even breathing in and out and स्वपन् – and even reclining or sleeping, all these actions will continue there is no change in action. Not that after ज्ञानम् he walks with the hand, standing upside down, there is no change and not that he eats through the nose or ears, same mouth he will eat, same teeth he chews, everything will be the same, because अर्जुन asks:

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २-५४॥

Because we all got a notion that a ज्ञानि must be different from other people, some difference must be there! some physical difference we expect or some kind of language difference we expect, or all the time sitting with closed eyes, etc., we expect or he should be looking up, or laughing to himself, etc. And we have got all kinds of funny notions and if anybody is very normal like other people, this person cannot be a ज्ञानि because he is eating with his mouth, a ज्ञानि is one who has ज्ञानम्, other than that there is no difference at all in his activities and

this ज्ञानम् brings about a radical attitudinal change towards the life situations. And because of this attitudinal change there is a change in responses also. When one small problem comes an अज्ञानि cries profusely for weeks together, whereas this person as they talk about that stoic philosopher, when a big tragedy took place, he asked *what?* and the next moment, he remembered the teaching and said *So What?* That's the difference between an अज्ञानि and a ज्ञानि. Life will have ups and down, but an अज्ञानि is shocked, '*What*' he asks and sometimes gets heart attack also and like that person, so he had a weak heart and he got a lottery prize 10 lakhs and somebody had to reveal this to that person and therefore his doctor was called to reveal the news and the doctor called this person and if you get lottery prize etc., what will you do and after preparing the questionnaire for half an hour, he asked - suppose you have got 10 lakhs, what will you do and the patient said that I am surviving because of you, your contribution to my life is so great, that five lakhs I will just give to you. The doctor collapsed and died. Therefore that '*What*' indicates the shock. For a ज्ञानि there is nothing called shock, even if it arrives it doesn't take much time for changing from *what* to *so what*, that is गीता, गीता is going from *what* to *so what*. So उन्मिषन् निमिषन् अपि, इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते, because he understands that my body is also made up of matter, the world is also made of matter, matter and matter will have to interact, nobody can escape from interaction, some people think peace of mind has to be attained by getting away from the world and they try to close the eyes and ears, मुद्राs are all there, how long you will keep like this and they want to close the mind also in the name of योग, they want to remove every thought from the mind and sit in निर्विकल्पक समाधि permanently so that they can avoid interaction but भगवान् says how long you can escape, because प्रारब्धः कर्म will not allow you to sit in समाधि permanently,

पुनश्च जन्मान्तरकर्मयोगात् स एव जीवः स्वपिति प्रबुद्धः ॥
कैवल्योपनिषत् १३॥

How can we avoid interaction, so a ज्ञानि allows the interaction with the knowledge that इन्द्रियाणि, भौतिक इन्द्रियाणि, इन्द्रिय अर्थेषु, भौतिक विषयेषु, इन्द्रियाणि means sense organs, विषय means sense objects, they will interact and it will produce sensations, stimuli, वर्तन्ते. It will be like that, when the weather is very warm, you will sweat, when the weather is pleasant it is not only pleasant for us but for the mosquitoes also. Therefore they come in plenty, therefore that goes on. Therefore how can you escape from the interaction with the senses, therefore वर्तन्ते इति धारयन्, धारयन् means a ज्ञानि remembers this in and through all the inter actions but in and through all of them what does he remember, you go back to the 8th श्लोक, first line, तत्त्ववित् युक्तः मन्येत. So तत्त्ववित् means ज्ञानि, युक्तः means an integrated person, who is alert person. When you lead a mechanical life गीता is not available to help you in crisis. In mechanical life गीता is useless. But when I lead an alert life then this knowledge is there all the time to protect, that person is called युक्तः, alert, deliberate, conscious, that is what buddhistic people recommend. So they have got special training, everything you practice deliberately, tea drinking it is a big practice, you have to take the tea and then slowly lift, we will finish in two gulps and then bring to the mouth and slowly drink, every action you do deliberately, this is a training. So deliberate life, one who leads is called युक्तः, he always remembers what, अहम् न एव किञ्चित् करोमि. I have got a higher-self, in front of which the lower-I is insignificant and negligible, Continuing;

Verse No .10

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ७-१०॥

ब्रह्मणि आधाय कर्माणि सङ्गम् त्यक्त्वा करोति यः ।

लिप्यते न सः पापेन पद्म-पत्रम् इव अम्भसा ॥ ५-१०॥

यः सङ्गम् त्यक्त्वा कर्माणि, ब्रह्मणि आधाय करोति, सः पद्म-पत्रम् अम्भसा इव, पापेन न लिप्यते ।

So what happens to a ज्ञानि was mentioned in the previous two श्लोकs. What happens is: he discovers a higher-I, in front of which the lower-I and its problems will appear small. It is like during the freedom struggle, people were worried about India's liberation struggle, I the Indian was prominent and predominant and because of that they plunged into freedom struggle and received blows. And they were sent to Andaman. You should go the cellular jail and see what all things those people suffered, they could have lead a very very happy life. How punishments were given, how 3rd degree torture methods were used, what made them put up with all those things. Their body is also made up of the same material, not only they went to jail, they said they will go to jail again, even though they have tasted the treatment what made the difference: very simple, they had two 'I's, one the physical-I which certainly suffers and they had another I, ideological-I you call it or call it intellectual-I, whatever you call it I the Indian and I the individual and when that I was predominant, somebody is ruling us we have to work for the national freedom, they found that these sufferings were insignificant. Not that they are absent, but you discover something far superior in front of which this will become smaller. It is like you have got a cup of water in which there is some salt, it is salty water and you want to remove the saltiness from the water and I say that that you should not evaporate and the remove the salt, you have to remove the saltiness, what do you do, you go on adding water it gets diluted and when it is diluted with so much water, then salt is technically there but it is not felt at all. It is not that ज्ञानि doesn't have body pain, when sickness comes biological pain cannot be avoided, ज्ञानम् doesn't give you freedom from biological pain and we don't call biological pain as संसार. What we call as संसार is our psychological

problem, a child has got only biological pain, the child does not build upon that, if this pain increases what will it happen, what disease it will be, what treatment it will need, how much money it will cost, thereby how it will affect the family, child doesn't have those problems. So ज्ञानि also goes through ups and downs but what happens is in the discovery of a bigger I, like the freedom struggle person whose suffered the physical pain, but every time they said वन्दे मातरम् once more, but they did not stop वन्दे मातरम्, even though they knew that I am going to get one more pain, what made them do that, it is a discovery of a different I and if this simple elevation from individual to Indian gave them such a strength then what to talk of the expansion of the I, from Indian to I am an Asian, then I am a human being, then I am a living being, then I am the Being, Being means तत् ब्रह्म अहम् अस्मि. So the I expands to such an extent that these become insignificant. This is the ज्ञानि's method of conquering अहङ्कार, but it requires discovering the higher-I which is extremely subtle. And suppose there is a person who cannot discover that subtle-I. What to do? He doesn't understand that आत्मा आत्मा आत्मा you say, we are not able to understand it. Now basic question, the आत्मा is there or is it our imagination, so therefore कृष्ण says until you discover that higher abstract Self, may you develop devotion to the Lord with any form that you like. That is what they say, if you are a not able to depend upon the higher-Self learn to depend upon God, that is why I said world-dependence to God-dependence to Self-dependence. World-dependence to God-dependence is called कर्मयोग and God-dependence to Self-dependence is called ज्ञानयोग. Before coming to Self depend on God. Here रत्नगिरीश्वर is there, He will take care of us, we will surrender to him. With this grace, I will be able to face the ups and downs of my life and therefore कृष्ण comes down in this श्लोक from ज्ञानयोग to कर्मयोग again. And what is the difference between the two, in ज्ञानयोग there is the dependence on higher-Self which is

abstract, whereas in कर्मयोग the dependence is upon God as an external principle as राम, कृष्ण, देवी, which is relatively easier. Everybody says द्वैत भक्ति is easier, अद्वैतम् is difficult, कृष्ण says be a द्वैति, no hurry. Only in other religions in one life you have to accomplish everything, so there is a time pressure. In our religion there is no time pressure at all, come very slowly, not in this जन्म, OK, carry forward, try in the next जन्म, you need not write all the exams again, carry forward is there, one paper at a time. And therefore कृष्ण comes down and says: कर्माणि ब्रह्मणि आधाय, until you discover the higher-Self may you depend upon सगुणम् ब्रह्म, ब्रह्मणि means सगुण ब्रह्मणि, सगुण ब्रह्म is what: ईश्वरः, इष्ट देवता. So develop devotion towards an इष्ट देवता and that is why we have got पुराणम्s and पुराणम्s and पुराणम्s and if you read रामायणम्, राम becomes so real to you, it is not an abstract principle; भागवतम् you read, कृष्ण will become so real to you that by reading such scriptures I will discover भक्ति in any particular form of the Lord and once I discover what do I do, surrender to the Lord and not only surrender, कर्माणि ब्रह्मणि आधाय – dedicate all your actions to that Lord. So सर्वाणि कर्माणि ब्रह्मणि आधाय, काम्य कर्मs also you can dedicate, निष्काम्य कर्मs also you can dedicate, सर्वाणि कर्म, if it is an निष्काम्य कर्म you don't expect any result out of it, whatever result comes you give to the Lord itself, I didn't expect any money, but they gave some money, I don't need that money therefore I donated to the very same institution, we often hear. So some award is given, donate the same to that institute. If it is a काम्य कर्म, where I expect the result, receive the result but receive it as what ईश्वर प्रसाद. So this is called ब्रह्मणि सर्व कर्म आधानम्, the details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, VERSES 10-13

We saw in the beginning of the 5th chapter, that there is a choice with regard to the lifestyle that a person takes to: either प्रवृत्ति मार्ग which is गृहस्थ आश्रम प्रधान or निवृत्ति मार्ग which is संन्यास आश्रम प्रधान. With regard to these two basic आश्रमs, the शास्त्रs give us choice. And later कृष्ण also pointed out that between these two आश्रमs, गृहस्थ आश्रम he recommends for two reasons,

- The first reason is that it is less risky and
- The second reason is after entering गृहस्थ आश्रम a person can still go to संन्यास आश्रम later, but after entering संन्यास आश्रम one cannot come back to गृहस्थ आश्रम.

So because of these reasons कृष्ण recommended गृहस्थ आश्रम as a better option and having talked about the two forms of optional lifestyles, now कृष्ण is talking about the साधनs that one has to go through, in spite of the differences in the lifestyle and the साधन happens to be the same, that if initially साधन is for mental purification or ज्ञानयोग्यता प्राप्ति: and the next stage of साधन is ज्ञान प्राप्ति. A संन्यासि also should get ज्ञानयोग्यता and ज्ञानम्. A गृहस्थ also should get ज्ञानयोग्यता and ज्ञानम्. And for getting ज्ञानयोग्यता one has to take to some activity, because कर्म is the only method of getting ज्ञानयोग्यता. The type of कर्म may vary but कर्म is the only method of getting ज्ञानयोग्यता. In simple language, ज्ञानयोग्यता can be translated as purity. So it can be either कायिकम् कर्म or वाचिकम् कर्म or मानसम् कर्म, according to the availability and situation, one can concentrate more on कायिकम् – physical, वाचिकम् – verbal, or मानसम् – mental. Even doing a मानस पूजा is a कर्म. If a person cannot do physical पूजा for various reasons then the same पूजा can be replaced by मानस पूजा, that is why शङ्कराचार्य has written several मानस पूजास्: शिव मानस पूजा,

रत्नैः कल्पितमासनम् हिमजलैः ... ॥ शिवमानसपूजा ॥

and देवी मानसपूजा is there, more elaborate,

कल्लोलोल्लसितामृताब्धिलहरीमध्ये

विराजन्मणिद्वीपे

कल्पकवाटिकापरिवृते कादम्बवाटयुज्ज्वले ।

रत्नरत्नम्भसहस्रनिर्मितसभामध्ये विमानोत्तमे चिन्तारत्नविनिर्मितं
जननि ते सिंहासनं भावये ॥ मन्त्रमातृका पुष्पमाला स्तवः ॥

First रत्नसिंहासनम्, thereafterwards अर्घ्यम्, पादम्, नैवेद्यम्, etc., everything wonderful gem श्लोकः शङ्कराचार्य has given, thus chanting this will become वाचिकपूजा, mentally visualizing the meaning of this will become मानसपूजा and all these पूजास will also purify the mind, in short there must be कर्म, कर्म alone can purify. शङ्कर says in विवेकचूडामणि, चित्तस्य शुद्धये कर्म and having practiced कर्म for चित्तशुद्धिः, one will get ज्ञानयोग्यता or purity, thereafterwards one has to come to वेदान्तविचार and वेदान्तविचार alone can give ज्ञानम्. What कर्म gives the other ones cannot give and what the other one gives कर्म cannot give, like different nutrients from different types of food, what wheat can give another particular vegetable, perhaps lemon cannot give, that is why they talk about the balanced diet so that you get all the nutrients. Similarly, purity cannot be gained without कर्म and knowledge cannot be gained without वेदान्तविचार. Therefore कृष्ण says follow कर्म, purify, study scriptures, know and be free. This is the वैदिकमार्ग and thereafter कृष्ण wants to point out, mere mechanical performance of कर्म doesn't guarantee purity. So not only कर्म is important, the method of doing that कर्म, the attitude with which we do कर्म, the attitude with which we look upon the result of the कर्म, they also are important, mere कर्म does not guarantee purification and that is we add a suffix, कर्मयोगः. The योग indicates the proper method of doing कर्म, because of which alone the कर्म will become purificatory thing. Therefore कर्म minus योग cannot purify, कर्म plus योग purifies. Now the question is what are those conditions which will make कर्म into कर्मयोग, which alone we are seeing now in the 10th verse, an important verse, a beautiful

verse. कर्माणि ब्रह्मणि आधाय – the first condition is it should be dedicated to the Lord as an offering आधानम् means समर्पणम्, ब्रह्मणि आधानम् means ईश्वरे समर्पणम्, ईश्वरार्पण. This very ईश्वरार्पण dedication itself will bring about a change in the personality. Dedication is not a physical action, because कर्म is not a material you can take and put in front of Lord's photo. How do you dedicate कर्म to the Lord? It is only mentally telling the Lord, Oh Lord, यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥ – शिवमानस पूजा ॥, it is a सङ्कल्प which converts कर्म into a worship and what is the advantage of this dedication, the first advantage is whatever I dedicate to the Lord I will do properly, sincerely, wholeheartedly. Because I cannot keep a second hand thing for पूजा. I don't know people do that, it is only for the temple, small plantain is OK. They have got special clothes for the दानम् for श्राद्धम् one sort of cloth etc. It should be the other way around, what I give the Lord should be the best and therefore I will not judge the action, any action is done wholeheartedly, I don't require a supervisor to see. So first the action is done with dedication and second advantage is when there is remembrance of the Lord, dedication to the Lord, that कर्म becomes पूजा, पूजा will purify the mind and therefore सर्वाणि कर्माणि ब्रह्मणि आधाय. Then what should be my attitude to the result, कर्म-फलम्? The attitude will depend upon the type of कर्म that I am doing, there are two types of कर्म, the scriptures prescribe certain कर्म exclusively for spiritual growth, like सन्ध्यावन्दनम्, it does not promise any material benefit, it is exclusively prescribed for spiritual progress, going to temple or any other जप, which I said in the 3rd chapter as पञ्च महा यज्ञाः, otherwise called नित्य नैमित्तिक कर्माणि, otherwise called विहित कर्माणि. There are certain actions, exclusively meant for purification, the ideal example is daily prayer. With regard to such purificatory action I can totally dedicate them to the Lord because there is no material benefit involved in it. It is exclusively meant for चित्तशुद्धिः. So निष्काम कर्म विषये पूर्णतया ईश्वर अर्पणम् and the result

will not disturb me also because there is no material result involved for me to get disturbed. Then we have got a second set of actions called सकाम कर्माणि, where we do expecting result, like working in some concern, some company where we expect salary or we are working to build a house for ourselves which we want, not for dedicating to the Lord, for myself, so they all will come under काम्य कर्म and when we are involved in काम्य कर्म, what is the attitude, I have discussed this elaborately in 3rd chapter, I dedicate it to the Lord and then receive the same thing back as ईश्वर प्रसाद, give to the Lord and hand over. Like taking autograph some people bring, स्वामिजि, new गीता chapter we have purchased, please autograph it, so when they give, I am not supposed to keep it for myself, I have to return to them, so then you are taking the very same thing as प्रसादम्. Similarly, salary I keep it in front of the Lord's photo and I take, buy new clothes, keep it in front of the Lord and take and I take a new house or build a new house, I keep the Lord's photo and enter the house taking it as the ईश्वर's temple. Thus in the case of काम्य कर्म, my attitude is ईश्वर अर्पणम् and then take it back as प्रसाद; in the case of निष्काम कर्म, I dedicate it to the Lord because I don't expect anything in return and in both these attitudes, ईश्वर अर्पण and प्रसाद बुद्धि, what is the advantage, anxiety over कर्म-फलम् goes away. In this ईश्वर अर्पण बुद्धि and प्रसाद बुद्धि, what happens, lubrication happens, my life goes smoothly without violent reaction, why there is no violent reaction, because whatever happens is taken as God's will and my attitude towards God is what, God can never be unjust. God can never do injustice and if at all I feel that the benefit I get is disproportionate, improper I only take it that I don't know what are the factors involved, God knows better. Therefore what I get is what I deserve, not what I desire. Once I know that God cannot be unjust, anything that I get is प्रसाद and therefore कृष्ण says सङ्गम् त्यक्त्वा – give up the anxiety regarding future, which is the biggest problem for every householder. In गृहस्थ आश्रम the biggest

problem is what: anxiety and they say, whatever happens to me, it is OK, but nothing should happen to my son, daughter or grandson, even when the great grandson becomes nothing should happen to him, so

लोकाः समस्ताः मम पौत्राः च सुखिनो भवन्तु

Let the whole world and my grandson,- as though the grandson is outside the world, in some other world, लोकाः समस्ताः means your wonderful grandson is also included, that extra anxiety is also taken care of, that is called सङ्ग त्यागः. The sign of कर्मयोग is calmness of the mind, the sign of true devotion is calmness of the mind, कर्मयोगि will plan for the future but he is not going to be anxious over the future, this कृष्ण calls सङ्ग त्यागः, therefore अर्जुन, dedicate all your actions to the Lord and give up all your concerns over the future. And then what is the benefit of that, सः पापेन न लिप्यते – he will not be affected by any पापम्, the कर्म will not produce पापम् for him, even if there are certain defects in the action. Suppose I am doing the पूजा for चित्तशुद्धि, in that पूजा any defect comes nothing will happen, but when the same पूजा is done for the material benefit then it can create no result or it can sometimes produce negative result also. So for a कर्मयोगि, पाप भयम् is not there and therefore पापेन न लिप्यते, he is not tainted or affected, therefore his life is like what: पद्म-पत्रम् अम्भसा इव – just as lotus leaf is in water, it is like गृहस्थ, why because it is amidst people, गृहस्थ is one who is amidst people, amidst responsibilities, amidst problems, like the lotus leaf which is in water but it is not tainted, wet by water. So therefore पद्म-पत्रम् अम्भसा, अम्भसा means water, just as he is not affected. Similarly, he will have so many responsibilities, but we can see him smiling, otherwise the problem what we face is what, no smile at all. The price that many people pay for entering गृहस्थ आश्रम is as somebody nicely said, it is a situation in which a person loses bachelor's degree and never gets the Masters. So therefore you can be a गृहस्थ and still continue to smile, because you don't worry too much. Continuing;

Verse No .11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११॥

कायेन मनसा बुद्ध्या केवलैः इन्द्रियैः अपि ।

योगिनः कर्म कुर्वन्ति सङ्गम् त्यक्त्वा आत्म-शुद्धये ॥ ५-११॥

योगिनः आत्म-शुद्धये कायेन, मनसा, बुद्ध्या, केवलैः इन्द्रियैः अपि सङ्गम् त्यक्त्वा कर्म कुर्वन्ति ।

So here कृष्ण says कर्मयोग can be at any level – कायिकम्, वाचिकम् or मानसम् according to one's convenience. In our वैदिक religion alone we have got maximum option. If we can do that, you do that; if you cannot do that, you do the next thing; if that is not possible, next thing, पत्रम् पुष्पम् फलम् तोयम्, not all the four, any one of them also, if पत्रम् is not available, पुष्पम्; if पुष्पम् is not available, तोयम्, etc., any of them you offer, भक्त्या प्रयच्छति, भक्ति is important, so thus we have got maximum option, nobody can say I cannot follow कर्मयोग; I am so busy therefore only you should do कर्मयोग. Therefore nobody can say I cannot do कर्मयोग, because in one way or other it is possible, because we have got कायिकम्, वाचिकम् or मानसम्, therefore कृष्ण says: कायेन कर्म कुर्वन्ति योगिनः, योगिनः means कर्मयोगिनः – they perform physical action when they can afford that, those people who cannot afford कायेन, they can do वाचा, so that is not said but we can supply that also वाचा – verbal action, like नाम जप, or पाठयणम्, they all will come under वाक् कर्म, when a person cannot do कायिकम् कर्म, not that the body is well off, out of laziness I should not take to वाक् कर्म. Option you have given so I am doing वाक् कर्म, if you say that, your cholesterol will increase, so therefore better for health wherever possible कायिकम् कर्म should be done, because one of the benefits of कायिक कर्म is beating laziness, because one of the worst enemy of the human being is laziness. I don't say that: शास्त्रम् itself says that:

आलस्यम् हि मनुष्याणाम् शरीरस्थो महान् रिपुः ।

the greatest enemy of a human being which is there right from birth itself and which is there in your physical body is आलस्यम् and our Hinduism is very convenient, so if you have to go to some place to visit the Lord, they will say, you only have said

ईश्वरः सर्वभूतानाम् हृत्-देशे अर्जुन तिष्ठति । ॥ १८-६१॥

and why can't you do a big पूजा if you ask, पत्रम् पुष्पम् फलम् तोयम् he has said and therefore I will give that, so therefore, कायिक कर्म is extremely important, and for those who cannot afford, वाचिक कर्म and then the next one is what, मनसा, मनसा means मानसम् कर्म, all types of meditations, all types of उपासनाs come under मानस कर्म, मानस पायायणम्, मानस जप, मानस पूजा, they all will come under mental activity and then बुद्ध्या – intellectual कर्म which is in the form of विचार, study. So when you are trying to understand the meaning of the गीता, it is an action done by the बुद्धि. So कायेन मनसा बुद्ध्या इन्द्रियैः अपि and with the help of various sense organs, ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, etc., through all these organs, योगिनः कर्म कुर्वन्ति केवलैः, केवलैः is important, because when we get success often we claim the success as our accomplishment; it can go to our head, I did, I did, failure if it comes, we blame others, I was not involved much, success if it comes, before the photos I will stand and say I did, I did. Therefore success can lead to arrogance, failure can lead to frustration and disappointments and therefore to avoid arrogance, कृष्ण says केवलैः, even when you succeed remember, you were able to do all these actions because all these organs are a gift from the Lord, therefore that I could think like that, that I could plan like that, that I could implement, there also Lord's grace is involved, that's why in the 3rd chapter, कृष्ण said,

निराशीर्निर्ममो भूत्वा ॥ ३-३०॥

be humble in success and therefore केवलैः means अभिमान वर्जितैः, without अभिमान, without identification, योगिनः कर्म कुर्वन्ति, सङ्गम् त्यक्त्वा – without the anxiety with regard to future, that is the main indication of कर्मयोग, no anxiety, no tension, no stress. Now everywhere we find only stress, stress, that alone is the topic and new new methods are coming from stress relief, people are talking about प्राणायाम, योग, nature trips; we ourselves destroy nature and then to get the nature you have to travel 100 kms and there will be some people who employ themselves to take you to the nature and you have to pay 1,000 dollars and there you are asked to do योगम्, here you didn't do the सन्ध्यावन्दनम् when asked to do, now he goes and that is where you pay 500 dollars to go to some water falls and garden or something and they teach you प्राणायाम. You follow वैदिक life, you don't have the problem at all. Therefore सङ्गम् त्यक्त्वा, giving up worry about the future, आत्म-शुद्धये and all these साधनस are meant for what आत्म-शुद्धि, here आत्मा means mind, therefore आत्म-शुद्धि means चित्तशुद्धि or मन शुद्धि, not the purity of आत्मा, we need not purify the आत्मा, Why? आत्मा is ever pure, therefore in this context आत्मा should not be understood as सत्-चित्-आनन्द-नित्य-शुद्ध-आत्मा, it is not the चैतन्य-रूप-आत्मा, but it is अन्तःकरण रूप आत्मा, that is why गीता is confusing, because one word is used in different meaning, आत्मा sometimes means सत्-चित्-आनन्द आत्मा, sometimes it means mind, in this context it is mind, sometimes it is the physical body also, जितात्मनः प्रशान्तस्य परमात्मा समाहितः । ॥ ६-७॥

there आत्मा means the physical body also, so which meaning we should take we should know, that is why we have developed a special method of studying the scriptural literature, the Western people do not have the method, that is why all their translations go haywire, because they study the dictionary, in dictionary you can take any of the 25 meanings given there. You take a संस्कृत dictionary, take a word प्रतिपत्तिः, but if have a संस्कृत dictionary, you read the word प्रतिपत्तिः,

35 meanings are there, which one will you take? so, to understand the meaning we have a special key called मीमांसा and only by using the मीमांसा method, we can extract the meaning of the scriptures, that is how शङ्कराचार्य has commented upon and then we know where to take आत्मा as body, आत्मा as mind. Similarly, the word योगिनः is there, योगि can be anyone, in this context we will interpret the word योगिनः as कर्मयोगिनः, if you are studying 6th chapter, we will translate योगि as ध्यान योगि, thus the very same word can have different meaning in different contexts, we should use the appropriate meanings, here आत्म-शुद्धि means चित्तशुद्धि, this point has to be very carefully noted, because कृष्ण clearly says कर्मयोग is only for purity of mind, that means what: कर्मयोग cannot give you ज्ञानम्, कृष्ण didn't say that कर्मयोगि will practice this for ज्ञानम्, कृष्ण says कर्मयोग is practiced only for चित्तशुद्धि, that is why शङ्कराचार्य writes in the विवेकचूडामणि,

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये । ... विवेकचूडामणि ११ ॥

आत्मज्ञानम् you will never get through कर्म, for which you have to do गुरु मुखतः वेदान्त श्रवणम्, that कृष्ण will tell later.

Verse No .12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५-१२॥

युक्तः कर्म-फलं त्यक्त्वा शान्तिम् आप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तः निबध्यते ॥ ५-१२॥

युक्तः कर्म-फलं त्यक्त्वा नैष्ठिकीम् शान्तिम् आप्नोति । अयुक्तः कामकारेण फले सक्तः निबध्यते ।

So in this verse, another beautiful and important verse, कृष्ण says, कर्मयोग also will give peace of mind, ज्ञानयोग also will give peace of mind, but the difference is कर्मयोग will give a relative peace of mind, which is required for coming to ज्ञानयोग and ज्ञानयोग will give you absolute peace of mind. So thus कर्मयोग is like the first aid

and the ज्ञानयोग is like the main treatment. You know the importance of first aid, you recently read a news-item that all the auto rickshaw drivers should be taught first aid, if they drive properly no one will need first aid, that is a different matter! Any way they drive like that, therefore they have to be certainly taught. First aid is extremely important for saving the life, but at the same time first aid is called first aid, because it is only first aid. The very fact that it is called first aid indicate that there is a main treatment, then you cannot argue, second aid is there why first aid. So therefore first aid is very important to save the persons and there afterwards one has to come to the main treatment, in spiritual साधन, कर्मयोग is first aid, ज्ञानयोग is the main treatment and therefore कृष्ण tells that here, युक्तः शान्तिम् आप्नोति, युक्तः means कर्मयोगि, कर्मयोगेन युक्तः is called here युक्तः. This is another word which has got several meanings, the word युक्तः occurs in गीता several times and each time it has got a different shade, so here युक्तः means कर्मयोगि. What is the benefit that he will get? शान्तिम् आप्नोति, everyone is telling you know, no peace peace etc., everything is there except peace. Therefore कर्मयोग can give शान्ति, in fact, कर्मयोग alone can give शान्ति, money can never purchase शान्ति, house can never get शान्ति, air-conditioner can never give you शान्ति, they all can give you physical comfort, material possessions can guarantee only physical comfort, if you need mental comfort कर्मयोग alone can help you in the first stage and therefore शान्तिम् आप्नोति and how did he get that शान्ति, नैष्ठिकीम् – which is born out of कर्मयोग निष्ठा, which is born out of commitment to कर्मयोग and how did he get the शान्ति, what is the mechanism, mechanism is कर्म-फलम् त्यक्त्वा – he dropped his concern for the कर्म-फलम्, so कर्म-फलम् त्यक्त्वा means कर्म-फलम् सङ्गम् त्यक्त्वा, that means he has given up the anxiety for कर्म-फलम्. The future can become a bondage also, future can become an assistance also for us. When we are thinking of the future for the sake of planning then future is useful to me, because I can take into

account all the possible obstacles and I can provide for all those obstacles and if I intelligently think of the future it will make me more efficient in the present, but at the same time if I am going to think of future and worry, worry with regard to future will make me deficient in the present; future can make me efficient if I use it for planning, future can make me deficient if I use it for worrying. Similarly, past also, past can be used in two ways, when I use my past for regrets, I did it like that, like this or they did it like that, did it like this, etc., if you go on thinking like that, past becomes a burden for me, past makes me deficient, if I don't use the past intelligently. On the other hand, if I learn lessons from the past and become a mature person, an experienced person then the very same past becomes, makes me efficient in the present. So thus if past is properly utilized I become efficient, if past is improperly utilized I become deficient. Similarly, future is properly utilized for planning I become efficient, if it is improperly utilized I become deficient. कर्मयोगि is one who uses his past also, his future also very very intelligently and therefore कर्म-फलम् त्यक्त्वा, future is not a burden for him. On the other hand, अयुक्तः, अयुक्तः means the one who is not a कर्मयोगि, अकर्मयोगि or कर्मि, what happens, he doesn't know how to use the past and future intelligently. So the past is also abused, how? one failure comes, how we abuse the past, one time we fail, then we are going to think OK, this time failure, this time failure, we become pessimistic. So the past leads to pessimism or fatalism, most of the people are fatalistic, if two times they fail they begin to say, what is in our hands everything is in His hands, we are only puppets, He is making us dance and we are dancing, big philosophers we become just failing for two times. So past can lead to pessimism, past can lead to wisdom also. अयुक्तः is one who has got lot of pessimism and not only that, lot of anxiety also about the future and therefore what happens to him, फले सक्तः – all the time concerned, worried about what will happen to me, what will happen to me, so

many precautions he has done, but he doesn't know that life is a series of risks. Everything involves risks including crossing the road as long as auto rickshaws and these water lorries, these things are there even crossing the road is risk. Therefore every step being risk if you are going to worry about risk, you cannot do anything and therefore true security is only surrender to God. That is why कृष्ण will tell in the 9th chapter:

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

The real security is भगवान् LIC. It is not local LIC, real insurance is भगवान् and भगवान् alone. I don't say you should drop LIC. Keep all securities, but the only real security is भगवान् alone. The moment we understand that there is a very big relaxation. And therefore फले सक्तः, so the अकर्मयोगि all the time worrying about future, because of what काम कारेण – because of the force of his desire, because of the force of his expectation, फले सक्तः, निबध्यते – such a person is a संसारि, a shackled person, a bound person. Therefore अर्जुन, don't be a कर्मि but be a कर्मयोगि. Continuing;

Verse No .13

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ९-१३॥

सर्व-कर्माणि मनसा संन्यस्य आस्ते सुखम् वशी ।

नव-द्वारे पुरे देही न एव कुर्वन् न कारयन् ॥ ९-१३॥

वशी देही सर्व-कर्माणि मनसा संन्यस्य, नव-द्वारे पुरे, न एव कुर्वन्, न कारयन् सुखम् आस्ते ।

So with the previous verse, कृष्ण has completed the topic of the various stages of साधन, which he started from the 7th verse. Verse no.7 to 12 states the various stages of साधन one should go through, emphasizing the importance of कर्मयोग. Now from the 13th verse, i.e.,

this verse, up to the 21st verse, कृष्ण is going to talk about ज्ञानयोग, which is the next stage after कर्मयोग, whose importance many people do not know at all and many people think ज्ञानयोग is optional, many people don't know the importance of scriptural study, they all think why to study all those. Isn't it enough if I continue to be a devotee, I follow values, I do my regular पूजाs and I do all these things and lead a normal life, will I not get liberation, should I study the scriptures? This is the basic question. कृष्ण wants to say that it is important, without that one cannot get ज्ञानम्. So when you come to ज्ञानयोग is your choice, that you have to come to ज्ञानयोग is choice-less. You can postpone it you cannot avoid it. Not now after retirement, hope that you will survive and also all your organs will be intact, big hope! So therefore, 13 to 21 is ज्ञानयोग, Self-knowledge which is the central theme of the 5th chapter, कर्मयोग is only an incidental topic, the 5th chapter primarily deals with ज्ञानयोग and what is ज्ञानयोग, कृष्ण has defined that in the 4th chapter,

तद्विद्धि प्रणिपातेन परिश्रमेण सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

This is the practice of ज्ञानयोग कृष्ण said in the 4th chapter, what does it mean, ज्ञानयोग is systematic and consistent study of Vedantic scriptures for a length of time under the guidance of a competent गुरु. Systematic and consistent study of the Vedantic scriptures, because there are other धर्मशास्त्र ग्रन्थः, धर्मशास्त्रs will give you only the knowledge of धर्म and धर्म is important for purity of mind, but धर्मशास्त्र cannot give you Self-knowledge, because they don't deal with Self. Or even if they deal with it is only hinted at in a few verses. Therefore consistent and systematic study of Vedantic scriptures which dwell with this knowledge, what knowledge, who am I, what is this world, who is God, what is the relationship between me and world, what is the relationship between me and God, what is the relationship between God and world, why are we created and what is our goal, these

basic questions we call Vedantic scriptures, जीव-जगत्-ईश्वर-बन्ध-मुक्ति, these five topics should be there, जीव-जगत्-ईश्वर-बन्ध-मुक्ति, The scriptures which contain these five topics are called Vedantic scriptures in any language. So consistent and systematic study of the Vedantic scriptures for a length of time under the guidance of a competent गुरु is called ज्ञानयोग and when a person goes through this ज्ञानयोग, he discovers a very very important fact and what is that fact, we saw in the 2nd chapter, I am not the body, I am not the mind, but I am the Consciousness who is functioning through the body. I am transacting through the body-mind-complex, but I am not the body-mind-complex. When the body-mind-complex dies or dissolves, I don't die, my transactions stops. Which we experience regularly during sleep, body and mind becomes inactive or passive, I have not died in sleep, if sleep is equal to death we will never go to sleep, we will somehow keep awake even by putting chilli powder in the eye! We are not worried of sleep because I know that sleep is not the end of me, it is the only end of my transactions. And that is why we are ready to sleep anywhere, including, OK, I don't want to say. So therefore I am the Consciousness who is behind the body, the body may end but I don't die at all, not only I am the pure Consciousness, I am अकर्ता and अभोक्ता, I don't do any action at all. Remember the example of the light, the light is on the hand alright, but all the movements belong to the hand alone, the light doesn't move from one place to another, In fact, light cannot move, because it is already pervading and therefore, what does a ज्ञानयोगि do? सर्व-कर्माणि मनसा संन्यस्य, he discovers the fact that I am the actionless आत्मा. Therefore all the actions are transferred to the body-mind-complex, it is a shift in the identification and therefore instead of claiming the actions as mine, I hand over the actions to the body-mind-complex, the body-mind-complex will have to act in the world and it will have to reap the result also. We discussed this elaborately in the 2nd chapter also, in the 3rd chapter also, that is

what is said here, सर्व-कर्माणि संन्यस्य. संन्यस्य means a ज्ञानि renounces all actions. How does he renounce the actions? Very important श्लोक it is. शङ्कराचार्य quotes this श्लोक very often, one of the very important श्लोकs of the गीता, how does he renounce the action? He does not physically renounce the action, actions will continue at the body and mental level, but he doesn't claim the actions as his actions, because he is detached from the body-mind-complex and therefore he says I do not act, in my presence the body-mind-complex acts. Previously I said I act, but now the vision is what, in my presence the body-mind-complex acts, not only that, the body-mind-complex cannot avoid action. And therefore मनसा संन्यस्य, he renounces through knowledge, it is internal renunciation, through detachment, not external renunciation,

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

many people chant this verse whenever sickness comes or षष्ट्यब्दपूर्ति or शताभिषेकम् comes. त्र्यम्बकं यजामहे has become a very popular मन्त्र for physical health and longevity. There is nothing wrong in doing that, but the original purpose of the मन्त्र is not for physical immortality, because physical immortality is impossible and whoever claims physical immortality is possible, they themselves have disappeared, they are out. Therefore immortality is not physical, immortality is gained by the knowledge that I am not the mortal body. This knowledge is called attainment of immortality, I am not the mortal body and therefore body's mortality doesn't belong to me, this knowledge is called उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय . Therefore मनसा संन्यस्य and once I have known that I am the immortal-आत्मा and I have learned to accept the body's mortality, then the greatest advantage is fear of death is gone, which is the biggest fear and therefore how does a ज्ञानि remain, सुखम् आस्ते – there is a relief, there is lightness. What is enlightenment? Making myself light! Light is opposite of heavy, like that mind becomes light, now it is how: it is

heavy, ‘स्वामिजि, my mind is heavy’ and therefore I want to get rid of the mind, but wherever I go the mind comes, even if you go to the मानससरोवर the mind will come together, you cannot drop it at चेन्नै. So how to kill the mind, take to alcohol and a time comes when you are not able to continue you are not able to withdraw also, very big problem. You try to get out of the mind by various wrong methods, अशान्तस्य मनोभारः – when शान्ति is not there mind is a भारः. This knowledge removes the भारम् of mind, सुखम् आस्ते वशी, वशी means a ज्ञानि, a man of control, a man of mastery, he remains how: न एव कुर्वन् न कारयन् – without involving in any action directly or indirectly, because he doesn’t do any action, in his presence body-mind-complex acts. Therefore न एव कुर्वन् means neither doing actions directly or न कारयन् – making others act. Some people they don’t act, but they kill others in the home by getting all the work done, that is called कारयन्, making other people turn like a top. आत्मा is neither कर्ता nor कारयिता. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, VERSES 13-15

In the first part of the 5th chapter, Lord कृष्ण pointed out that there is a choice with regard to the lifestyle that a person wants to take to, the choice being one of a life of seclusion, a withdrawn life and the other is a life of activity amidst the society. One is called the प्रवृत्ति, the other is called निवृत्ति; one is called गृहस्थ आश्रम, the other is called संन्यास आश्रम. In fact, these two आश्रमs are supposed to be the primary ones, ब्रह्मचर्य आश्रम is only a support for गृहस्थ आश्रम and वानप्रस्थ आश्रम is only a support for संन्यास आश्रम, the actual आश्रमs are only two, गृहस्थ and संन्यास and an active lifestyle and a withdrawn lifestyle; a life of possession, and a life without possession. Having pointed out that there is a choice with regard to the lifestyle, कृष्ण pointed out that whatever be one's lifestyles there is no choice with regard to the साधन, everyone has go through two stages of साधनs,

The first stage of साधन being purificatory discipline and for purification the शास्त्र prescribes varieties of activities, some of them are कायिक कर्माणि – physical, some of them वाचिक कर्माणि – verbal, some of them are मानस कर्माणि – mental and in each कर्म we have got choices also. So thus thousands of physical activities, thousands of verbal activities and thousands of mental activities we can choose anyone that is suitable. If one is गृहस्थ आश्रम with lot of wealth he can do enough साधनs in which he can spend the wealth and if a person is poor and incapable of spending money then there are 'cheap' साधनs, which does not involve even a single paisa of expenditure, but still it can purify and therefore according to one's own inclination, according to one's own resources, according to one's own facility one has to do कायिक, वाचिक, मानस कर्माणि to attain ज्ञानयोग्यता. This ज्ञानयोग्यता प्राप्ति is the first stage which a गृहस्थ also should go through, which a संन्यासि also should go through. And having attained ज्ञानयोग्यता, fitness for spiritual knowledge, thereafter one has to enter

into ज्ञानयोगः, that is the second stage of साधन which is the discovery of our own higher-Self. We have two selves as it were, one is the lower, inferior, relative I called the ego and the other higher, superior, absolute I. The lower-I, the ego is defined as the body-mind-complex with the reflected Consciousness, borrowed Consciousness, विदाभास सहित कार्य करण सङ्घातः अहङ्कारः, the definition of अहङ्कार, the body-mind-complex or the body-mind-sense-complex, sense organs are also included, this complex with the reflected Consciousness, this is called ego-I. This ego-I is कर्ता, This ego-I is भोक्ता, this ego-I has got सञ्चित कर्म, आगामि कर्म, प्रारब्ध कर्म and this ego-I alone travels from लोक to लोक, body to body, this ego-I alone requires श्राद्ध, तर्पण and all of them are associated with the empirical-I.

And in the second stage of spiritual साधन what we want to do is to discover another superior-I which has no connection with the inferior, ego, relative-I and that I alone we talked about in the 2nd chapter as the Consciousness-principle, the चैतन्य तत्त्वम्, otherwise called the आत्मा तत्त्वम्. And discovering that I is called ज्ञानयोगः which is being discussed from verse no.13 of this chapter up to verse no.21 and there I had discussed the nature of the higher-I in the 2nd chapter, which you have to recollect in this context. What are the features we saw in the 2nd chapter, first we said that

i) Consciousness is an independent principle which is not bound by the limitations of the body, remembering the example, exactly like the light principle, which pervades the hand, but which is independent of the hand. So thus my higher nature is pure चैतन्यम्.

ii) And then कृष्ण pointed out that this Consciousness is एकम्. Bodies are many, minds are many but the Consciousness which pervades the body mind is एकः.

iii) Then कृष्ण pointed out that this Consciousness is therefore only सर्वगतः, it is all-pervading like space.

iv) And then कृष्ण pointed out that even when the physical body is destroyed, the Consciousness will continue to exist but it cannot transact or express because the body is the medium for the expression of Consciousness. Again remembering the light, when there is the hand you can see the light reflected, when the hand is removed the light continues to exist there but you are not able to perceive that light. So thus Consciousness is एकः, Consciousness is सर्वगतः, Consciousness is नित्यः, eternal.

v) And then कृष्ण pointed out in the 2nd chapter that this Consciousness is निर्विकारः, not subject to modification, again comparing the light itself, even when my hand is moving, the light does not move at all, the light has got a seeming movement when the hand is moving, when I am folding my fingers or hand the light doesn't get folded up.

Similarly, कृष्ण said,

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२०॥

The reflecting medium body has got six-fold modifications, like potential existence in the womb of the mother the body has got birth, the body has got growth, body has got transformation, the body has got decay, body has got death, body has षड्-विकारः, but the चैतन्यम् pervading the body is निर्विकारः. And then कृष्ण pointed out in the 2nd chapter, In fact, all those ideas are reinforced in this portion. That is why I am connecting the 2nd and 5th chapter, that is why in the 2nd chapter verses No.12 to 25, I have very very elaborately discussed. And then कृष्ण pointed out that if Consciousness cannot undergo any change it cannot perform any action because action involves change and if I have to do physical action, the physical body will have to undergo change it cannot be motionless. If verbal action is required, mouth has to undergo change or modification. That is we get tired after some time. Some people can speak for one hour, some people 2 hours,

even those people after some time they get tired, why because action involves movement, even mental activity requires movement in the form of thought movement. Therefore action is defined as विकारात्मकम् कर्म, चलनात्मकम् कर्म, action requires or presupposes movement. If Consciousness is without modification, Consciousness cannot do any action. Exactly like what: अकाश, among the five elements, the space alone is all-pervading, just as the all-pervading space cannot do any action Consciousness also cannot do. What actions space does, does space move from one place to another? Space does not do any action, cannot do any action. Why because space cannot move at all, even vibration is not possible for the space. And therefore कृष्ण says Consciousness is अकर्ता, you have to remember everything, एकः, सर्वगतः, नित्यः, निर्विकारः, अकर्ता, free from all actions. When I say action, neither good कर्म nor bad कर्म are there, for the higher-Self. Then what about all our पुण्य पापम्, whenever we talk about our पुण्यपापम्, it is referring to which Self, not the higher-Self, but our inferior lower self. And if आत्मा is अकर्ता, natural consequence is it will be अभोक्ता also, because if कर्म are not there, how can there be कर्म-फलम्. यः कर्ता भवति सः भोक्ता भवति, यः कर्मणाम् कर्ता भवति सः कर्मफलानाम् भोक्ता भवति. The doer is the enjoyer. But आत्मा is neither the doer nor the enjoyer. And then कृष्ण wants to say that the wise person is one who has owned up the higher-Self, as his real nature and because of the constant claiming of the higher-Self, the ego has become an insignificant entity for him. Previously the ego appeared extremely important and therefore as a कर्ता, I am obsessed with how many actions I have to do and I am getting old, time is not enough, I have to do over time. So thus as a कर्ता I am obsessed with the actions that I have to do and anxious about the results that I will get, so thus अहङ्कार appeared too big, but in the case of a wise person he learns to look at the अहङ्कार from the mountain called आत्मा. When you look at a coconut tree from the ground it is too big, but when you look at the

same tree from a mountain it has become small. All your life's problems will appear very very big if you study from अहङ्कार standpoint, but you look at the same problem from the standpoint of आत्मा, all the problems even the greatest problem will appear like a pin-prick. ज्ञानि has not avoided the problems of अहङ्कार, ज्ञानि looks at his own अहङ्कार from आत्मा's standpoint. If I am looking at the body from अहङ्कार's standpoint naturally I am worried about old age and death and especially when I grow old I am worried about the children how they will survive without me, we think we are taking care of the children, in fact, the fact is without us they will be better off. So therefore, all these problems will appear so big but when I shift my I from the body to आत्मा, then this body to learn to look at objectively and this is one among the millions of bodies and billions of bodies have appeared and disappeared, nothing has happened to the creation, in fact, it is going perfectly well, giants have appeared and disappeared what tragedy is going to happen if one speck of dust disappears from the earth. So thus, the benefit of discovering the higher-Self is I learn to look at the अहङ्कार objectively and therefore the कर्म, पुण्य पापम्s, all of them become insignificant just as the dream becomes insignificant after waking. Dream is very very powerful when we are in dream, but the dream becomes insignificant after waking. And therefore what is the difference between a ज्ञानि and an अज्ञानि. A ज्ञानि is one who claims आत्मा as himself, an अज्ञानि is one who claims अहङ्कार as himself, अहङ्कार means body-mind-complex as himself. Therefore in the गीता, all the descriptions of a ज्ञानि are the descriptions of आत्मा. So a ज्ञानि is described in the form of आत्मा description, why because a ज्ञानि identifies with आत्मा, all अज्ञानि's description will be description of अहङ्कार, because an अज्ञानि identifies with अहङ्कार, therefore what you are depends upon what you identify with. What you are depends upon what you identify with. Identify with your lower-self you are संसारि, identify with your higher-Self you are free, when, here and

now. Therefore कृष्ण in the 13th श्लोक points out a ज्ञानि has identified with आत्मा. And since he has identified with आत्मा he doesn't say I am the body, but he says I am in the body, I am pervading the body and I am blessing this body and this body will disappear after some time, but I, who am blessing the body, will not disappear and therefore where is the worry of death, and therefore कृष्ण says he enjoys his life. So सर्व-कर्माणि मनसा संन्यस्य – so all these actions a ज्ञानि renounces by shifting the identification from the body to आत्मा, he doesn't renounce the action but he renounces his अभिमान on action, action renunciation is action अभिमान renunciation. So सर्व-कर्माणि संन्यस्य, he renounces and how does he do that, मनसा, here मनसा means ज्ञानेन, by wisdom and what is that wisdom, I am not the temporary lower-self, the body, I am the higher-Self, the आत्मा, इति अकर्तृ आत्मा विज्ञानेन सर्व-कर्माणि संन्यस्य वशी, वशी means a ज्ञानि, who is a master, स्वामि. As a body I am a slave because as body I am controlled by the external forces, as Consciousness I am the controller of the external forces. As the dream individual I am the creature in the dream, after waking up I am the creator of the dream. So just shifting the I makes a very big difference and therefore, वशी, this master, this ज्ञानि, सुखम् आस्ते – leads his life very comfortably. Other people may be worried about his bodily condition, but he is not worried about who will take care of me in my old age, in the last stage who will give me a drop of water, who will put the rice in the mouth, who will do श्राद्धम् for me, whether the children are there, there are children but there is no boy to do the कर्म, all these worries are from अहङ्कार standpoint, आत्मा doesn't have all these, therefore सुखम् आस्ते, very very comfortable. And if you ask him where are you, he says, नवदारे पुरे, पुरम् means the physical body, the body is compared to a small kingdom, the physical body is compared to a small kingdom and the skin, the outer skin is compared to the city walls, like the wall of China, which goes round China, so that it will protect the kingdom from the

external attack. Similarly, we also have got a wall of protection, you know what is that wall, the very skin itself and if all over the kingdom walls are there, you cannot transact with the external world, therefore there should be what, gateways for interaction with the outside world and therefore the physical body has got नवद्वाराणि, 9 gateways and what are the 9 gateways, सप्त शीर्षण्यानि, 7 holes are there on the face for interaction, the शब्दः स्पर्श, रूपः, रसः, गन्धः, sound, forms, smell, taste and touch, from the external world enter the body city, through what gate, the eyes, ears, etc., there are called entrance gate. And we have got two gateways down below, for the removal of the waste from the body, the excretory holes are there, there are exit gate, some gates are entrance gate, one way traffic, the excretory organs only for excretion. but there are certain two way gates also, what is that, mouth, when I am speaking I am conveying my ideas to you, therefore ideas are coming from inside it is going out, exit gate and when you eat food, what is happening, the very same mouth is functioning as entrance gate. So thus body is a wonderful city, with a city wall and 9 gates for interaction and there are roads and roads, you know what are the roads, all the blood vessels are compared to the roads, there are highway roads, aorta, pulmonary artery and since bigger roads are there, all the capillaries are by lanes, small streets, go the North चेन्नै, मैलापुर, we have got bigger roads and we have got smaller roads and often there is traffic jam also, blockage of the blood vessel, then you have to do clearance, angiogram, angioplasty, bye-pass surgery, like the flyovers. Similarly, within the body also, what is by-pass surgery, too much problem, blocked vessels, there are so many workers also, all the प्राणIs are considered to be the workers in the body. And for this body city, who is the king, आत्मा is the king. As long as the जीवात्मा is there to bless the body this body city is live and active, When the blessing is not available the body cannot survive even for a few hours, even the dearest son, he has to come within a few days after the death, otherwise

dispose of the body, why because the राज is not there. And therefore who is आत्मा, आत्मा is the राज and a ज्ञानि is identified with आत्मा, therefore we say a ज्ञानि is the master of his body. Therefore देही, the आत्मा, the ज्ञानि, नवद्वारे पुरे, in this body he resides, he pervades and what action does he do, न एव कुर्वन् – Consciousness is अकर्ता, does not do any action, so before the class so many people are coming and going, there are setting up the chairs, spreading the carpet, etc., mike is kept, adjusting this, etc., all these activities are going on blessed by the light principle, the light itself does not do any action, what is the job of the light, illumines the action but it is not involved in the action, this is called साक्षि भावः and since the light only illumines, the light cannot get the good result of good action also, it doesn't have the bad results also, in the light a doctor may do a surgery and save a person, in the same light another pickpocket may pick the pocket, but the light doesn't have the पुण्यम् of the surgery, light doesn't have the पापम् of the picking the pocket, but पुण्य कर्म and पाप कर्म took place when, in the presence of the light, light is required but light is not involved, अकर्तृत्वे सति प्रकाशकत्वम् साक्षित्वम्. So illumining something without involvement is called साक्षि भावः, a ज्ञानि remains as a साक्षि. And not only he doesn't do action, न कारयन् – because action is two-fold, one is direct action, another is indirect action. What do you mean indirect action, instigating another one to do action is called indirect action, direct action, the one who has is called कर्ता, the one who does indirect action is called कारयिता – the instigator. In any criminal action, not only the actor has got crime if there is somebody who has instigated that that instigator also will have to take the punishment, because now-a-days they say, there are hooligans who can be employed, their job is crime, even up to killing and suppose somebody pays the criminal to do the crime, not only the criminal is doing the crime, the one who has instigated him he also is tainted by the crime. Now the question is आत्मा may not be doing any action, thus आत्मा

instigates one to do action. If आत्मा is the instigator, every criminal will say what, I didn't do that, the आत्मा which is inside made me do it, like people saying, 'all is God's play', it is a terrible argument if it is not properly understood, people say we are only puppets, we don't do anything, every action is done by भगवान्, you know what is the consequence of such an approach and if we are instrument and भगवान् is doing action through us for all the crimes, who will incur पापम्? The instrument or the user of the instrument? So if a person kills someone with a knife, knife is never punished, the instrument is never punished, the one who has used the instrument alone is punished. Similarly, if you say भगवान् instigates me to do all these things or आत्मा does, आत्मा will have पुण्यम् and पापम्. Therefore कृष्ण says don't blame आत्मा, don't blame भगवान्, आत्मा न काश्यन् – it doesn't instigate also. आत्मा doesn't ask a criminal to do a crime and आत्मा doesn't ask a saint to do a noble action, आत्मा is simply present as the witness, exactly like what, light. Light will illumine, if we have good thinking, in the light we will do good action, but if our mind is not good we will do bad actions in the same light, goodness and badness belongs to the lower-I, the higher-I does not have either goodness or badness,

अन्यत्र धर्मात् अन्यत्राधर्मात्

आत्मा doesn't have पुण्यम् also, पापम् also, therefore न एव कुर्वन् न काश्यन् आस्ते. Continuing;

Verse No .14

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥ ७-१४॥

न कर्तृत्वम् न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्म-फल-संयोगम् स्वभावः तु प्रवर्तते ॥ ७-१४॥

प्रभुः लोकस्य न कर्तृत्वम्, न कर्माणि, न कर्म-फल-संयोगम् सृजति ।
स्वभावः तु प्रवर्तते ।

In chanting also, there are rules for chanting, so लोकस्य सृजति प्रभुः is there, some people chant it as लोकस्य सृजति प्रभुः, that is not correct. After लोकस्य *gap should not be there*. Similarly, in second line, स्वभावस्तु प्रवर्तते, they chant *without gap* here, that is *also wrong*, here स्वभावस्तु प्रवर्तते, *gap should be given*. So how do you know where to give the gap and where not to give the gap, either you should learn the rules or you should learn to chant from someone. The rule is ***when a short vowel is followed by a double consonant there should be a gap, when a short vowel is followed by a single consonant there should not be gap***. Look at the first line, लोकस्य सृजति प्रभुः, लोकस्य has got short vowel, vowel consonant we all have learned, in the word लोकस्य the ending letter is a vowel, अ is a short vowel, it is followed by सृ which is a consonant. सृ is made of स and र, स is a consonant, र is a vowel, so सृ comes under consonant plus a vowel, therefore it is only a single consonant, therefore you should read लोकस्यसृजति प्रभुः, that is right, what is wrong reading is लोकस्य सृजति प्रभुः. Are you able to make the difference? लोकस्यसृजति प्रभुः is the right reading. Now coming to the second line, स्वभावस्तु, it is ending in the vowel उ which is short vowel and it is followed by प्र, प्र is a single consonant or a double consonant? In the previous one सृ, it is स plus र, which is vowel, whereas प्र when you say, it consists of प plus र plus अ, it is not प plus र. It is not र vowel, but it is प which is a consonant, then र which is a consonant; र is a vowel, र is a consonant, one should know the difference between र and र, र is a vowel, र is a consonant. Therefore, प्र is a double consonant and since प्र is a *double consonant*, after the vowel you have to *give a gap*, therefore what is the right changing - स्वभावस्तु प्रवर्तते and what is wrong chanting - स्वभावस्तुप्रवर्तते. This you have to observe throughout. Where short vowel, where conjunct consonant, double consonant is called conjunct consonant, in संस्कृत just as in English, pronunciation rules are there, for many ‘pronunciation’ itself is a problem, they will say

pronunciation, there is no pronunciation, it is pronunciation, pronounce is the verb, the noun is not pronunciation, it is pronunciation, it is n-u-n, like English rules, but in English rules are arbitrary, in संस्कृत they are systematic and logical, therefore if you don't observe those rules, what you do is when I chant, very clearly listen and then exactly reproduce लोकस्यसृजतिप्रभुः, लोकस्यसृजतिप्रभुः, OK. That is aside. Now let us come to the topic. कृष्ण says आत्मा doesn't produce any thing at all, प्रभुः, प्रभुः means आत्मा, which means master, so प्रभुः the आत्मा, न सृजति – does not create anything and what are those things, कर्तृत्वम् – doership. so the body has got natural doership, mind has got natural doership or technically अहङ्कार has got natural doership, आत्मा is not responsible, exactly like what कृष्ण will explain that in the 2nd line, there we will see, the doership is not created by आत्मा, कर्माणि न सृजति – even the objects of action the आत्मा does not produce, आत्मा doesn't produce the कर्ता, आत्मा doesn't produce the कर्म and न कर्म-फलम् संयोगम् आत्मा does not produce the interaction between कर्ता and कर्म-फलम्, it does not produce कर्ता, it does not produce कर्म, it does not produce कर्म-फलम् and it does not produce the interaction or association between कर्ता and कर्म-फलम्. In short, आत्मा doesn't do anything, न कर्म-फल-संयोगम्. OK, if आत्मा doesn't do anything, how come all these are doing actions, who is responsible for all these actions, कृष्ण says स्वभावः तु प्रवर्तते – it is the innate nature of the body to be active, it is the innate nature of the mind to be active, आत्मा does not do, exactly like electricity blesses all the gadgets generally, electricity does not ask the radio to produce sound, electricity does not ask the fan to rotate, electricity blesses all of them, if the fan rotates it is inbuilt nature of the fan which has the potentiality to rotate, it is the inbuilt nature of the radio to bring out the audio, it is the inbuilt nature of the television to do its function, functions are not determined by the आत्मा, functions are the innate nature of the gadget, electricity just

blesses. Similarly, here also, the mind does its activities, the senses do their activities, the body does its activities, आत्मा is only a witness. Again remember the example of light, light remaining the same, a criminal does a criminal action, a saint does a saintly action, light is not responsible for the saintliness of the saint or the criminality of the criminal. Therefore don't blame the light, at the same time, don't say that light is not required because in the presence of light alone they can do their respective actions, so स्वभावः तु प्रवर्तते . Continuing;

Verse No .15

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ७-१५॥

न आदत्ते कस्यचित् पापं न च एव सुकृतं विभुः ।

अज्ञानेन आवृतम् ज्ञानम् तेन मुह्यन्ति जन्तवः ॥ ७-१५॥

विभुः न कस्यचित् पापं, न च एव सुकृतं आदत्ते । अज्ञानेन ज्ञानम् आवृतम्, तेन जन्तवः मुह्यन्ति ।

So in the previous verses, कृष्ण said आत्मा is अकर्ता and अकारयिता, neither आत्मा is a doer nor is आत्मा an instigator. Now in this verse कृष्ण says therefore only आत्मा is अभोक्ता, it doesn't have any पुण्यम् or पापम्,

न पुण्यम् न पापम् न सौख्यम् न दुःखम् न मन्त्रो न तीर्थो न वेदो न यज्ञ ।

अहम् भोजनम् नैव भोज्यम् न भोक्ता विदानन्दरूपः शिवोऽहम् शिवोऽहम्

॥ निर्वाण षट्कम् ४॥

न पुण्यम् न पापम् ... अहम् भोजनम् नैव भोज्यम् न भोक्ता if I am none of them then who am I? विदानन्दरूपः शिवोऽहम् शिवोऽहम्. Therefore कृष्ण says कस्यचित् पापं न आदत्ते – आत्मा does not take any पापम् done by anyone. Then what about पुण्यम्, our nature is what, we will say we don't want पापम्, पुण्यम् is OK. But here कृष्ण says न च एव सुकृतम् – nor does आत्मा incur or acquire any पुण्यम्, विभुः, विभुः is the name of आत्मा, विभुः is the all-pervading one, आत्मा असङ्ग स्वरूपः

अकाशवत्, just as the space does not get wet when there is rain, the space does not get burned when there is fire, in the same way the space like Consciousness is not tainted by पापम् also and it is not improved by पुण्यम् also. So then we may get a very big doubt, now this seems to be a very convenient teaching, so it seems a criminal did a very big crime and then ran away and then the police caught the criminal and he was tried in the court and before passing the verdict, the criminal quoted this श्लोक, I do not do any कर्म, I do not do any पुण्यम् कर्म or पाप कर्म, I have not killed anyone at all and therefore I should not be given any punishment, in my presence the body only did the action, don't punish me. So this is called the devil quoting the scriptures and fortunately the judge also was well learned in the गीता, so therefore judge also said, yes, it is very true, you are the आत्मा, you are अकर्ता, you are अभोक्ता, you have not done any पापम् at all, therefore you don't require any imprisonment and you cannot be imprisoned also because you are all-pervading, in your presence the body did the crime and therefore I am imprisonment only to the body, so will you be able to accept that. If you are able to withdraw from the body when a wrong action is done, you should be able to withdraw from the body when the body suffers the result of wrong action, when you are doing कर्म you are saying that you are not the body and when the body suffers if you say that you are the body, then it is a problem. Either identify with the body throughout or dis-identify from the body throughout, partial identification is dangerous philosophy. Therefore, at the body level कर्म is there, कर्म-फलम् is there and therefore laws of कर्मs will function. Therefore at the body level I have to be धार्मिक, but I have to own up my पुण्य-पाप अतीत स्वरूपम् at the level of the आत्मा, therefore we should not mix up the higher-Self and the lower-self. And therefore here कृष्ण is talking about from आत्मा angle, I am अकर्ता, अभोक्ता. Then why do people suffer, what is the cause of all suffering? कृष्ण says the cause of suffering is देह अभिमान, the bodily

identification, the अहङ्कार identification, to remember the 3rd chapter,

अहङ्कार-विमूढ-आत्मा कर्ता अहम् इति मन्यते ॥ ३-२७॥

It is देह अभिमान which is the cause of all the problems and why is there देह अभिमान, body identification. Because of the ignorance of the higher nature, when I don't know my superior Self, I identify with my inferior self. Therefore कृष्ण says अज्ञानेन आवृतम् ज्ञानम् – because of the ignorance of the higher nature, all the जीवs are suffering. So from this it is very clear that our basic problem is अज्ञानम्. And if अज्ञानम् is the problem what is the solution? There is only one solution, ज्ञानम्, that is going to be talked about which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, VERSES 15-17

After talking about कर्मयोग as the first stage of साधन now Lord कृष्ण is talking about ज्ञानयोग as the second stage of साधन. In कर्मयोग साधन we have something *to do* and in ज्ञानयोग साधन we have something *to know*. We should know the difference very clearly. And when I talk about ज्ञानम्, we should remember, it is only the knowledge of आत्मा. In Vedantic context, whenever we talk about ज्ञानम् it means जीवात्मा-परमात्मा ऐक्य ज्ञानम्. Before doing कर्मयोग also we have to take the knowledge of कर्मयोग. कर्मयोग also requires knowledge, knowledge about कर्म, knowledge about कर्मफल and knowledge about the attitude with which we have to do the action. Therefore कर्मयोग also presupposes knowledge but that knowledge is not आत्मज्ञानम्. Therefore the knowledge that is required for कर्मयोग is not the आत्मज्ञानम्. For कर्मयोग we do not discuss the nature of आत्मा, we do not discuss the nature of ब्रह्मन्, we do not discuss the ऐक्यम् between जीवात्मा and परमात्मा. And therefore that knowledge we are not discussing here.

- 1) First we have to gain the knowledge about कर्मयोग which is not आत्मज्ञानम्.
- 2) Having gained the knowledge about कर्मयोग we have to practice कर्मयोग, because gaining the knowledge about कर्मयोग will not liberate us. After gaining the knowledge about कर्मयोग we have to practice कर्मयोग and purify the mind.
- 3) And after purifying the mind, we have to gain the knowledge of आत्मा, that particular knowledge alone is liberating knowledge.

And therefore whenever we talk about ज्ञानम् in the context of गीता, you should remember, it is only one particular knowledge and that is अद्वैत ज्ञानम्, जीवात्मा-परमात्मा ऐक्य ज्ञानम्. All the other forms of knowledge, we do not call knowledge, that we should very clearly remember and that जीवात्मा-परमात्मा ऐक्य ज्ञानम् is discussed from

verse no.13 up to verse no.21. Here कृष्ण talked about our higher nature known as आत्मा, which is different from the physical body, which is different from the mind, which is otherwise known as ego. अहङ्कार व्यतिरिक्त आत्मज्ञानम्, अहङ्कार is our lower-self and आत्मा is our higher-Self, about that आत्मा कृष्ण talked about till now, न आदत्ते कस्यचित् पापं न च एव सुकृतं विभुः, this higher nature is अकर्ता, this higher nature is अभोक्ता and therefore it is free from पुण्यम् and पापम् and therefore it is free from संसार and having talked about the higher nature कृष्ण says all our problems are because of the ignorance of this higher nature, like a person who is suffering in dream, he has lost all his money in dream and he is wandering on the street, without food and he is also harassed by other people to get out of the dream suffering, he has to do only one thing, what is that: wake up, to know that: I am comfortable lying down in an air-conditioned room, where power is there, this is to be added! where electricity is there, I don't have any problem. So the dream suffering belongs to the unreal lower-self, the waker is my higher nature which is free from all suffering. And from Vedantic angle, the waker himself is lower-self, compared to which we have got still a higher-Self which is identical with ईश्वर himself. शङ्कराचार्य tells in his मनीषा पञ्चकम्,

ब्रह्मैवाहमिदम् जगत्त्व सकलम् चिन्मात्रविस्तारितम् सर्वम् चैतदविद्याया
त्रिगुणयाशेषम् मया कल्पितम् । ... ॥ मनीषापञ्चकम् २ ॥

I am that परम्ब्रह्म, which has created this whole universe and which has created this small physical body also and having created this world and the body, I have chosen to come down and identify with this body to play a drama; in fact, we are all अवतारम् of Lord, we have created this world and this body and we have chosen to identify with the body and play a drama, but what has happened is, the drama has become damn serious and it has become so serious that we have even forgotten the fact, that we alone are responsible for all this drama, like a person suffering in dream has forgotten the fact that I the waker have created

this dream and that is why in कठोपनिषत् we will be seeing the आचार्य says, उतिष्ठत जाग्रत (how long are you going to sleep, how long are you going to suffer in this nightmarish संसार) please wake up and what is our nature, we generally don't wake up, even if we walk up, as we do when we were children, we walk up and roll to the other side and again continue to sleep. Some people get up, sit, drink coffee, bed coffee, without brushing the teeth in yesterday's account and again lie down and sleep. Similarly, in every वेदान्त class, we wake up and thereafterwards, we again go to sleep and therefore कृष्ण says, अज्ञानेन आवृतम् ज्ञानम्. All our problems are because of the ignorance of our higher nature, so अज्ञानेन आवृतम् ज्ञानम्, ज्ञानम् means knowledge, knowledge of what: knowledge of our own higher nature and because of this Self-ignorance, जन्तवः मुह्यन्ति, कृष्ण doesn't want to call us even human being, कृष्ण says जन्तवः मुह्यन्ति, you know what is a जन्तुः, an animal is called जन्तुः and कृष्ण calls us all of us जन्तुः and what is the derivation of the word जन्तुः, पुनः पुनः जायते इति जन्तुः – the one which is subject to repeated जन्म is जन्तुः and when I am identified with body I have got पुनरपि जननम् and therefore an ignorant human being is a जन्तुः only, whereas wise person is no more a जन्तुः, because wise person doesn't say I am subject to birth, what does he say:

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२०॥

I am not a जन्तुः subject to birth and death, I am अजः, जन्म रहितम् ब्रह्म and therefore all our problems are because of Self-ignorance. So this verse is a very important verse, because here कृष्ण gives the diagnosis for our संसार रोगः. So because of the ignorance, जन्तवः मुह्यन्ति – they are deluded, because once I am identified with the body, identification is one but the consequences are many. Just to see a few consequences:

First consequence is I become a finite entity, so spatially finite and therefore I have an eagerness to travel all over, I want to see this, see that, I want to go for world tour, I want to see Niagara, I want to see Eiffel tower, therefore inordinate greed to travel because I feel spatially finite, then time-wise also I am finite, when I mistake myself as the body and I do not accept my time-wise infinitude, I don't want to die, I want to survive. And that is why even those people, it seems a person had written to the doctor and family members, 'if I get an incurable disease, please don't treat me,' he has given permission and it was written, but before taking any action the family members and doctors once again asked this person, would you like to survive, would you like to have a treatment or would you like to die, then he changed his opinion and said, I would like to live. So first he says, 'don't treat me, I don't mind dying,' but when actually time comes, 'one more day, one more day, last grandson's thread ceremony is coming and I would like to see with my eyes.' And once that is over something else will come, because nobody wants mortality. Therefore, *identification with body leads to spatial limitation, time-wise limitation and thereafter so many other problems also*. Therefore कृष्ण calls all of them as मोहः – delusions galore and therefore जन्तवः मुह्यन्ति, संसारम् अनुभवन्ति. Now the question is what is the solution, diagnosis over, now what is the course of treatment, what antibiotics should be taken, what surgery should be done, that is going to be given in the next verse which is also an important verse. 15 and 16 are important. I will tell you why it is important later.

Verse No .16

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ७-१६॥

ज्ञानेन तु तत् अज्ञानम् येषाम् नाशितम् आत्मानः ।

तेषाम् आदित्यवत् ज्ञानम् प्रकाशयति तत् परम् ॥ ७-१६॥

येषाम् तु तत् अज्ञानम् आत्मानः ज्ञानेन नाशितम्, तेषाम् ज्ञानम् आदित्यवत् तत् परम् प्रकाशयति ।

The solution is going to be talked about. In the previous verse कृष्ण said that ignorance is the root cause, अज्ञानेन आवृतम् ज्ञानम्. Now if ignorance is the cause of problem then what should be the solution? The ignorance must be removed. If a particular germ in water has caused the stomach upset, if certain bacteria are responsible for a particular disease, what is the solution? That particular bacterium should be destroyed, for that only they have antibiotics. If ignorance is the bacteria then we should find out a medicine to destroy ignorance. And which antibiotics will destroy ignorance-bacteria, there is only one medicine and that is ज्ञानम्. Ignorance can be destroyed only by ज्ञानम्. शङ्कराचार्य gives the example, just as darkness can be removed only by light. Suppose a person asks a question, there are how many methods to remove darkness, how many methods are there to remove darkness? Suppose somebody comes and tells that by sweeping you can remove darkness and another person comes and tells, do योगासन in the dark room, another person says do meditation in the dark room and another person says chant विष्णुसहस्रनाम in the dark room. With due respect to all these activities, they practice but none of them can remove darkness, because there is only one thing that is opposed to darkness and that is light, शङ्कराचार्य tells this beautifully in आत्मबोध,

अविरोधितया कर्म नाविद्याम् विनिवर्तयेत् ।

विद्याविद्याम् निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ आत्मबोधः ३ ॥

What a beautiful verse. He says action is not opposed to ignorance and therefore action cannot destroy ignorance. Any ignorance. Suppose I have physics ignorance. To remove physics ignorance, I do daily one hour walk in the college, science college and another person says: No, No, No, you should do अष्टोत्तर अर्चन to a physics professor. Physics *professaraya* नमः! Will your ignorance go? Remember पूजा is a कर्म,

अर्चन is a कर्म, उपासना is a कर्म, प्रदक्षिणम् is a कर्म, all those कर्मs have got their own results, we don't say they are useless, all of them have got their own results, but the result cannot be destruction of ignorance. If I want to destroy physics ignorance, what should I do, I have to study physics. There is no other way. Therefore शङ्कराचार्य says, कर्म अविद्याम् न निवर्तयेत्. You may be doing लौकिक कर्म, you may be doing वैदिक कर्म, people say स्वामिजि I get up 3 o'clock in the morning, I do योगासन, I go to the temple, I do पारायणम् and I do सन्ध्यावन्दनम्, I do ब्रह्म यज्ञ, we don't say they are bad, they are excellent, but they cannot remove ignorance problem. Then what can they do, they can purify the mind, you have to attain knowledge to remove ignorance. Now tell me how many paths are there for मोक्ष, only four? Three ? Two or one? If ignorance is संसार कारणम्, मोक्ष can have only one path which is not a path, that path is ज्ञान मार्ग एव. So कर्मयोग leads to liberation, भक्तियोगः leads to liberation, राजयोग leads to liberation, all these things are not acceptable to कृष्ण, not acceptable to वेद also. This many path philosophy is not वैदिक. There are many paths to purify the mind, that is the confusion, there are many paths to purify the mind but there is only one path to liberation. That is why beautifully पुरुषसूक्तम् says:

तमेवम् विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । ॥
पुरुषसूक्तम् १७ ॥

There are not many मार्गs to मोक्ष, तमेवम् विद्वान्, विद्वान् means a ज्ञानि, ज्ञानम् alone liberates. And therefore कृष्ण says here: ज्ञानेन तत् अज्ञानम् नाशितम् – knowledge alone destroys that ignorance. Now the question is which knowledge? That is also important, any knowledge cannot destroy any ignorance, any knowledge cannot destroy any ignorance, a particular knowledge can destroy only a particular ignorance, physics knowledge can destroy chemistry ignorance? Physics knowledge can destroy physics ignorance, chemistry knowledge can destroy chemistry ignorance, but none of them can

destroy Self-ignorance. He might be a PhD. in physics and chemistry but as far as Self-knowledge is concerned, वेदान्त calls him an educated ignorant person, other people are illiterate ignorant people, these people are educated ignorant people. And therefore कृष्ण very carefully uses the word आत्मनः ज्ञानेन आत्मनः अज्ञानम् नाशितम् – through Self-knowledge alone Self-ignorance is destroyed. Now the next question is how to get Self-knowledge? For this question, कृष्ण does not give an answer here, because he has already given the answer in the 4th chapter and he expects us to remember. If you don't remember I will remind you. In the 4th chapter, 34th verse कृष्ण said:

तद्विद्धि प्रणिपातेन परिश्रमेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

So what is the method of getting the knowledge? I have told you several times, systematic and consistent study of the Vedantic scriptures for a length of time under the guidance of a competent आचार्य. The systematic and consistent study of the Vedantic scriptures for a length of time under the guidance of a competent आचार्य is called ज्ञानयोग. By that method one should gain Self-knowledge. Then what will happen, what will that knowledge do? कृष्ण says: तेषाम् – for those wise people, ज्ञानम् तत् परम् प्रकाशयति – so the knowledge will reveal their own higher nature for themselves. So just as a torchlight will reveal an object, similarly, Self-knowledge will reveal for me my own higher nature and a wonderful higher nature. So if it is going to be a miserable nature better not to hear, but here it is going to reveal a nature: you are शुद्ध स्वरूपः, you are ever pure, that is the fact and you are ever secure, that is the fact, you are ever full and complete, that is the fact, you need not depend upon any blessed one to be comfortable. In fact, whatever wonderful things you seek in life they are all within you. Do you seek love, you are embodiment of love, In fact, you need not get from anyone, you can freely give love without the worry of exhausting, go on giving and suppose the other person says I don't love

you. I can happily say ‘that is your problem,’ still I love you and not one person but to everyone in the world,

अदृष्टा सर्व-भूतानां मैत्रः करुणः एव च । निर्ममः निरहङ्कारः ॥ १२-१३॥

This wonderful Self you are, that higher-Self the Self-knowledge will reveal. And like what, कृष्ण gives an example, आदित्यवत् – like the Sun. Imagine you are walking on the road in the early morning before sunrise, all over there is darkness and since the place is well illumined and especially you are walking in चैन्नै, where you don’t know where there is hole, whether it is flyover hole, a manhole, hole made for electricity post, for water, how, because the road is not lit up, I fall and suffer and imagine when the Sun rises the whole place is so bright that I don’t fall at all. Similarly, because of inner darkness I am falling everywhere during my life’s journey. For the wise man the whole road is lit up that there is no question of falling down. By falling down I mean figurative falling in the form of anxiety, tension, worry, there is no fall at all, because the life is well lit up. Continuing;

Verse No .17

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७॥

तत् बुद्धयः तत् आत्मानः तत् निष्ठाः तत् परायणाः ।

गच्छन्ति अपुनरावृत्तिम् ज्ञान-निर्धूत-कल्मषाः ॥ ५-१७॥

तत् बुद्धयः, तत् आत्मानः, तत् निष्ठाः, तत् परायणाः, ज्ञान-निर्धूत-कल्मषाः अपुनरावृत्तिम् गच्छन्ति ।

Another beautiful verse. In fact, all these verses are nice from 13 to 21. In this verse, कृष्ण talks about various stages of साधन, that a person has to go through from the LKG of spirituality. So I will rearrange the words for the sake of convenience so that we will get a chronological order of various stages.

1) What is the first stage? तत् परायणाः, तत् means my own higher-Self, independent Self is परायणाः, परायणाः means the ultimate goal of my life. So now I am the lower-self, ego, the अहङ्कारः and what is problem with अहङ्कारः, it depends upon various external factors to be happy and secure. So anybody can upset me, every relationship is subject to strain and problem, because I cannot control the behavior of the other person and the other person's behavior upsets me. I don't know why my husband is like that, or wife is like that, I don't know how and why my children are like that and as the family expands the number of people that can disturb me goes on increasing, that is why somebody nicely said: सर्वम् परवशम् दुःखम् – dependence on external factors is unhappiness because all the time I have to keep on adjusting other people, changing other people and then sometimes they call स्वामिजि also to their house to change their children. In the name of भिक्षा, they call and then indirectly ask questions keeping the child. It is not that they want to know but they want to correct the son; the boy won't listen when they tell, so put everything through स्वामिजि. And the son is intelligent, therefore he directly says "Mother don't try to influence me indirectly." Therefore all the time we are struggling to change other members, change situations, constant adjustment of the knobs of the world and at the age of 90 I come to know that I cannot change the people. What a miserable life and therefore, the intelligent attitude is what is I should be happy and secure not because of external conditions, I should be happy, fulfilled and secure in spite of external conditions. That is called the inner freedom. In fact, this inner free Self is called मोक्ष, this independence is called ब्रह्मन्. Don't think मोक्ष is going to forest or मोक्ष is some event happening after death, मोक्ष is the capacity to be comfortable even when the situations are not to my expectations. And therefore the advantage is I am not afraid of my future. Because I am ready for any type of future, because I know that the future cannot influence my पूर्णता, as कृष्ण said in the 2nd chapter:

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २-७०॥

The ocean does not depend upon the rivers for its fullness and if the rivers are going to claim that I am adding water to you, what will the ocean do, suppose the rivers कावेरी, गङ्गा, यमुना etc., it goes and tells the ocean, I am supplying water to you, what will the ocean do, it won't even answer, because the ocean knows the river is not supplying water to the ocean. On the other hand, it is the other way round, ocean water alone gets evaporated and it again pours down as rain and the rainy waters accumulated become the river. So just as the ocean is full, whether the rivers flow or not and whatever be the quality of river also. गङ्गा also merges, our Coovam also merges and what is my full Self. I am like the ocean experiences are like the rivers. Wonderful experiences come and terrible experiences come, experiences do not come at all, like ocean अहम् ever पूर्णः. What a wonderful state of mind it should be! So once I clearly understand the glory of that freedom, thereafter, the effort in my life will be not to change the world, my struggle to change the world, my struggle to change the people will drop. And my aim will be struggle to change myself, what type of change, from the dependent lower-self, I want to discover the independent higher-Self. And once my struggle is to transform myself I have become a spiritual seeker. Until then, I am only a material groper, you know groping - doing something without knowing what to do, I am only a materialistic groper not knowing what to do for peace of mind, but once I have known that Self-transformation is required, I have become what, तत् परायणाः. I have got direction in my life.

2) So what do I want now is not that I want to change my wife, children or grandchildren or governments, I want to change myself and once I attempt that, then what is the next stage, तत् बुद्धयः, I come to the scriptures which talk about my higher independent Self and therefore I come to know that परमात्मा, that higher nature of mind, बुद्धि means

here ज्ञानम्, तत् बुद्धिः means आत्मज्ञानम्. In between stages कृष्ण skips कर्मयोग etc., we have to supply, कृष्ण wants to give a broad outline and therefore He skips कर्मयोग and comes to ज्ञानयोग. In ज्ञानयोग what do I discover, I discover my higher nature, so तत् बुद्धयः means आत्मज्ञानिनः, so this is the next stage.

3) Then what is the next stage of साधन? Even after knowing my higher-Self, I don't identify with that higher-Self, I continue to identify with my lower egoistic-self only, because I have fallen in love with my individuality - I as a father, I as a husband, I as a grandfather, I have got so much identification with my body-mind-complex, that I don't want to give it up. Like the slum people, even if government provides them better houses, you know what do they do, the better houses are given out for rent and they come back the same slum. And the bonded laborers are rescued by the Government and they are put in some rescue homes or so and within a month or few weeks, you know what they do, they give up that rescue home and go back to the same old place where they were bonded laborers. We were under the control of British for a few hundred years and when some of the freedom fighters wanted freedom, many of the Indians resisted that and they said: why all that: let them rule itself. Even now there are some people of the older generation who feel British rule is better. So when I am controlled by someone, after some time that slavery itself I get addicted to and therefore I continue to be the अहङ्कार. This is called वासना, देहात्मा वासना and therefore what do I say, I am a संसारि and I have got a higher-Self and that आत्मा is liberated, I am a संसारि. Now after coming to the class, स्वामिजि I come to know that I have got a higher-Self, as if it is somewhere up and that one is liberated. What is the use? So therefore comes the next साधन. What is the next साधन, I have to train myself to switch my identification from the lower individuality, the father-I, the wife-I, the mother-I, the husband-I, all these the MA-I, the Bsc.-I, PhD-I, all these are egoistic-I. In fact, we go to one more

extent and say even the devotee-I is an ego. And I am a great devotee I have given so much land to the Lord and some people have got I am a संन्यासि-I, that is a still bigger ego, all of you गृहस्थs should do नमस्कारम्s to me. Of all the four आश्रमs, संन्यास आश्रम is supposed to be greatest आश्रम, I have renounced everything. The शास्त्र says you have renounced everything, but you have not renounced the notion that 'I have renounced everything.' Therefore शास्त्र says:

त्यज धर्ममधर्मं च उभे सत्यानृते त्यज ।

उभे सत्यानृते त्यक्त्वा येन त्यजसि तत्त्यज ॥ महाभारत, शान्ति पर्व, मोक्ष धर्म ३२९-४०॥

After renouncing everything, the अभिमान that 'I am a great renouncer', that अभिमान also you renounce, but it is not that easy. I have finished गीता, another ego, I have finished ब्रह्मसूत्र also, another ego. So that ego is very very powerful. Even though you constantly say E go, (old E, in English means You) E go, repeatedly you say, it will not easily go, therefore comes the practice of shifting the I from the relative I to the absolute ब्रह्मन्-I. In fact, this takes the longest time. Knowing about the higher-Self is easy, but dropping the अभिमान with the lower-self is not that easy. And therefore कृष्ण says तत् आत्मनः, तत् आत्मनः means identifying with the higher-Self. And in fact, in the traditional stages of साधनs, संन्यास आश्रम is only to facilitate this dis-identification. It is only to facilitate because, when a person takes संन्यास, he cuts off all the relationships, because every relationship invokes a corresponding ego. So wife invokes husband ego, son invokes parent ego, parent invokes son ego, every relationship invokes an ego and therefore in संन्यास आश्रम, says, असङ्गोऽहम्, असङ्गोऽहम्. Then thereafter also संन्यासि ego, गुरु ego, शिष्य ego, they all are there, all of them have to be dropped, any personality is संसार. And therefore तत् आत्मनः means identify with the higher-Self and the higher-Self is father or mother? न तात न माता, न गुरुर्नैव शिष्य, न बन्धुः न मित्रम् nothing is there, that's all from the standpoint

of the body, but that does not mean you go home today and tell your spouse that you are no more wife or husband, don't tell all that, as it is there is problem, so having understood the higher nature you decide to play the role of a husband, you decide to play the role of a wife, role of a brother, convert every action into role playing, this is called निदिध्यासनम्. So morning I should remember all my activities are role playing and night I should again remind myself that all these are role playing. So this is called निदिध्यासनम्, तत् आत्मनः.

4) So then the next and final stage is तत् निष्ठाः, so once a person deliberately practices this, शङ्कराचार्य has written many श्लोकs to assist this process, they are all called निदिध्यासन श्लोकs,

मनोबुद्ध्यहंकार चित्तानि नाहम् । न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योम भूमिर्न तेजो न वायुः । चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
निर्वाण षट्कम् १॥

न मे द्वेषरागौ न मे लोभ मोहौ, मदो नैव मे नैव मात्सर्यभावः । चिदानन्दरूपः
शिवोऽहम् शिवोऽहम्॥

Every time I repeat this body is an incidental equipment I use. These sense organs are incidental instruments I use. Even this mind and intellect are only incidental media I operate through, I am not the instruments, I am the Consciousness behind the instruments. This when I repeatedly practice, it becomes spontaneous and natural. So when a person gets married from bachelorhood to householder-hood, for some days he doesn't remember, whether he is a bachelor or a householder. After sometime repeatedly practicing, now even in dream he will dream as only a householder. So even though the external change takes place, the internal change takes time. In our case, we all are given different names, when we take a ब्रह्मचर्य दीक्षा, we are given a new name and we ourselves forget our new name and when somebody calls us by that new name we don't respond also, after some time the new name sets in. Then when we are given संन्यास, another new name. So

each time the change externally happens quickly but the internal transformation takes time and when the transformation is complete it is called तत् निष्ठाः. So they get established in their higher nature. So can you guess these four stages of knowledge,

- First *value* for discovering the higher-Self,
- Then the next stage is *discovering* the higher-Self,
- Then the next stage is *learning to identify* with the higher-Self and gradually *dis-identify* from the lower-self,
- And then the fourth and final stage is the *identification* with the higher-Self *becomes natural*.

And such people, what will happen to them, they are called ब्रह्म निष्ठाः, they are called ज्ञान निष्ठाः. What will happen to them, ज्ञान-निर्धूत-कल्मषाः – they are free from all the impurities, washed off by knowledge. So all the impurities are gone. And varieties of impurities are there,

- Ignorance is an impurity, and
- After studying the scriptures, doubt is another impurity, they say “everything is fine, *but*,” that *but* will always butt in, and
- There afterwards ignorance is also gone, doubt is also gone, but habitual वासनाs, देहाभिमान continues, that is the third impurity. अज्ञान, संशय, विपर्ययः, ignorance, doubt and habitual body identification.

All these come under कल्मषम्. And all these कल्मषम्s are निर्धूतम् – wiped out by the power of knowledge. This is called जीवन्मुक्तिः, so such people enjoy जीवन्मुक्तिः, how long, as long as their प्रारब्ध कर्म is there and once the प्रारब्ध कर्म is over, their body falls off, they don’t die because they are higher-Self which is eternal, the incidental body falls off, and they don’t have पुनर्जन्म. Therefore कृष्ण says, अपुनरावृत्तिम् गच्छन्ति, they attain विदेह मुक्ति, अपुनरावृत्ति means

विदेह मुक्ति, they do not have पुनरपि जननम् पुनरपि मरणम् cycle.
More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, VERSES 17-19

From the 13th verse onwards, Lord कृष्ण has been discussing ज्ञानयोग which is the central theme of this chapter and this ज्ञानयोग alone leads to inner renunciation or inner detachment, which alone is the real renunciation according to कृष्ण. External renunciation can be practiced only to some extent, nobody can totally renounce externally. Even if a person gives up family relationships, even if he gives up his money, job, everything, still he will be staying in some आश्रम or कुटिया which he cannot renounce, still he will have to some food, clothes, etc., which he cannot renounce, externally only partial renunciation is possible, total renunciation is possible only internally. And what is that internal renunciation, discovery of my higher nature, the आत्मा and how the आत्मा is not associated with anything in the creation. Just as the space accommodates everything, the space is not connected to, hooked to anything. If space is connected to any object when the object travels the space also will travel. This nature of space by which it is close to everything but not connected to anything is called असङ्ग स्वभाव. The screen in the movie is असङ्ग स्वभाव, the screen is associated with every scene in the movie but the water in the movie does not wet the screen, fire in the movie does not burn the screen, why? because the screen is असङ्गः, असङ्गः means it is intimately closer but not tainted by anything. And this असङ्गता is the स्वरूपम् of आत्मा and when I recognize my असङ्ग स्वरूपम्, I know I accommodate everything but I am not related to anything. And this understanding of the relationlessness is called संन्यासः and this real renunciation takes place only through wisdom and such a person will move with everyone but is not attached to any person, he loves every person but not hooked to any person, he lives in every place but he is not rooted to any place, which is born out of inner renunciation. And this inner renunciation is possible through ज्ञानम् which is called विद्वत् संन्यासः and because of this reason alone, this chapter itself is called

संन्यास योगः, inner detachment through knowledge. And in this 17th verse which we saw in the last class, Lord कृष्ण talked about the stages of this particular wisdom:

1) The first stage is having a value for this wisdom, you cannot pursue something seriously unless you have a value and especially when it is a difficult pursuit you cannot casually approach. If you have to go to मानसरोवर, unless you have a tremendous value you cannot spend thousands of rupees, acclimatize and do lot of things. Not a joke, so when a pursuit is not that easy if I have to put my heart and soul in it, it is possible only when I have a sincere value, which कृष्ण called परायणात्वम् – obsession with Self-knowledge. Somehow I have to attain that. That obsession is called, that deep yearning, as somebody gave the example, when I am under the water for a minute or two how I want to come out and breathe, so that yearning for breathing how much is there, that must be the thirst for that wisdom and that value is called तत् परायणात्वम्.

2) And the next stage is knowing the आत्मा as the Consciousness in the body, it is the second stage and

3) The third stage is learning to identify with the आत्मा as myself. Previously I say I am the body and I have आत्मा and I should have sufficient training to reverse the whole process, instead of saying I am the body, I have आत्मा, I should put it the other way around, I am the आत्मा and I have an incidental body, which will be taken away (this has to be repeated then only one gets a little बुद्धि!) at any time by the Lord without notice. At least for company and rent and all, one month's notice and all is there; भगवान् need not give any notice. Therefore body is an incidental medium possessed by me, I am the Consciousness and

4) That too what Consciousness, eternal Consciousness which the Lord will never take away, In fact, Lord cannot take away. So can you see the stages,

- 1st stage is value for knowledge.
- 2nd stage is knowing that I have आत्मा,
- 3rd stage is owning and claiming I am आत्मा,
- 4th and final stage is this owning up becomes very spontaneous to me.

So in and through all my transactions, I don't forget this truth. Just as a cinema actor or a drama actor may play different roles but in and through all the roles the actor will know who he is behind several roles. Similarly, ज्ञान निष्ठा means I know fatherhood is a role that I play, I am not the father, I am not the mother, I am not husband, I am not wife, all are relative roles. In fact, even I am not a human being, because the humanness is from the standpoint of the physical body only, thus all these personalities and roles should become mere roles only. And this constant effortless awareness is called ज्ञान निष्ठा and how do I know I have that constant awareness, what is the indication of that निष्ठा, any knowledge is spontaneous, if it is accessible to me during crisis. Any knowledge is spontaneous, if it is accessible (not in the class, it is very nice in the class) during the crisis it should be accessible, it is in the notebook or in the cassette record, etc., if you say, what is the use:

पुस्तकस्था च या विद्या परहस्ते च यद्द्वनम् ।

अवश्य काले संप्राप्ते न सा विद्या न तद्द्वनम् ॥ सुभाषितम् ॥

पुस्तकस्था च या विद्या – a knowledge which is very well recorded in the books and cassettes and परहस्ते च यत् धनम् – the money which is in some other hands, अवश्य काले संप्राप्ते – when I really need, न सा विद्या न तत् धनम्. It should be available for me and this effortless, spontaneous accessibility, availability indicates अहम् ज्ञान निष्ठा. And what is the benefit, the benefit is I am जीवन्मुक्तः while living and after death I am विदेह मुक्तः, which means I am free from the cycles of पुनरपि जननम् पुनरपि मरणम्. Up to this we saw in the last class. Continuing;

Verse No .18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८॥

विद्या-विनय-सम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि च एव श्वपाके च पण्डिताः सम-दर्शिनः ॥ ५-१८॥

पण्डिताः विद्या-विनय-सम्पन्ने ब्राह्मणे, गवि, हस्तिनि, शुनि, च श्वपाके च एव सम-दर्शिनः (सन्ति) ।

In these two verses, कृष्ण talks about the benefit of this knowledge, what type of transformation this knowledge brings about in the seeker's life. So this transformation is not a temporary transformation, but the very way he looks at the people and creations there is a change. Because according to वेदान्त, our problems are not because of the world and the people, our संसार is not caused by the world and people, because in the very same world alone the liberated ज्ञानि also live. It is in the very same world they enjoy आनन्द, the ज्ञानि sings.

सम्पूर्णम् जगदेव नन्दनवनम् सर्वेऽपि कल्पद्रुमाः गाङ्गम् वारि
समस्तवारि निवहाः पुण्याः समस्ताः क्रियाः । वाचः प्राकृतसंस्कृताः
श्रुतिशिरो वाराणसी मेदिनी सर्वावस्थितिरस्य वस्तुविषया दृष्टे परब्रह्मणि ॥
धन्याष्टकम् १० ॥

For a ज्ञानि the whole world is a relaxation ground – नन्दनवनम् and all trees are कामधेनु and all places are वाराणसी, all rivers (including Coovam) are गङ्गा for him. So that means world remaining the same, the people remaining the same if the ज्ञानि can enjoy आनन्द, it means the problem is not with the world but the problem is in the way that we see the world, our perspective. Therefore वेदान्त is not going to transform the world, but वेदान्त is going to transform my perspective of the world and what type of perspective or view I will have with regard to the world. The psychology is this, as somebody nicely said, 'World is like a mirror, world is like a mirror. I see only myself in the world, I am seeing only myself in the world.' Therefore the way I look

at the world depends upon the way I look at myself. For example, suppose I am very much bothered about my dressing, how I should dress. For some people it is a very very big issue. They have to stand in front of their bureau, to wear this or that, half an hour to decide which dress is to be worn. So if I am a dress oriented person whenever I come in contact with the people which aspect I will see in them, if I am dress-conscious I will see how the people are dressing, if I am hair-style oriented I will study the hair-style, if I am physical look oriented I will study the physical personality, if I am the emotional personality oriented I will see the emotional personality of people. If I am an intellectual, again I will look for intellectuality in others. And that is why रमण महर्षि tells beautifully in सदृर्शनम्,

सरूप बुद्धिः जगति ईश्वरे च सरूप धीः आत्मनि यावत् अस्ति ।

अरूप आत्मा यदि कः प्रपश्येत् सा दृष्टिः एका अनवधिः हि पूर्णा ॥
सदृर्शनम् ६ ॥

Even God that you visualize depends upon which aspect of your personality you are obsessed with. If I am obsessed with my physical look, my picturisation of God will be सुन्दरः or सुन्दरी, not more than that, because I am body-oriented, God I picturise as beautiful, if I am an emotional person for me the Lord becomes a symbol of love, compassion, care, etc. If I am a rational person, intellectual I look at the Lord as the omniscient one. Therefore as I look at, so I look at the Lord. If I am सगुण जीवः then ईश्वर also will be सगुण ईश्वरः only, if I understand I am निर्गुण चैतन्यम् then my perception of the God is as निर्गुण चैतन्यम्. Therefore both world and God, I look based on my understanding of myself. And therefore कृष्ण says, a ज्ञानि looks upon himself as what, आत्मा, he looks at the body as वासांसि जीर्णानि यथा विहाय, it is a temporary dress. And if a ज्ञानि looks upon himself as I am आत्मा, then how will I look upon everyone? Same thing, therefore in ज्ञानि's vision everyone is आत्मा, everyone is चैतन्यम् and just as I am the आत्मा with an incidental body, similarly, all of you also are

आत्मा with an incidental body, with a superficial quoting and if I look upon you and I as both आत्मा, कृष्ण says there is no difference at all, सर्वत्र सम दर्शनम्. Therefore the benefit of knowledge, कृष्ण says, is सर्वत्र सम दर्शनम् and this सम दर्शनम् is not through the physical eyes, it is through the eye of wisdom. ज्ञान-वक्षुषा, दिव्य वक्षुषा सर्वत्र समम् असङ्गम् सत्-चित्-आनन्दम् चैतन्यम् पश्यति. And what about the physical organ, they will see the differences but the differences are seen as superficial differences. So thus differences will become less pronounced and समत्वम् will become more pronounced. This is the change of perspective which is like a hundred rupee note in the hands of a child and in your hand. For the child, all the papers are the same - सम दर्शनम्, a five hundred rupee note also is a piece of paper, it may tear it and throw or it will try to eat and you do see the paper, not that you are missing the paper, but in and through the paper you see some other thing which is borne out of understanding. In the same way, a ज्ञानि is सम दृष्टि, अज्ञानिs are विषम दृष्टि; a ज्ञानि is अभेद दृष्टि, अज्ञानिs are भेद दृष्टि. This is the essence of the श्लोक, that is सम दर्शनम् is spontaneous. Therefore कृष्ण says, पण्डिताः सम-दर्शिनः. Here पण्डिताः means ज्ञानिs, आत्मज्ञानिs. Even though in English and other languages, the word पण्डितः means a scholar in any field; in school and all we say हिन्दि पण्डित, this and that पण्डित, in other languages पण्डित means a scholar in any field but in the गीता, पण्डिताः means आत्मज्ञानि. And incidentally, this is the explanation of the world पण्डितः which कृष्ण has used in the first verse of his teaching. In the 2nd chapter, 11th verse,

अशोक्त्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

If you want to know what is the definition of पण्डिताः it is given in this verse, पण्डिताः सम-दर्शिनः. Not through the physical eye, every careful. In physical eyes I do see differences, there are different colors and different forms and different smells, the fleshy eyes are meant to

see the differences and suppose the eyes begin to see everything same. If everything is seen as same, it means ready for cataract surgery. This eye if it sees समत्वम् one has to go hospital, if ज्ञान eye sees समत्वम् you are ready for मोक्ष. Therefore don't miss that. पाण्डिताः सम-दर्शिनः, here the word सम means सम आत्म-दर्शिनः. And where do they see this समत्वम्, he gives a big list of widely different things in the world, what are they, विद्या-विनय-सम्पन्ने ब्राह्मणे. So ब्राह्मण is one extreme in this case, ब्राह्मण means a cultured, informed, educated, refined person is called ब्राह्मण, सत्त्वगुण प्रधानः ब्राह्मण and in fact, in बृहदारण्यकोपनिषत् the आचार्य says, the real title ब्राह्मण can be given to only a ब्रह्म ज्ञानि. The other people can be called ब्राह्मणः in the secondary sense of the term, but the primary meaning of the word ब्राह्मण is ज्ञानि.

(तस्मात् ब्राह्मणः) पाण्डित्यम् निर्विद्य बाल्येन तिष्ठासेत् । बाल्यम् च पाण्डित्यम् च निर्विद्य अथ मुनिः अमौनम् च मौनम् च निर्विद्य अथ ब्राह्मणः ॥ सः ब्राह्मणः केन स्यात् । बृहदारण्यकोपनिषत् ३-७-१॥

After श्रवणम्, मननम् and निदिध्यासनम् when a person becomes ब्रह्म निष्ठः he alone deserves the title ब्राह्मणः. So here a ब्राह्मणः, who is endowed with what character: विद्या-विनय-सम्पन्ने, who is very rich person, rich in what, what is the real wealth according to शास्त्र, the real wealth is ज्ञानम्, the material wealth is only secondary wealth, real wealth विद्या धनम् सर्व धनात् प्रधानम्. Because the other wealth can purchase only finite things in the creation, whereas knowledge is the only wealth with which we can 'purchase' the infinite मोक्ष itself and therefore we have this well-known saying:

विद्या धनम् सर्व धनात् प्रधानम्,

In तैत्तिरीयोपनिषत् :

द्रविणं सवर्चसम् सुमेध अमृतोक्षितः।

इति त्रिशङ्कोर्वेदानुवचनम् ॥ तैत्तिरीयोपनिषत् १-१०॥

So this knowledge is said to be द्रविणं – the wealth and therefore, the world सम्पन्न means ब्राह्मण is one who is rich in *knowledge wealth*. According to वर्ण-आश्रम धर्म, a ब्राह्मण is not supposed to be materially rich, he is supposed to voluntarily practice poverty, according to tradition. I am not asking you now, according to tradition, a ब्राह्मण has to be voluntarily poor and voluntarily simple. And if he is poor in the material sense of the term, this material poverty is amply compensated by another wealth and what is that wealth, ज्ञान धनम् and therefore विद्या सम्पन्नः – a Brahmin is one who is rich in knowledge wealth and because of this knowledge he has got विनय सम्पन्नः and he is an embodiment of humility, विनयः means humility, अमानित्वम्, because विद्या cannot come without विनयः. As I had said the other day, water will flow only to a lower level from higher level, Similarly, only a humble mind can receive the wisdom. And that is why we indicate the humility by bending, indicating what, when I bend I accept I am in a lower level. And when I bend in front of someone I accept that, the other one is in higher level and therefore अधीहि भगवः, please give me wisdom. Therefore, without humility wisdom cannot come and therefore ब्राह्मण is one who is the embodiment of wisdom and humility. This is the highest in this case. Then कृष्ण talks about the other ones also, then गवि, गवि means in a cow, गौः means a cow, which is very much respected in our tradition, it is considered to be a सात्त्विक animal, that is why गोपूजा is part of our culture,

गवाम् अङ्गेषु तिष्ठन्ति सर्वे देवाः

All the देवs are supposed to be in the body of the cow. That is why even now in the village, whenever they see a cow they will do a प्रदक्षिणम्, because प्रदक्षिणम् to a cow is supposed to be equal to the प्रदक्षिणम् of all the देवताs and therefore the सात्त्विक cow is the second. Why does कृष्ण enumerate all these things, you should know the purpose of all these enumeration - a ज्ञानि sees same आत्मा in all these. What is the third one: हरितानि, हरित means elephant. And that is

also very much respected in our tradition. In the temple festivals, elephants come, elephant is worshiped as the embodiment of विनायक, therefore हरित and then शुनि, among the animals, according to tradition, the lowest category is श्व or dog. That is why in the olden tradition they were not keeping, but now-a-days, we should not do and perhaps keep the dog first, because whether there is elephant or cow in the house, a dog is a must! And for many people, the attachment towards the dog is so much, that if you say dog is considered a lower animal, they get angry. Don't get angry, he gives the list, श्व is the dog. And the next one is श्वपाकः, श्वपाकः means an uncultured person, literally it means the one who eats a dog, dog eater. In our culture, meat eating itself is looked down upon, not accepted because it involves हिंसा,

न मांसमश्नीयात्, मांसम् न अश्नीयात्, न सुराम् पिबेत्,

one should not take liquor, one should not eat meat, especially if one has come to the spiritual field. And therefore meat eating itself is considered to be a तामसिक कर्म, which promotes तमो गुण and among the meat eating people also, the dog eater is considered to be the worst one and therefore कृष्ण puts in the spectrum, the dog eater as the last one. So the other side of the spectrum we have got a ब्राह्मण, in this side of the spectrum we have got श्वपाकः, in between all human beings, all animals, we have to include even plants. Now the question is all these are same or different. Very simple, as even we read the list we know they are all widely different. In fact, differences alone are glaringly perceived, how can an elephant and a cow be the same, you see the difference by the size itself. So therefore differences are there, but what कृष्ण wants to say is differences belong to the superficial स्थूल सूक्ष्म शरीर level. The physical bodies are different, the minds are different, even the culture that you talk about, even the character that you talk about belongs to the शरीरम् or आत्मा, so when you say a ब्राह्मण is सात्विक person and a श्वपाकः is a तामसिक person, these two

characters, सात्त्विक and तामसिक characters belong to the body or आत्मा? The character belongs to the body alone, some characters belong to स्थूल शरीरम्, some characters belong to the सूक्ष्म शरीरम्, all the गुणs also belong to the शरीरम्, आत्मा is निर्गुणः and therefore all the differences belong to the अनात्मा only and ज्ञानि's vision is focused on आत्मा and therefore सर्वत्र, सर्वेषु शरीरेषु सम दर्शिनः. But we should be very very careful here, when we say a ज्ञानि is सम दर्शि, that सम दर्शनम् is only in the back of his mind, in the subconscious mind this wisdom is like तम्बुर श्रुति, it is constantly going, but he knows that in transaction differences have to be accommodated and dealt with accordingly. Otherwise what will happen, you give a glass of water, सर्वत्र सम दर्शिनः, he will not know which is glass and which is water, he cannot swallow the glass, does it happen? So a wise man knows that at the empirical level, at the transactional level, man is man, women is women, book is book, glass is glass, water is water, he doesn't get confused, व्यवहारे भेदः, therefore their I have to follow what धर्म. So in व्यवहार I have to follow धर्मशास्त्रम् and for following धर्मशास्त्रम् the आत्मज्ञानम् in the background will be helpful. That is why शङ्कराचार्य says in one of his works,

भावाद्वैतम् सदा कुर्यात् क्रियाद्वैतम् न कर्हिचित् । अद्वैतम् त्रिषु लोकेषु
नाद्वैतम् गुरुणा सह ॥

So भावाद्वैतम् सदा कुर्यात् - let the अद्वैत ज्ञानम् be there in the background. In व्यवहार everything has to be treated as it deserves to be treated, क्रियाद्वैतम् न कर्हिचित् and अद्वैतम् त्रिषु लोकेषु नाद्वैतम् गुरुणा सह – after studying the अद्वैतशास्त्रम् from the गुरु, suppose the शिष्य goes and tells, both of us are one, until I have done नमस्कार to you, for a change, why can't you do a नमस्कार to me. Don't ask like that. गुरु is गुरु, he has to be respected. But let the wisdom be there in the background and therefore, सम दर्शनम् is in the subconscious mind, exactly like even if you handle hundreds of ornaments, knowing the difference, bangle is an ornament which has to be put in the hand, chain

is an ornament, necklace is an ornament which has to be put on the neck, ring is an ornament which has to be put on the finger, even though I treat the ornaments differently, all the time I know what: सर्वत्र gold दर्शनम् But that gold दर्शनम् does not confuse you, you treat them differently that is called व्यवहारिक भेद, but you are aware of their स्वर्णता. This is called wisdom. Continuing;

Verse No .19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ७-१९॥

इह एव तैः जितः सर्गः येषाम् साम्ये स्थितम् मनः ।

निर्दोषम् हि समम् ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः ॥ ७-१९॥

येषाम् मनः साम्ये स्थितम्, तैः इह एव सर्गः जितः, ब्रह्म हि समम् निर्दोषम्, तस्मात् ते ब्रह्मणि स्थिताः ।

So this is another important verse. I don't feel like saying that this is an important verse, because all these verses are very important. So this verse is important from a particular angle, because in the philosophy there is one discussion whether liberation is while living or it is after death. This is one of the discussions in the philosophy. And many philosophers point out that liberation is not possible while living, liberation is only after death and they describe liberation as going to a particular place after death. Either they will say शिव लोक प्राप्तिः, विष्णु लोक प्राप्तिः or some प्राप्तिः, this is how liberation is understood by many people, but in अद्वैतम् we emphasize it is not so, liberation is possible *here and now*. And in support of this view, we take this particular verse wherein कृष्ण clearly says one gets freedom: इह एव, इह means here, now itself, here and now liberation is possible for whom, तैः सर्गः जितः, तैः means by the people of अभेद दृष्टि, सम दृष्टि, so तैः means समदर्शिभिः, ज्ञानिभिः, by the ज्ञानि, सर्गः जितः, सर्गः means पुनरपि जननम् पुनरपि मरणम् cycle, otherwise called संसार, जितः, means conquered. So संसार is conquered, संसार is overcome, संसार is

mastered by the ज्ञानिs here and now, that means संसार doesn't affect them. Why? because there vision has changed, going back to the example that I give when the wave was taking itself to be a wave, imagine wave is self-conscious, so when a wave looks out at itself as a wave, what will be its thinking, I am born out of the ocean and I have got a date of birth and now I am growing older and older and even I am giving chocolates to other waves, today is my birthday, I am also afraid that as a wave I will disintegrate and merge into ocean which is my death, therefore as long as I look upon myself as a wave I am a mortal wave, subject to the power of the wind, because the wind alone decides my birth and death, the wind indicating प्रारब्ध. But imagine the very wave has shifted the vision and instead of mistaking itself to be a wave, it claims that I am water with an incidental form, the wind has not created me, I have been there all the time, wind has only given a shape to me and that shape is incidental and the shape is bound to go. So whether shape is there or not, whether form is there or not, I am the eternal water and even when the Sun evaporates me, I the water will continue in the form of steam or humidity and even when I am pouring down, I continue as a rain and when it pours into streams, I am called rivers, my names are different, but I am the eternal water, then that wave is an enlightened wave. Similarly, here also, because of the shift of the perspective, I am no more subject to birth and death,

न जायते म्रियते वा कदाचिन्... ।

Just as in sleep, I am not transacting through the body, during sleep, my transaction ends, but I continue to survive. The end of transaction is not the end of me. Similarly, during death, this physical body may go away and I will stop transaction through this body, but I am surviving. And therefore the fear of mortality is gone and therefore कृष्ण says सर्गः जितः, mortality or संसार is won over by them, by them means by येषाम् मनः साम्ये स्थितम् - whose mind is established in समदर्शनम्. Even for one moment the wave forgets its true nature, the wave is

afraid, I am going towards the shore, if I reach the shore, I will die, nearby the husband wave, wife wave, grandson wave, I have to take leave of all of them, even the momentary slip, I am mortal. So therefore the mind should have the निष्ठा, therefore कृष्ण uses the word सम दर्शने स्थितम्, but not in transaction remember, it is in the subconscious mind. When people ask who are you, he will not say: I am

स्थूल-सूक्ष्म-कारण- शरीराद् व्यतिरिक्तः पञ्चकोशातीतः सन् अवस्थान्तयसाक्षी सत्त्विदानन्दस्वरूपः

if you say, that they will just run away. So for worldly transactions say I am son of so and so and I am the son the father, this mother and my degree etc., give the bio-data for worldly purposes, but let there be: all these bio-data are stories, which people will forget in a few decades. And therefore, येषाम् मनः साम्ये स्थितम्, then what is the nature of that सम वस्तु, समम् ब्रह्म, so that सम वस्तु, सम means the same inherent entity which is in every one is called ब्रह्मन्, otherwise called चैतन्यम् and that is why everyone starts by saying what: I am. Whatever qualifications you may add, how do you start your introduction, I am. Therefore what is the common factor in all of them, I am. And the word is I is चित् स्वरूपम्, because a conscious entity alone can say I, table cannot say that, therefore I means Consciousness, am means existence, this Consciousness-existence, सत्-चित् alone is common to all of us, which we are saying I am, so I am refers to what? आत्मा, thereafter we add so many things. Son, daughter, educated, big man, small man, all the later additions belong to either स्थूल शरीरम् or सूक्ष्म शरीरम्. So therefore, that सम वस्तु is called ब्रह्मन्, why is it called ब्रह्मन्, because that Consciousness seems to be in and through every living being, wave has a location, but water does not have a location, because water is in and through all the waves. Similarly, body is located, mind is located, but the Consciousness is in and through all the bodies and mind, therefore how big it is. It is ब्रह्म, ब्रह्म means अनन्तम्.

So that अनन्तम् ब्रह्म is the uniform thread which is inherent in all the people and what is the nature of that ब्रह्मन्? निर्दोषम्, that ब्रह्मन् is ever शुद्धम्. It is ever beautiful, it is ever secure, it is ever pure, why can't you claim the ever pure ब्रह्मन्, why do you claim the ever impure body. Why are you crying attached to the body? Use the body but own up the आत्मा, this is what the ज्ञानि has done, therefore ब्रह्मणि स्थिताः, ज्ञानिs are ever established in ब्रह्मन्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, VERSES 20-22

Lord कृष्ण has been dealing with the topic of ज्ञानयोग from verse no.13 onwards which runs up to verse no.21. And we saw that ज्ञानयोग is the process of discovering my higher-Self or my real nature and this discovery has to take place in two stages,

i) The first stage is I am not the body-mind-complex, but I am the Consciousness which is pervading the body-mind-complex and which is different from the body-mind-complex. अनात्मा व्यतिरिक्त आत्म-स्वरूपः अहम् अस्मि, क्षेत्र व्यतिरिक्त क्षेत्रज्ञः अहम् अस्मि, this is the first stage of discovery and

ii) Then comes the second important stage in which I discover the fact that I, the Consciousness, who am pervading this physical body is the same Consciousness which is pervading all the other physical bodies also, which means the bodies are many, but the pervading Consciousness is one. And that non-dual pervading Consciousness I am.

And when I discover that my real nature is Consciousness and naturally when I look at you, I also know that your real nature is also Consciousness, because the way I look upon myself will be the way that I look upon you also. If I take myself to be the physical body, I am going to take you also as the physical body, as I said in the last class, as I see myself so I see the world also and if my vision of myself has undergone a radical change, my vision of the world also will change. And in the case of a ज्ञानि, a ज्ञानि sees himself as आत्मा and therefore he sees everyone else also as आत्मा and to remember the example that I gave, the example of many waves in the ocean. And imagine that the wave is a sentient wave, capable of thinking and knowing, if the wave is going to look upon itself as a wave then it will look upon all the other waves also as perishable mortal waves only. And imagine the waves discovers that I am not a wave but my essential nature is water and the wave-ness is only an incidental feature, the incidental wave-

ness will come and go but the essential water-ness will not come and go and therefore I am essentially water. If the wave discovers this fact, then the wave will look upon itself as water and the wave will look upon the other waves also as water only. And therefore कृष्ण said,

विद्या-विनय-सम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि च एव श्वपाके च पण्डिताः सम- (आत्मा) दर्शिनः ॥ ५-१८॥

I see the आत्मा the essential nature in me, (the word see is within quotes) 'see' through the eye of wisdom, I see or look upon you as an essentially आत्मा with incidental नाम-रूप. And just as I take myself to be the immortal आत्मा, I will look upon you also as the immortal आत्मा only. If I take myself as शुद्ध आत्मा, I look upon you also as शुद्ध आत्मा, I will address you as pure one, immortal one, beautiful one, wonderful one, ever secure one that is how I will address you because I see myself as नित्य शुद्ध बुद्ध मुक्त स्वरूपः. And having discovered this beautiful inner nature, a wise man will never like to come down to the perishable incidental superficial body nature. Having enjoyed a higher thing how will a person like to think of a lower thing. Having got a wonderful house in a clean area will a person again try to live in slum area and therefore कृष्ण said निर्दोषम् हि समम् ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः, having discovered the pure I the wise people abide in that I only, they don't want to get obsessed with the physical body. They do take care of the physical body as the Lord's property but they are not obsessed with the incidental superficial mortal physical nature. And what is the reason, निर्दोषम् ब्रह्म and समम् ब्रह्म. Up to this we saw in the last class. Continuing;

Verse No .20

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२०॥

न प्रहृष्येत् प्रियम् प्राप्य न उद्विजेत् प्राप्य च अप्रियम् ।

स्थिर-बुद्धिः असम्मूढः ब्रह्मवित् ब्रह्मणि स्थितः ॥ ५-२०॥

प्रियम् प्राप्य न प्रहृष्येत्, अप्रियम् प्राप्य च न उद्विजेत्, (एवं) स्थिर-बुद्धिः, असम्मूढः, ब्रह्मवित् ब्रह्मणि स्थितः ।

A ज्ञानि even after gaining this knowledge will have to live in the same world, because according to वेदान्त, मुक्ति is here and now, it is now something attained after death. And since मुक्ति is here and now, a जीवन्मुक्त continues to live in the same world and a जीवन्मुक्त's life is governed by what? It is governed by the same laws which govern the life of an ignorant person also. Our lives are governed mainly by three factors, देश, काल and प्रारब्ध. Our life is governed by three forces,

i) One is the place influences the life, the surrounding, the environment, the people, etc. That is देशः, because whether I like or not, I have to face the onslaught of the world and

ii) The second thing I cannot escape is कालः, whether I like or not, the time is flowing and as even the time is flowing the body is aging,

दिनयामिन्यौ सायम् प्रातः शिशिरवसन्तौ पुनरायातः ।

कालः क्रीडति गच्छत्यायुः ॥ भजगोविन्दम् १२ ॥

Whether I like it or not, the कालः will have its say on the body, there are wrinkles, you come to discover that you have so many joints in the body which you never noticed before, suddenly you discover that knee joints are there and then the hair also turns grey, whether you like or not, these are कालः क्रीडति गच्छत्यायुः. Just time has got its onslaught and

iii) The third factor which varies from individual to individual is प्रारब्ध. Because even though देश and काल are the same, if you take two people living in the same चेन्नै, देश is same or in the same house, both are 60 years old, age is also same, but you find that one person at the age of 60 is agile and active, another person at the age of sixty is like hundred year old person, he cannot sit and somehow if we manages to sit getting up is a problem. So देश and काल remaining the

same, how come different people have different experiences? You can give only one reason, what is that प्रारब्ध, the पूर्वजन्म कर्म.

So thus three factors are going to influence our life whether we are ज्ञानिs or अज्ञानिs. Therefore कृष्ण says a ज्ञानि's life is also governed by देश काल प्रारब्ध, therefore even he will have to go through ups and downs caused by देश काल प्रारब्ध, which means favorable and unfavorable. And if ups and down are going to be the same for a ज्ञानि and an अज्ञानि then what is the benefit of gaining knowledge. I thought that after knowledge I will not have problems. Now you are saying after coming to the 5th chapter that a ज्ञानि will also have ups and down. Had you told earlier I would not have come to class at all! Then, what is the benefit of gaining knowledge if देश is going to affect, काल is going to affect, even प्रारब्ध is going to affect? So कृष्ण says the difference will be in the response to the situation, ज्ञानम् does not change the situation, ज्ञानम् gives the inner strength to have a balanced response towards both ups and downs and this समत्वम् is the benefit of आत्मज्ञानम्. And therefore कृष्ण says प्रियम् प्राप्य. So a ज्ञानि also gets favorable situations, when प्रारब्ध is fine people love him and adore him, give him nice भिक्षा and all those things, why, if you ask, it is good प्रारब्ध and when such good प्रारब्ध gives such experiences, a ज्ञानि is not carried away by those experiences, because he knows that the experiences are caused by देश काल प्रारब्ध and therefore they will arrive and they will also go away. And therefore, it is not that he rejects them, he appreciates a favorable situation but he is not hooked to or addicted to a favorable situation. And what is the difference between appreciation and not getting addiction? When I get addicted to that I am not prepared to loose that experience. And when that experience is lost I go through a tremendous vacuum, a ज्ञानि is one who appreciates a favorable situation and when that situation goes away it doesn't create a vacuum in him, as we saw in the 2nd chapter, आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् । ॥ २-७०॥

The ocean is ever full, during summer water may get evaporated and during rainy season rivers may pour water into the ocean, whether the water is taken away or added, ocean continues to be पूर्णमदः पूर्णमिदम्. So that inner fullness continues and therefore कृष्ण says न प्रहृष्येत्, means he doesn't get elated, he doesn't get carried away by favorable situation. And extending the same thing, कृष्ण says अप्रियम् प्राप्य न उद्विजेत्, since he did not lose his balance, during favorable situations, when the unfavorable situation comes he has got the same balance and the best example they give in our पुराणs is the story of राम. One day the news comes that राम is going to become the अयोध्याधिपति, an emperor and राम heard the news and welcomed it and was not carried away by that and next day, because of another reason, the kingdom was taken away, not only he lost the kingdom but he had to go to forest also and when such a news came, the victim was राम, but you find everybody in अयोध्या could not face the situation except the one who is the victim.

न लक्ष्यते न वनम् गन्तु कामस्य त्यजतः च वसुन्धराम् ।

सर्वं लोकं अतिगस्य इव लक्ष्यते चित्तं विक्रिया ॥ श्रीमद्वाल्मीकि रामायणम् २-१९-३३॥

वाल्मीकि says in रामायणम्. When राम had to go to forest, न चित्तं विक्रिया, that is the समत्वं बुद्धि and लक्ष्मण becomes so wild and he says I will finish that old man, he has forgotten दशरथ is his father, decency, language everything is thrown to wind, and लक्ष्मण gets so wild and says I am ready to finish off the whole अयोध्या if it is required and I will make you the king. Suppose he finishes the entire अयोध्या and makes राम the king, what is the use, whom will राम rule, that is why it is said that in anger we don't think, लक्ष्मण gets wild and says all kinds of things and then राम talks about the power of प्रारब्ध and he defines प्रारब्ध in simple language as any choice-less situation is प्रारब्ध. And once you have understood it is choice-less, instead of putting forth effort to change the choice-less situation and wasting your time and

effort, start putting effort to change your attitude. Either way effort is required, if the situation can be changed effort is required to change the situation, if the situation cannot be changed then also effort is required in what direction, effort is directed towards my own mind and whatever wisdom has to be injected you have to inject and say: Oh mind! face it, getting dejected cannot improve the situation, getting angry cannot improve the situation. Thus ज्ञानम् gives the inner strength to face the situation and therefore अप्रियम् प्राप्य न उद्विजेत्, न उद्विजेत् means he is not depressed also. And all because of what: he says ब्रह्मवित्, all these are possible because he is ब्रह्मवित् – he is the knower of ब्रह्मन्, which means आत्मवित् – he has got Self-knowledge, through Self-knowledge he has discovered this inner strength. And what kind of आत्मविद्या he has got? A mere knowledge is not enough, that knowledge must be a conviction. If conviction is not there, during crisis I will have problems. Many people study वेदान्त for years and then when there is a crisis in personal or family life, they ask why did I get this, why do we get this? The answer is given for years together, either I have worked for this in this जन्म and if I have not worked for this in this जन्म, I am getting the result of पूर्व कर्म, I have been saying this 130753 times and at that time, we nod the head and say ‘so wonderful, स्वामिजि the law of कर्म is fantastic,’ but it just comes superficially. If the law of कर्म is assimilated I will never ask the question, “Why Me”? Whenever problems comes we ask the question why me, this question comes from a mind which has not assimilated the law of कर्म. Once I have assimilated, there is no question of why Me, because I get what I deserve. And therefore let me work to face it in one of the two ways, what are the two ways, if it is a choice-full condition I try to change it, if it is choice-less condition I strengthen to face it and therefore, mere knowledge is not enough to face - the crisis, it should become a conviction. Self-knowledge should be a conviction, law of कर्म should be a conviction. And therefore कृष्ण says, स्थिरबुद्धिः – so this wise

person is one of conviction, बुद्धिः means knowledge, not intellect; in this context, बुद्धिः means ज्ञानम् and स्थिर means firm and what do you mean by firm knowledge? Doubtless knowledge, which means I should ask myself “Am I convinced of the fact that I am the Consciousness different from the body”, you need not convince other people, you need not even declare to other people. At regular intervals you have to ask your inner Consciousness am I convinced of the fact that I am the Consciousness different from the body. If I am not convinced then what to do, study further, still not convinced, study further, how long should I study, still you are convinced. If I am not convinced in this जन्म, what to do, study in the next birth, you can do that in installments, but conviction is a must. I should be convinced of the law of कर्म, that nothing happens by chance, nothing happens by accident, everything is perfectly according to law, every experience I go through is perfectly according to Law and if it appears to be injustice it is only because I don’t have the total picture of my life, I don’t have the total picture of even the present life, what to talk of all my past lives and without having the total picture what right I have to talk about justice and injustice and therefore whatever happens is *Just*. So there are ज्ञानिs who have suffered from diseases, people say I have attended गीता classes for many days: some people if you attend गीता class you will not catch cold, if you have any such expectations, better drop. So people might be great भक्तs, great पूजा they might have done, even ज्ञानिs like रामकृष्ण परमहंस or रामण महर्षि, they had bodily suffering, so we don’t say ज्ञानम् will stop physical ailment, ज्ञानम् will give you the inner strength to face it or to have a proper perspective of that. That is what we are saying and that requires what? Conviction. Therefore स्थिरबुद्धिः, so श्रवणेन ब्रह्मवित् भवति, मननेन स्थिरबुद्धिः भवति, you get knowledge through श्रवणम्, you get conviction through मननम्. What do you mean by मननम्? Raising questions, you keep on raising questions until you have no more questions, because वेदान्त allows you

to ask questions. It is not that don't ask questions have faith in me, No. वेदान्त allows any number of questions and until you are convinced, that is why गीता ran into 18 chapters and at the end of the गीता, अर्जुन said नष्टो मोहः स्मृतिर्लब्धा - I am convinced. Until then you can ask any number of questions, questioning and answering is called the process of मननम्. And through मननम् you become what, स्थिरबुद्धिः. And then there is a third problem, even after conviction we have got habitual responses to the situation, I know I should not do this, I know I should not get angry, but स्वामिजि I recognized it only after the tragedy is over. So this is called habitual problems and therefore we have to go through निदिध्यासनम् also which is a deliberate life, constantly in keeping the teaching in your mind and alert life is निदिध्यासनम्, more about निदिध्यासनम् we will study in the next chapter, internalization, assimilation, soaking my personality in this wisdom, that means even when I lead a mechanical life also it should be in keeping with the teaching, it should become spontaneous and such a person is here called असम्मूढः, असम्मूढः means विपरीत भावना रहितः. So thus three stages are talked about: ब्रह्मवित्, स्थिर बुद्धिः, असम्मूढः, through श्रवणम् he becomes ब्रह्मवित्, through मननम् he becomes स्थिर बुद्धिः, through निदिध्यासनम् he becomes असम्मूढः, through श्रवणम् he gets knowledge, through मननम् he eliminates doubts, through निदिध्यासनम् he eliminates habitual negative tendencies. And such a ज्ञानि, what is the benefit that he enjoys, न प्रहृष्येत् प्रियम् प्राप्य न उद्विजेत् प्राप्य च अप्रियम् – ups and downs in life are incapable of shaking him. Such a person is ब्रह्मणि स्थितः – he is called जीवन्मुक्तः, ब्रह्म निष्ठः, स्थित प्रज्ञः of the 2nd chapter. Continuing;

Verse No .21

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ७-२१॥

बाह्य-स्पर्शेषु असक्त-आत्मा विन्दति आत्मानि यत् सुखम् ।

सः ब्रह्म-योग-युक्तात्मा सुखम् अक्षयम् अश्नुते ॥ ७-२१॥

बाह्य-स्पर्शेषु असक्त-आत्मा, आत्मानि यत् सुखम् विन्दति, सः ब्रह्म-योग-युक्तात्मा अक्षयम् सुखम् अश्नुते ।

So कृष्ण talks about the transformation the ज्ञानि enjoys as a result of this knowledge. In fact, all these श्लोकाः that is 18, 19, 20 they are all talking about the transformation caused by knowledge, first he said सर्वत्र सम दर्शनम्, विद्या-विनय-सम्पन्ने, that सम दर्शनम् is one transformation. And then conquering mortality or the fear of death is the second benefit, because the fear of death is the basic innate, instinctive fear, so therefore that conquering the fear of death is second transformation. Then the third transformation he gave in the 20th verse is he has the right perspective in facing ups and downs of life, he is prepared for that, like a man who wants to climb Everest, he should be prepared for the different conditions of weather, the altitudes and the consequent changes, he must be prepared, similarly, he has acclimatized himself for the life's ups and down. In fact, this is the first job we have to do before we start the life. Suppose I want to play football and I go for coaching, among varieties of training there is one particular important training and that is how to fall on the ground, because they will be pushed and if you don't want to be pushed, you should stand outside the ground, while you run the falling takes place and you see they know how to fall without getting hurt and not only that, even as they fall they get up, limp once or twice and then start walking and then they running and again they go after the ball. Similarly, the whole life is like a game and there is countless psychological fall, here we are not talking about the physical but psychologically we have to face several falls and we are never preparing ourselves and वेदान्त or ज्ञानम् is only a coaching, so that tragedies come, I do fall, I do get upset, but the thing is what, I don't get permanently hurt and the recovery period also is very short. I cry for perhaps half an hour and again I start my life because life is meant

for living, whether others are there with me or not with me, I cannot say he is not there why should I live, she is not there why should I live, that is all foolish things, I have come to make my life, people are there I have to live, people are not there I have to live. This capacity I get. And this inner flexibility is another transformation, mentioned in the 20th verse and in the 21st verse, कृष्ण's talks about ज्ञानि's आनन्द. So ज्ञानि's आनन्द, आनन्द means the fulfillment, the joy that ज्ञानि derives from his own higher nature, आत्मानन्दः, ज्ञानि has learned to tap आत्मानन्द, it is really happens. रामकृष्ण mission आश्रम was there. It seems they didn't have any water resource anywhere and therefore they had to talk to the Government and had to put a long pipeline connecting to some river or some canal and they spend lakhs of rupees and somehow they were getting water and of course when you get water from outside, its own problems, it may come, it may not come, etc., will be there and then one engineer came and he had some machine to find out where water is there, somebody like a water diviner, he came and said why can't you dig here and showed a particular place. In one area of the आश्रम, just where the आश्रम front gate is there and dug there and discovered there is a very huge source of water and that स्वामि was jumping it seems. Until now the water was there or not? It was there, but since it was not discovered there was dependence and the consequent troubles and problems and even if they get that water, it is bonus, even here many of you may have a good bore-well water and when there is some corporation problem, these people with their own good bore-well, they are all स्थितप्रज्ञs. Similarly, आनन्द waters also we can get through the bore-well. We do have a source and that infinite source is our own स्वरूपम्,

आनन्द आत्मा ब्रह्म पुच्छ प्रतिष्ठा । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।

ज्ञानि is one who has learned to tap his own पूर्णत्वम्, fulfillment, whereas all the अज्ञानिs are those who are depending upon all the

miserable external sources of water which can dry at any time, not only that the other people can even blackmail me, because once I depend the philosophy is what, blackmail. I will give, I will not give, price increase. Thus an अज्ञानि has got अनात्मा as source of आनन्द, ज्ञानि has got आत्मा as the source of आनन्द and since the ज्ञानि has got an inner source of आनन्द, he does not depend upon any external object. Not that he hates them, he doesn't hate, when they are available corporation water we will use, if they are not available, I have got this आनन्द and कृष्ण says all the pleasures of external objects put together are included in the आत्मानन्द, as we saw in the 2nd chapter,

यावान् अर्थः उदपाने सर्वतः सम्प्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६॥

आत्मानन्द is superior to all the अनात्मा आनन्दs put together, why because all the अनात्माs, अनात्माs means sense objects are finite in nature and all the finite objects put together is equal to: finite plus finite plus finite is equal to infinite? No, Finite only. Therefore add all the आनन्दs of the world, that is limited, whereas आत्मानन्द is superior to all of them. Therefore कृष्ण says ब्रह्म योग युक्तात्मा, second line, ब्रह्म योग युक्तात्मा, so the ज्ञानि whose mind is associated with ब्रह्मन्, which taps ब्रह्मानन्द; so ब्रह्म योगः is ब्रह्मज्ञानम्. Here ब्रह्म योगः means ब्रह्मज्ञानम् and ब्रह्मज्ञानम् is the knowledge that I am ब्रह्मन् and the one who has particular knowledge, the word आत्मा means here mind, so ब्रह्म ज्ञानेन युक्तः आत्मा अन्तःकरणम् यस्य, बहुव्रीहि समास, that ज्ञानि whose mind is endowed with ब्रह्मज्ञानम्, which is an eternal perennial source of आनन्द, like people having UPS system - uninterrupted power supply and it is connected to that and when there is a regular power supply they will use and when that power supply goes away it gets automatically connected to UPS and they will continue their computer job and the ज्ञानि has got UAS, uninterrupted आनन्द supply, connected to आत्मा, not that he uses it all the time, when अनात्मा is there he will enjoy, when people are there, things are fine, it is there

and when everybody goes away, he won't sit and cry, connected to UAS. आत्मनि एव आत्मना तुष्टः. So things are there, fine; all these we have seen in 3rd chapter very beautifully:

न एव तस्य कृतेन अर्थः न अकृतेन इह कश्चन ।

न च अस्य सर्व-भूतेषु कश्चित् अर्थ-व्यपाश्रयः ॥ ३-१८॥

He has got psychological independence with regard to inner fulfillment. What a beautiful life you imagine. Therefore ब्रह्म योग युक्ततमः ज्ञानि, अक्षयम् सुखम् अश्नुते, अक्षयम् सुखम्, अक्षयम् means inexhaustible सुखम् means आनन्द, fullness, पूर्णत्वम्. अक्षय पात्रम् we have heard in महाभारत, how द्रौपदी had the अक्षय पात्रम्, why it is called अक्षय पात्रम्, any amount of food you take still it can give. So imagine like that you have got अक्षय पात्रम् which gives सुखम् and that अक्षय पात्रम् is आत्मा and therefore अक्षयम् सुखम् अश्नुते. Since this आनन्द is infinite आनन्द, कृष्ण says that all the worldly pleasures are included in this आत्मानन्द, because all finite things are included in the infinite, just as when I say India, all the states are included, similarly, in आत्मानन्द, what all आनन्दs are included, you can take all the gross pleasures of eating, subtle pleasures of art, dance, music, science and whatever आनन्द you name, they are all included in आत्मानन्द. It is not that if you have this आनन्द you miss the other आनन्द. Normally we think if you are coming this class, whatever program is there at home, suppose some movie is going, when you are here you miss there, Similarly, one person may think, if I go to spiritual pleasure, will I not miss this wonderful sense pleasures of the world? In fact, many people sympathize with us संन्यासिs, oh me, poor chap, there is no wife, no children, at least he should have taken संन्यास after some time, after enjoying all these! So many people sympathize with us, while inwardly I sympathize with them. What I want to say is: getting spiritual आनन्द is not missing any other pleasures because all the pleasures in the world are included in this and therefore a ज्ञानि does not miss anything in life, only an अज्ञानि in spite of acquiring any number of things he will be

missing something and therefore he says, बाह्य-स्पर्शेषु असक्त-आत्मा, this ज्ञानि is not interested in, not obsessed with the external sense pleasures, he does not hate, very careful, he does not hate anything, hatred is as much a weakness as attachment and therefore if a संन्यासि is going to be given a good tasty भिक्षा, he will enjoy nicely, why can't he enjoy, therefore असक्त means not obsessed with them, बाह्य स्पर्श means the sense pleasures, बाह्यम् means external world, स्पर्श means contact, contact with the external world, viz., sense pleasures, असक्तः आत्मा. Here also the आत्मा means the mind, असक्तः means detached, not obsessed and this ज्ञानि who is not obsessed with the external world he will get the आत्मानन्द which is अक्षयम्, अक्षयम् means infinite, Continuing;

Verse No .22

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२॥

ये हि संस्पर्शजाः भोगाः दुःख-योनयः एव ते ।

आदि अन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२॥

हे कौन्तेय! ये हि संस्पर्शजाः भोगाः ते दुःख-योनयः आदि अन्तवन्तः एव, तेषु बुधः न रमते ।

So with the previous श्लोक, the ज्ञानयोग topic is over which started from the 13th verse. This portion is the central portion of the 5th chapter, verse 13 to 21 is the essence of the 5th chapter, viz., ज्ञानयोगः, otherwise called inner renunciation, inner detachment, being physiologically or mentally independent of the world. Physically he is with everyone, but mentally he is not hooked to anyone, this inner renunciation otherwise called ज्ञानयोग is talked about and the ज्ञानयोगफलम् was also hinted and now in verse no.22 and 23, कृष्ण is going to talk about a साधन, a discipline required for Self-knowledge. Thus two verses are ज्ञानयोग साधन. The details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, VERSES 22-25

With the 21st verse which we completed in the last class, कृष्ण has concluded the topic of ज्ञानयोग, which topic he started from verse no.13. From verse no.7 to 12, कृष्ण dealt with कर्मयोग, from verse no.13 to 21, He dealt with ज्ञानयोग. And this ज्ञानयोग is the central theme of the 5th chapter, which is known here as संन्यास योग, inner renunciation or detachment. Hereafter the 5th chapter is going to wound up. In the following verses beginning from the 22nd, कृष्ण is going to deal with two topics,

- One is the mental preparation required for Self-knowledge, which will be dealt with in verse no.22 and 23 and
- From the 24 onwards, कृष्ण will talk about the benefit of Self-knowledge.

Thus two verses will talk about ज्ञान साधनम् and the rest of the verses will deal with ज्ञानफलम्. And varieties of mental disciplines are discussed throughout the गीता. In these two verses कृष्ण is going to highlight a particular discipline which we will see now. Verse no.22;

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२॥

1) So here कृष्ण talks about the basic human problem, which is the universal problem of every human being, a spiritual seeker has to discern this basic human problem and he should have a sincere desire to get out of this bondage, which alone we call as संसारः. What is that? कृष्ण says, every sense object in the world which we contact through our sense organs is capable of giving us pleasure, fulfillment or happiness and therefore they are called विषयाः, objects of the sense organs which are capable of giving भोगाः or सुखम्. And all those pleasures born out of those sense objects are called by कृष्ण, संस्पर्शजाः भोगाः – pleasures or joys borne out of contact or interaction. संस्पर्शः means interaction, जः means born out of, संस्पर्शजः means born out of

sensory contact and भोग means happiness, joy, fulfillment. So संस्पर्शजाः भोगाः means contact-born pleasures. And contact between what and what? The sense organs and the sense objects. We have got five-fold sense organs, eyes, ears, nose, tongue and skin and we have got five-fold sense-objects also, in the form शब्दः स्पर्श, रूपः, रसः, गन्धः. Mere presence of sense objects cannot give pleasure. Similarly, mere presence of sense organs also cannot give pleasure. You require what, the contact between the sense organs and the sense object and because of this whatever pleasure comes is called संस्पर्शज भोग. In fact, the entire world is capable of giving संस्पर्शज भोग. What gives me भोग may not give you pleasure, but you have some other object of pleasure and when I use the word object, it need not be inert objects only, it means living beings also, you enjoy their company, as long as they are around you at home you are happy and you cannot imagine a life in their absence. Even that fulfillment, कृष्ण calls as संस्पर्शज भोग, through the sense organs you have got an emotional contact and therefore an emotional fulfillment. It can be a human being, it can be a pet also. So thus objects, situations and beings, all these put together we call विषयाः and the sense organs are called इन्द्रियाणि, इन्द्रिय विषयाः संस्पर्शजाः भोगाः, all pleasures are born out of इन्द्रिय विषय संस्पर्श. And here कृष्ण here tells that all these pleasures are wonderful, it is like rose, but the problem is every rose has got its thorn. Similarly, all the भोगs have got a problem also, every worldly pleasure is mixed with pain also. And we saw in the उपनिषत् class, three-fold pain,

- No.1 is the pain of acquisition,
- No.2 the pain of preservation and
- No.3 the pain of loss and

each pain is more intense than the previous one. If acquisition is दुःखम्, preservation is दुःखतरम् and loss is दुःखतमम् and therefore कृष्ण says दुःख-योनयः एव ते – all those sense pleasures are mixed with pain also. There is no such thing called pure pleasure in the world.

There is no such thing called pure joy. Every pleasure is like a coin, just as every coin has got two sides, every pleasure has got the reverse also, the दुःखम्. And what is the reason for this? कृष्ण gives the reason also, आदि अन्तवन्तः – the reason is all contact born pleasures have got a beginning, whether it is a relationship with another human being or possession of a particular object, the contact has a beginning. Therefore it has got आदि and what is the universal law? The universal law is everything that has got a beginning has got an end also. So आदि अन्तवन्तः, so if their arrival is pleasure their departure will be pain. Suppose the departure is pleasure, some people give happiness when they go away, I told you, some people give happiness wherever they go, some people give happiness whenever they go. If an object gives pleasure by their departure then the very same object will give pain by its arrival. So very simple law, if arrival gives pleasure the departure will give pain, if departure gives pleasure arrival will give pain and the world is full of arrivals and departures. So आदि अन्तवन्तः कौन्तेय, therefore the basic truth that कृष्ण wants to say is that the world or the objects are a mixture of pleasure and pain. So then how to handle that? If the objects are a mixture of pleasure and pain, what are the options for us, what can I do? Here alone we get entrapped. One option is what: we decide to possess the object, this is one object, so one possibility. So when I choose to possess the object, certainly I will get pleasure from that object, but what is the problem. Since every object is mixed with pain I should have the strength to face the pain aspect of the pleasure. But unfortunately my mind is not prepared for facing the consequences, I am prepared for the rose but I have not prepared for the thorn and since I am not prepared it gives pain and consequent problem. Therefore if I decide to have them, the problem is what, I cannot face the consequent pain. Now to avoid this what should I do? Since every object has got pain in it, let me renounce everything, give them up, I will forgo. That is also a problem because when I give up

things I face the problem of emptiness of the mind, bankruptcy of the mind, loneliness of the mind, I miss things and people. People complain, I don't have a companion, I should have married. So therefore, if I don't have things there is an advantage alright, those things will not cause pain because I don't possess, but here the problem is what, I have to face the emptiness of the mind if I don't have those objects and it is because of the emptiness of the mind that the people are running after possession. So therefore, if I give up the object I have to face limitations, emptiness, missing. If I possess the objects I will have to face the pains which are mixed with the objects and their pleasures. Now what will you do, either way I am in trouble. Having things also problem, not having things also problem. When I have got lot of work I complain, I am tired, irritating and all and when there are no work at all I complain, I am bored to death, so this is called संसार. Having things also I face problems, not having things also I face problems. In having things what is the problem? Whatever be the pains that the objects will cause, I am not able to withstand and not having the things what is the problem, emptiness is problem and therefore, if I diagnose this problem then I can find the solution, because I will have to one of these two, there is no third way, either I should possess things and suffer the problem of possession or I should dispossess and suffer the problem of emptiness. Which will I choose and I don't have a third alternative also? Now, we have got only two possible solutions.

➤ One solution is what, I should decide not to possess anything. No wife, no children, no money, nothing, I will be एकाकि, अपरिग्रहः, but if I decide to do that, what is the problem I will face, I will miss things in life, there is emptiness, there is craving for belonging, I want somebody to claim as mine, I want somebody to claim me as theirs, somebody should say you are mine, I should want to say somebody that you are mine. शङ्कराचार्य calls it: अहम् येषाम् मम एते problem, these people belong to me and I belong to them. So therefore, one option is I

decide not to have the object at all, but if I decide that course of action, I will have to face the loneliness and the only remedy is what, I should discover fulfillment in myself so that I will not feel loneliness, आत्मनि एव आत्मना तुष्टः, यस्तु आत्म-रतिः एव स्यात् आत्म-तृप्तः च मानवः. If I have discovered fulfillment in myself then absence of things, I will not call loneliness, it will be aloneness, it is अद्वैतम्. Therefore one option is what: give up the world but learn to be happy with yourselves. This is called discovery of पूर्णत्वम्, discovery of fulfillment within myself. Therefore if I decide to give up, I should discover the fullness in myself.

➤ What is the other option? स्वामिजि I don't like to give up. I want to have everything, I would like to have wife, children, house, car and In fact, everything, कृष्ण says wonderful, I don't say you should not, if you decide to have things, then what is the problem, the possession will certainly give you pleasures but everyone is going to give equal amount of pain also, if you decide to possess things what should be your solution. You should discover sufficient mental strength to withstand the consequent pain. Sufficient strength if you decide to have children, the children will, right from age one, do lot of things, mischievous children one type of problem and they don't do anything another type of problem and they are very obedient one type of problem, not at all obedient another type of problem.

So develop the mental strength if you decide to possess or develop the पूर्णत्वम् if you decide to give up things and if you don't have these two solutions, the world will cause problems, whether you possess them or whether you renounce them. So I should know how to handle the object, whether I decide to possess or whether I decide to dispossess. If I don't have this remedy the world will cause problem either by their presence also or by their absence also. Now the question is how to discover that पूर्णत्वम् if I decide to give up everything. How to discover the inner strength if I decide to have things and the beauty

is: for both there is only one method and that method is Self-knowledge. Self-knowledge will simultaneously give two faculties, you will be able to give up everything and you will have the पूर्णत्वम् or you will be able to possess everything and then face the consequent pains also and that is why once you get the ज्ञानम्, either way it is OK, you decide to have things, no problem, you decide to give up things, no problem. If you don't have Self-knowledge, possession also will be problem, non-possession also will be problem. Interview parents with children - they will be crying: son did it like this, daughter like that, ... complaints and interview parents without children - they are going from temple to temple, somehow I should get a child. So having is also problem, not having also is a problem as long as you don't have inner resources. कौशल्या and दशरथ got राम after doing special याग and राम because of Lord's blessing was born to them and they were the happiest people in the world and when the occasion came that राम had to go the forest, the very same कौशल्या said that it would have been better not to have children. We could have been happy without them. And especially not to have a wonderful son like राम. If it is a useless child going to forest is a blessing, so same कौशल्या once wanted a child and then complains. That means as long as I am ignorant having is also problem, not having is also problem; as long as I am wise having also is not a problem, not having also is not a problem, because the world is a mixture of both pleasure and pain. And therefore बुधः तेषु न रमते – a wise person is one who is not carried away by the pleasures that the world can give, he is not carried away by the pleasures that the world can give. He is aware of both the plus and minus points of the world, so न तेषु रमते, रमते means he doesn't revel, he doesn't get carried away.

Verse No .23

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः ॥ ५-२३॥

शवनोति इह एव यः सोढुम् प्राक् शरीर-विमोक्षणात् ।

काम-क्रोध-उद्धवम् वेगम् सः युक्तः सः सुखी नरः ॥ ५-२३॥

इह एव शरीर-विमोक्षणात् प्राक्, यः काम-क्रोध-उद्धवम् वेगम् सोढुम् शवनोति, सः नरः युक्तः, सः सुखी (भवति) ।

So in the previous verse, the value of mental preparedness was pointed and what is mental preparedness? Mental preparedness for having things or to give up things. Having things also requires mental preparedness, because it will cause its own pain and not having things will also cause a source of emptiness. Unless I know how to handle these two I am going to suffer in life. And this mental preparedness or awareness is one value and then alone I will know the importance of Self-knowledge.

2) Now the second value that कृष्ण highlights in this 23rd verse is handling of रागः and द्वेषः, otherwise called कामः and क्रोधः, रागः means attachment to certain objects, द्वेषः means hatred or aversion towards certain other objects and according to वेदान्त, both are born out of misconceptions. रागः or attachment is born out of the notion that the world will give permanent happiness and security. Attachment towards anything or any person is born out of the misconception that the object or person will give me permanent security and fulfillment and it is a misconception because no object in the creation, no person in the world can give permanent security and fulfillment because everything is (you have to connect it to the previous श्लोक) आदि अन्तवन्तः कौन्तेय, everything is subject to change. So therefore रागः is misconception. Similarly, द्वेषः is also another misconception, aversion is born out of the notion that the world is capable of giving me sorrow, this is also another notion. Because if the world is capable of giving sorrow, the liberated people will not be able to live in the world, but we find that ज्ञानिन्स are those people who live in the same world and they don't have sorrow. So if the world is source of sorrow, everybody should be universally unhappy, every simple thing, suppose a particular

music is being played, maybe north Indian music, south Indian music, western music, pop music, now you find in the same house one person is extremely unhappy, that if pop music or something cinema music, that is played; the classical-music-oriented-parents they feel very very unhappy, but the children, the teenagers they are jumping. It is very clear that the music itself is not the source of disturbance, because somebody else is happy and therefore the world is neither a source of joy, nor a source of sorrow and therefore dividing the world into source of joy and source of sorrow, according to वेदान्त is the fundamental misconception. It is I who make the world a source of joy and it I who makes the world a source of sorrow also. And as long as I don't discover this fact, I am going to blame the world. And as long as I blame the world I will try to correct the world, I will try to change the world. In fact, all fashion changes are only because of that. I think that you change the dress, you change the hairstyle, or you put the ear ring in one ear also, both ears also, you feel that it will be fine, but after some time it goes out of fashion and you want to do something else. From this it is very clear that my study or understanding of the world is improper and unfortunately you can never change the world to your parameters. And by chance you change also it is not going to be ideal all the time. And that we know that is why there is constant anxiety also, when everything is very ideal, especially in India, we have that constant fear, evil-eye, I do not know whether it is there elsewhere, because people say that you have got a good husband/wife, wonderful children, both are brilliant, beautiful, enough money, everything, and a few people tell, I begin to feel jittery because of evil-eye and ask to tie something or do something etc. You yourselves feel that ideal conditions will not last long. So therefore we have to know that problem is not with the world, problem is with myself and the moment I recognize that I transcend रागः and द्वेषः, both attachment and aversion. When I look at the world through the spectacles of

attachment and aversion I am living in a private world of mine and therefore I am constantly affected. When I remove the राग-द्वेषः spectacles I live in the objective world of God, which is neither source of sorrow nor source of joy, sunrise is happy or unhappy? Ignorant people will say it is happy or unhappy. The one who wants to work will say that it is happy thing, those who will like to permanently sleep they are against sunrise. So the ignorant people will say sunrise is happy or unhappy occasion, wise person will say sunrise is sunrise, sunset is sunset, birth is birth, death is death, growing is growing and declining is declining, association is association, disassociation is disassociation. That world is seen as God's creation without any subjective projections. Until we come to that वेदान्त will not work. वेदान्त requires objectivity, from जीव सृष्टि we have go to ईश्वर सृष्टि, from ईश्वर सृष्टि alone we can go to असृष्टि, that is the absolute; my creation to God's creation to no creation. No creation is the absolute wisdom. Here कृष्ण says we will see that later, now for time being go from your creation to God's creation and कृष्ण accepts that this is not easy thing, because we have subjective orientation and therefore we always judge and dub things as good or bad and it is not easy, therefore कृष्ण says you have to work throughout your life to get out of the hold of रागः and द्वेषः and कृष्ण says you have the entire lifetime to work on it. It is not one year thing or two year thing, you get over it before your die, you can learn वेदान्त next जन्म. You just work on this let it be your lifelong project. Therefore कृष्ण says शरीर-विमोक्षणात् प्राक् – before the fall of the body, fall of the body means death, before the fall of the body, शक्नोति सोढुम् – suppose a person is able to handle, manage, master, काम-क्रोध-उद्धवम् वेगम् – the powerful influences of attachment and aversion, वेगम् means powerful influence, or impulse of काम, desire and impulse of क्रोध or anger. कृष्ण doesn't say you should get rid of them, कृष्ण says you be a master of them. Because in this 3rd chapter, कृष्ण mentioned रागः and द्वेषः will be there in the

mind, attachment and aversion cannot be totally wiped out, your aim is only to manage them, handle them. Just like physical body means there will be some sickness, so rainy season comes or winter season comes, all over there is cough, there is a viral fever or madras eye (Conjunctivitis), so something or the other, the physical body cannot be ideally healthy, there is no question of ideal body doesn't exist, but what is health, even if sickness comes, I have got sufficient health to overcome the sickness and continue my journey of life. Similarly, in the mind the रागः and द्वेषः may arise, let them arise but you must be their master, they should not enslave you. So this mastery is here called सोढुम् शक्नोति, the one who can master राग-द्वेष. If a person is able to do that, able to achieve that before death, कृष्ण says सः युक्तः – that person is an organized person, that person is a master of himself. So before you try to manage your company or your organization, before you try to manage your family, first lesson is learn to manage yourselves and when I cannot manage myself where is the question of managing others. And when I say self-management, my own body-mind-complex. And a person who has done that he is called युक्तः – integrated person, sane person, who is not psychologically handicapped, one who is emotionally sound. So he is a sane person, only a sane person can understand वेदान्त. Emotional sanity is the prerequisite for Vedantic knowledge and सः युक्तः, he is an integrated person and सः एव नरः, according to कृष्ण he alone deserves the name a human being. The one who goes by the impulse cannot be called even a human being, because he doesn't have self-controlled. When a dog feels like barking, it barks, it is not going to see whether a गीता class is going nearby, it doesn't have control over itself and that is why it is a dog and if the dog is like that nobody will complain, but if I bark, means talk like barking and later I say I didn't know why I said that: I regret, I should not have told and apologize and again the next day repeats the same thing. कृष्ण says he doesn't deserve the name human

being, he is not नरः, there is a doubt whether नरः वा. वा in संस्कृत means question. Is he a human being? If you repeat it नरः वा नरः वा नरः वानर वानर वानरः, he is a वानरः, he is not a human being, वानरः means monkey, therefore सः नरः, not only that सः सुखी – only that person can lead a happy life, he alone can progress inwardly. The other people are given to moods, given to emotional catastrophes and when that itself they are not able to handle, where is वेदान्त, where is ज्ञानयोग, it is all far away. Therefore learn self-management and self-management is राग-द्वेष management. So thus, कृष्ण talked about the psychological preparation for Self-knowledge, Self-knowledge has to take place in the intellect only, knowledge is the job of intellect, but the intellect can function only when the emotions do not overwhelm the intellect. Suppose you had come to the class after a quarrel at home, somebody told don't go to the class, because they want to shop for दीपावलि, then you had a quarrel and fought and then you came, you sit here but cannot understand वेदान्त. So emotional mind has to cooperate with rational intellect, therefore manage your emotions. Continuing;

Verse No .24

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ७-२४॥

यः अन्तः-सुखः अन्तर-आरामः तथा अन्तर्-ज्योतिः एव यः ।

सः योगी ब्रह्म-निर्वाणम् ब्रह्म-भूतः अधिगच्छति ॥ ७-२४॥

यः अन्तः-सुखः, अन्तर-आरामः, तथा यः अन्तर्-ज्योतिः एव, सः योगी ब्रह्म-भूतः ब्रह्म-निर्वाणम् अधिगच्छति ।

So in previous two verses, कृष्ण talked about mental preparation, especially the preparation of the emotional mind, because emotions are extremely powerful. And now from this verse onwards कृष्ण is going to talk about ज्ञानफलम्. So you have to imagine a person has become emotionally sound, he is able to enjoy the possessions also, he is able to enjoy absence of things also. What do

you mean by emotional soundness? When things are there you don't complain, when things are not there also you don't complain and what is emotional weakness, when things are there you complain, when things are not there also you complain. You cry for both, not only problem for yourself but for people around also, you distribute sorrow freely. Therefore that emotional soundness to be with or without things a person develops and there afterwards he came to Self-knowledge because of the Self-knowledge he got that inner strength and fulfillment, let us assume. Then what will be the life of that person (man or women, any person). Once a person discovers that inner fulfillment, what will be the life like. कृष्ण says यः अन्तः-सुखः – so a ज्ञानि is one who has discovered fulfillment in himself, अन्तः means the inner essence. अन्तः means अन्तरात्मा, means the truth, so the one who has discovered the fullness or joy in his own true nature, what is the true nature, we saw, आत्मस्वरूपम् and therefore अन्तर-आरामः – and for him the recreation ground, the playground is not outside, all his entertainment also are inside. Before that he required entertainment from VCP, VCR, In fact, all the gadgets are doing what, trying to give you recreation and entertainment. And that is why holiday means you have to plan where to go or what to get because we feel empty and one shutdown if it comes, video cassettes you have to hunt, 4 or 5 cassettes and शिवरात्रि, शिवरात्रि you are supposed to keep awake, doing शिव ध्यानम्, there are special movies for शिवरात्रि, because holiday means I don't know how to spend and I am not happy with myself. What is the benefit of Self-knowledge? I am happy with myself, called अन्तः-सुखः, अन्तर-आरामः and अन्तर्-ज्योतिः एव यः – so the one who is aware of his पूर्णत्वम् all the time, ज्योतिः means awareness or Consciousness, one who is Consciousness of the आत्मा, awareness of his inner fullness, so the one who has never Self-forgetfulness, that means what: as I said before, he can have things and he can be without things also. When he has things he will enjoy their presence, if he is

seeking loneliness that is also another bondage, if I am attached to loneliness I will like to be alone when people come you will get angry. Therefore, neither attached to loneliness nor attached to people, the one who can enjoy both and even when he enjoys the presence of things and people he doesn't lose sight of his inner freedom. Therefore, सः अन्तर्-ज्योतिः एव यः, सः योगि – that person is called a real योगि. So योगि means what: a ज्ञानि, wise person, here योग does not mean the one who can stand upside down or one who can bend the body like a rubber ball, that is all very good, that is also योगासन. But here योग is that inner faculty, that wisdom; therefore योगि means a ज्ञानि and what is his status, ब्रह्म-भूतः – he has become one with ब्रह्मन् and he has become 'one with ब्रह्मन्,' not that he has become one but he has discovered the fact that I am really none other than ब्रह्मन्, ब्रह्मन् means what: it is a technical word for fullness. I am full and complete, I don't need anything to be happy, I don't need anything to be secure, so that is called ब्रह्मत्वम्. And how long he will enjoy this, as long as he is alive he will enjoy this. And when the प्रारब्ध कर्म is over the body will fall. And what will happen to him, nothing will happen to him because he has discovered I am not the body, I am not the mind, therefore, previously he was embodied Consciousness, now he is un-embodied Consciousness, which is called विदेहमुक्तिः, कृष्ण calls it ब्रह्म-निर्वाणम्. So ब्रह्म-निर्वाणम् means un-embodied Consciousness, oneness with ब्रह्मन्. Otherwise called विदेह मुक्ति, thus he is free while living, he is free after death also.

Verse No .25

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५-२५॥

लभन्ते ब्रह्म-निर्वाणम् ऋषयः क्षीण-कल्मषाः ।

छिन्न-द्वैधाः यत-आत्मानः सर्व-भूतहिते रताः ॥ ५-२५॥

क्षीण-कल्मषाः, छिन्न-द्वैधाः, यत-आत्मानः, सर्व-भूतहिते रताः ऋषयः
ब्रह्म-निर्वाणम् लभन्ते ।

So in this verse also, कृष्ण is talking about the benefit of Self-knowledge, but the beauty of this verse is कृष्ण talks about all these as stages in spiritual evolution. What are the stages that one goes through to attain the spiritual fulfillment, all the stations. On the Bus the destination they will write in the front and the side of the bus they write the routes, intermediary stages that the bus passes through. Similarly, what are the stages that one will pass through? The first stage is क्षीण-कल्मषाः – get rid of the mental weaknesses, कल्मष means impurity, misconceptions, emotional hang ups is called कल्मषाः and basic कल्मषाः is रागः and द्वेषः, thinking that the presence of things will give happiness, that is one problem called रागः and another problem is the absence of certain other things will give happiness which is called द्वेषः, weakness. These are the two basic problems. I am happy because this is there, it is wrong according to वेदान्त, I am happy because it is not there, both are wrong and this राग-द्वेष problem we have to get out and that is why in our religion there is a practice of तपस् or austerity. In austerity what do you do, whatever you use regularly you learn to be without that and initially we will think that without that we cannot, anything, whether it is coffee or onion, some people think whether some people can cook without onion and garlic and they cannot imagine of life of preparation without these two, one रागः and द्वेषः, onion and garlic. And then first day there is no taste at all, second day there is no taste at all and then you find that you can happily survive without those two. So तपस् means you just see the fact that you can be happy without things also. That is called preparation of the mind which is the first stage, then comes the second stage, those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, VERSES 25-29 Verse No.23;

शवनोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्धवं वेगं स युक्तः स सुखी नरः ॥ ५-२३॥

योऽन्तःसुखोऽन्तरायमस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५-२४॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्व-भूतहिते रताः ॥ ५-२५॥

Lord कृष्ण has talked about ज्ञानयोग in this chapter, in the form of inner renunciation and now in these verses, beginning from the 24th कृष्ण is talking about the ज्ञानयोगफलम्, the benefit of Self-knowledge, in three verses, 24, 25 and 26 and while talking about ज्ञानफलम्, कृष्ण summaries the various stages of spiritual साधन also. ज्ञानयोग is the ultimate means of liberation, but to come to ज्ञानयोग a person has to go through several preliminary stages and therefore कृष्ण wants to talk about various stages that one has to go through. We are seeing that in verse no.25, various stages are talked about, we will rearrange the words for the sake of continuity or progression.

1) First we will take the word सर्व-भूतहिते रताः, which represents a life of values, a life of morals, an ethical life is indicated by सर्व-भूतहिते रताः. Literally the word means being interested in the welfare of all the beings, instead of being a selfish human being, I should expand my mind to gradually identify with other members of the planet to such an extent that I should be able to feel the others' pain also. The mind should become so sensitive that I should be able to feel the pain of others also and only when I begin to feel the others' pain, I will never hurt another human being. Now why am I hurting others, because when I am hurting others I don't feel anything at all, because I am such a gross human being, so I should sensitize my mind that I should be able to feel the emotions of others. The psychologists call it the capacity of empathy, it is considered the fundamental quality,

which is the foundation for all the later virtues of life. The entire human character is based on this one capacity and what is that capacity, I should be able to sense the feelings of other people. So when the other person is happy I am able to identify and share the happiness and Similarly, when the other person feels the pain I should be able to appreciate that feeling and share and this capacity of feeling others' feeling is called empathy. And that is here referred to as सर्व-भूतहिते रतत्वम् and initially I learn to feel the feelings of my own family members. In fact, the very purpose of marriage is to develop empathy. So first start with your wife, that itself is in the problem. Once I am able to expand my mind and sense the intense feelings of my wife or husband my mind has expanded to 'we two', from 'one' to 'two' and there afterwards, they encourage having children also, प्रजा च स्वाध्याय प्रवचने च, why should we have children, so that our mind will expand enough to feel the feelings of the children also and like that I should expand,

अयम् निजो परो वेति गणना लघुचेतसाम् । उदारचरितानाम् तु वसुधैव कुटुम्बकम् ॥

The short-sighted human being is one who is not aware of his own wife's or the husband's pain and a person of expanded mind is one who can sense the pain of not only the family members, not only the members of the society and includes the animals and plants and such a person will be an embodiment of अहिम्सा and अहिम्सा is supposed to be the महाव्रतम् for spiritual progress. In पतञ्जलि's अष्टाङ्ग योग, the first value emphasized is the अहिम्सा, not hurting other physically or verbally or even mentally. This is where our spirituality begins. So शङ्कराचार्य writes in his commentary, अहिंसकः, it is not that he doesn't hurt others, but he is incapable of hurting others because as even he hurts others he can immediately feel the pain of others and therefore he has to withdraw from such things and thus morality or ethics is the first stage. Without going through धर्म, there is no

possibility of मोक्षः and therefore कृष्ण says सर्व-भूतहिते रतत्वम् and once I feel others' feelings I will spend my life in helping others, निष्काम कर्म is natural to a person with a sensitive mind. Only a gross-minded person will ignore the fellow human being but a sensitive minded person will certainly help other people, he may not be able to help financially, he may not be help physically but minimum he will say सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामया, Oh Lord, let everyone be happy. Even to wish that intimately we require a sensitive mind and therefore सर्व-भूतहिते रतत्वम् पञ्च महायज्ञ or निष्काम कर्म is the first stage.

2) And it will lead to what, क्षीण-कल्मषाः, such a selfless life in which one contributes to others' also in the society, one who follows कर्मयोग, the one who follows पञ्च महायज्ञ will become क्षीण-कल्मषाः – free from पापम्, कल्मषाः means पापम् or दुरितम्, क्षीण-कल्मषाः means free from all दुरितम्. And what is the definition of पापम् according to वेदान्त? Anything that obstructs spiritual journey is पापम्. According to वेदान्त, anything that obstructs our spiritual journey is पापम्. If I do not develop interest for spirituality, even the lack of interest is because of पापम्. The very desire for spirituality is possible only when पुण्यम् is there. ईश्वर अनुग्रहात् एव पुंसाम् अद्वैत वासना. If you should get the desire to listen to गीता (understanding is a different matter), you should have lot of पुण्यम्. And after having desires also there can be several obstacles because of the family situation, health situation or external condition, all these are different types of पापम्s only and when I do निष्काम कर्म all these obstacles will go away like the darkness when the Sun rises. And therefore a person will get conducive conditions for spirituality. Therefore क्षीण-कल्मषाः means free from all the पापम्, obstacles.

3) And then what is the next stage of साधन, यत-आत्मानः, once I develop interest in spirituality which itself is because of पुण्यम्, I have to work for spiritual growth. Because according to वेदान्त,

spiritual growth or liberation is not God's will, liberation depends upon our own free-will. It is not that God decides whether I should get मोक्षः or not, if we think God is responsible for our liberation, then the God will become a partial-God, he is giving liberation to some people, he doesn't give liberation to some others. Therefore, Lord will be partial and therefore, as far as God's blessings are concerned it is uniformly available for all, but whether I am willing to make use of God's grace is the question. And making use of God's grace is our free-will. That we are born in this culture where this wisdom is there, God's grace is available, but whether I am tapping it is in my hands. So sunlight may be there but whether I am making use of this solar energy or not is in my hand. कृष्ण will tell in the 9th chapter,

समः अहम् सर्व-भूतेषु न मे द्वेष्यः अस्ति न प्रियः । ॥ ९-२९॥

My grace is uniformly available for all and some people are liberated and some people are not, it is not my mistake, I have made My grace available to all, some people tapped it, some people didn't tap it, tapping Lord's grace is our free-will. And this stage is called यत-आत्मानः – those people who put forth effort in the right direction, so यतः आत्मा एषाम् तै, those people who develop the necessary discipline they acquire the necessary qualification, which doesn't happen; we have to take initiative. विवेक doesn't happen, वैराग्यम् doesn't happen, शमादि षट्क सम्पत्ति does not happen, I have to ask the question, what effort I am putting forth. Our problem is what, we say everything is in His hands and we take to fatalistic thought and say, if भगवान् wants it will happen. 'Without him not even an atom moves,' citation is a convenient quotation for laziness. Most convenient quotation for laziness is everything is in his hands. कृष्ण says: never do that, यत-आत्मानः – you have to take initiative. So this is acquiring the necessary qualifications and not only acquiring the qualifications, working for knowledge also. Just as qualifications don't happen, I have to make them happen by my own effort. Similarly, knowledge also

does not happen. We have to take initiative and what is the initiative, कृष्ण said in the 4th chapter, तद्विद्धि प्रणिपातेन seek knowledge, seek teacher, गुरु, seek शास्त्रम्, I have to seek them and I have to work for the knowledge and that is called यत-आत्मानः, those people who acquire discipline and knowledge.

4) Then what will be the next stage, once I do the required साधन, ऋषयः – so these people become ऋषि, having gone through these stages they becomes ऋषि. The stage of purification, stage of discipline, the stage of Self-enquiry, will lead to the stage of knowledge. So ऋषयः means ज्ञानिनः, they become ज्ञानि, the word means ज्ञानि in this context. When you hear the word ऋषि immediately you think of beard, the one who has got a long beard, ऋषि. If beard can make you ऋषि, that is the easiest thing you can do, which means ladies can never become ऋषि. Therefore, beards and काविस have nothing to do with ऋषि, what makes you a ऋषि is ऋषति आत्मतत्त्वम् जानाति इति ऋषि. It is derived from the root √ऋष् to know, so ऋषि means the one who knows. So if you have the knowledge, even though you are amidst the society, coated and booted and suited, still you are ऋषि if you have knowledge. On the other hand, if a person does not have knowledge even if he has got ochre robe, even if he has got a long beard, even if he has got knotted hair, he is only a pseudo ऋषि and therefore कृष्ण says all these people become ज्ञानि. That is the next stage.

5) Then what is the next stage, छिन्न-द्वैधाः – knowledge is beneficial only when it is free from all forms of doubt, doubtful knowledge is as good as ignorance. And therefore acquisition of knowledge is incomplete if all my doubts are not cleared and that is called conviction, निश्चय ज्ञानम्. So knowledge has to be converted into निश्चय ज्ञानम्, how, by removing all doubts. I should ask my own intellect, am I convinced of this teaching. So you need not tell anyone. You should ask your own conscience, you should ask your own inner

heart, you say अहम् ब्रह्मास्मि, are you agreeing and generally what will we say: I understand, very clear but there are certain doubts, because Vedantic knowledge is a revolutionary knowledge dealing with me, the world and God. And each one is mind boggling teaching. It says 'I am infinite.' Will we accept that? Very difficult to accept. I should ask the question am I really immortal, just easy to say that सत्-चित्-आनन्द शिवोऽहम् शिवोऽहम्, to sit quiet closing the eyes, विदानन्दरूपः शिवोऽहम् शिवोऽहम् and in one corner of the intellect will say: who has seen this, who knows, I go on repeating शिवोऽहम् शिवोऽहम्. So there should not be even an iota of doubt. So am I immortal? Do I believe or accept my immortality, very difficult. The next thing is वेदान्त says that the Lord that you worship is non-different from you, You are God. Will we accept? Extremely difficult. Then वेदान्त makes another mind boggling statement that this world that you experience is less real than yourselves, it is not as real as you, you are the ultimate reality and the world is not as real as you. Am I ready to accept? Except these three I accept everything स्वामिजि. Only these three are वेदान्त. Therefore that conviction comes by reflection, raising questions and answering. वेदान्त allows any number of questions. Until I am convinced and this process of clearing the doubts is called मननम्. Acquisition of knowledge is called श्रवणम्, removal of doubt is called मननम् and when doubts are removed, I am called छिन्न-द्वैधाः, छिन्न-द्वैधाः means संशय रहिताः, free from doubts, I am convinced. I need not convince other people. I should convince my own intellect, otherwise I will be cheating myself, therefore छिन्न-द्वैधाः, is the next stage. And once a person छिन्न-द्वैधाः, to use the 2nd chapter expression: स्थिरप्रज्ञः, then what will happen?

6) ब्रह्म-निर्वाणम् लभन्ते. Such people have attained oneness with ब्रह्मन्. निर्वाणम् means merger, oneness, ऐवयम्, ब्रह्मणि निर्वाणम् ब्रह्म-निर्वाणम्, निर्वाणम् means एकि भावः. So they attain ब्रह्म-निर्वाणम्. And what do you mean by attaining oneness with ब्रह्मन्. I have told

you several times, you should remember that there is no question of merging into ब्रह्मन् in the physical sense of the term, because if you are going to talk about physical merger into ब्रह्मन्, it will mean ब्रह्मन् is elsewhere, I am elsewhere and like the rivers merging into ocean, I have to rush and then become one, but वेदान्त defines ब्रह्मन् as the all-pervading principle, therefore there is no question of physical merger. Then what do you mean by merger into ब्रह्मन्. Very carefully note: merger into ब्रह्मन् is dropping the notion that I am away from ब्रह्मन्, to drop the thought that I am away from ब्रह्मन्. Dropping the notion, dropping the misconception, which is born out of ignorance, so dropping the ignorance-caused notion of distance is called merger.

Can you see various stages,

- First follow values of life,
- Then become pure,
- Then take the initiative for spiritual growth, which involves साधन चतुष्टय सम्पत्ति, गुरु प्राप्ति, attending class, it will all come. Don't give some excuse "स्वामिजि, Besant Nagar was very near, Adyar is a long way." If you want knowledge you should come to कैलास also, I am testing you to see how sincere you are and you are proving that you are sincere by coming here also. So therefore:

त्यजेदकम् कुलस्यार्थे ग्रामस्यार्थे कुलम् त्यजेत् ।

ग्रामम् जनपदस्यार्थे आत्मार्थे पृथिवीम् त्यजेत् ॥ गरुडपुराणम् १-१०४/२ ॥

This is the advice. For saving one family you can sacrifice a member. For saving one village you can sacrifice one family. For saving the nation you can sacrifice one village. For the sake of मोक्ष you must be prepared to sacrifice everything. So therefore all these will come under initiative and

- Then the next stage is gaining knowledge and
- Then next stage is gaining conviction and
- The final stage is merger into ब्रह्मन्.

These are the stages, which will be further clarified in the next verse also. We will read:

Verse No .26

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५-२६॥

काम-क्रोध-वियुक्तानाम् यतीनाम् यत-चेतसाम् ।

अभितः ब्रह्म-निर्वाणं वर्तते विदित-आत्मनाम् ॥ ५-२६॥

काम-क्रोध-वियुक्तानाम् यत-चेतसाम् विदित-आत्मनाम् यतीनाम् अभितः ब्रह्म-निर्वाणं वर्तते ।

So the same idea of the previous verse is repeated here again just for the sake of clarity. Here also various stages of spiritual growth are pointed out,

1) The first stage is काम-क्रोध-वियुक्तानाम् कामः means desire for acquisition and क्रोधः means anger caused by the obstacle in acquiring things or anger caused by the loss of things acquired. So काम will invariably lead to क्रोधः, we analyzed this in the 3rd chapter very elaborately,

कामः एषः क्रोधः एषः रजः गुण-समुद्भवः ।

महा-अशनः महा-पाप्मा विद्धि एनम् इह वैरिणम् ॥ ३-३७॥

And this management of काम and क्रोध is possible when I know this basic principle of वेदान्त and what is that basic principle? My happiness does not depend upon what I have but it depends upon what I am. So always focus on what I am, not on what I have. So if this is understood our worry for योग and क्षेम will come down, otherwise काम will lead to more and more acquisition and preservation that I will have no time for spirituality. Life will be spent on योग and क्षेम, योग means acquisition, क्षेम means preservation, in this only is our stress and strain and tension because something or the other will not be working. By the time you set-up everything and everything at home is

working, your brain has stopped working, you are unfit for Vedantic study, because you are 70 years old. So therefore we can take care of things to some extent, but we cannot dedicate our life for योग-क्षेम and therefore one should know how to manage काम-क्रोध, that is the first stage, which is called the acquisition of वैराग्यम्.

2) And the next stage is यत-चेतसाम् यत-चेतसाम् means those who have integrated their mind, those who have organized their mind, यतम् चेतः अन्तःकरणम् येषाम् ते यत चेतसः तेषाम्, so mind is the instrument with which we have to do the spiritual journey and unless my mind is focused enough I will not be able to pursue spirituality, therefore the focusing capacity otherwise called शमादि षट्क सम्पत्ति, so that all my organs cooperate with me for my spiritual journey, we will be seeing in the कठोपनिषत् class wherein यम धर्मराज will compare our life itself into a journey, body is compared to a car and the sense organs are compared to the wheels and the mind is compared to the steering and intellect is compared to the driver. Only if the car, the wheels, the steering, the driver they are all healthy then alone I can reach destination. Similarly, body must be fit, sense organs must be fit, emotional mind should be fit, intellect must be fit and they should be available for my use and that is called here यत चेतस्त्वम्. An organized personality, an integrated personality. शमादि षट्क सम्पत्ति is the next stage.

3) Then यतीनाम्, so the next stage is becoming a यति, the literal meaning of the word यति is संन्यासि. So one should become a संन्यासि. So don't look at me, 'स्वामिजि what are you saying, we all should become संन्यासि, no way, if you ask us to give up everything, the first thing I will give up is your class.' So संन्यास stands for what: in the olden days, संन्यास आश्रम is exclusively prescribed for concentrated pursuit of scriptural study. ब्रह्मचर्य आश्रम and संन्यास आश्रम also have no duties at all. The आश्रम धर्म was so designed that a ब्रह्मचारि has no duty, a संन्यासि also has no duty, for what purpose, so

that they can fully commit themselves for scriptural study. And therefore committed study of scriptures is the duty of a संन्यासि. And if a person follows the spirituality in a committed manner then all such people are संन्यासि only. If my priority in life is spiritual growth then I am संन्यासि. It doesn't matter whether I go to office, I earn money, I will be doing all these things, but if my top priority is मोक्ष and ज्ञानम् I can call myself to be a संन्यासि and therefore यति means spirituality is priority. All other things are subsidiary, that is the next stage.

4) Then what is the final stage. विदित-आत्मनाम्, if a person pursues spiritual knowledge with such a commitment, which is nothing but systematic and consistent study of the वेदान्त for a length of time under the guidance of a competent आचार्यः. Always remember this definition, ज्ञानयोग means and systematic and consistent study of वेदान्त for a length of time under the guidance of a competent आचार्यः is ज्ञानयोग and whoever does that he is a संन्यासि. You are all संन्यासिs. And this systematic study will lead to what, clear knowledge and that ज्ञानि is called विदित-आत्मा, विदित-आत्मा means a ज्ञानि. विदितः आत्मा एन सः विदित-आत्मा, बहुव्रीहि समास . All those people become ज्ञानिs as a result of these साधनs. And because of this knowledge, what happens, ब्रह्म-निर्वाणम् वर्तते – so they all have oneness with ब्रह्मन् as a result of this knowledge, merger into ब्रह्मन्. I have explained the word ब्रह्म-निर्वाणम्, in the previous verse itself merger into ब्रह्मन्. And as I said, merger is not a physical event, it is an intellectual event, it is a cognitive event and what is the cognition, what is the knowledge, there is no distance between me and ब्रह्मन्. In fact, अहम् ब्रह्म अस्मि and this merger or oneness is अभितः, अभितः means both ways, what do you mean by both ways, in this context, both ways means this oneness is there before death also and this oneness continues after death also. So मरणात् पूर्वम् अपि मरणात् अनन्तरम् अपि, the oneness before death is called जीवन्मुक्ति, the continued oneness after death is called विदेह मुक्ति. And the general example that

is given in the शास्त्र is the pot-space merging into total space. So imagine there is pot, there is space within the pot as well as outside the pot, when I gain knowledge of space, I know that pot space that is the space within the pot is all the time one with the total space, because pot space can never be divided or separated from total space. So thus pot space is one with total space, even when the pot is there and pot space will be one with the total space after the destruction of the pot also. It doesn't make any difference in space, the presence of pot does not create a division in space and absence of pot does not bring the space together also, it was one indivisible whole before also, later also. Similarly, I am one indivisible Consciousness, in the presence of body also, I am one indivisible all-pervading Consciousness, after the fall of the body also, I am one indivisible all-pervading Consciousness. When the body is there it is called जीवन्मुक्ति, when the body has fallen it is called विदेहमुक्ति, ज्ञान will give both. This is the ज्ञानफलम्, Continuing;

Verse No .27

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७॥

स्पर्शान् कृत्वा बहिः बाह्यान् चक्षुः च एव अन्तरे भ्रुवोः ।

प्राण-अपानौ समौ कृत्वा नास-अभ्यन्तर-चारिणौ ॥ ५-२७॥

With the previous verse, कृष्ण has completed the topic of ज्ञानफलम् and the benefit of ज्ञानम्, जीवन्मुक्ति and विदेहमुक्ति. And in fact, with the previous verse, that is 26th verse, the 5th chapter is over. Because कृष्ण wanted to talk about ज्ञानयोग, he has talked about ज्ञानम्, he has talked about the benefit of ज्ञानम् also, therefore 5th chapter is over, ॐ तत् सत् must have come. But still कृष्ण introduces one more topic at the end and concludes and that is the topic of meditation. And कृष्ण wants to briefly introduce this topic and create interest in अर्जुन's mind, so that he will come for the next chapter also.

So in three verses, He talks about meditation and its results and कृष्ण will elaborate the topic of meditation in the next chapter which is going to be titled ध्यानयोग itself. More about meditation we will be discussing in the next chapter, but since कृष्ण discussing briefly, I will just mention a little bit about it. Meditation is going to be prescribed for the assimilation of the गीता teaching. For the assimilation for the digestion for the internalization of the गीता teaching. Not only it should be there in my superficial mind, this knowledge should go into my subconscious mind even to my unconscious mind. And why do we say so, because most of our reactions in our life come from our inner mind alone, when we get angry, when we get depressed, so we violently react, it is not a thoughtful action, it is not a deliberate action, it is not a conscious action. In fact, very rarely we do conscious action. Most of our actions are mechanical action and after reacting to the situation, thereafterwards we will think, everything is topsy-turvy. Why did I talk like this, why did I do like this? If I have not consciously reacted, how did the reaction come out of me? Why I used such a terrible words against my own father or mother or brother? Why I behaved like that? So when I don't use my conscious mind, what is making me to act is my own subconscious mind or inner mind and the problem is the गीता teaching that I get remains in the conscious mind alone and therefore in our day-to-day life what happens, since we do not use conscious mind most of the time and गीता is where, only in the conscious mind and in our subconscious mind our old संसारि is sitting, the ignorant, the doubtful, that संसारि continues to be inside and therefore I continue to misbehave as before. And therefore the knowledge at the conscious level has to be penetrated into, pushed into, my inner personality, that even when unconsciously I do anything that also is backed by गीता teaching. And how will it happen, you have to do something to mix the knowledge in your entire personality, like mixing the sugar in coffee. You know, so you just tasted coffee and

you find that coffee is not sweet or any drink for that matter. You scold the wife, because she is the poor one available for all scolding, therefore you don't put sugar at all, you don't take care of me properly, from beginning itself you are like that, so half-an-hour scolding and she says I have already added sugar and he says no, I drank and there is no sugar at all, then what is the problem, the sugar is down and it is not mixed with coffee. Therefore what is required, not addition of more sugar, already sugar is there, but the added sugar must mix with every droplet of coffee, अधः sugar, मध्यतः sugar, उत्तरतः दक्षिणतः च, अधश्च ऊर्ध्वम् च पृष्ठतः च sugar एवम् coffee मयम् वरिष्ठम्! Similarly, unfortunately the knowledge that I receive remains in one corner, therefore for our day-to-day life this knowledge is not accessible. So how to make it accessible? कृष्ण is going to talk about meditation as a means of assimilation. And कृष्ण briefly talks about the initial steps to be taken for meditation and then He will briefly talk about the process of meditation and then He will briefly mention about the result of meditation, everything in dots and dashes, elaboration in the next chapter. So in this श्लोक, some of the steps of meditation are talked about. What are they: you have to assume some of the steps which will be explained in the next chapter, a person is seated in a comfortable posture and his body is relaxed, all these things are understood, then what should he do, look at the second line, प्राण-अपानौ समौ कृत्वा – he should make the inhalation and exhalation even, समौ means even and relaxed, because the condition of the mind, the condition of the breathing are interconnected. That is why when we have violent emotions we have breathing also is disturbed, which means by managing or regulating the breathing we can regulate our mind also. And therefore before any पूजा or जप, regulation of breathing is kept as an integral part. The पुरोहित् will say प्राणायाम, शुक्लामरधरम् ॐ भूः, and then stops. Why the priest stops after ॐ भूः, because you are supposed to do, he cannot do प्राणायाम for your sake. Therefore you are

supposed to say ॐ भूः, etc and do the प्राणायाम. Why प्राणायाम, so that the mind gets quietened. So प्राण-अपानौ समौ कृत्वा – make your inhalation and exhalation, which are नास-अभ्यन्तर-चारिणौ – which move about within your nostrils, make them even, then what about the sense organs, चक्षुः च एव अन्तरे श्रुतोः – withdraw all the sense organs and most powerful sense organs is the eye, therefore may be bring the eyes or the vision between the eyebrows. So bringing the vision between the eye-brows means not looking outward. More details कृष्ण himself will give in the next chapter. I am just giving you only the outline, therefore withdrawing the sense organs, especially the eye, then बाह्यान् स्पर्शान् बहिः कृत्वा – remove all the sense objects from your mind, means don't think of any external object and object includes your relationship also, what will happen to my wife or children or husband or father or mother, drop all of them. So renounce all of them and become a mental संन्यासि, cut of all relationship and have relationship only with God alone. So this is called pushing, displacing the worldly thoughts by entertaining the meditation thought, these are all the initial preparation and some more are there.

Verse No .28 - 29

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५-२८॥

यत-इन्द्रिय-मनः बुद्धिः मुनिः मोक्ष-परायणः ।

विगत-इच्छा-भय-क्रोधः यः सदा मुक्तः एव सः ॥ ५-२८॥

यः मुनिः बाह्यान् स्पर्शान् बहिः कृत्वा, चक्षुः च एव श्रुतोः अन्तरे कृत्वा, प्राण-अपानौ नास-अभ्यन्तर-चारिणौ समौ (कृत्वा), यत-इन्द्रिय-मनः बुद्धिः, विगत-इच्छा-भय-क्रोधः, मोक्ष-परायणः (स्यात्) सः सदा मुक्तः एव ।

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९॥

भोक्तारम् यज्ञ-तपसाम् सर्व-लोक-महेश्वरम् ।

सुहृदम् सर्व-भूतानाम् ज्ञात्वा मां शान्तिम् ऋच्छति ॥ ५-२९॥

यज्ञ-तपसाम् भोक्तारम् सर्व-भूतानाम् सुहृदम् सर्व-लोक-महेश्वरम् माम् ज्ञात्वा शान्तिम् ऋच्छति ।

So further preparations, यत-इन्द्रिय-मनः बुद्धिः – one should withdraw all the sense organs from the external world, इन्द्रिय means senses, मनः means mind, बुद्धिः means intellect all these are यतम् means withdrawn from the external world so that all these are fully available for the job of meditation at hand and विगत-इच्छा-भय-क्रोधः – get rid of all the emotional disturbances. इच्छा means attachment or desire, भयम् means fear, क्रोध means anger, as long as they are there you will sit and only burn within and therefore get rid of all these inner emotions from your mind and your mind is turned towards only one thing, मुनिः मोक्ष-परायणः भवेत् So मुनिः, the meditator should only focus on मोक्षः as revealed in the scriptures, as one's own nature and if a person remains in the teaching, सदा सः मुक्तः एव भवति – then this teaching will be assimilated, that whatever is his lifetime in the background this गीता teaching will be available. And what is the object of meditation, कृष्ण says भोक्तारम् यज्ञ-तपसाम् सर्व-लोक-महेश्वरम् । सुहृदम् सर्व-भूतानाम् माम् – you meditate upon me, upon the Lord. what type of lord, यज्ञ-तपसाम् भोक्तारम् – who is the receiver of all the पूजाs, who is the object of worship, यज्ञ and तपसुः सर्व-लोक-महेश्वरम् – who is the ultimate Lord of the entire creation and where is he situated, सुहृदम् सर्व-भूतानाम् माम् – who is located in the हृदयम् of all the beings. So don't think Lord is elsewhere seated, सर्व-भूतानाम् सुहृदम् शङ्कराचार्य says, हृदयेश्वरं, upon that Lord, ज्ञात्वा – so thinking, meditating upon me, शान्तिम् ऋच्छति – you will attain peace of mind, you will attain both जीवन्मुक्ति and विदेह मुक्ति. So this is the nutshell, each word will be elaborated in the next chapter.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे संन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 05, SUMMARY

Today I will give you a summary of the 5th chapter, which we have just completed. कृष्ण had given the entire गीता teaching in the 2nd, 3rd and 4th chapters of the गीता and in the 5th chapter Lord कृष्ण is summarizing the teaching that he had given in the previous three chapters and therefore, even though this chapter is a small chapter, it is an important chapter which gives the essence of the entire गीता teaching and in fact, the entire वैदिक teaching itself. And this chapter can be broadly classified into four portions,

- 1) The first part dealing with two types of lifestyles. In संस्कृत, we call it निष्ठा द्वयम् and
- 2) Then the next topic that we find is साधन द्वयम्, two types of spiritual disciplines which every seeker has necessarily go through and
- 3) Then the third topic is the benefit of following these two साधनs, साधनफलम्, this is the third topic and
- 4) The fourth and final topic is introduction to meditation as a preparation or as a foundation for the next chapter.

These are the four main topics in the 5th chapter. Now we will briefly see each one of these four topics.

1) The first one is निष्ठा द्वयम्, two types of lifestyles and those types of lifestyles are गृहस्थ आश्रम – the life of a householder and संन्यास आश्रम – the life of a संन्यासि, a renunciate, a monk. In one आश्रम a person possesses everything and he is part of the society, in the other one, the person does not possess anything and he is not part of the society. गृहस्थ आश्रम is called प्रवृत्ति मार्ग, संन्यास आश्रम is called निवृत्ति मार्ग; one involves an active lifestyle, the other involves a withdrawn secluded lifestyle and कृष्ण is emphasizing only these two आश्रमs because the other two आश्रमs are only preparation for these two आश्रमs. ब्रह्मचर्य आश्रम is a preparation for गृहस्थ आश्रम and वानप्रस्थ आश्रम is a preparation for संन्यास आश्रम, therefore we don't

deal with ब्रह्मचर्य and वानप्रस्थ, we focus only on गृहस्थ and संन्यास आश्रम. And these two आश्रमs alone कृष्ण calls two types of निष्ठा. कृष्ण had talked about this in the 3rd chapter also.

लोके अस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया अनघ ॥ ३-३॥

These two forms of lifestyle are given out in the वेदs themselves and in this अर्जुन is confused regarding संन्यास आश्रम and अर्जुन's main confusion is whether संन्यास आश्रम is compulsory for liberation. Whether संन्यास आश्रम is compulsory for liberation and therefore अर्जुन raises a question in the beginning of the chapter and कृष्ण clarifies अर्जुन's confusion. And what is कृष्ण's answer? कृष्ण says संन्यास आश्रम is not compulsory for liberation. As far as the आश्रम is concerned, as far as the lifestyle is concerned, a person can choose anyone of these two lifestyles,

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्बुभयोर्विन्दते फलम् ॥ ५-४॥

A person can take to anyone of the आश्रमs and attain liberation. And therefore there is choice with regard to आश्रमs. Therefore, after ब्रह्मचर्य आश्रम, after the lifestyle of study a person has a choice to decide whether I want to become a monk or whether I want to get married and live a spiritual life. And as far as advantages and disadvantages are concerned, as I pointed out before, both आश्रमs have got advantages and disadvantages. In गृहस्थ आश्रम the advantage is money and people are there, which will give at least a seeming sense of security, Whether it will really give or not is debatable, at least it will give a sense of security, because people and possessions are there. Which security a संन्यासि does not have, because he cannot have a possession and he cannot have any relations also? That is why स्वामिजि says, he shaves his head so that you cannot catch him by the hair, *uncatchable*, in the other आश्रमs शिखा is there, you can catch, ब्रह्मचर्य, गृहस्थ etc., has the tuft by which you can hold the person, संन्यासि you cannot hold. So

thus in गृहस्थ आश्रम security is there, संन्यास आश्रम security is not there, but the disadvantage in गृहस्थ आश्रम is what, because there are possessions and relationships there is a responsibility, which can be a big burden. People say, स्वामिजि all my children are not yet married, not yet settled, they are not settled, therefore my mind is unsettled. So responsibility is the minus point of गृहस्थ आश्रम, which responsibility this संन्यासि doesn't have at all. So therefore in one आश्रम security is plus point, responsibility is minus point, in the other आश्रम lack of security is minus point and the absence of responsibility is the plus point, Tell me which आश्रम is better. 'The grass is always greener on the other side of the fence'! A गृहस्थ feels संन्यासि is better off and often संन्यासि feels perhaps I should not have become a संन्यासि. And therefore both आश्रमs have plus and minus point, therefore, there is choice. And once we have to choose there is conflict, wherever choice is involved conflict comes and generally we don't want to choose, because choosing is again taking responsibility. Including dress we don't want to choose. We all ask others and ask their opinion. So अर्जुन also wonders which आश्रम is better for him and therefore कृष्ण gives an advice to अर्जुन and अर्जुन type of people and what is that advice, गृहस्थ आश्रम is better for majority of people.

तयोः तु कर्म-संन्यासात् कर्म-योगः विशिष्यते ॥ ७-२॥

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः । ... ॥ ७-६॥

A person can face even psychological problems if human relationship is not there. In fact, human relationship play a very important role in maintaining mental sanity and when a person doesn't have any such relationship a person can - as one psychiatrist said that I get lot of संन्यासिs as patients, can happen if he doesn't know how to handle the mind and therefore कृष्ण said both आश्रमs are OK for majority of people गृहस्थ आश्रम is better. But that doesn't mean that all the people should take to गृहस्थ आश्रम, those who are prepared and ready they

can take to संन्यास आश्रम. So this is the topic from verse no.1 to verse no.6, निष्ठा द्वयम्, आश्रम द्वयम्, where there is a choice.

2) And then the next topic is साधन द्वयम्, two types of spiritual discipline and what are those two disciplines, कर्मयोग साधन and ज्ञानयोग साधन and कृष्ण wants to emphasize that as far as साधनs are concerned there is no choice at all. This is a very important point to remember, कर्मयोग and ज्ञानयोग are not given as optional means of liberation. So there is a very big misconception prevalent all over, that there are several paths to liberation, कर्मयोग a person can take independently, ज्ञानयोग another person can take, भक्तियोग third person, राजयोग a fourth person and now people are adding to the list, कुण्डलिनी योग, नाद योग, liberation by music, music method, this method, a person can have all those views but you should remember वेद does not support this view. भगवद्गीता also does not support this view. There is no choice with regard to साधन. Then what is the conclusion, everybody requires कर्मयोग, everybody requires ज्ञानयोग also, because what one contributes the other does not contribute. And if both कर्मयोग and ज्ञानयोग are required, should they be followed simultaneously or one after the other. According to कृष्ण, they should be gradual, one after the other, there is a gradation, in संस्कृत we call it क्रम समुच्चय, क्रम समुच्चय means they should be combined one after the other, chronologically. And if they should be one after the other, what should be order, can I start with ज्ञानयोग and end with कर्मयोग, कर्मयोग is the first stage, ज्ञानयोग is the next and final stage. And why do we put in this order, because कर्मयोग gives the preparation for ज्ञानयोग and ज्ञानयोग gives liberation. This is the वैदिक मार्गः, follow कर्मयोग, prepare yourselves for ज्ञानयोग, follow ज्ञानयोग and thus be liberated and of course it does not mean that a कर्मयोगि should not scriptures at all, we should not say that कर्मयोगि should not attend गीता उपनिषत् classes, that is not the idea, in the first stage, कर्मयोग has prominence, ज्ञानयोग is subdued the study of scriptures, whereas

in the later stage ज्ञानयोग becomes dominant. It is only a dominance difference, it is not totally a water-tight compartment. Therefore कृष्ण summaries कर्मयोग साधन from verse no.7 to verse no.12, what is कर्मयोग. And कृष्ण has dealt with this topic elaborately in the 3rd chapter and this कृष्ण summarizes in these verses and what is the essence of कर्मयोग we saw, *proper action plus proper attitude* is कर्मयोग. And what do you mean by proper action? So we grade the action based on the spiritual progress that it can give,

➤ the actions are graded based on their capacity to give the spiritual progress and what is the gradation, selfless actions come under top grade where the beneficiaries are more. निष्काम कर्माणि, otherwise called सत्त्विक कर्माणि are the top action which will contribute to the maximum purity or spiritual progress,

➤ the next grade is what, सकाम कर्माणि, or राजस कर्माणि which are selfish actions, where the beneficiaries are minimum, maximum will be me and my family, not more than that. So such actions are called राजस कर्माणि or सकाम कर्माणि or मध्यम कर्माणि, they will produce only limited spiritual progress,

➤ then what is the third grade of action, तामस कर्माणि or निषिद्ध कर्माणि or harmful actions, in which I get lot of benefit but the society is injured or harmed by my action and such कर्म are called अधम कर्माणि, not only they don't give spiritual progress, they pull a person down spiritually.

And therefore a कर्मयोगि should give importance to सत्त्विक कर्माणि maximum, next is राजस कर्माणि and तामस कर्म should be nil if possible, that should be the proportion. सत्त्व must be maximum, रजस् middle and तमस् should be minimum or zero, that is called proper action.

And then what is the second part of कर्मयोग, proper attitude and what is the proper attitude, I do all the actions as a worship to the Lord,

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१०॥

A very important श्लोक in this chapter, often quoted by शङ्कराचार्य, that is dedicate all the actions to the Lord, whether it is सत्त्विक कर्म, whether it is a राजस कर्म or even if it is तामस कर्म, it should be avoided but even if it is unavoidable then do it as dedication to the Lord. That is why Indian thieves, I don't know in other countries, Indian thieves are also devotees of God. Oh God, I should steal well today and I should not get caught by the police and I will give you a percentage of that in your offering/collection box. So what kind of कर्म it is - तामस कर्म, but even that is done, I tell you, when they do that gradually, certainly the mind will change because association with Lord is capable of transforming the mind and therefore शङ्कराचार्य tells elsewhere in the 18th chapter, even निशिद्ध कर्म, if you are forced to do, do it as an offering to the Lord, भगवान् will create a situation, in which you will not have to do निशिद्ध कर्म later. Therefore what is the proper attitude, dedication to the Lord and not only that the next important thing is whatever be the consequence of the कर्म. सत्त्विक, राजस, तामस कर्मणाम् फलम्, whatever be the consequence, accept it as the प्रसाद of the Lord, the will of the Lord, gracefully accept without resistance, because every experience that we have in life is the result of our own action. This is the most important thing we should remember, every experience in my life is the result of my own actions and suppose we have got intense suffering and when we look into our lives, we have not done any intense पाप कर्म, this is where we get a doubt, I have not done very big पाप कर्म, why should I suffer from such a disease or such a tragedy we always doubt, remember our experiences are not only the result of the actions of the present जन्म, we should remember,

we reap the results of our पूर्वजन्म कर्माणि also and do we know what all पापम्s we done in पूर्वजन्म, but भगवान् knows, he has got a master computer which doesn't have Y2K problem. So भगवान् can never fail, so whatever I get I deserve, therefore my only prayer, *never ask why me*, you should not ask, when you ask me *why me*, you are indirectly charging भगवान् with injustice. There is no question of *why me* at all, we should only ask the Lord, Oh Lord! I am aware that what I am going through is the result of my own actions, give me the strength to go through this and learn valid lessons from this experience and this attitude is called पद्म-पत्रम् इव अम्भसा attitude. So thus dedication with regard to कर्मs and प्रसाद बुद्धि or acceptance with regard to कर्मफल is proper attitude. Thus *proper action plus proper attitude* will make a person a कर्मयोगि. And what will happen as a result of कर्मयोग, the result is the mind becomes spiritually oriented, materialistic tendencies will weaken, spiritual tendencies will be strengthened, interest in गीता will increase, interest in the शास्त्र will increase, instead of a casual approach it will become whole-hearted and sincere approach. And therefore, everyone has to go through purifying action, even a संन्यासि has to go through purifying action, the purifying actions of a संन्यासि will be different from the purifying actions of a householder, the actions will differ, but the aim is what, the mind should become purer and purer. This is the topic from verse no.7 to 12. and कृष्ण traces the stages of progress also,

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७-७॥

each stage of progress also कृष्ण talks about, we saw the details before. Then having talked about कर्मयोग साधन, कृष्ण talks about ज्ञानयोग साधन, which is the next stage of साधन which is given from verse no.13 to 21, which is also compulsory for all, there is no way of getting out of ज्ञानयोग. Because many people say ज्ञानयोग is a dry path and therefore we should go for wet path. What is the wet path? Wet path is

भक्तियोग, why भक्तियोग is wet path, because you shed tears, thus these are all the misconceptions regarding the teaching, there is no question of avoiding ज्ञानयोग saying that it is dry path, there is no question of ज्ञानयोग being a dry path. We will elaborately discuss this from the 7th chapter onwards. I will discuss what is भक्तियोग, we will discuss this later. So for everybody, whether one is गृहस्थ or whether one is संन्यासि, ज्ञानयोग is required. Then the next question is what is ज्ञानयोग, ज्ञानयोग is वेदान्त विचारः, वेदान्त श्रवण मनन निदिध्यासनम्. In English, what is the definition of ज्ञानयोग, systematic and consistent study of spiritual scriptures for a length of time under the guidance of a competent आचार्य or गुरु. You should remember this well, every word is important, systematic, systematic means you should not say that I listened to the 17th chapter in 1955 and in 1962 I heard the 3rd chapter somewhere else, you cannot say that, that is stray study. What I mean is a build-up study which is called a systematic study and there should be consistency also and that is why we say generally it is better to listen to one गुरु for some time until a person gets a comprehensive idea because, not because the other गुरुs are inferior but every गुरु has got his own method of communication. Even the words, usage of words. Anyway that I don't want to emphasize here but this much should be emphasized, systematic and consistent study of the spiritual scriptures, by spiritual scriptures I mean Vedantic scriptures and not the scriptures on धर्मशास्त्रs. There are पुराणs which deal with values of life where Self-knowledge is not involved, रामायणम् we will not call वेदान्त, रामायणम् comes under धर्मशास्त्रम्. अध्यात्म रामायणम् may come under वेदान्त. But the other रामायणम् cannot come under वेदान्त because there is no reference to आत्मा in any of those or to आत्मज्ञानम्. That is why I am using the expression, spiritual scriptures under the guidance of competent आचार्य and what will this study lead to: this study will lead to the recognition of आत्मा, the real nature of every individual, so this study will lead to

the recognition of आत्मा, which is the real nature, the essential nature, the core nature, the higher nature of the individual, which is called आत्मा and what will be the nature of this discovery, that also कृष्ण hints at, we have seen that elaborately in the 2nd chapter, there we saw the details, आत्मा is of the nature of Consciousness, चैतन्य स्वरूपः आत्मा and then what is the nature of Consciousness, so we have seen a few important features do you remember.

i) Consciousness is not a part of the body, not a property of the body or a product of the body.

ii) Then what is Consciousness, Consciousness is an independent entity which pervades and enlivens the body and

iii) The Consciousness is not limited by the boundaries of the body. In short, it is all-pervading and not only that,

iv) Consciousness survives or continues to exist even after the fall of the body and

v) Therefore the Consciousness is only one which pervades all the bodies of the creation, which means bodies are many but the pervading Consciousness is one.

So thus सर्वगतः, नित्यः, एकः it is only one Consciousness. And then कृष्ण said,

Consciousness being one and all-pervading like space, it is free from all the actions.

नव-द्वारे पुरे देही न एव कुर्वन् न काश्यन् ॥ ७-१३॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः । ... ॥ ७-१४॥

Consciousness does not do any action, even though in its presence all actions take place, like what, in the presence of space all actions take place but space itself does not do any action. अकाश or another example I gave you, what is the example प्रकाश or the light. Imagine there is one light pervading this area, actions take place in this area, the light only pervades and illumines but light itself does not do any action,

good or bad. Therefore Consciousness is अकर्ता and what is the consequence of that, since Consciousness does not do any action, there is no question of reaping the result of action and therefore it is free from पुण्यम्, पापम्, सञ्चित कर्म, आगामि कर्म, प्रारब्ध कर्म nothing is there for Consciousness,

न कर्मफल संयोगम् स्वभावस्तु प्रवर्तते,

न आदत्ते कस्यचित् पापं न च एव सुकृतं विभुः,

I don't have पुण्यम्, I don't have पापम्, that is, Consciousness the आत्मा is free from पुण्य-पापम्. And the first stage of ज्ञानयोग is what, identifying this Consciousness, like I gave the example here itself there are two things you should understand, that is the first step. Otherwise when I ask you what is here, you will only say there is a hand, I ask you 100 times you will say only hand only, hand only is there, then I have to tell you that this hand itself is seen because of some other principle which is pervading the hand, if I say that one light will burn inside, then only you will note that here that hand alone but light is also present. So if you were seeing only the hand initially, you have to be drawn to the light also, I have to say that there are two things and there afterwards I have to talk about the nature of light,

- a) That light is an independent entity,
- b) Light pervades and illumines the hand,
- c) Light is beyond the periphery of the hand also,
- d) Light continues even when I remove the hand. I have to recognize the light.

Exactly like light, Consciousness pervades the body and it is distinct from the body, this is the teaching of the उपनिषत्. And this recognition is the first stage. It is only the first stage, totally three stages are there, कृष्ण talks about only two stages here. Third stage we will see later. So what is the second stage? The second stage is learning to identify with the Consciousness as myself. At present we have learnt

to identify with the body and this learning is so intense and so ingrained in our mind, that the moment we use the word I, we remember what: I am a male, I am a female, I am so many years old, I am the child of so and so. In fact, you remember all the bio-data associated with the body alone. So therefore we have to do a lot of unlearning. And the new process is learning to identify with the Consciousness and instead of saying I am the body, I have to learn to say that I am the Consciousness pervading the body, this body is subject to arrival and departure, this body belongs to the material world, this body is a temporary gift from the Lord, I can use it for some time as a medium of transaction, but I cannot hold on to it permanently. So thus I have to learn to say that I am the Consciousness in the body, not I am the body. This is shifting the I. And कृष्ण says what is the advantage of shifting this I. कृष्ण says if I know I am the Consciousness different from my body, I will look upon you also as what? Consciousness different from your body, because my perspective of you will be exactly the same as how I look at myself. I told you in the class itself, if I going to give importance to my physical personality, how I look, then naturally whomever I meet, I will only see how his physical personality. As I look upon myself, so I look upon people also. If I am आत्मा different from my body, you all are also आत्मा different from your body, so I am आत्मा, you are आत्मा, therefore what is the difference between us, there is no difference at all.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ७-१८॥

So the unity of vision, the oneness of vision is only possible through spiritual wisdom. Without spiritual wisdom it is impossible to talk about oneness and even if we talk about oneness it will be only a lip service. On one side we will all say we are Indians, etc., but when we come this side, we will fight and kill others. We can never have a true transformation without getting this wisdom. And not only I see oneness

everywhere, the fear of mortality is gone, as long as I am the body there will be fear of mortality, if I am the Consciousness, immortal Consciousness, functioning through this mortal body I will accept the mortality of the body, because it is natural to the body. Body is mortal is not a problem, the problem is not body is mortal, our problem is what, 'I am mortal' is the problem. So mortality happening everywhere, will never create problem. Daily you read the newspaper column, what happens, we are all जीवन्मुक्तs, we are all liberated people. Let mortality be anywhere else, I have no problem, when I am mortal, that is the problem, this वेदान्त changes that notion, I say I am immortal, the body which is different from is and ever will be mortal, there is no method of immortalizing the body. So this is called freedom from limitation or संसार. So with this, कृष्ण concludes the topic of ज्ञानयोग - verse no.13 to 21. Thus कर्मयोग is the first stage, ज्ञानयोग is the second stage, ज्ञानयोग leads to the wisdom, I am full and I am immortal, अहम् पूर्णः.

3) Then from verse no.22 to 26, कृष्ण talks about a particular spiritual value and also कृष्ण talks about the benefit of this knowledge. Many spiritual values are prescribed in the शास्त्रs. कृष्ण highlights one value and that is वैराग्यम्. What do you mean by वैराग्यम्? Understanding the limitations of the dependence on external factors for our happiness. Dependence on external factors for our happiness is a big problem. Why, because external factors are not under my control, the weather is not under my control, the country, the government, and the ruling is not under control, why? our family members certainly are not under our control, our children one need not ask, what about your servant maid, you call them servant, but the secret truth is that you are her servant, because they say, whenever you want call a servant, she interviews you, what are all there in your house, mixie, washing machine, vacuum cleaner, then TV and all the channels are there. If all these are there then I will come. Now tell me who is interviewing

whom. As long as I am depending on external factors for my happiness, सर्वम् परवशम् दुःखम्, सर्वम् आत्मशम् सुखम्. Dependence is sorrow. Dependence is sorrow, especially psychological dependence. Physical dependence we cannot avoid, we need food, we need clothing, we need shelter, we cannot avoid but psychological dependence on people, on things and on situations this is called संसार. First we should know that the problem is with us and problem is not with the world. As दयानन्द beautifully says: You are the problem and You are the solution and what is the problem with me, that I depend on those unpredictable factors is my mistake and therefore what is the correction required, go from dependence to independence.

न प्रहृष्येतिप्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२०॥

So drop the dependence on external factors and learn to depend on yourselves for your शान्ति, for your तृप्ति, for your पूर्णत्वम्, for your security, for everything learn to depend on yourselves, yourselves means which self, not the inferior self, learn to depend upon your own higher-Self, which कृष्ण said in the 3rd chapter,

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७॥

Things and people are around wonderful, they are not around equally wonderful, if I have such a mental condition then and then alone I am free and this attitude is called वैराग्यम्, gradually dropping external dependencies, especially psychological. And having stressed वैराग्यम्, कृष्ण talks about the benefit of knowledge, in the form of जीवन्मुक्ति and विदेह मुक्ति, जीवन्मुक्ति means inner freedom, here and now, inner freedom, inner independence, here and now. Why I say inner freedom? Outer freedom is not possible, because externally I am bound by the rules of the world, claiming that I am जीवन्मुक्त, I cannot drive the car in any way that I like. Keep left, everyone is driving, like जीवन्मुक्त,

that is a different thing, but we are not supposed to do that. So even a ज्ञानि will have to follow traffic rules, so therefore externally I am bound by the laws but internally I have got freedom from all types of dependencies and the details we have to get from the 2nd chapter of the गीता, स्थितप्रज्ञ लक्षणानि,

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६॥

So this is जीवन्मुक्ति and how long he will live like that, until the प्रारब्धः कर्म is over the physical body will continue. A ज्ञानि doesn't say that I will continue until my प्रारब्धः is over, a ज्ञानि will not say that why: because a ज्ञानि identifies with what, आत्मा, therefore a ज्ञानि never says I have प्रारब्धः, the worldly people will say ज्ञानि continues, so therefore a ज्ञानि's body is governed by प्रारब्ध and therefore as long as that कर्म is there body survives, when the कर्म is gone body is gone and thereafter he is one with ब्रह्मन् without any individuality, which is called विदेहमुक्ति and कृष्ण calls it ब्रह्म-निर्वाणम्,

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः । ... ॥ ५-२५॥

So thus वैराग्यम् and जीवन्मुक्ति and विदेह मुक्ति were talked from 22 to 26th and with this the main purpose of the 5th chapter is over.

4) And in the last three verses, 27 to 29, कृष्ण introduces the topic of meditation, which कृष्ण wants to elaborate in the 6th chapter. And therefore the last three verses are बीज श्लोकः, they are seed verses for the tree of 6th chapter to come and this chapter is called संन्यास योगः or कर्म संन्यास योगः, because कृष्ण clarifies what is संन्यास for अर्जुन and what is the clarification, outer संन्यास is not important, inner संन्यास is real संन्यास; external renunciation is not compulsory, inner renunciation is the real renunciation.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ षष्ठोऽध्यायः । ध्यानयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 06, INTRODUCTION

Having completed the 5th chapter, now we will enter into the 6th chapter of the गीता which is titled ध्यान योगः or आत्मसंयम योगः and both the words ध्यानम् and आत्मसंयमः, mean the same viz., meditation. Thus the 6th chapter is going to elaborately and comprehensively deal with an important spiritual साधन, viz., ध्यानम् or meditation. Before going into the text proper we will first have some basic ideas regarding meditation as given in the उपनिषत्s, because we should remember that the भगवद्गीता is based upon the उपनिषत्s alone, it is not an independent text. So we should very clearly understand what is the role of meditation in spiritual साधन. And before knowing what is the role or purpose of meditation, we should first clearly know what the meditation is not meant for, because there are so many ideas and misconceptions regarding the role of meditation and therefore first we will see what it is not meant for.

1) First of all we should know that *meditation is not a means of liberation*. We do not prescribe meditation for the sake of मोक्ष. Why, because according to the Upanishadic teaching, liberation is not a goal to be accomplished at all, liberation is our own intrinsic nature, it is a सिद्ध वस्तु, it is not a साध्यम्. And since मोक्ष is already accomplished fact, it is only a matter for owning up or knowing and therefore the उपनिषत्s clearly say that knowledge alone is the means of liberation. In fact, even knowledge also does not accomplish liberation for us, knowledge reveals the fact that liberation is an already accomplished truth. And that is why in all the उपनिषत्s, it is clearly said:

तमेवम् विद्वान् अमृत इह भवति । ज्ञानात् एव तु कैवल्यम् ।

Liberation is through knowledge. Nowhere it is said liberation is through meditation, therefore the first point to be noted is meditation is not prescribed as a means of liberation.

2) Then the next clarification we should have is that *meditation is not prescribed for knowledge also*. Meditation is not prescribed for knowledge also because meditation is not considered as a means of knowledge. Meditation is not considered a means of knowledge. In the scriptures, we discuss different means of knowledge and in that discussion, we have enumerated six means of knowledge, known as षट् प्रमाणानि. I don't want to discuss the six means of knowledge here, that we will do or we are doing in the उपनिषत् classes, here it is enough if you note this much that the tradition accepts six means of knowledge: प्रत्यक्ष, अनुमान, उपमान, अर्थापत्ति, अनुपलब्धि and शास्त्रम् and among the six means of knowledge, meditation is not enumerated as one means and therefore meditation is not a प्रमाणम्. Meditation is not a means of knowledge and therefore we should note meditation is not prescribed for knowledge also, either material or spiritual. So what is the first point I said, *meditation is not prescribed for liberation*, No.2 *meditation is not prescribed for knowledge also*.

3) Then the third thing that we have to note is *for a Vedantic seeker or a spiritual seeker, meditation is not prescribed even for any extraordinary experience or mystic experience*. Meditation is not even prescribed for the purpose of any extra-ordinary mystic experience also. What is the reason? The reason is all the experiences, ordinary or extra-ordinary, ordinary or mystic, they deal with only finite realm. Any experience being bound by time can deal with only a finite or limited field bound by time, because all the experiences - ordinary or extra-ordinary are time-bound and therefore, they deal with only the objective universe. They only deal with objective universe - ordinary experiences deal with ordinary objective universe, extra-ordinary experiences deal with an extra-ordinary objective universe, mystic

experiences will deal with mystic-objective universe, because all the experiences belong to the objective world alone, the experiencer-subject can never become an object of experience. The experiencer-subject can never become an object of either ordinary or extra-ordinary experience. Very careful: we do not question the possibility of mystic experiences, we are not questioning the possibility of extra-ordinary experiences; what we say is there are mystic experiences, there are extra-ordinary experiences, but what we say is all the mystic and extra-ordinary experiences belong to an objective field, it can never deal with the very subject himself. And since all the experiences deal with objective field, they are all objective knowledge alone, they cannot come under Self-knowledge, they cannot come under Self-knowledge, they cannot come under spiritual knowledge, they will come under material knowledge, objective knowledge only. And since they deal with only objective knowledge they are incapable of giving liberation. And therefore a seeker of liberation should not be after extra-ordinary experiences, a seeker of liberation should not be and cannot be after extra-ordinary experiences, he cannot run after mysterious and mystic experiences, because as long as he is after such experiences he will continue to be in the objective world, he will continue to be within finite world, he will continue to be within अनात्मा, he will continue to be a संसारि and therefore the third point to be noted is for a spiritual seeker, meditation is not prescribed for mystic experiences also. And if at all such experiences come, गौडपादाचार्य tells in his माण्डूक्योपनिषत्, even if such extra-ordinary experiences come reject them as objects and therefore अनात्मा, nothing to do with the Self at all,

नास्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् । ॥ ३-४५ ॥

गौडपादाचार्य, शङ्कराचार्य's grand-गुरु, you know what is grand-गुरु, like grandfather, गुरु's गुरु, you may get and if it comes also, ask the question, is this an object or is this a subject? And the very fact that the

experience arrived and you had the experience and the experience departed indicate that it belongs to what, the objective field, the experiencer does not arrive, does not depart also. And therefore the Self is not an object of mystic experience but Self is the subject behind all the ordinary and mystic experiences, therefore a seeker should be interested in what, more on the Self and not such experiences. And therefore, the third point to be noted is *meditation is not prescribed for mystic experiences*.

So remember three points,

- i) meditation is not meant for liberation,
- ii) meditation is not meant for knowledge,
- iii) meditation is not meant for mystic experiences also.

So once we have fixed this foundation, the next question is if meditation is not meant for any one of these, 'I thought any of these' is the purpose, whatever I thought of you have negated now. So if meditation is not meant for any of them then for what purpose is meditation prescribed in the शास्त्र, what is the role of meditation? We say meditation has got two roles,

A) The first role of meditation is the preparation of the mind for spiritual knowledge, you can call it cultivation of mind, you can call it refinement of mind, you can call it integration of mind, you can call it organization of mind, call whatever you like, ज्ञानयोग्यता प्राप्तिः. Just as before sowing the seed the land has to be prepared, if tilling the land is required, if fertilizer has to be added, if watering is required, whatever is to be done you do all those things, all are to be done before sowing the seed and therefore we will call it preparatory meditation. We don't say meditation alone prepares the mind, there are several exercises which prepare the mind, and among several exercises meditation is also one of the important exercises, which will tune the mind. And preparatory meditation is called in संस्कृत, उपासना, preparatory meditation is called उपासना ध्यानम्. The word ध्यानम् is a

general word and उपासना ध्यानम् means meditation practiced as a preparation for knowledge. And preparatory meditation should come before knowledge or after knowledge, as the very word preparatory says, you wash your hands and plates before eating or after eating, you wash your hands, you wash your plates, you wash your mouth all before you eat food, and so उपासना ध्यानम् and after preparatory meditation what are we supposed to do, we have to gain spiritual knowledge, we have to gain spiritual knowledge not through preparatory knowledge but after preparatory knowledge we have to work for spiritual knowledge. And what should I do, should I meditate? I have already said in the introduction meditation will not give knowledge and therefore when I want knowledge, I have to go after the means of knowledge, which we call in संस्कृतas प्रमाणम् and we have seen meditation is not a प्रमाणम्, therefore there is some other प्रमाणम्, which I think I have discussed before, when I want to see my eyes, I have a peculiar problem, what is that problem, with these eyes I can see everything in the creation except one thing. What is that? The eyes unfortunately cannot see themselves, the seer cannot be seen. what a tragedy! Everybody says you have wonderful eyes, let us assume, beautiful eyes, so therefore I am tempted, but I don't have any method, therefore what do I do, however much I operate my eyes, I cannot get and suppose I use telescope, microscope, whatever scope I use, it will not help, there is only one method, what is that, use a mirror and with the help of the mirror I can see the eyes. Similarly, when I have to see myself, when the knower has to be known, when the experiencer has to be known, my independent attempts will not help me, I may sit in meditation for 24,000 years nothing will happen. It is like using the eyes, I have used for the last 12 years, shall I use another 12 more years? You may use another 12,000 years, your eyes cannot see your eyes, better introduce a mirror. Similarly, when I want Self-knowledge, I have to use an appropriate mirror that is the scriptural प्रमाणम्, which

is called शास्त्र प्रमाणम्, which is called शब्दः प्रमाणम्, which is called उपदेश प्रमाणम्, scriptural teachings will serve as a mirror. That is called शब्दः प्रमाणम्. If I use the mirror appropriately, not only mirror is required, the mirror should be *appropriately* used, then शास्त्र प्रमाणम् will give me knowledge and how should I use the mirror, what is the operation of शास्त्र प्रमाणम्, that alone we discussed in the 4th chapter,

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

You have to go through two-fold exercises, known as श्रवणम् and मननम्. शास्त्र श्रवणम् and मननम् is called the exercise called ज्ञानयोग, called वेदान्त विचार, called अध्यात्म योग, called ब्रह्म जिज्ञासा, these are different words and what is the definition of श्रवणम्? The definition of श्रवणम् is systematic and consistent study of the scriptures for a length of time under the guidance of a competent आचार्य. Systematic and consistent study of scriptures dealing with the Self, not any other scriptures, scriptures dealing with the Self, for a length of time, not listening for a half a day, one day, etc., but for a length of time, under the guidance of a competent आचार्य is called श्रवणम् and when this is done appropriately then श्रवणम् produces Self-knowledge. You have to operate this and see for yourselves. See the mirror and you can see your eyes. Suppose you have got doubt, what should I do? I should use the mirror and see for myself whether I can see my eyes. Similarly, use the वेदान्त श्रवणम् and see for yourselves whether Self-knowledge arises or not, it will arise. So श्रवणम् produces knowledge and when as even I listen to the scriptures certainly I will receive the knowledge also, but parallelly, doubts also arise in the mind, not only it produces knowledge but parallelly it produces doubt. Is it true, because Vedantic teaching is so different from what we know that it is unbelievable. Because whatever I am seeking in life, वेदान्त says I already am. I am seeking fullness, वेदान्त says you are full; I am

seeking peace, वेदान्त says you are peace; I am seeking security, वेदान्त says that you are secure; I am seeking the truth, that is the greatest thing, I am seeking the truth, वेदान्त says you are the truth; In fact, you alone are the truth, that is the Seer is the truth, the seen is untruth. Anyway I don't want to go into that, that is the teaching and therefore naturally the mind puts umpteen questions, how can I be secure, how can I be truth? So umpteen questions comes and the instruction is don't ask the question immediately, comprehensively listen to the teaching and receive all the important features of the teaching, receive all the important features of the teaching and until you complete that, keep your doubts aside. You can write down, 'स्वामिजि makes this statement, I don't accept.' You can up to maximum, if you feel bad, you can put a comma and say, 'with due respects to स्वामिजि,' respect does not mean that you should accept whatever I say, you can respectfully disagree with me and the teacher will encourage, teacher will say bravo, because teacher is at least sure that he is listening, because to disagree you should listen. Listening is the most difficult task in the world and I get the knowledge but the knowledge is weakened by parallel doubts. The fundamental doubt being, why I should accept the scriptures?, basic doubt, from that onwards you can imagine all possible questions under the sun. And this knowledge is called संशय सहित ज्ञानम्, knowledge but mixed with doubt. It is like pepper and sugar candy and a doubtful knowledge is not knowledge, doubtful knowledge is for all practical purposes ignorance only. Suppose a wire is hanging here, a cable and you want to touch that wire, you ask me: is there power?, is that wire live wire?, I say no, it is not a live wire, you can touch. Then when the other person he is about to touch, I say, 99% I am sure, but 1% there is a possibility. Will you touch? You will get immediate liberation, स्वामि विन्मयानन्द says: *spiriticution*, like electrocution. Even if 1% doubt is there that 99% knowledge possibility is useless, not even 1% but even 0.0001%

is there, it is not knowledge. Therefore the spiritual साधन continues the second stage of spiritual साधन is in the removal of doubt, in the first stage, I am gathering the teaching. And whatever doubts come, I keep aside. In the second stage of साधन is exclusively meant to remove all possible doubt, which is called संशय निवृत्ति, otherwise called मननम् and when I go through this मननम्, I ask questions to myself and then with the data, the teaching that I have received, I myself try to answer my questions. In fact, generally I will be able to do that, that is why they say:

आचार्यात् पादम् आदत्ते पादम् शिष्यः स्वमेधया पादम् सब्रह्मचारिभ्यः
पादम् कालक्रमेण च ॥ सुभाषितम् ॥

The teacher cannot say everything, you learn 1/4th from the teacher and the other 1/4th you have to churn yourselves, reflect on the teaching and you will find the teaching is capable of removing the doubts, only you have to rearrange the teaching, then that answer is there. Only present it differently and if you are not able to solve by yourselves you can ask the co-students, पादम् सब्रह्मचारिभ्यः, because what perspective you don't have the other student may have, therefore in the discussions it will go away, it will go away means not knowledge but doubt will go away. OK. And if that also doesn't solve, गुरु is there and we have got so many books in वेदान्त which raises all the possible questions belonging to the past, belonging to the present, even future possible questions are envisaged in our scriptures and answered. What you are going to ask tomorrow, I am saying it now. We have got 1,000s of books answering all possible questions. And this process of मननम् will convert the knowledge into conviction, which is called दृढ ज्ञानम्, which is called निःसंशयम् ज्ञानम्, which has to be gained not through meditation but only through श्रवणम्, मननम्. You have to use your intellect, because knowledge is the job of the intellect. Knowledge is the job of the intellect, that is why the उपनिषत्s very clearly say:

मनसैवेदमाप्तव्यं ॥ कठोपनिषत् २-१-११॥

Through the intellect alone you have to gain the knowledge, body cannot get knowledge, आत्मा the Self cannot get any knowledge, knowledge has to take place only in one locus and that locus is the intellect alone, who says, the उपनिषत्s point out, मनसा एव इदम् आप्तव्यम् कठोपनिषत्, in मुण्डकोपनिषत् (३-१-९),

एषोऽणुरात्मा चेतसा वेदितव्यः ।

This आत्मा has to be known through the चेतसा, चेतस् means intellect. And again elsewhere in कठोपनिषत् (१-३-१२)

दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभः । अग्रया सूक्ष्मया बुद्ध्या दृश्यते ।

only with the help of the intellect any knowledge has to be gained including the spiritual knowledge and intellect knows only one language and what is that, reasoning, therefore you have to reason it out, remove all doubts and convert it into a conviction and what is the conviction, I am the truth of this creation. I am the substratum of this creation, I have no doubt about that. Whether the other people have doubt or not, I don't care, but for my knowledge to bless me, I should be convinced. Otherwise it will be like the story स्वामि चिन्मयानन्द tells that a person had a feeling that he is a worm, somehow he had a psychological fixation that I am a worm and therefore he had to be treated in a mental hospital and therapist has to bring him and he has to bring a mirror in front and take a worm also and ask him to see who you are, are you like this worm. Then the person said, now it is very clear I am not a worm. Now when he was thinking that I am a worm, he was always afraid of birds, because worm means bird will eat up. and therefore he had a mortal fear of birds and therefore the doctor had to temporarily put him in a place where the birds are not there, therefore keeping the birds aside he had to be taught, you are not a worm you are a human being, you are not a worm you are a human being, श्रवणम् all those things he did. Then the doctor asked: are you sure? Yes, I am very sure. Who are you? I am a human being not a

worm and then the doctor was very happy, he said, now you are discharged you can go back. And he came out and saw the first bird and the moment he saw the bird, again he rushed into the hospital and said 'doctor, doctor there is a bird outside.' The doctor said why are you afraid of the bird, don't you know that you are a human being, you are not a worm. Then he said, doctor I know I am human being, but you have not treated the bird. Does the bird know I am a human being? That is the problem. My conviction is independent of others agreeing with me or not agreeing with me, it is others' problem and therefore until that conviction comes, let the whole world say I am a mortal creature, I know that

मस्येव सकलम् जातम् मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९
॥

I am that ब्रह्मन् from which the whole world arises and in whom the whole world rests and unto whom the whole world resolves, that ब्रह्मन् I am. This is called Self-knowledge, how do you get it, श्रवणम् and मननम्, what do you get, दृढ ज्ञानम् निःसंशयम् ज्ञानम्. And people ask isn't it intellectual knowledge? We will say it is intellectual knowledge and every knowledge is intellectual, as दयानन्द स्वामिजी beautifully says: there is no nasal knowledge, knowledge is always in the intellect alone. So now we go through preparatory meditation in the beginning which is called उपासना ध्यानम् and thereafterwards one has to switchover to श्रवणम् and मननम्. Through श्रवणम् and मननम् we will get clear knowledge and this clear knowledge is capable of giving liberation. This clear knowledge is capable of giving liberation, which is a total transformation of my life.

B) So this knowledge is capable of giving liberation or जीवन्मुक्ति which is a total transformation of life. And what do you mean by liberation, it was explained in the 2nd chapter, 3rd, 4th, etc., freedom from राग-द्वेषः, काम-क्रोधः, लोभ-मोहः, मद-मात्सर्यः, freedom

from all internal problems, irrespective of external situations the mind is free from problems and this transformation can be called जीवन्मुक्तिः or it can be called saintliness, a person becomes a saint, sainthood. And how can you define saintliness in simple word? Saintliness can be defined in several ways. गीता is full of such definition, but I will put in simplest form, a saintly person is one who is incapable of getting hurt by external situations and who is incapable of hurting other people. Neither he is hurt or disturbed by the ups and downs of the creation or the life and nor he hurts or disturbs anyone. कृष्ण tells in the 12th chapter,

यस्मात् न उद्धिजते लोकः लोकात् न उद्धिजते च यः ॥ १२-१७॥

he doesn't hurt others and he is not hurt by others. You can call it शान्ति, you can call it समत्वम्, you can call it compassion, you can call it love, any number of words you can give, this जीवन्मुक्ति is the benefit of this knowledge. But here there is a problem, this knowledge has to be converted into, has to produce the result of जीवन्मुक्ति, but often we find that even when this knowledge is there we are not free from mental problems. In the normal course, this conviction should give me liberation but often we find that in spite of the conviction my mind does not enjoy the benefit of knowledge. I seem to continue to be as bitter as before, as jealous as before, as frustrated as before, as afraid as before, as संसारि as before in short. So now we have to find out, why the knowledge does not produce the result? Because the scriptures say ज्ञानम् has to produce the result, but in spite of the thorough understanding, doubtless knowledge, I don't find a transformation in my personality, I seem to have the information, but I don't have the transformation. So I have to find out what is the obstacle. It is like what, water is there in the water tank, water is in the water tank and the tap is open, the tap is open, therefore in the natural course by sheer gravitation the water should flow through the tap, but I find water is not flowing. I check up the tap, tap is open, I check up the tank, tank is full.

Now if the tank is full and if the tap is open and the water doesn't flow, what is the problem? The problem is not lack of water, but the problem is there is some obstacle in the tap, which does not allow the water to flow down and if there is some obstacle, what am I supposed to do? Not go on adding more and more water, what is the use of adding more and more water, water is already there, only remove whatever be the obstacle. Similarly, once we again the knowledge very clearly, the intellectual knowledge itself is more than enough, it is capable of producing the necessary transformation, if the transformation doesn't take place there are some obstacles and therefore our aim should be removing the obstacle. Pay attention to the mind, pay attention to your psychological personality, don't look for a new experience, that is not the solution. Looking for a new experience is not the solution, the solution is looking at your own mind and the mind has got certain problems which we call habitual notions. We had certain ideas about ourselves and they are strongly ingrained in the mind which we call **विपरीत भावना**. And we have gathered many **विपरीत भावना**s from childhood itself and they are all there in our deep inner mind, in the subconscious mind, unconscious mind, we have got certain problems, different individuals have got different problems. So if I have been a child with other brothers and sisters and if one of the brothers was very intelligent and getting rank, good mark and all and I have been getting only 35 marks in every subject, just pass, then the family members always praising the other brothers, they need not criticize me but just telling that the eldest son is very good, etc., so you just praise one of the children and the other child is going to feel I am neglected, I am not loved, I am not loved, if this idea that I am rejected is formed deep in the mind, this will continue later also and **वेदान्त** knowledge will be in one corner and the sense of rejection will be in another corner and therefore bitterness, frustration and anger etc. Like that we have got several habitual problems, either in the form of anger or jealousy or

frustration and these habitual notions called विपरीत भावना do not allow the transformation of the knowledge into liberation and therefore what is required is remove these विपरीत भावनाs, remove this habitual notions and this process is called निदिध्यासन ध्यानम्. It is the second type of meditation. The first type of meditation was called उपासना ध्यानम्, which comes before श्रवणम् मननम्, then we have to get into the second type of exercise, which is called निदिध्यासनम्, in which alone the transformation of the personality has to take place and निदिध्यासनम् consists of two exercises,

a) The first exercise is an alert living. All my transactions are in keeping with Vedantic teaching, they are not opposed, वेदान्त friendly living, now we have got eco-friendly everything, even pencil, they will say eco-friendly pencil, that means the pencil has been made in such way that the ecology is not disturbed. Like that, वेदान्त friendly living means all my transactions are not against the Vedantic teaching. Whenever I tend to postpone peace of mind, that is वेदान्त unfriendly, because वेदान्त tells peace is not something far away in time and space for you to go and acquire, peace is your own nature. In fact, if peace is not here it is never in any place. So thus any thought or any transaction is against the teaching I change that way of living, that is called alert living and

b) The second part of निदिध्यासनम् is meditation, in which I exclusively spend some time for revising my opinion about myself. Self-opinion-revision meditation. Until I come to वेदान्त what is my opinion? Everything wrong, I am miserable, I am mortal, I am useless, even if I don't think, I am useless, family members remind me constantly saying that, the society and everything around the society only makes me feel small. So I have such a low self-esteem, that is संसार. I revise my opinion and when the opinion is I am mortal, I meditate: न जायते म्रियते वा कदाचित्, who says I am mortal, I am the Consciousness blessing the mortal body, but I the Consciousness am

immortal. Similarly, when I feel I need the world to be happy and complete, I meditate on the fact, I don't need the world and the other hand, the world depends on me. So thus for every unhealthy self-opinion I neutralize with the opposite. This is called आत्मध्यानम्, Self-meditation. It should go deep into my subconscious that even in dream I should see myself as a wonderful free, beautiful, healthy being. This is meditation No.2. The details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 01-02

In the last class I was talking about the role of meditation for a Vedantic seeker. We should remember that the role of meditation that we are talking about is purely from the standpoint of a seeker of liberation. Our scriptures do discuss meditation from the standpoint of attaining miraculous powers. Varieties of extra-ordinary powers are talked about, both in the पुराणs as well as in the योगशास्त्र and a Vedantic seeker is not at all interested in extra-ordinary powers. From the standpoint of a spiritual seeker even miraculous powers come under bondage or संसार, because they are also subject to limitation, they are also subject to comparison and even they can lead to jealousy and other problems. And therefore in the योगशास्त्रs all miraculous powers are considered to be obstacle to spiritual progress. And therefore a Vedantic seeker is not at all interested in practicing meditation as a means of extra-ordinary powers. We are purely interested in gaining Self-knowledge and the consequent benefit of liberation and fortunately liberation does not require any extra-ordinary powers. We have got ज्ञानिs without powers and we have got people with powers who are pucca अज्ञानिs. In fact, in our पुराणs most of the राक्षसs had extra-ordinary powers and In fact, they abused the powers for the material benefit and therefore that particular chapter we should completely ignore. We are interested in purification of mind, gaining knowledge and assimilating knowledge. And from that angle when we discuss I said meditation has two-fold roles, the first is before the study of scriptures and the other is after the study of the scriptures. Meditation before the study is called उपासना, meditation after the study is called निदिध्यासनम्. The study process itself is called श्रवण मननम् or ज्ञानयोगः. And therefore the entire spiritual journey can be presented in three stages, उपासना, ज्ञानयोगः, निदिध्यासनम्. One has to go through उपासना for preparing the mind and in the last class I talked about उपासना as सगुण ईश्वर ध्यानम्, more about उपासना I will

talk about later. उपासना is preparation of the mind, ज्ञानयोग्यता प्राप्तिः, साधन चतुष्टय प्राप्ति or in simple language, purification or integration. And this उपासना should be followed by ज्ञानयोग which is consistent and systematic study of the scriptures for a length of time, under the guidance of a competent आचार्य and this study alone gives Self-knowledge, because scriptures serve as a mirror to give us the knowledge and if one does not gain knowledge by the study of scriptures, there is no way other method of gaining knowledge through any other method. If by using the mirror I cannot see my face, what should I do, suppose I throw away the mirror and do something else, do शिर्षासनम् for one hour. If by using the mirror I do not see my face, I have no other alternative except using the mirror again properly, perhaps there is some dust in the mirror, wipe it and use again or I might not have proper spectacles, therefore take care of your eyes, but there is only method of seeing your face and that is using the mirror and therefore scriptural study is the means of Self-knowledge, the उपनिषत् clearly says

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगात् यतयः शुद्धसत्त्वाः ॥
मुण्डकोपनिषत् ३-२-६ ॥

This I call ज्ञानयोग. Therefore उपासना, ज्ञानयोग, निदिध्यासनम्. उपासना prepares the mind, ज्ञानयोग gives knowledge, then निदिध्यासनम्, that is the meditation after ज्ञानम् is meant for the assimilation of ज्ञानम्. I would like to add a few more ideas with regard to the assimilation, because here also several doubts can come. After gaining knowledge by the study of scriptures, a person contemplates on the knowledge received from the teacher. That I am not the body, I am not the mind, I am not the senses, but I am the awareness which is aware of all of them, this ज्ञानम् he gathers from श्रवण मननम् and meditation after knowledge is for what purpose. We should not think that meditation is for converting knowledge into ब्रह्मन् experience. This is one of the general misconceptions, meditation after scriptural

study is for the experience of ब्रह्मन्, this is how it is understood, but if you study scriptures properly you will understand that we do not practice meditation for ब्रह्मन् experience. Because scriptures point out that ब्रह्मन् is the only thing which is all the time experienced by me as Consciousness. If there is one thing in life, for whose experience you need not put forth any effort, that fortunately happens to be ब्रह्मन् experience, we saw in केनोपनिषत् (२-४):

प्रतिबोधविदितम् मतम् ...।

Just as I need not put forth any special effort to experience the light in the hall, I need not put forth any special effort to experience Consciousness, because Consciousness is the only thing which is evident all the time. In fact, everything else becomes evident only because of the self-evident Consciousness. To look at a person there I have to turn the face, to look at a person there I have to turn the face, but to experience the light I need not turn my face, wherever I turn I experience every person, because of what, the experience of light. In fact, every word you are hearing now, it is only because of what, you are Consciousness of every word of mine, because of Consciousness and how are you conscious of Consciousness, Do you require another Consciousness to be conscious of Consciousness? No, Consciousness happens to be self-evident and ever evident and that Consciousness is ब्रह्मन् and therefore scriptures point out that you need not work for ब्रह्म अनुभव, therefore meditation after scriptural study is not for experiencing ब्रह्मन्, but meditation after scriptural study is for experiencing the ज्ञानफलम्. Experiencing the benefit of knowledge completely, the benefit of knowledge being, शान्तिः, तृप्तिः, अभयम्, peace, fullness, contentment, fearlessness, security, these are all the experience of what, not ब्रह्मन्, experience of ज्ञानफलम्. For ज्ञानफल अनुभव we have to dwell upon the knowledge, which we call assimilation or ज्ञान निष्ठा or जीवन्मुक्तिः. And how this meditation is

to be practiced, कृष्ण himself is going to tell in this chapter, I want to give only the bird's eye-view of the chapter. So thus

- उपासना – meditation No.1, to purify the mind, study of scriptures to attain knowledge and
- Then meditation No.2 to experience - not ब्रह्मन्, to experience the benefit of knowledge, which is nothing but peace and fullness.

The first meditation is called उपासनाम्, the second meditation is called निदिध्यासनम् and the 6th chapter of the गीता is focusing on निदिध्यासनम्, which I translate as Vedantic meditation. The 6th chapter is निदिध्यासन योगः, Vedantic meditation.

Now the entire 6th chapter can be divided into five main topics, the entire 6th chapter can be classified or categorized into five main topics, they are

1) No.1, general preparations for meditation, सामान्य साधनानि, otherwise called बहिरङ्ग साधनानि. General preparations for meditation by which we mean those preparations or those disciplines which are to be observed throughout our transaction, it is not a discipline to be practiced just before meditation, but they are the disciplines to be observed throughout our day-to-day transactions. I will call it सामान्य साधनानि or बहिरङ्ग साधनानि, general discipline. What is the significance of general disciplines I will tell you later, we will note this much here.

2) Then the second topic discussed is specific disciplines or preparations, विशेष साधनानि, which are to be observed just before meditation, not throughout the day but only before we have actual meditation. They are called विशेष साधनानि or अन्तरङ्ग साधनानि or in English, specific preparation.

3) Then the third topic that we find in this chapter is ध्यान स्वरूपम्, the process of meditation. What is meditation? Is it

concentrating on something or is it remaining thoughtless - still and silent? Is it destruction of the mind or is it going away from the mind, transcending the mind? In fact, as many people are there so many definitions are also there. So we should know what is meditation. In संस्कृत, we call it, ध्यान स्वरूपम् – the nature of meditation, this is topic three.

4) Then the fourth topic is the benefit of meditation, ध्यानफलम्. Are we going to get miraculous powers like levitation or flying, In fact, some of you may like also, seeing the road condition and the flyovers and over-bridges perhaps you may wonder whether it is worth trying, so that you can just fly into the class or reading other people's thoughts, or predicting the futures. What is expected of Vedantic meditation, ध्यानफलम्, with regard to Vedantic meditation, not उपासना.

5) And then the fifth topic is the obstacles and their remedies during meditation, obstacles of meditation and how to handle those obstacles. In संस्कृत, ध्यान प्रतिबन्ध परिहारौ, प्रतिबन्धः means obstacles, परिहार means remedy; obstacles like sleep, whenever you sit in meditation, you may not get sleep in any other place but one place and one exercise which guarantees sleep is meditation. In fact, it can be used as a cure for insomnia. Like that sleep or distraction of mind, many obstacles are discussed in the शास्त्र. कृष्ण also mentions one obstacle and also tells us how to deal with that. So this is the fifth topic.

Thus five topics are there, general preparations, specific preparations, meditation process, benefit of meditation and finally obstacles and their remedy. These are five main topics. There is a sixth topic also, but it is not directly connected with meditation and therefore I am ignoring, we have only to note these five. Of these five, कृष्ण starts with general preparation. I will tell you the significance of general preparation, why कृष्ण insists upon general preparation. We have got only one mind to do our day-to-day transaction and also to

practice meditation. It is not that we have got two mind, when you go out for transaction you insert mind No.1 and you go through all kinds of experiences, anger, frustration, disappointments, irritation and all those things you have and what do you do, before sitting for meditation, that frustrated, disappointed, angry irritated mind you take out and keep in the bureau and then take fresh mind, like in cricket they change the ball after certain over's, so after one day you take a fresh mind and insert, so that you have got a beautiful mind to enjoy meditation. Unfortunately that is not the fact, the mind which has gone through day-do-day transaction the same mind is sitting in meditation and the day-to-day transaction has given a strong imprint, the quarrel with your boss or auto rickshaw driver, whatever it is and they are all strongly there and you sit in meditation you have got the realization of auto rickshaw driver, he comes in front. So when you have got violent emotional upheavals, violent emotional disturbances, during your day-to-day life, those disturbances will influence adversely your meditation. However sincere you are it won't work, today itself you can try, go home and sit in meditation, whatever be the transaction which has created an emotional impact, may be happy or unhappy experiences. Like a person who has played the final of the Wimbledon and that day, both the winner and loser will not sleep, the winner will not sleep because he is extremely happy, the loser will not sleep because he is extremely disappointed. Any emotional upheaval is going to influence your meditation. And therefore कृष्ण tells you should learn the art of keeping the mind in balance, which we call as समत्वम् and by balance we do not mean emotionless mind, we don't mean emotionless mind, because if you are totally free from emotion there is no difference between you and the wall and that is why the parents also ask, if you sit without emotions, why are you sitting like a stone, don't you hear what I am saying. We are not talking about the emotionless mind, we do have emotions, but a mind which does not have violent emotions. We

can have emotions which will not be carried forward during meditation or even during class when you come. You had varieties of experiences and suppose you enter the class and then you are able to forget the transaction, then you haven't had too much violent emotions, otherwise you will be sitting in the class but you will be remembering either your wife or, husband, or child, or something or the other. And therefore the first general preparation is what: *learning the art of keeping a balanced mind* in the relative sense of the term, in संस्कृत, we call it समत्वम्. I am not carried away by sorrowful situations also, I am not carried away by happy situations also, I enjoy but when I do the next job my mind is available for the next job, that is called mental mastery. So this समत्वम् is a precondition for successful meditation. This समत्वम् is one of the preconditions, not the only one, कृष्ण is going to talk about a few more other preconditions, but one precondition that कृष्ण stresses is समत्वम् and now the question is how can I maintain the balance of mind, how to get समत्वम् and if you ask such a question to Lord कृष्ण, he will be disappointed. Lord कृष्ण will be disappointed because कृष्ण has talked about समत्वम् in the 2nd and 3rd chapter.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥

कृष्ण has presented कर्मयोग way of life as a means of समत्वम्, कर्मयोग is समत्वम् and therefore in the first three verses, कृष्ण talks about कर्मयोग as the art of living, to enjoy a balanced mind, so that when you come to meditation you can forget all your emotional problems, family problems, office problems, all of them you can keep aside and your mind is available for the task at hand. And what is कर्मयोग? कृष्ण has talked about before, but still कृष्ण condenses कर्मयोग in these three verses, with that the 6th chapter begins, कर्मयोग as a means for ध्यानयोग, कर्मयोग as a means for ध्यानयोग as the first general preparation. And we have to note here one point, I have classified the chapter into these five topics, कृष्ण does not make this

clear division, because कृष्ण has not come with preparation and he never expected अर्जुन to ask for this class. So therefore it might have been given just like that and therefore the verses are strewn all over, therefore it is our job to do the postman job, what is the postman job, he has got a bunch of letters आन्द्, कर्नाटक sorting out, like that we have to take each verse and put in the appropriate topic. This verse general preparation, this verse specific preparation, this verse the process of meditation, this is our job, but don't worry I will do this job for you, you don't have the problem. With this background, we will enter into the text proper.

Verse No .01

अथ षष्ठोऽध्यायः ।

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१॥

अनाश्रितः कर्म-फलम् कार्यम् कर्म करोति यः ।

सः संन्यासी च योगी च न निरग्निः न च अक्रियः ॥ ६-१॥

यः कर्म-फलम् अनाश्रितः कार्यम् कर्म करोति, सः संन्यासी च योगी च, निरग्निः न अक्रियः च न ।

So chapter begins with Lord कृष्ण's voluntary teaching of meditation and He starts with general preparation and therefore this verse comes under बहिरङ्ग or सामान्य साधनम्, which is कर्मयोग as a method of keeping the mind in equipoise. And what is कर्मयोग we have seen but here कृष्ण sums up, He says, कर्मयोगि is one who considers spiritual growth as the priority in life. Material accomplishments he may value but the value is subservient to spiritual growth. If he has to choose between spiritual growth and material benefit he will vote for spiritual growth alone, even if it involves some material loss, giving up certain material advantages, he will say, I don't mind giving up those benefits. Such a person is called कर्मयोगि, one

for whom धर्म and मोक्ष are priority, अर्थ and काम he doesn't criticize, but it is not top priority. He values wealth, he values entertainment in life, certainly there are required but they are not primary. I have given you the example before, when you take curd rice and pickle, which one you are using for which purpose. Generally, exceptions may be there, generally we want to take curd rice and since it is bland you want something hot, therefore you may use a little bit of pickle, it is used but that is also for the benefit of eating the rice. Similarly, money also we do require, entertainments also are OK, but that is not the main thing, I should be spending more time, more energy, more planning, etc., must be in the field of spiritual growth and such a person is called कर्मयोगि. And therefore कृष्ण says, कर्म-फलम् अनाश्रितः, कर्म-फलम् means material benefits of the action, अर्थ-काम advantage, may be name or fame or promotion or extra salary or extra perks, so many things they say, these all you will get on one side, certainly we don't belittle them, they are OK, they are important, we do need but at what cost, that is the question. What do I sacrifice for the sake getting all of them. If the sacrifice is my spirituality itself, better I sacrifice those benefits and vote for spirituality. Such a person is here called योगि. Therefore कर्म-फलम् अनाश्रितः, he does not rely upon, he doesn't focus on material benefit and then what type of actions he undertakes, कार्यम् कर्म करोति यः, कार्यम् कर्म means those actions which are prescribed by the scriptures specially meant for inner growth. Scriptures do prescribe two types of activities, one set of activity is purely for enjoyment, eat well, drink well, all those things, scriptures do talk about, अर्थ-काम प्रधान activities by which you can enjoy life thoroughly. And scriptures do talk about those activities which will primarily contribute to your inner growth, चित्तशुद्धि and those कर्म's we saw in the 3rd chapter as पञ्च महा यज्ञाः, I don't want to get into those details, care of 3rd chapter, we have to remember. Generally speaking, activities in which the beneficiaries are more and more, the अर्थ-काम प्रधान activities, money

entertainment oriented activities will personally benefit me and the number of beneficiaries outside is zero, whereas in पञ्च महायज्ञः, not only I benefit, in the process the society also benefits. Such welfare, selfless, beautiful activities are prescribed by which I also benefit the society also grows, they are not destructive and here they are called कार्यम् कर्म, otherwise called नित्य नैमित्तिक कर्म, otherwise called विहितम् कर्म, otherwise called निष्काम कर्म, otherwise called पञ्च महा यज्ञः, activities designed for inner growth, selfless activities. And a कर्मयोगि does those activities and even in those welfare activities a person can desire whether I will get भारतरत्न, पद्मश्री, पद्मभूषण, material benefit, we can see, even that he doesn't see, he does purely for the sake of inner growth, which is invisible, material benefit is concrete and visible, whereas spiritual benefit is subtle and invisible and that is why, we always sacrifice these कर्मसः, सन्ध्यावन्दनम् already dropped on the first day itself, In fact, whatever you sacrifice easily they are spiritual कर्मसः, whatever you keep all the time is materialist कर्म, because the subtle benefits are not tangible. They will ask गीता class you are attending, what benefit you get? Will your salary increase? Again they want some tangible benefit and whatever benefit you get is purely intangible, it is a change of your perspective, how you look at the world, how you look at God, how you look at yourselves, there is a subtle benefit, it is guaranteed, you can see for yourselves. Therefore कर्मयोगि performs पञ्च महा यज्ञः, focusing upon inner growth and कृष्ण says such a कर्मयोगि is a संन्यासि – he is as good as a monk, he is as good as a renunciate, even though he has not renounced the family, even though he has not put on ochre robes, he can be considered to be a संन्यासि. Why he can be considered as a संन्यासि? Because he has renounced the concern for material benefit. And therefore only there is no anxiety. Because what will come maximum? Failure in life. What will come maximum is failure and for a कर्मयोगि failure doesn't matter because, whether you succeed or fail,

inner growth is guaranteed. In fact, in failure inner growth is more and that is why in the 2nd chapter, कृष्ण said for a कर्मयोगि there is never a failure because he is growing inwardly, whatever be the external outcome of the action and therefore there is no anxiety, he will say whatever is going to come I am willing to accept it. Accept it as what: ईश्वर प्रसाद, God's will, which कृष्ण said in the 2nd chapter:

सिद्ध्यसिद्ध्योः समो भूत्वा ... ॥ २-४८॥

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८॥

Comfort and discomfort, success and failure, gain and loss, each experience is a lesson, is a field for learning and therefore he is as good as a संन्यासि. सः योगी च – he is as good as a meditator also. A कर्मयोगि can be termed a meditator. Even though he is not a meditator in the literal sense of the term, because he doesn't sit in a particular place, he doesn't have the posture, he doesn't close the eyes, but still a कर्मयोगि is as good as a meditator. Why the reason शङ्कराचार्य and other commentators write, after all meditation is what? Mind dwelling upon one field is meditation, mind dwelling on one particular field is meditation. A कर्मयोगि is a meditator because he is not agitated about his past experience, he is not anxious about the future, his mind is fully available for the present task, which is not available for the other persons because while he is doing one thing, already his mind is thinking of what will happen, what will happen, therefore even 5% mind is not available. As far as कर्मयोगि is concerned, he plans, before planning he thinks for the future and once he has planned and started implementation, thereafter what is going to be the result he doesn't bother and therefore he has got a fully focused mind and a fully focused mind is a mind in meditation. So a कर्मयोगि is practicing open eye meditation. It is called meditation because God is involved in कर्मयोग, because whatever action he performs he is offering to the Lord, all these you should remember, in the 3rd chapter we saw,

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥

and again in the 5th chapter also

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१०॥

he is thinking of the Lord because every action is offered to the Lord. Therefore Lord is there, focusing of the mind is there, then what is it, it is nothing but an open eye meditation and therefore कृष्ण says सः योगि. So thus a कर्मयोगि is a renunciate, कर्मयोगि is a meditator in the real sense of the term. Not only that कृष्ण goes one step further, न निरग्निः, कृष्ण says, suppose there is a संन्यासि who has renounced everything, no wife, no children, no bank balance, nothing and he has put on ochre robe also and he has come out of the house and he is sitting in meditation and he thinks of how many disciples I will get and look around, does any disciple come, when will I start my own आश्रम, when I will have my foreign trip, something like that, these are all the qualifications of a संन्यासि now, he should have an आश्रम, he should be traveling, many people have got those ideas and suppose if I am going to think of those things I am an external संन्यासि but I am not a true संन्यासि, therefore कृष्ण says न निरग्निः, निरग्निः means external संन्यासि, संन्यास आश्रमि is called निरग्निः, अग्निः means rituals, in this context अग्निः means rituals, because all वैदिक rituals involve अग्नि. अग्नि has got several meanings, one meaning is ritual, literal meaning is fire and since fire is used in rituals, अग्नि means वैदिक ritual, निरग्निः means one who has given up all the वैदिक rituals, one who has broken the sacred thread which is a symbol of external संन्यास called आश्रम संन्यास and here कृष्ण says निरग्निः, an आश्रम संन्यासि is न, न means he is not a real संन्यासि, if he is going to think of all other things. On the other hand, a कर्मयोगि is a गृहस्थ, a householder but he is a संन्यासि, because his mind is focused and

Similarly, न च अक्रियः, अक्रियः means an external meditator. Imagine there is a person who sits in a place with proper posture, keeping the body straight and keeping the eyes closed and he has got a माला also. I think कबीरदास says, tongue rolls chanting the नाम and the fingers rolls and the mind rolls all over the world, so from the worldly angle he is a meditator, but since his mind is not focused, कृष्ण tells that quite person अक्रियः means quietly sitting person is not a real meditator, why because he only sitting quietly but his mind is running all over. Like you practice one minute silence in meetings, so in any meeting including parliamentary session, so and so has died therefore let us observe one minute silence and pray for the peace of the soul, whatever it is and you watch your mind and during that one minute you will think of every blessed thing other than that person. So therefore कृष्ण says, such a silently sitting person is not a true meditator but a householder who is active in life, is a meditator if he is a कर्मयोगि with focus. So न निरग्निः न च अक्रियः परन्तु कर्मयोगि एव. Continuing;

Verse No .02

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६-२॥

यम् संन्यासम् इति प्राहुः योगम् तम् विद्धि पाण्डव ।

न हि असंन्यस्त-सङ्कल्पः योगी भवति कश्चन ॥ ६-२॥

हे पाण्डव! यम् संन्यासम् इति प्राहुः तम् योगम् विद्धि, कश्चन असंन्यस्त-सङ्कल्पः योगी न भवति हि ।

In the previous verse, कृष्ण had mentioned that कर्मयोगि is the real संन्यासि and not the ochre robed person. In this verse, कृष्ण justifies that statement. He asked the question, what is renunciation - the real renunciation? कृष्ण wants to say that external renunciation can never be considered a real renunciation. Because Self-knowledge is not connected with the external body but Self-knowledge is connected with the mind or intellect. So by making a few external changes if the mind

continues to be the same thing, what is the use? That is why you find that so many people are संन्यासि but they don't find have advantage at all, equal number of worries, equal problems, equal headache, in fact, they begin to regret taking संन्यास and the tragedy is संन्यास is one way traffic, like the flyover traffic. A गृहस्थ can become a संन्यासि, a संन्यासि cannot go back, so many people regret and therefore कृष्ण says the main संन्यास required is संन्यास of the concerns of mind, संन्यास of those things which disturb the mind and one of the main things that disturb the mind is concern about the future, what will happen to me tomorrow, this is one of the major concerns and after marriage, the concern is doubled because not only I think, 'what will I do in future,' but also 'what will wife do in future' and there also thinking is 'if wife dies what will I do and if I die what will wife do,' that is another planning and then what will the children do, after either of us die. So most of the time our problem is सङ्कल्पः, सङ्कल्पः means planning, scheming, worrying about the future only and कृष्ण says as long as person has not tackled that, a person cannot come to Self-knowledge, because quality time is not available for the mind. Even in the class itself, if you are worried about whether you will get an appropriate transport for going back home, as long as I keep up the timing you will be happy, the moment I delay you begin to worry, whether will I get the bus, auto, etc., and indirectly start looking at the clock, next next next, it will go and therefore कृष्ण says a संन्यासि cannot get Self-knowledge if he is worried about the future, a गृहस्थ also cannot get Self-knowledge if he is worried about the future; worry of the future is the obstacle, renunciation of that worry is real renunciation, renunciation of that worry is real renunciation. And a कर्मयोगि has done exactly that and therefore कर्मयोगि fits in with the definition of what, सङ्कल्पः संन्यासि is real संन्यासि, सङ्कल्पः means what: worry about future, concern. And you should always remember, worrying about future is different from planning. I have

repeatedly said, but since there can be confusion I am reminding, we are not against planning. Planning is a deliberate action which you can do at a fixed time, worrying is never a deliberate action, it is a mechanical reaction which happens at any time. Can you worry at a fixed time? स्वामिजि I have fixed daily between 6.50 and 7.10 a.m. I have kept as worry routine and you are all happy and 6.50 you should start crying and 7.10 again smile. So there is a difference between planning and worrying, we are never against planning, it is a deliberate action but worry is an obstacle, planning makes you efficient in the present, worrying makes you inefficient in the present and the one who has give up worrying is called a संन्यासि, whatever be the robe that he is wearing. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 02-05

I had pointed out in the last class that in the 6th chapter of the गीता, भगवान् deals with five important topics with regard to the ध्यानम् or meditation and those five topics are,

- बहिरङ्ग साधनम् or general disciplines to be observed throughout one's transactions so that one can practice meditation successfully. This is बहिरङ्ग साधनम्.
- Then He deals with अन्तरङ्ग साधनम् or specific disciplines to be observed just before the starting of the meditation.
- Then the third topic is ध्यान स्वरूपम्, the actual process of meditation and
- Then the fourth topic is ध्यानफलम्, the benefit of meditation and
- Finally, the fifth topic is ध्यान प्रतिबन्ध परिहारौ, obstacles to meditation and their remedy.

Of these five topics, कृष्ण begins the chapter with the first topic, namely, बहिरङ्ग साधनानि, the general disciplines a meditator should observe and I also talked about the significance of the general disciplines. The significance is this: if we don't have a discipline during our transactions then the mind can go through violent emotional disturbances. And when the mind is disturbed during the transactions, the disturbance forms a deep impression or संस्कार in the mind, it creates a scar and once a deep disturbance संस्कार is formed in the mind that संस्कार will come out whenever the mind is quiet. You can study your mind regularly itself. When your mind is not preoccupied whatever is deep in your subconscious that alone comes out. They are like bubbles under the water or you can imagine a rubber ball or a piece of wood, when you keep it under the water it will remain so, when the hand is removed that wood will surface up. Similarly, in our subconscious mind also there are so many emotions, they are all waiting; now they do not surface because our mind is preoccupied with

something. And as long as the conscious mind is involved in deliberate action the subconscious mind will remain underneath, the moment conscious mind takes rest, some relaxation, the subconscious mind is waiting, just to bubble out. And when you try to practice meditation, that is the ideal time, your conscious mind withdraws from preoccupation then the subconscious impression are bound to come. And if during the day I had disturbing emotions they will remain as **संस्कार**s and during meditation those transactions alone will come and therefore we should find out a method by which violent disturbances are not entertained and I don't allow my subconscious mind to form disturbing **संस्कार**. And how to do that, how to neutralize the possible scar in the mind? That is by training the mind to have **समत्वम्**. So as they give the example of the great philosopher - when he heard the news that he has lost all his wealth which was coming in the ship, the ship itself sank and the news came to the philosopher-businessman and they said that you have lost everything. Then the first response was, What? Almost the heart was about to stop. He is a philosopher, he has trained his mind to respond to the situations properly, immediately he recovered, got his balance back and made the second statement, So what? This changing from What to So what requires tremendous mental training and that is **समत्वम्** and this **समत्वम्** or tranquility is called **कर्मयोगः** and therefore **कृष्ण** talks about **कर्मयोग** as a method of maintaining the tranquility of mind. The graph of our mind, does not go too high, it does not go too low also, it is almost a balanced graph. And to emphasize the role of **कर्मयोग**, **कृष्ण** wants to glorify the **कर्मयोगि** and **कर्मयोगि** is none other than a **गृहस्थ**, a householder and therefore **कृष्ण** praises a householder. Therefore the 6th chapter begins with the glorification of a householder. What type of householder? **कर्मयोगि** householder and by way of glorifying a householder indirectly **कृष्ण** is glorifying **कर्मयोग** and by way of glorifying **कर्मयोग**, **कृष्ण** is glorifying **समत्वम्**. So you should have the global vision. **गृहस्थ**

glorification is equal to कर्मयोग glorification, कर्मयोग glorification is equal to समत्वम् glorification. And how does कृष्ण glorify a householder? By pointing out that a householder alone is a real संन्यासि; he gives a title – संन्यासि. So that it means that you are all real संन्यासि and not only that, He says the regular संन्यासिs are not real संन्यासिs and by saying so bumps on my head! So, the conventional संन्यासि is not a real संन्यासि, a householder is the real संन्यासि. Then again कृष्ण points out a conventional meditator is not a real meditator. Who is a conventional meditator? The one who has withdrawn from all the activities and he is sitting in a quiet place by taking to proper posture, closing eye, keeping the body straight - he is a regular conventional meditator. कृष्ण says that conventional meditator is not a true meditator., then who is true meditator? The कर्मयोगि, गृहस्थ is a true meditator. So कृष्ण here goes to the extent of criticizing a संन्यासि for the sake of glorifying a गृहस्थ. So naturally शङ्कराचार्य is a little bit worried while writing a commentary, because शङ्कराचार्य is a champion of संन्यास. If he gets a little chance he will talk about the glory of संन्यास. So it is very interesting when he writes commentary on the गीता, for मनुष्यः, शङ्कराचार्य will write is equal to संन्यासि; for him मनुष्य would be a संन्यासि. Such a vehement intense champion of संन्यासि is naturally disturbed when कृष्ण criticizes a संन्यासि and therefore शङ्कराचार्य adds a footnote: he says don't take this criticism seriously. कृष्ण doesn't want to really criticize a संन्यासि, the purpose is He wants to glorify a गृहस्थ, therefore temporarily he is doing a seeming criticism. This in शास्त्र is called न हि निन्दा न्यायः, this is a methodology used in scriptures. What is the methodology, criticism of something for the purpose of glorifying something else, criticism of something for the sake of glorifying something else; there the focus is not criticism but the focus is on glorification and this is called न हि निन्दा न्यायः. Applying this law, शङ्कराचार्य says कृष्ण is not really criticizing संन्यासि, कृष्ण wants to

highlight कर्मयोग. Having glorified a गृहस्थ कर्मयोगि in the first verse, in the second verse कृष्ण is justifying that glorification. Why does he call a गृहस्थ as a real संन्यासि? There must be some reason behind it. Normally seeing, a गृहस्थ cannot be called a संन्यासि because he has not renounced anything. He is very much at home, he has got all the possessions in tact, all the bank balances, shares, landed property, etc., etc., all those things he has and he has got a good कुटुम्ब also and he introduces this is grandson, grand-daughter, daughter-in-law, my son-in-law, and when a गृहस्थ is possessing everything how can कृष्ण say गृहस्थ is a संन्यासि, because the word संन्यासि means a renouncer. Therefore the question comes, what entitles a गृहस्थ to enjoy the name of a संन्यासि? And कृष्ण gives the reason here, कृष्ण says संन्यासि means a renouncer. That is the literal meaning, the word संन्यासि does not say renouncer of what: that is not said, it didn't that say renouncer of wife and children, it doesn't say renouncer of home and job; संन्यासि means renouncer, therefore कृष्ण argues: a कर्मयोगि गृहस्थ is a renouncer because he has renounced his concern for the future. That is the main criterion to become a कर्मयोगि. Because one of the biggest problems or obstacle a person faces in life is the concern about the future, what will happen to me after retirement, at the age of 35 started worrying about retirement, will my children take care of me, will do they श्राद्धम् after my death? So thus the human mind of capable of worrying the one who drops the worry, here the worry is called सङ्कल्पः, constantly being obsessed with future to such an extent that he is not efficient in the present and I was telling in the last class, we have to make a difference between worrying and planning, we don't say we should not plan. What is the difference between plan and worry I told you, plan is a deliberate action which you can do at a stipulated time; what are your plans for the coming year. To note down all those things in the diary, etc., whether it will happen or not is a different matter, at least you can write down and what are you going to do in the

business field, in the family field, in the health field, in the financial field? You do it deliberately at a stipulated time, whereas worry is not a deliberate action but it is a reaction or obsession which happens in spite of me. Planning makes me efficient in the present whereas worrying makes me inefficient in the present. A कर्मयोगि is not against planning, he is against worry. And therefore कृष्ण says every कर्मयोगि गृहस्थ, he might have planned but he doesn't worry, therefore he is called सङ्कल्पः संन्यासि, the one who gives up worrying and since he has renounced worry, he can be called a renouncer. That is what is said in the 2nd श्लोक, which I introduced in the last class, यम् संन्यासम् इति प्राहुः तम् योगम् विद्धि पाण्डव, हे अर्जुन! by the word संन्यास or renunciation, I don't mean the conventional renunciation, I don't mean the चतुर्थः आश्रम प्राप्तिः. Because कृष्ण doesn't want to recommend conventional संन्यास in the गीता, In fact, गीता is a गृहस्थ book, the teacher is a गृहस्थ, who is a teacher, कृष्ण, कृष्ण is गृहस्थ or संन्यासि, any doubt, not ordinary गृहस्थ, 16008 wives means what: महाऽऽ गृहस्थ and who is the student, अर्जुन, he is equally great, wherever he goes marries one, therefore अर्जुन is also महाऽऽ गृहस्थ and who has compiled the teaching, व्यासाचार्य is also a गृहस्थ. Therefore remember throughout the गीता, कृष्ण doesn't want to recommend conventional संन्यास, therefore he says, संन्यास is nothing but कर्मयोगम् विद्धि, if you are a good कर्मयोगि you will get all the benefits of a संन्यासि. That is advantageous, you will get the benefit of गृहस्थ आश्रम also and you will get the benefit of संन्यास also. And असंन्यस्त-सङ्कल्पः योगी न भवति – if a person has to become कर्मयोगि he has to necessarily renounced सङ्कल्पः, सङ्कल्पः means I told you obsession with future and how do you define obsession with future? Obsession to such an extent that you are not able to function in the present, as it is said all my limbs are not functioning properly, a very deep concern, worry, that is what we mean by worry. So a person gives up सङ्कल्पः

alone is a कर्मयोगि and therefore कर्मयोगि can be called सङ्कल्पः संन्यासि. Continuing;

Verse No .03

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३॥

आरुरुक्षोः मुनेः योगम् कर्म कारणम् उच्यते ।

योग-आरूढस्य तस्य एव शमः कारणम् उच्यते ॥ ६-३॥

योगम् आरुरुक्षोः मुनेः कर्म कारणम् उच्यते, योग-आरूढस्य तस्य एव शमः कारणम् उच्यते ।

Now the question is how long should one follow कर्मयोग? Is कर्मयोग is an end-in-itself or is it only an intermediary stage of साधन? We have seen it already in the previous chapter, कर्मयोग is not the ultimate साधन; कर्मयोग is only an intermediary साधन by which a person can attain ज्ञानयोग्यता प्राप्तिः, साधन चतुष्टय सम्पत्तिः, a prepared, refined, chastened, sharp mind. कर्मयोग has a plus point that it can purify the mind but we should also know the minus point or limitation of कर्मयोग and that limitation is what? It cannot give liberation and therefore we should have a balanced attitude, because a person can commit a mistake, one person over-emphasizes कर्मयोग and claims that remaining in कर्मयोग I will get enlightenment, this is one extreme. They don't believe in scriptural study, they don't believe ज्ञानम्. According to them, they keep on a doing कर्मयोग and one day like a flash of lightening enlightenment will come, this is one extreme which is also a mistake. The other extreme is a person says कर्मयोग is utterly useless and therefore I will not take to कर्मयोग at all. So one person embraces कर्मयोग totally, another person renounces कर्मयोग totally, both are extremes, कृष्ण says. Then what is the balanced attitude, use कर्मयोग, purify the mind, then transcend or drop कर्मयोग. Just like entering the college, one person says I will never enter the college, his argument is after all finally I have to come out, why enter,

प्रक्षालनात् हि पङ्कस्य दूयात् अस्पर्शनम् वरम् ॥ महाभारतम् ॥

why, in the end we have to get out, so why go in: this is the attitude. This is idiocy. Then another person enters college and falls in love with that and says, permanently I will be here, I love my professors etc., very well. Even if you love, professors won't love, they will ask you to get out. So therefore both extremes are incorrect, enter, grow and quit – this is the whole life. And therefore कृष्ण says that everyone should follow कर्मयोग in the initial stage. योगम् आरुरुक्षोः, here the word योगः you should carefully understand because throughout the गीता the word योगः is used in different meanings, we should take the contextual meaning properly. So in the first line the word योगम् means ज्ञानयोगम् or ध्यानयोगम्, to come to self enquiry, to come to Self-meditation a person has to prepare. Meditation can never be the first stage of साधन. No scripture prescribes meditation in the beginning. If you take the भगवद्गीता itself, meditation is not the first chapter, not the 2nd chapter, कृष्ण never teaches meditation. If anybody wants meditation, कृष्ण's advice is to properly study the first five chapters, attend the class, understand the five chapters properly, then and then alone you are fit for meditation. If you take पतञ्जलि योग सूत्र, meditation is never prescribed in the beginning, it talks about 8 stages – अष्टाङ्ग योग, there यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारण, after 6 stages, 7th stage only is ध्यानम् and then समाधि. So many people want to practice only meditation. स्वामिजि don't talk about classes and all, I don't have time to come, tell me when you start the 6th chapter, I will give my phone number, they want to attend the 6th chapter and at the end they want to quit. If the 6th chapter alone is enough, wouldn't कृष्ण be intelligent enough to give the 6th chapter only? If कृष्ण chooses to teach five chapters, कृष्ण means that everyone should study the scriptures before thinking of any साधन especially the meditation साधन. Without the study of scriptures the only meditation one can do is नामजप, mentally. If anybody asks for meditation and they don't

want to study the scriptures, you give this meditation i.e., chant राम नाम, कृष्ण नाम mentally, that is the only ध्यानम् one can do without study of the scriptures and therefore कृष्ण says if a person should qualify to come to ज्ञानयोग or ध्यानयोग, one has to first practice what कर्मयोग. In fact, in the पतञ्जलि योग सूत्र, यम and नियम is equal to कर्मयोग only. I will talk about यम नियम in some other context. When I say यम don't be afraid thinking of someone else, यमः means not यमन्, the lord of death; यमः and नियमः means the do's and don'ts with regard to transactions in life. So in our regular transactions which all should be followed they are called नियम, and what all to be avoided they are all called यमः, it will boil down to कर्मयोग only. So therefore, कृष्ण tells योगम् आरुरुक्षोः – if a person wants to purify the mind for ज्ञानयोग, then what should you do, कर्म कारणम् उच्यते – he should first practice कर्मयोग. That is why वेद begins with कर्मकाण्ड, it didn't begin with उपासना, it doesn't begin with निदिध्यासनम्, it begins with कर्म only. Then कृष्ण says how long you should do कर्मयोग. Don't permanently hold on to कर्मयोग, once you have got the necessary preparation you have to grow out of कर्म, योग-आरूढस्य, योग-आरूढः means the one who has accomplished the necessary preparation of mind, integration of mind, साधन चतुष्टय सम्पत्ति if I have accomplished, then what should you do, just as you enter the college and come out, we all entered the womb of the mother and remained there for 10 months and there afterwards what did we do, it is so cozy and comfortable, I need not even search for food, regularly available, I will stay here itself if you say, no mother is ready for keeping the child for more than 10 months and even if mother likes, even if child likes, nature will not allow, the child will be thrown out, that is the law of nature. You can never stick to anything in life, enter into even relationship - you have to enter, grow and grow out of that relationship. Even गुरु शिष्य संबन्धः cannot be permanent, one has to grow out of that relationship. And therefore कृष्ण says योग-आरूढस्य, साधन

चतुष्टय सम्पन्नस्य then what should one do, शमः कारणम् उच्यते – he has to withdraw from कर्म. And the withdrawal from कर्म is in two ways,

1) One is a ritualistic traditional withdrawal which is in the form of taking to संन्यास आश्रम, which is a formal withdrawal. Because a person enters into वैदिक rituals through formal methods only. When a person takes to sacred thread it is getting the formal qualification for many of the वैदिक rites or rituals and if those rituals have served the purpose I can quit the rituals, but quitting also should be done formally, like quitting a job. You cannot suddenly stop going to office, because I don't require to go to office. If you want to quit there is a formality, resignation letter must be given, you should be relieved and they may ask you to continue until another person is trained, some companies ask for 3 months earlier letter also, that is all there. Similarly, I cannot get out of वैदिक rituals out of my whims and fancies; I have to formally do that which is called संन्यास विधिः, where मन्त्रs are chanted and I ask the Lord, 'Oh Lord! I want to get out of the वैदिक ritualistic duties.' Not to do some other अक्रमम्, I want to replace those rituals by Self-enquiry, I want to do more of philosophical enquiry. I formally take permission, this is one form of withdrawal and

2) There is another form of withdrawal in which a person doesn't give up the आश्रम, a person doesn't become a monk in the literal sense of the term but he remains in गृहस्थ आश्रम itself and reduces the amount of activity. So if he was doing rituals for hours together, he reduces the duration or even mundane activities he reduces by handing them over to, delegating the job to someone else. That requires detachment or else we will not leave. 'Even if I give up my life I won't give up the key.' That power, you know, that important bureau key is with me. There is nothing in the bureau, but still I hold on to the key. Key is a tremendous attachment, drop those things and hand over

the responsibilities to someone and then gradual withdrawal, this is the second one, which is some kind of a वानप्रस्थ आश्रम.

Therefore either by becoming a संन्यासि or by becoming वानप्रस्थ, they are all technical names, their significance is reduction of extrovertedness. Because an extroverted mind cannot be make Self-enquiry, अन्तर्मुख समाराध्य बहिर्मुख सुदुर्लभा, not in the beginning itself, be extrovert initially to do action then turn away from that. Therefore योग-आरूढस्य तस्य एव शमः कारणम् उच्यते. And having withdrawn from the activities how do I spend my time? Time is spent in more of Self-enquiry, श्रवण, मनन, निदिध्यासनम् becomes dominant. Continuing;

Verse No .04

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४॥

यदा हि न इन्द्रिय-अर्थेषु न कर्मसु अनुषज्जते ।

सर्व-सङ्कल्प-संन्यासी योग-आरूढः तदा उच्यते ॥ ६-४॥

यदा हि न इन्द्रिय-अर्थेषु न कर्मसु अनुषज्जते, तदा सर्व-सङ्कल्प-संन्यासी योग-आरूढः उच्यते ।

In the previous verse, Lord कृष्ण said one should follow कर्मयोग first which is प्रवृत्ति, then prepare the mind and there afterwards निवृत्ति, withdrawal, so that one can spend more time in ज्ञानयोग. So कर्मयोग first then ज्ञानयोग- प्रवृत्ति मार्ग then निवृत्ति मार्ग. Now the basic question is how do I know that the time has come for this switchover, that I am ready for reducing the action and ready for Vedantic enquiry, how to know? In the case of college at least there is some kind of exam and when I get a pass mark, whether it is 30 or 35, I may write the exam a few times, doesn't matter, but a time comes, at least teachers out of tiredness they pass me. Whatever it is, so let us assume, legitimately I pass there is test to know when I have grown out. In the case of a baby also the nature takes care of. When the time is

ready there is the labor pain and the child comes out. Now, a person who is in the कर्मयोग womb when should he come out, how do we know? Can you say that everybody should be a कर्मयोगि for 17 years, 8 months and 23 days, something like that can you stipulate the time? Unfortunately, the rate of inner maturity is not uniform for all, the rate of acquiring inner maturity is not uniform for all, some people become mature within short while, some people even after 95 years, physically 95, but emotionally

अङ्गम् गलितम् पलितम् मुण्डम् दशनविहीनम् जतम् तुण्डम् ।

वृद्धो याति गृहीत्वा दण्डम् तदपि न मुञ्चत्याशापिण्डम् ॥ भजगोविन्दम् १७ ॥

Even though he has gone through several experiences but still he has not grown out of it, so how can you stipulate the time, there is no uniform time, it varies from individual to individual. So somebody asked an old man it seems: Granny Granny are you ready to marry, then the old man asked, who will give me their daughter in marriage to me? He doesn't say that I don't want, the question is who will give the girl, so this is the condition. And therefore we have to have our own method of examination and therefore कृष्ण gives the litmus test, by litmus test don't imagine that you have to pour some liquid over your head see whether it turns yellow or pink, whatever it is. कृष्ण says यदा हि इन्द्रिय-अर्थेषु न अनुषज्जते – a mature mind is free from obsession with sense pleasures or अर्थ-काम पुरुषार्थs. The word obsession is important, so there is sense pleasures, there is अर्थ and काम, शास्त्र allows a person to fulfill अर्थ-काम पुरुषार्थः but what is highlighted here is a person's mind is constantly thinking of that only, morning also, what should be eaten for breakfast, i.e., the grossest sense pleasure is tongue, by the time breakfast is over planning for lunch, after lunch planning for dinner. All the time अर्थ-काम, entertainment money, entertainment money, so as long the mind is obsessed with money and entertainment वेदान्त cannot appeal to such mind. वेदान्त

will appear irrelevant. What is the purpose of this, वेदान्त will appear to be a waste of time. Whereas when there is maturity the mind is not obsessed with that, not that I will not enjoy a nice dish, if you like, eat nicely, the idea is one should not brood on it, suppose it was expected and it doesn't come, somebody promised gulab jamun and he didn't bring it, constant meditation on that and they don't bring and because of that you get so wild. That is the problem. That is why I said preference is one thing, need is quite another thing. A mature mind is free with regard to slaveries in the field of अर्थ-काम पुरुषार्थः. Therefore कृष्ण says इन्द्रिय-अर्थेषु न अनुषज्जते – it is not craving after the sense pleasures and if they do not attract me or appeal to me, very careful not hatred, hating the sense objects is as much an obstacle as craving for them. So a mature person does not hate also nor does he crave. दयानन्द स्वामिजि gives a beautiful example. As a baby I might be playing the game of marbles. Now-a-days we cannot give this example, all computer games only; OK, स्वामिजि gives the example of marbles or toys. During that age I am very very possessive, how many toys I have, how many marbles I have, marble I mean not the floor marble, not that, I am talking about the playing marble - the goli, that you play with. So you are obsessed with that, you meditate on that as a baby. Now what is your attitude towards goli? Suppose your own grandchild or child calls you, there is no friend to play with, so papa come with me for playing goli. What do you do? You don't hate goli and say that if I see that I will get attachment, etc., therefore I will not play. You are not afraid of getting attached to the marble, you will happily play and even you will pretend that oh my son I am getting defeated, etc. You will show interest, you don't hate and in the middle of the game and you are winning and some guest comes and the game is stopped half way. Are you disturbed? Crucial time I was winning, somebody came and spoiled – do we grumble. No. So playing is also OK for you, not playing is also OK for you, that is called transcending.

That is called वैराग्यम्. That is called growing out, that is called maturity. Therefore इन्द्रिय-अर्थेषु न अनुषज्जते – he is not enamored by, tempted by the sense objects and therefore only कर्मसु. कर्म means what: activities for procuring those अर्थ-काम पुरुषार्थः, अर्थ-काम साधनम्. अर्थ-काम is साध्यम्, कर्म is साधनम्, अर्थ-काम is end, अर्थ-काम means अर्थ means wealth, काम means entertainment, these are the goals or साध्यम् and कर्म is साधनम्. कृष्ण says a mature person is neither attached अर्थ-काम साध्यम् nor is he attached to कर्म साधनम्. Neither the means he is attracted to nor the end is he attracted to. If at all he is attracted to, i.e., धर्म मोक्ष पुरुषार्थः. In fact, धर्म पुरुषार्थः, he has grown out, मोक्ष पुरुषार्थः he is. To put in simple language, what is the sign of maturity? Detachment. Detachment is the crucial litmus test for inner growth and such a person is called सर्व सङ्कल्पः संन्यासि and since he is not obsessed with अर्थ-काम, he is not obsessed with their arrival nor is he obsessed with their departure. No doubt, he knows money is required in future, he knows, he has saved some money, but he is not going to think because now-a-days various treatment and their cost, we come to know from the newspapers, angioplasty, Rs.1 lakh, whatever it is, by-pass surgery; now you can imagine, if I get such a disease what will be the expenditure and how much will it cost at that time and now how much I am having, how much interest will I get out of it, etc. So you can worry about all the possible diseases and wonder whether you have sufficient money. In fact, to have a master check up to say nothing is there, you have to spend Rs.10,000. I don't know what is the minimum rate now. So if you are going to worry you can worry any amount. That is why कृष्ण said security never depends upon external conditions, it is purely an inner state of mind. If you feel insecure you can feel insecure with any amount of wealth. In fact, if you have more wealth the very possession of wealth can make you more insecure. Therefore security is an inner state and therefore कृष्ण said

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

OK have some wealth, some PF, some shares, some medical insurance, etc you keep, but be very clear none of them is going to give you a total sense of security, therefore better surrender to the Lord, Lord will take care of you and because of this attitude, what does he do, सर्व सङ्कल्पः संन्यासि – he has dropped his worry about future, he is as good as a संन्यासि. In fact, when a person takes to संन्यास आश्रम, what is his future, he has not provided anything for his future, he doesn't own anything, no money, no relationship, what is going to happen in old age, so what does he do, a संन्यासि's only security is भगवान्. If a कर्मयोगि can develop the same sense of security he is as good as a संन्यासि, ready for वेदान्त, so योग-आरूढः तदा उत्थते. Continuing;

Verse No .05

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-१॥

उद्धरेत् आत्माना आत्मानम् न आत्मानम् अवसादयेत् ।

आत्मा एव हि आत्मानः बन्धुः आत्मा एव रिपुः आत्मानः ॥ ६-१॥

आत्मना आत्मानम् उद्धरेत्, आत्मानम् न अवसादयेत् । आत्मा एव हि आत्मानः बन्धुः, आत्मा एव आत्मानः रिपुः ।

So with the previous verse, कृष्ण completes the topic of the first general discipline, बहिरङ्ग साधनम् No.1 and what is that बहिरङ्ग साधनम्? Enjoy equanimity of mind, enjoy balance of mind, avoid extremes reactions, avoid even worry about the future by being a कर्मयोगि. In संस्कृत we call it समत्वम् which is बहिरङ्ग साधन No.1. Now in this verse, कृष्ण is introducing two more important बहिरङ्ग साधनम्, what are they: No.1. Self-effort, प्रयत्न, पुरुषार्थः, using our free-will appropriately. And this verse is an important verse because कृष्ण clearly says we all have our own free-will. This is a very big debate. Is everything predetermined? And unfortunately many people

think that everything is already predetermined and we don't have any choice at all and what is going to happen tomorrow भगवान् has written on my forehead and therefore what is the use of doing anything. So this fatalism is never supported by our scriptures but because we talk about fate many people misunderstand that our scriptures talk about fatalism. What is the difference between fate and fatalism? When we talk about fate, we talk about fate as one of the factors which influences the future. So this is a balanced view, what is the balanced view: Fate is one of the factors which will determine my future, and fate is defined as प्रारब्ध कर्म, पूर्व कर्म-फलम्, this is a healthy attitude. Then what is fatalism? Fatalism means fate is the only factor which determines our future. Are you able to see the difference? The healthy attitude is seeing that fate is one of the factors, but not the only factor, but fate is one of the factors. If fate is one of the factors what is the other factor? Our own free-will, our own effort is the second factor. We don't say, fate is not there, but what we assert is fate is not the only factor. So by using the free-will appropriately we will be able to either eliminate the fate or we will be able to reduce the intensity of fate, we do have a free-will. And that is why we divide fate into three types, the powerful fate, then medium and then मन्द or feeble. Powerful ones we cannot stop, medium ones we can manage, feeble ones we can eliminate, all by using what: our free-will and therefore कृष्ण emphasizes the appropriate employment of our free-will in this verse, the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 05-07

Lord कृष्ण in the beginning of the 6th chapter is dealing with the general disciplines to be observed by an individual throughout his transactions so that he will enjoy a mind which is conducive to meditation, which we called सामान्य साधनानि or बहिरङ्ग साधनम्. The first बहिरङ्ग साधनम् that कृष्ण prescribed is maintenance of the poise of the mind, maintenance of समत्वम् of the mind. Even when we go through different kinds of experiences. We do not have a control over our experiences because our experiences are dependent on the external world. And I don't have a control over the external world, I don't have a control over the others behavior. My own family members I do not know how they will behave tomorrow. Even a husband and wife who have been living together for 50 years, they are themselves surprised by a particular behavior from the spouse. So my wife behaves like that or my husband behaves like that, there is a surprise which indicates that the external world is unpredictable and uncontrollable. Since I don't have a say over the external condition, the only thing that I can try to adjust is my own response to those conditions which fortunately is adjustable and that adjustment is brought about by कर्मयोग knob, if you use the कर्मयोग method we will be able to have that poise of mind.

सुख-दुःखे समे कृत्वा लाभ-अलाभौ जय-अजयौ ।

ततः युद्धाय युज्यस्व न एवम् पापम् अवाप्स्यसि ॥ २-३८॥

कृष्ण said that in the 2nd chapter itself, for the first general discipline is try to have a poised mind. And by the word poised mind we mean freedom from violent emotions which will carry me of, by which I get lost in my life, which go out of my control. That 'getting lost' if one can avoid. Sometimes people drive the two wheelers like motor bike or scooter, and when there is some auto-rickshaw or the other is coming, sometimes they lose the balance but if they are good drivers, they don't fall, they are able to recover and continue. Similarly, we may lose the

balance but if we can avoid falling down permanently, that is समत्वम्. This emotional immunity, emotional health, the capacity to recover from emotional traumas or scar. If we have got that we are reasonably healthy psychologically. Psychological health is समत्वम्, which is brought about by कर्मयोग, in which the primary help or role is played by the Lord himself. So Lord is the backup. So this समत्वम् was talked up to the 4th verse. Now in the 5th verse, कृष्ण is introducing another important exercise or discipline and that is self-effort, using the free-will appropriately. Because, in our scriptures we accept the existence of a free-will for the human being. There is no free-will for the plant kingdom, they are programmed and conditioned, their behavior inbuilt, there is no choice. In the case of animals also we don't accept a free-will for them and that is why animals do not have choice, therefore animals do not have responsibilities, therefore animals do not have either पुण्यम् or पापम्. The buffalo like human being, who is in the middle of the road and having a conversation in the middle of the road and that is the biggest hurdle and therefore according to शास्त्र, the basic thing is we have a free-will. Here itself there is a problem, because there are many people who do not want to accept a free-will at all, they are fatalistic people, destiny oriented people, according to them, everything is predetermined. And they give the examples that we are all puppets in the hands of destiny or someone. If He pulls this side I go this side, if He pushes that side I go that side, everything is predetermined. *And if a person is fatalistic it is extremely difficult to argue with him.* To such people we will only say this much, what is that, if a person argues that everything is predetermined, everything is destiny, we will point that 'yes, it is true. Everything is destiny, which we call as प्रारब्धम्.' And we will say that the destiny itself is of two types, good destiny and bad destiny, पुण्य प्रारब्धम् and पाप प्रारब्धम् and we will say that when a person has got a good destiny, his mind will think in such a way that he will accept free-will. If a person has got

पुण्य प्रारब्धम्, if he has a good destiny, that good destiny will influence the mind in such a way that he will accept a free-will and when the destiny is negative, पाप प्रारब्धम्, the very destiny will influence the mind in such a way, that he will not accept free-will and therefore we say those who have got पुण्य destiny will accept free-will. Those who have got पापम् destiny, they will not accept free-will and Lord कृष्ण is addressing those fortunate people, those who have got पुण्यम् and therefore those who accept that there is something called free-will. Because acceptance of free-will is शास्त्र oriented thinking. Acceptance of free-will is शास्त्र oriented thinking, because शास्त्र wants us to accept a free-will. And therefore when we have got पुण्यम्, our mind will think in the line of शास्त्र and therefore we will accept free-will and we will find our own arguments in support of that free-will also and therefore कृष्ण is addressing those पुण्यवान् who accept a free-will. Then once we accept a free-will, then the next question is if there is a free-will, do you accept a destiny in addition to free-will or do you accept free-will only? Because fatalistic people are those who accept only fate or destiny, they don't accept free-will. Then what about those people who accept free-will, do they accept destiny? If you ask, we say, there also we go by शास्त्रम्, when we have got पुण्यम् we go according to शास्त्रम् and when we go according to शास्त्रम् we accept both free-will as well as fate. We don't say free-will alone is there; No. We say that there is free-will also and there is fate also, fate is the result of our own past actions, free-will is the course of action that we choose to take, because of our thinking or because of our बुद्धि. And once we are going to accept fate and free-will as two forces which will determine our future, then the next question is between these two forces which one is more powerful - fate or free-will, (vidiya (विधिया) or madiya (मतिया). In तमिळ् there should be some rhyme, we have to use similar words, vidiya or madiya, both are संस्कृत words and that 'dhi' in तमिळ्, it is pronounced equally, but really speaking when you say

विधि, it is 4th *dha* ध, विधि and when you say मति, it is first *ta* त, मति, but as I have told you, तमिक् follows अद्वैतम्. No difference between त, थ, द, ध, therefore *vidiya* or *madiya*; everything is only one दि. What will be our answer, our answer is we cannot answer. Our answer is we cannot answer, because every time there is the fate and free-will operating, you cannot predict the result because, every time they come together their relative strength varies from time to time. Because fate is not a uniform force, fate is a force determined by our past actions. Since the actions do not have uniform intensity, the fate also cannot have uniform intensity. And therefore we say fate has got three grades, प्रबल प्रारब्धम्, मध्यम प्रारब्धम्, दुर्बल प्रारब्धम्, according to the intensity of the कर्म-फलम् which depends upon the intensity of कर्म, the fate also is every moment different. Every moment I am facing fate of different grades, प्रबल प्रारब्धम्, मध्यम प्रारब्धम् and दुर्बल प्रारब्धम् and every time I use my free-will, in my operation of free-will also there is an intensity - a casual approach, a serious approach. So there is a grade in the use of free-will also and therefore the result will vary depending upon the type of fate.

- i) When it is प्रबल प्रारब्धम्, then it is so powerful that in front of that the free-will cannot do anything, free-will is helpless. The only thing that the free-will can do is ask for inner strength to face that प्रबल प्रारब्धम् which is going to come exactly like the cyclone prediction. What do the scientists do when the cyclone is approaching? Super cyclone, which they have found out a new, earlier cyclone, now super cyclone; what can the scientists do, we do not have the power to stop the cyclone. Then that does not mean that we should be helpless, what can we do, we can prepare ourselves to fate. That is called intelligence, preparation; you don't stop it. So this is called प्रबल प्रारब्धम्.
- ii) If it is a मध्यम प्रारब्धम्, the free-will can be strong enough to manage that प्रारब्धम्, neither I stop it nor I allow it, but I am able

to reduce the impact and manage - is called reduction, management.

- iii) And then comes the third type of fate which is weak enough, in whose case I can put forth sufficient effort, which is called प्रायश्चित्त कर्म and by प्रायश्चित्त कर्म, दुर्बल प्रारब्धम् can be wiped out, can be avoided, can be nullified, can be treated, can be remedied.

Therefore if you ask whether fate can be changed or not, my answer will depend upon the intensity of fate. I will not say it can be remedied, I will not say it cannot be remedied, I will say it is प्रबलम्, no remedy; if it is दुर्बलम्, there is remedy. It is exactly like going to a doctor, I have talked about this before also. If I go to a doctor and ask him, oh doctor can you cure my disease? What will the doctor say, he will never say I can cure, he will never say I cannot cure, what will he say, let me diagnose and find out what type of disease it is, if it is a minor disease, appendicitis something like that, it is just removed and there afterwards, the person lives comfortably. Therefore it is a curable disease. And suppose a person has got pressure problem, sugar problem there is no cure, but what will he say, even though there is no remedy for diabetics, if you do exercise, if you reduce or avoid eating sugar and then what can you do, you don't cure it, you don't suffer it also totally, you can manage, you can live, only observe those पथ्यम्s. So they are called manageable diseases and sometimes a person goes and the doctor says I have to take biopsy. Biopsy name itself gives a fear, (because it is भय अप्सि! which gives fear) and then sometimes they diagnose that it is a third degree cancer or something and we cannot treat it and he closes everything and says you can inform all the people and some time they survive more than other people. That is where medicine is also not able to answer, some cases they say he will survive, next day out, sometime they say he will not survive, all the other people die and this person continues also. That is a different

thing, so there is no uniform answer. Similarly, our future is neither totally controlled by fate nor it is totally controlled by free-will, it is going to be the resultant, to use the physics language, it is going to be the resultant of the fate and free-will and therefore free-will has got a contributory role in determining our future and since the free-will has got a contributory role, an आस्तिक पुरुषः, one who follows वैदिक teaching, he always has an attitude that I can take charge of my life and that is why our goals are called पुरुषार्थः. पुरुषार्थः means goals which are sought after by human beings and the goals which are accomplished by human beings. We don't say goals are the gift of the Lord which is thrown on a Christmas day, like Santa Claus. We don't say that भगवान् sits above the cloud and just looks at you and says: have this मोक्षम्, etc. It is not that, मोक्ष is पुरुषार्थः, it is to be chosen and accomplished by me. “And अर्जुन, I expect you to be the chooser of your future and once you believe in free-will and you have decided to choose your future, I am ready to help you”, because Lord can help only those who are willing to put forth the necessary effort. A गुरु can help only those students who believe in themselves, otherwise the students will sympathize with this स्वामि and will say poor स्वामि he is trying to improve me, he doesn't know that I am un-improvable. If you have decided that you are un-improvable, only my cough will increase, nothing is going to happen. Therefore, first you should have faith in yourselves, confidence in yourselves. That is why विवेकानन्द says I define आस्तिक as one who believes in himself or herself. Faith in God is next stage, faith in गुरु is next stage, faith in शास्त्र is next stage, all the other three faiths are valid and useful only if there is faith in myself and therefore अर्जुन, take charge of your life. And once you have decided to take charge of your life, what is the first step? The first step is this: whatever goal you want to accomplish in life you have got the same set of instrument, whatever goal you want to accomplish you have got the same set of instruments - they are your physical body, they

are your sense organs, they are your emotional mind and your rational intellect. They are the basic toolkit that you have. You have a body, you have a set of senses, ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, you have got a mind, which is capable of having healthy emotions and uplift to you and a mind which is capable of having unhealthy emotions and pull you down; mind is same. And you have got a rational intellect also which can chose a wonderful goal and accomplish it also and which can choose a wrong thing and destroy the life. And this instrument kit, body-mind-senses-intellect कृष्ण calls आत्मा in this context. In this context of 5th verse, कृष्ण uses the word आत्मा by which कृष्ण means the instruments consists of body, senses, mind and intellect. And your success in life depends upon the condition of your instruments. If your instruments fulfill certain basic conditions, you are lucky, you can accomplish any goal, it is like having a car which is in good condition. Imagine the wheels are loose in the car and the steering is good, only once in a while when you turn to the right the car will go to the left, only once in a while; that won't work. Car is very good but the driver is drunk, that is all; No. So therefore, the car should be in good condition then you can reach the destination, if the car is not in good condition you will reach the nearest hospital. This is beautifully talked about in the कठोपनिषत्, wherein body is compared to the vehicle, the sense organs are compared to the horses or the wheels of the car, the mind can be compared to the steering, intellect can be compared to a driver and कृष्ण says fine tune your equipment. If you go to carnatic music program you will watch, the program may be at 6.30. But the musicians will be there half an hour before. Each one holding on to his instrument, the vocalist is fine tuning the तम्बुर, for us all श्रुतिs are same. But he finds fine differences, अद्वैतम् for us, so he makes fine adjustments and the violinist with his instruments, mridangist is banging dum, dum, dum, on his मृदङ्गम् trying to adjust the श्रुति. Why they spend half an hour and if it is hindustani music you had it, they are

so much particular about the श्रुति. That when they teach music, सा प सा will take seven years. According to them, in South India, even the greatest musician's सा प सा they will not accept, voice culture they talk about so much. Anyway that is aside, what I want to say is, if the musical concert should be successful, the instruments must be fine tuned. If the local concert requires so much fine-tuning, what about our life which is the grandest and longest concert, which is going to give happiness to me and other members or which is going to be a cacophonous which is going to be disharmonious for myself and others. Therefore कृष्ण says उद्धरेत् आत्मना आत्मानम् – first refine your instruments, integrate your personality. And what do you mean by refinement? Every organ must be healthy, never ignore your health, body, sense organs, mind, mental health is psychological sanity. I should be sane psychologically and above all intellectual clarity with regard to what I want in life, there are several people who are still now, that they might be 57 years old and if you ask them what do you want in life, they will say: don't know, it is groping in darkness and In fact, they spend the entire life without knowing what they really want in life. And therefore every individual organ should be healthy and not only each organ must be healthy, they should all function in coordination. So otherwise, the singer may be singing शङ्कराभरण and the violinist plays कल्याणी and the mridangist is playing तनि आवर्तनम् (Solo मृदङ्गम्) in the middle of the music concert, how will it be, who will stay there. So each individual may be great in his own field. Individual greatness is not enough, but there should be coordination. Many organizations fail even though the members are top, you know why, each one is so intelligent that he can never agree with the other, this is the best guarantee for failure. So similarly, we have to maintain the health and also coordination, which is called ज्ञानयोग्यता प्राप्तिः, I will call it integration, I will call it अधिकारित्वम्. Therefore कृष्ण's first advice, make your instruments healthy and qualified and well

directioned. And the beauty here is when I have to refine my equipment, to refine the equipment what equipment I will use? Very interesting, to refine the मृदङ्गम् I use my hands, to adjust the तम्बुर श्रुति I use the hands, therefore to refine the external instruments I use my own instruments. Now if I have to refine my own instruments, what I will do? I cannot have another set of equipment, then there will be infinite regress problem, because to tune these equipments I will require another equipment. To tune that equipment I will require another equipment. Therefore कृष्ण says you integrate the body with the help of the body itself, you refine your mind with the help of mind itself, you refine your intellect with the help of intellect itself, they should integrate themselves. And therefore आत्मना आत्मानम् उद्धरेत् – you integrate your instrument with the help of the very instruments themselves and न आत्मानम् अवसादयेत् – never weaken your instrument because they are the only saving grace. So by unhealthy attitude never weaken your instruments and the basic weakening attitude is what: I cannot grow in life, it cannot be done by me. One विवेकानन्द may accomplish it, one शङ्कराचार्य may accomplish, one रामानन्द may accomplish and you just worship them, it is called deification, you make them extra-ordinary people so that you can continue to be lazy and adamant as before. Anybody who has achieved something make him a hero, extraordinary person so that I can dub myself an ordinary person. Why can't I be extraordinary then, no no no, they are all extraordinary people and we are all ordinary people. So this is called self-diffidence, never entertain self-diffidence, never bring down yourselves, never develop inferiority complex, never be too self-critical, never be too pessimistic; be optimistic, so this is called self-confidence and self-effort. These are two important exercises which is required for all accomplishments, including spiritual accomplishment and then कृष्ण supports that further in the second line, saying आत्मा एव आत्मनः बन्धुः, आत्मा means I told you, your own instruments,

body, mind, senses, intellect complex. स्थूल सूक्ष्म शरीरम्, कार्य-करण सङ्घातः, so your own आत्मा is your true friend. So all the गुरुs in the world can only indirectly contribute, all the scriptures can only indirectly contribute, even भगवान् can only indirectly contribute, the direct contributory is yourselves, like a running race, in which your son is involved and you are just there at the end, where the final ribbon is there. So what will you do? Your son is coming, there is another boy who is about to beat him, what can you do, suppose you start running, you cannot, if your son has to win the race, who has to run, your son. Therefore you can do, bravo, you can clap up, you can encourage, you can whip up. You can do everything but they are all indirect contribution; running you can only do, your गुरु, God, scriptures, they are all clapping, what are we doing, we are lying down, कृष्ण says: Get up my dear, start walking, therefore, आत्मा एव हि आत्मनः बन्धुः – you are your true friend and आत्मा एव आत्मनः रिपुः – you alone are your enemy also. So you are your friend, you are your enemy. When you are your friend, you can make the whole world friendly to you and when you are your enemy you will convert the whole world inimical to you. It all depends upon our approach and therefore आत्मा एव रिपुः आत्मनः. Continuing;

Verse No .06

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मानस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६-६॥

बन्धुः आत्मा आत्मानः तस्य येन आत्मा एव आत्माना जितः ।

अनात्मानः तु शत्रुत्वे वर्तेत आत्मा एव शत्रुवत् ॥ ६-६॥

येन आत्माना एव आत्मा जितः, तस्य आत्मानः बन्धुः आत्मा, अनात्मानः तु शत्रुत्वे आत्मा एव शत्रुवत् वर्तेत ।

In the previous verse, Lord कृष्ण said I am my friend, I meaning my body-mind-sense-complex and I am my enemy, again meaning body-mind-sense-complex. Now कृष्ण is explaining that

further. How can I myself be my friend and how can I myself be my enemy also? Isn't it contradictory? Because 'friend'ness and 'enemy'ness, they are all opposite attributes, how can opposite attributes remain in one and the same object? Normally we find a person who we claim as our friend, we don't claim him as our enemy, you say Mr. X is my friend and Y is enemy or Y is friend and X is enemy. You don't say one and the same person is a friend and an enemy. That being so, how can we say I am the friend and I am the enemy? For that कृष्ण gives the answer, which is the universal law. Any instrument is both our friend and our enemy, any instrument that we use in life, whether it is a knife, whether it is electricity or whether it is atomic energy or whether it is our own LPG gas cylinder, OK, I will use kitchen logic itself. Is LPG gas cylinder or enemy? It is both friend and enemy, how can it be, any instrument is a friend to me if I know how to handle it, how to manage it, how to operate it. A well managed instrument which is under my control is friend to me. That is why atomic energy is a blessing, electricity is blessing, knife is blessing; In fact, advancement in every science is a blessing. When? When we know how to use that advancement. On the other hand, the very same instrument is a deadly enemy to me if I don't know how to use it, I can get electrocuted if I don't know how to handle. If I don't close the LPG cylinder properly, how many accidents we hear, the gas can spread and the whole place can catch fire and the persons can die. The same atomic energy which is giving electricity to us, is the very same atomic energy which killed millions in Hiroshima and Nagasaki. The car which is taking us to destination is the very same car, which is responsible for accidents and death also and therefore, managed body-mind-complex is my friend, unmanaged body-mind-complex is my enemy. Body-mind-complex under my control is my friend, the body-mind-complex which is beyond my control becomes my own enemy. I don't what to do, whatever body wants I give, whatever sense organs

want I give, whatever the emotions want I give. I consider it is my friend, but I don't know what I am getting enslaved to my own organs and a time comes when I cannot even proceed further nor withdraw. Like any addiction, If I continue the addiction the addiction destroys me, if I try to withdraw from the addiction withdrawal systems create problems for me. Who has created that condition? I have created that condition and therefore कृष्ण says, बन्धुः आत्मा आत्मनः तस्य येन आत्मा एव आत्मना जितः, so आत्ममयम्, it is difficult to translate. I will put in simple English. One's own body-mind-complex is a friend when they are under one's control, जितः means mastered, controlled and by control we don't mean suppression. Very careful, वेदान्त never prescribes suppression, control means mastery. I don't stop them, we need not and we should not stop the sense organs, they are not meant for stopping. Control means directing them, if I have the capacity to direct I have got control, whereas अनात्मनः तु, अनात्मा means uncontrolled body-mind-complex, it is a peculiar usage, अनात्मा here means अजितात्मा, the person for whom the body-mind-complex is not under control, a licentious person who doesn't know the difference between freedom and license, who goes according to his whims and fancies, for such a person आत्मा एव शत्रुवत् वर्तेत – his own body-mind-complex becomes his own enemy. Like what, शत्रुवत्, like an external enemy. It is like having a set of militants within one's own country, fifth column like. When the naxalites are creating problems in आन्ध्र or the Mujahideens are creating problem in Kashmir valley, handling is extremely difficult because they are within the country. Even bombing becomes very difficult, if it is a neighboring country, we can use the bomb, if necessary atom bomb, but when it is within one's own country it is difficult. Similarly, when the enemy is within myself, handling is going to be difficult and therefore the real victory is self-victory, that is all the management sciences are uniformly coming to the conclusion that without self-management, you cannot manage

anything, whether it is family management, company management, or national management, we can forget that if you cannot manage yourselves, your senses, your thoughts and therefore managed instrument is friend, unmanaged instrument is enemy. Continuing;

Verse No .07

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६-७॥

जित-आत्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीत-उष्ण-सुख-दुःखेषु तथा मान-अपमानयोः ॥ ६-७॥

जित-आत्मनः प्रशान्तस्य परम-आत्मा शीत-उष्ण-सुख-दुःखेषु तथा मान-अपमानयोः समाहितः (भवति)।

Let us assume that a person has integrated himself or herself. Such a person who has attained self-management, कृष्ण calls जितात्मा, जितः means won over, controlled, managed and what is managed, आत्मा, आत्मा here means body-mind-sense-intellect-complex, so जितात्मा means the one who has learnt the art of self-discipline, self-integration, self-attunement, self-orchestration, self-management and therefore only प्रशान्तस्य. How do I know how I am master of myself? What is the sign? कृष्ण says प्रशान्तः – the more I win a victory over myself, the more my life is calmer, that is the acid test, otherwise, my mind will be turbulent and which I don't myself has any say at all. Therefore, जितात्मा is a प्रशान्तः पुरुषः and कृष्ण called such a person, योग-आरूढः, साधन चतुष्टय सम्पन्नः, ज्ञानयोग्यः, such a person is not liberated, liberation requires what, with regard to that we don't comprise, liberation requires Self-knowledge, so a person who has learnt manage himself is now ready, he has got admission for Vedantic enquiry. Until then, that person cannot person cannot benefit from Vedantic enquiry, In fact, वेदान्त will not even appeal to such a person. Only when I have come to this stage I will see वेदान्त has some relevance to my life and not only that, कृष्ण tells for such a prepared

person, वेदान्त is a walkover. So they talk about three types of mind compared to three types of fever.

- One is called coal, an intellect which is like the coal;
- An intellect which is like the plantain stem बुद्धि and
- कर्पूर बुद्धि, camphor type.
- Suppose you have got these three things, plantain stem, कर्पूरम् and coal.
- Suppose you light up a camphor, what happens, immediately it catches fire;
- When you light up a piece of coal, it will catch fire, you have to very very carefully protect it and after some time, the fire will be retained and
- Suppose you have got a plantain stem, not only it won't catch fire, but it will put out this fire also.

Similarly, the Vedantic students are considered to be three types, मन्द, मध्यम, उत्तम, when the preparations have been ideally done, तत् त्वम् असि, thank you, walk out, job is over, that's what the student was in केनोपनिषत्(२-२),

नाहम् मन्ये सुवेदेति नो न वेदेति वेद च ।

he said that and got up and walked off. The other students are wondering whether teaching has started, for him it was over and there is the मध्यम, he says I understand वेदान्त but in life, day-to-day life I find it difficult, it is all very nice, in विद्या मन्दिर, on Sunday evening it is very good, outside it doesn't work, that is called coal-बुद्धि and then plantain stem-बुद्धि is that even the teacher begins to forget वेदान्त when he starts teaching those people, I know you are all of camphor type only. And therefore कृष्ण said परमात्मा समाहितः- for such a prepared student परमात्मा is very very evident, he grasps the teaching as it is even taught, श्रवण मात्रेण ज्ञानम् भवति, महावाक्य श्रवण मात्रेण

ज्ञानम् भवति, प्रतिबोध विदितम् मतम्, it will be understood in one line. Once that understanding is very clear, then what is the benefit, जीवन्मुक्ति is the benefit and therefore अर्जुन where should you start, first develop self-belief in free-will, you have to start there. That future is in my hands, I should accept. And there afterwards I should develop self-confidence and there afterwards I should put forth self-effort and first stage of self-effort is attunement of my own instruments and then everything will be taken care of. This is going to be the development, the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 07-08

In this 6th chapter which is dealing with the topic of meditation, first Lord कृष्ण is talking about the general preparations to be followed by a meditator. These general preparations we call बहिरङ्ग साधनानि or सामान्य साधनानि and Lord कृष्ण emphasized four such disciplines:

1) The first बहिरङ्ग साधनम् is learning to maintain a balanced mind during the day-to-day transactions. If the mind reacts violently during day-to-day transactions, those reactions will be registered in the mind and naturally during meditation those registered reactions will again be replayed and only those reactions will come during the time of meditation and therefore avoidance of violent reactions is discipline No.1, which we called समत्वम् and one can maintain the समत्वम् by following the कर्मयोग principles which कृष्ण mentioned in chapter 3.

2) Then the second बहिरङ्ग साधन or general discipline that कृष्ण highlighted is self-confidence. Because if a person does not have confidence in himself, then any help coming from outside will not be of any use at all. Whether it is a grace of the Lord ईश्वर कृपा or whether it is grace of the teacher - गुरु कृपा or whether it is grace of the scriptures - शास्त्र कृपा, all these graces will be of some use only if there is self-grace and self-grace is nothing but self-confidence. I can follow the spiritual path and I will be able to progress, this faith is required which we call आत्मकृपा. Therefore this is the second value is self-confidence.

3) Then the third discipline कृष्ण talked about is self-effort. If a person is fate oriented person, destiny oriented person, we cannot talk anything to that person, because he is going to resign everything to destiny. And such people will argue that if God wants me to get liberated then I will get liberation, if God doesn't want me to get liberated anyway my effort is useless. This argument is very

interesting, if God has decided that I will get liberated effort is not required, because God has decided. If God has decided that I will not get liberation then my effort is useless. In first case, effort is not needed; in the second case, effort is useless, either way I need not do anything. This is a fatalistic approach. कृष्ण does not accept this approach. कृष्ण says individual effort is required. In fact, individual effort alone will help in tapping the grace of the Lord and therefore, the third value is self-effort. So poise of mind, self-confidence, self-effort and

4) Then fourthly कृष्ण talked about another important discipline also and that is *self-management or self-mastery*. And what do you mean self-mastery. Every organ that is given to me is an instrument given by, gifted by the Lord to me. The physical body is an instrument, the sense organs of knowledge and action are instruments, my mind is a wonderful instrument and above all my intellect is the most powerful instrument and by using these instruments I can accomplish anything in life: धर्म, अर्थ, काम, मोक्ष, all the four पुरुषार्थs are accessible to me if only I am willing to put these organs into proper use, which requires

First the organs should be healthy in themselves. An unhealthy body, an unhealthy mind and intellect cannot accomplish anything, on the other hand, they will be a burden for me. Therefore every organ should be healthy and

No.2, all the organs must function in coordination, otherwise the effort of one organ will be neutralized by the opposite effort of another organ. Imagine your intellect has decided to attend the गीता class, this is a decision on the part of the intellect and let us hope it is right decision and you have come here and now the mind should cooperate with me, which means you should have a relaxed mind, a non-wandering mind, which is available behind the ears to listen to my words. If the mind refuses to cooperate with you and it is wandering all

over, how many people have come, what all dress they are wearing, suppose you are going to be bothered about all that, you are here, but you don't hear. So now what is the problem, intellect has made the decision, mind refuses to cooperate. Then the decision of the intellect becomes a waste and therefore the sense organs should cooperate, the mind should cooperate, in short all the organs should function in harmony, this is self-mastery. The health and harmonious function of the organs is self-mastery.

कृष्ण tells if these four are there then spirituality will be successful. What are the four - equanimity, self-confidence, self-effort and self-mastery. Self-mastery the word self means body-mind-sense-complex is called sense. And therefore कृष्ण tells in the 7th verse, which we are seeing in the last class, जित-आत्मनः प्रशान्तस्य, suppose a person follows all these four principles, means what, जित-आत्मनः – he has self-mastery (here आत्मा means body-mind-sense-complex, not सत्-चित्-आनन्द आत्मा) जितात्मा means the one who has mastered, the one who is in charge of his life or her life. And as a consequence of that what is the type of mind this person will enjoy, प्रशान्तस्य – a person whose mind is generally relaxed, which is free from violent turmoil's at the thought level, which is free from stress and strain and extrovertedness, such a mind is called प्रशान्तः. What is the advantage for him, परमात्मा समाहितः – for such a person recognizing the self, recognizing the reality is very very easy, because he can make use of the scriptures to his advantage and knowing the आत्मा is the easiest job, easier than going anywhere in the world. If you have to go to बटिनाथ, lot of effort is required, 10,000 feet high, lot of problems are there, but if you have to know the आत्मा, the truth of yourselves, in fact, it is very very easy, if only you are able to go according to scriptural teaching. Why do we say it is very very easy, because the scriptures reveal आत्मा as none other than the Consciousness which is available all the time? If it is a mysterious object, only available at a

particular time, you have to work for it. If the scriptures are going to talk about something, which is available only at a particular time or state, then you have to work hard. There are many mysterious experiences talked about which requires meditation and going to different levels of mind and only when your mind is at that level you can experience that particular object. They talk about experiencing different लोकोs, higher worlds, higher beings, higher देवताs, they are not naturally available now, the mind will have to go to a different state like समाधि to experience the mysterious object, whereas the आत्मा, the truth, the scriptures reveal is not something available at a mysterious or particular state alone. The उपनिषत्s point out that आत्मा does not require going to any other state of mind. Then what is आत्मा? आत्मा is the conscious-principle, which is available in all particular states of mind, whether it is waking state, dream state, sleep state or समाधि state or people talk about तुरीयम्, तुरीयातीतम्, तुरीय अतीत अतीतम्, whatever be the state. आत्मा is something which is available all the time. In what form it is available? It is available in the form of Consciousness and what we are asked to do is this Consciousness is available along with the thoughts in the mind, we have to only turn our attention from the thought aspect of mind, the changing thought aspect of mind to the changeless Consciousness. Even now, as you are listening to the word, in your mind there are two things, as you are listening to my words, in the mind thoughts are occurring, every word is creating a thought in your mind and you are grasping the thought, you are understanding or not understanding, you are accepting or not accepting, the thoughts are variable but in and through the variable thoughts there is one non-variable constant principle. Can you guess what is that constant principle? That is none other than the Consciousness-principle, because I am conscious of the first thought, conscious of the second thought, conscious of the third thought, the thoughts vary but the Consciousness does not. Like what? The light

that is pervading the hall, the people are coming and going but in and through the arrival and departure of the people, what is one common factor, the light because of which I am aware of the arrival of people, as well as the departure. In fact, if there is one principle which is ever available that is Consciousness. And therefore, we need not go to a mysterious state to recognize Consciousness, it is available in the most ordinary waking state. What is required is only the turning the attention from the thought to the Consciousness. Like the example I give when I ask you what is here, you will all say, there is hand and when I ask what else is there, you may say, lines are there on the hand and what else is there, you may say, nails are there, you will tell everything except one thing, the most important thing, because of which you are seeing the hand, you know what is that, the light because of which you see the hand. And when I talk about the light, you are not experiencing a new thing. When I am talking about light, you are not experiencing a new thing, but you are turning your attention to something which is all the time experienced. So my words are not introducing a new principle, my words are only turning your attention to already ever evident light principle, which light is different from the hand. Similarly, वेदान्त is not revealing a new आत्मा, but वेदान्त is turning your attention to the already ever evident Consciousness and why should I turn your attention, because at present my attention is in the thoughts which are occurring in the mind. Either I am worried about काम वृत्ति, क्रोधः thought, or greed thought, or this thought or that thought, instead of turning my attention to a particular thought in the mind, I am turning my attention to the Consciousness because of which every thought is aware. And therefore what is वेदान्त? Switching the attention from the changing thoughts to the changeless Consciousness. And this turning the attention is possible only when the mind is relaxed mind, a calm mind and a subtle mind. A mind which is turbulent and which is extrovert, it will be bothered about the changing worries and changing

anxieties in the mind, but it cannot turn the attention to the changeless thought and therefore a lot of effort is required to enjoy a relaxed mind, a highly dynamic, active, result oriented, ambition gripped mind wants to make use of every second and achieve this or that, that mind is not relaxed. वेदान्त requires प्रशान्तस्य. First of all he should listen to the teacher. For that itself a little relaxation is required. An extrovert mind cannot listen. कृष्ण tells when the mind is relaxed, परमात्मा – the Self which is none other than the Consciousness and when does it obtain, प्रतिबोध विदितम् मतम्, केनोपनिषत् beautifully says that आत्मा is evident all the time. You don't have to go to a special meditation to experience the आत्मा. Just as I don't have to go to a special meditation to recognize the light, because the light is experienced in and through every experience. Similarly, the Consciousness does not require any special state of mind or any special meditation, it is all the time available. Therefore कृष्ण says समाहितः, समाहितः means ever evident and the beauty is the person who has a relaxed mind, if you ask him whether Consciousness is evident or if you ask him when is the Consciousness evident, that person will ask a counter question, tell me when is the Consciousness not evident? In fact, missing the आत्मा requires effort. It is not possible. That is why he uses the expression, सम् आहितः, सम् means very very clearly evident. And this recognition has to be done in two stages:

1) The first stage is turning the attention from thought to Consciousness, like turning the attention from hand to the light, Similarly, in our mind also, changing thoughts are there, changeless Consciousness is there, वेदान्त is shifting the attention from the changing thought to the changeless Witness. This is the first part of the साध.

2) Then there is the second and more important part and what is that? When I recognize Consciousness or turn my attention to Consciousness, my tendency will be to say that I am the body-mind-

complex and I have Consciousness. This is our initial approach. Who am I, I am the body-mind-complex. And what do I have, I have the Consciousness which illumines my thoughts. Now वेदान्त says that you have to train your mind and reverse the approach. Instead of saying that I am the body-mind-complex and I have Consciousness, what should I do? I have to reverse it and claim *I am the Consciousness-principle and the body-mind-complex is an incidental instrument used by me*. This is the biggest shift and most important shift. In fact, meditation is meant for this particular shift alone, I have to change my orientation, because throughout when I give my bio-data, bio-data is body-mind oriented bio-data. I have to scrap that by knowing that that is not my bio-data, then what is my bio-data, स्थूल-सूक्ष्म-कारण शरीराद् व्यतिरिक्तः अवस्थानयसाक्षी पञ्चकोश विलाक्षणः सत्त्विदानन्दस्वरूपः सन् यः तिष्ठति सः आत्मा । Remember the five points I gave regarding Consciousness:

- i) Consciousness is not a part, product or property of the body,
- ii) Consciousness is an entity distinctive from the body, which pervades the body,
- iii) Consciousness is not bound by the dimensions of the body,
- iv) Consciousness survives even after the body goes and
- v) The surviving Consciousness cannot transact, not because it is absent, but because the medium of transaction is not there.

This is the description of Consciousness and that Consciousness is my nature. And this we can easily know through our day-to-day experience also. During sleep we exist but we don't transact. But the end of transaction is not the end of my existence. If end of transaction is the end of existence, what will happen, during sleep I am dead, but I know during sleep I am not dead, I am very much alive even though I don't do any transaction. Extend this to death also. After death also I don't transact but non-transaction is not non-existence. And therefore I exist all the time either with transaction or without transaction, transactions

come and go, the transacting instruments come and go, but I, the Consciousness, am eternally unaffected. So this is called आत्मज्ञानम्. This is called discovering the real I. This is called owning the real I. And when I own up this real I, what is the benefit I will get, कृष्ण says समः भवति, we have to supply, समः भवति means this wise person is the same unaffected by what, शीत-उष्ण-सुख-दुःखेषु. This wise person is unaffected by all the pairs of opposites happening in his life, like heat and cold, favorable condition and unfavorable condition, none of them will shake him and not only that and तथा मान-अपमानयोः. मानम् and अपमानम् is a very big issue, we are very worried about our social status and respect, what will our children do, what will we do if they do like this, like that, etc. So we are not even bothered regarding children's future, we are only bothered only about our name and our family's name if such and such thing happens. That self-respect is so much, that when that is affected by अपमानम्, there are people who even commit suicide. So thus our life is constantly tormented by all these opposite experiences and ज्ञानम् gives immunity against all this. Therefore, मान-अपमानयोः समः भवति, शीत-उष्णयोः समः भवति, सुख-दुःखयोः समः भवति, समः means what unaffected. Continuing;

Verse No .08

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ६-८॥

ज्ञान-विज्ञान-तृप्त-आत्मा कूटस्थः विजित-इन्द्रियः ।

युक्तः इति उच्यते योगी सम-लोष्ट-अश्म-काञ्चनः ॥ ६-८॥

ज्ञान-विज्ञान-तृप्त-आत्मा कूटस्थः विजित-इन्द्रियः सम-लोष्ट-अश्म-काञ्चनः योगी युक्तः इति उच्यते ।

So this disciplined person goes through two stages of Self-knowledge,

- the first stage is called ज्ञानम् and
- the second stage is called विज्ञानम्.

We have seen these two words in the 3rd chapter also, ज्ञान विज्ञान नाशनम्, while talking about काम-क्रोध we saw these two words, ज्ञानम् and विज्ञानम्. These two words have got different meaning according to different contexts. I will give you a simpler meaning here, based on what I said before.

When you say I am the body and I have Consciousness, it is ज्ञानम्. So Consciousness is taken as part of the body and we take ourselves to be the physical body. This is called ज्ञानम्. Why it is called, at least I know that there is Consciousness. Earlier, I was not even aware of that also. So at least I know this much that I am the body and I am endowed with Consciousness, which is a distinct principle, which pervades and illumines the body.

And then what is विज्ञानम्? विज्ञानम् is instead of saying that I am the body and I have-Consciousness, I change it and say, *I am the Consciousness-principle and I have got this body as a temporary instrument of knowledge, like the spectacle.* The spectacles have got these two glasses, when I put on I am able to see and transact with the world, when I remove the spectacles I don't transact, but remember, but I continue to exist. In the same way, our body and mind are like the two glasses of this spectacle and when I use the body and mind, I have the waking state experience or dream state experience, when the body and mind are relaxed and resolved, I don't have waking and dream state, therefore I don't have any transaction, but even without transaction I continue to exist and therefore body and mind are more an instrument than myself. And this attitudinal change, the change of identification, is called विज्ञानम्.

The first is like परोक्ष ज्ञानम्, the second is अपरोक्ष ज्ञानम् and only when the shift takes place, ज्ञान विज्ञान तूष् आत्मा, only when I shift my I or identification from the body to आत्मा then alone my sense of limitation will go. People may ask, "why should I shift my identification, I am happy to claim I am the body, why should I know

the आत्मा and there afterwards struggle and drop my identification with the body and develop a new identification with आत्मा, why all these headaches? Why can't I identify with my body itself?" For that Vedantic answer is if you are comfortable with body identification, wish you all the best, we are not interested in changing your identification, but the problem is as long as I am identified with the body, there is the first fear of mortality, the fear of old age, the fear of disease, the fear of death, not after fifty or sixty years, but it is a constant companion, throughout the life and not only we are afraid of our own death and old age, we are afraid of the death of the near and dear ones, in fact, संसार is *fear of death* and some people may say that I am not afraid of death, then I will say it is *fear of old age*, then some people may say I am not afraid of old age also, then I will say, it is *fear of disease*, all these are called संसार and if you say I am comfortable with all this fear, you don't require वेदान्त. But if you say, they are affecting me, then better handle this problem and unfortunately there is no medicine which can cure all the diseases and if at all there are medicines which cure diseases, they in this process will produce iatrogenic diseases, diseases caused when you take treatment. So you took a medicine for headache and headache went and stomach pain comes and still worse, headache continues and stomach pain was added. There is no medicine for all diseases, there is no medicine for old age. There is a science called gerontology. How to stop aging process and all the gerontologists are old now, and many of them dead also. So studying gerontology they grew old faster, I don't know and there is no medicine which can immortalize the body. For this three basic problems there is no remedy. If you are ready to face this problem, wonderful, otherwise, better come to वेदान्त and discover the fact that you are something higher than this decaying body, this changing mind. You are नित्य शुद्ध बुद्ध मुक्त स्वभाव, ever free, ever eternal, ever un-decaying, ever secure, ever beautiful, ever full higher-

I. If you want to discover, वेदान्त says: may I help you? as in the railway station, may I help you. What is this counter for? Not to go after any person, if anybody wants help it will be given. And what is the solution? The only solution is you have to discover the आत्मा which is different from the body. Then what is the benefit? Fun fun. The life is relaxed, no fear of death, imagine, no fear of old age, no fear of diseases. Because they belong to my incidental shell of the body, they don't belong to the real me. ज्ञान-विज्ञान-तृप्तः, तृप्तः means contented, happy, fulfilled. And विजित-इन्द्रियः who will be able to get this knowledge, विजित-इन्द्रियः – only the person who has mastered himself, mastered himself means mastered the body-mind-complex, that person alone will become ज्ञान-विज्ञान-तृप्तः आत्मा, आत्मा here means mind, the one whose mind is fully satisfied with this wisdom and therefore कूटस्थः, कूटस्थः means unshaken by any event that happens in his life, this is another problem. We can never predict our future. भगवान् has covered our eyes, I don't know what is going to happen tomorrow, why tomorrow, tonight itself, why tonight, next moment. Future is unpredictable and there are certain things which are predictable but not controllable, they predict that a cyclone is going to hit such and such coast, severe cyclonic storm formed. It may hit Ongole, or Orissa, or something they are able to predict, but we don't have the resources to control the cyclone. Therefore future is either unpredictable or even if it is predictable it is uncontrollable and therefore there is constant anxiety, because any event can come as a shock. Because I don't know and what is the best armor against these unpredictable events. कृष्ण says knowledge alone is the only कवचम् and a wise person is not shocked by any event possible. कूटस्थः means like the rock of Gibraltar, so strong. That is why in Indian tradition, when a boy gets the sacred thread and when the girl gets married, both of them have to do a particular ritual, and that ritual is called अश्मारोहणम्, stepping over the stone, they keep a rock or stone and the

मन्त्र is chanted and the boy has to put his foot on that rock. Similarly, during wedding the girl has to step on the rock and during that time, you know what is the मन्त्र chanted,

आतिष्ठ इमम् अशमानम् ॥ हिरण्यकेशी गृह्य सूत्र ॥

Oh! Boy, Oh Girl! you please step on this stone, for what purpose,

अश्मा इव त्वम् स्थिरो भव

May your mind be strong enough to welcome all kinds of situations in life, because the boy is leaving home to गुरुकुल, wherein he has to face all types of different people and in the case of girl it is still totally different, leaves her home and goes to a new house, she doesn't know, in Indian culture, she doesn't what the husband is, because it is arranged marriage or at least they move and know and they don't know who the brother-in-law is, sister-in-law is, mother-in-law is, father-in-law is. Therefore it is like entering a jungle, don't take negatively, but what I mean that unless I am strong every experience will become traumatic experience. कृष्ण says for a wise person no experience is a traumatic or shocking experience, he is unshaken and such a person is called, युक्तः इति उच्यते, such a wise person is called a योगि. योगि in the real sense of the term. Because normally we use the word, for anyone who is an expert in योगासन. So if he can stand on his head or do a few exercise, we say he is a great योगि. कृष्ण says they are all superficial योगिs, the real योगि is one who has got this wisdom and then as a result of this wisdom, what type of mind, he enjoys, योगी सम-लोष्ट-अश्म-काञ्चनः, सम means equanimous, the same type of mind, equanimous mind towards what: towards three things, लोष्ट, लोष्टः means a clod of earth, mud is called लोष्टः, which doesn't have any value, the valueless mud, then अश्म, अश्म means stones or bricks, which have got some value, because you can build a house and then the next one, काञ्चनः, काञ्चनम् means gold, which has got such value. So towards all these things, one the least valued and the most valued and all the other things, the intermediary things, towards all of them the

wise man has got समत्वम्, he has got the same attitude. What do you mean समत्वम्, does it mean that he will see all of them in the same way. If you are going to see all of them in the same way, it only means, there is some cataract in the eyes, it is not that they have got cataract in their eyes. It is not that you have got wisdom, you have got cataract better you go to the doctor at the earliest. Therefore in perception differences are seen, but only there is a difference in understanding which you call here as समत्वम् and we can understand it as freedom from रागः and द्वेषः, attachment and aversion. He knows the value of every object and he uses them appropriately also, but he doesn't have either रागः or द्वेषः. And why he doesn't have राग-द्वेष? Attachment is towards an object which is going to improve my status. When do I get attached to someone? Because that object or person gives me happiness, gives me security, gives me fullness, then naturally I am attached to that. So attachment is when the object improves my status. Then hatred is towards which object? When an object is going to decrease my status, reduce my happiness, reduce my security, then I have got hatred. Then a ज्ञानि is free from both of them, you know why, because for a ज्ञानि पूर्णत्वम् or fullness does not come from an external object. He is not fulfilled because of the presence of object, his fulfillment comes from where, not because of money, not because of house, not because of status, not because of wife, or parents or anything. I am full because of what: my nature happens to be full and if I am already full, no object can increase my fullness, no object can decrease my fullness, आपूर्यमाणम् अवल-प्रतिष्ठम्, just as the ocean is ever full, the world cannot affect my fullness and therefore if things come, wonderful, if things go away, equally OK. आगते स्वागतम् कुर्यात् whatever comes in my line, welcome, गच्छंतम् न निवारयेत् anything is going away, our own children, when they depend on us, we are very very happy and when they become independent and they try to go away, then we are unhappy, then only we know that we are

dependent on children's dependence on us, how peculiar you see, we are dependent on children's dependence upon us and when the children become independent we get angry. This is called the problem of dependence; wisdom makes me independent, psychologically independent.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 09-10

Lord कृष्ण is discussing the topic of बहिरङ्ग साधन, i.e., the general disciplines to be observed by a person who wants his meditation to be successful. He talked about समत्वम् as one discipline, equanimity. Then he talked about the importance of self-confidence, आत्मविश्वास, आत्मश्रद्धा, otherwise called आत्मकृपा, I should have my own grace and my grace is in the form of confidence in myself. Very important. Then कृष्ण talked about self-effort, even though we acknowledge and appreciate the role of God's grace, self-effort can never be replaced by God's grace. self-effort is in addition to God's grace and therefore कृष्ण emphasized self-effort also, which is प्रयत्नः and then कृष्ण talked about self-integration of various personalities, the physical personality, the psychological personality, the intellectual personality, an individual is a composite of all these personalities and each personality is capable of positively or negatively influencing the other personality. For example, psychological personality can affect physical personality. What are psychosomatic diseases? They are nothing but diseases at the level of the physical personality caused by emotional problem. Similarly, the other personalities also will influence and therefore there must be integration of all the layers, this is self-integration. And then कृष्ण now says that if a person takes care of all these disciplines then the Self-knowledge is very very easy. जित-आत्मनः प्रशान्तस्य परमात्मा समाहितः, Self-knowledge becomes a walk over. And then कृष्ण talks about the benefit of gaining the Self-knowledge, which is in the form of total change of my perspective of the world and because of the change of perspective the world is no more capable of binding me. Because according to वेदान्त, the world does not have an intrinsic capacity to bind me, to persecute me, to torment me, the world or the people around don't have an intrinsic capacity to disturb me, I am giving the power to the world to disturb me. And how do I give the power to the world to disturb me? By an

unhealthy perspective, by looking at the world in an unhealthy manner I allow the world to hook me. Therefore, the hook or key is in my hand. And it is this change of perspective which is brought about by Self-knowledge and this change of perspective can be presented in several ways. कृष्ण here presents it as सर्वत्र सम दर्शनम्. सम-लोष्ट-अश्म-काञ्चनः, because there is an intrinsic समत्वम् in the entire creation. Just as in several ornaments, in spite of superficial differences there is one समत्वम् in all the ornaments, which is nothing but, it is all gold, gold and gold. Even though ornaments are known by different names and they have different forms and functions, नाम-रूप-कर्म भेदs are there, but the essential substance is one. When my vision is focused on नाम-रूप-कर्म, name, form and function, I see difference and plurality, whereas when my vision is focused on the substance behind them, I see here also gold, here also gold, here also gold. Similarly, the ज्ञानि has learnt to see the fundamental substance of the whole creation. And therefore everywhere he sees that समम् ब्रह्म or सम आत्मा, we have seen this idea in the 5th chapter,

विद्या-विनय-सम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि च एव श्वपाके च पण्डिताः सम-दर्शिनः ॥ ७-१८॥

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ७-१९॥

This सम दर्शनम् is the change of perspective. So सम-लोष्ट-अश्म-काञ्चनः. And because of that the benefit that he enjoys is कूटस्थः, कूटस्थः means unshaken by the experiences in life. Like the example of the stoic philosopher that when he lost all his properties in business, first his response was *what* have I lost everything? And since he was a wise person, after two minutes he recovered and just added another word, what is that, *so what*. 'What' is संसार, 'So what' is मोक्षः, this is the only difference; put so everywhere, but remember to add that 'so' you require tremendous inner transformation. That is what is achieved by this knowledge, कूटस्थः means unshaken. Up to this we saw in the last class. Continuing;

Verse No .09

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६-९॥

सुहृत् मित्र-अरि-उदासीन-मध्यस्थ-द्वेष्य-बन्धुषु ।

साधुषु अपि च पापेषु सम-बुद्धिः विशिष्यते ॥ ६-९॥

सुहृत् मित्र-अरि-उदासीन-मध्यस्थ-द्वेष्य-बन्धुषु साधुषु अपि च पापेषु सम-बुद्धिः विशिष्यते ।

In the previous verse, Lord कृष्ण said that this wise man has got समत्वम् with regard to inanimate things, जड प्रपञ्चः, because सम-लोष्ट-अश्म-काञ्चनः, all these are inert things of the creation. In this verse कृष्ण says not only ज्ञानि has समत्वम् with regard to the जड प्रपञ्चः, अचेतन प्रपञ्चः, he has got सम दर्शनम् with regard to the चेतन दर्शनम् also, the living beings also. Because equanimity with regard to living beings is more difficult and especially with regard to human living beings समत्वम् is extremely difficult because we have lot of expectations from other human beings and therefore if you move with someone we easily tend to develop either राग or द्वेष or क्रोध, something or the other, therefore here कृष्ण says a ज्ञानि has overcome विषम दर्शनम्, with regard to other human beings also and he gives a wide range of human beings. In the previous chapter, कृष्ण talked about a wide range of living beings, ब्राह्मणे गवि हस्तिनि, elephant he took, dog he took, a brahmin he took, a dog eater he took, different living beings were taken, here in the 6th chapter, among human beings themselves how many varieties are there, he gives a list. What is that variety?

- i) सुहृत् – those good people who are the well-wishers of everyone. So सुहृत् means स्वभावेन हित आशंसी by his or her very own nature he is the well-wisher of everyone. Therefore when anyone needs any help his mind naturally goes to help him. So स्वभावेन, naturally without any condition or expectation the one who is a well-wisher is सुहृत्.

- ii) Then मित्रम्, मित्रम् means another good person, but he is not स्वभावेन हित आशंसी, but स्नेह वशेन हित आशंसी because the other person is known to me and therefore I will help and if the other person is unknown I don't want to help. Therefore the second person is a conditional helper, the first person is an unconditional helper, so मित्रम्.
- iii) Then the third one is अरि, so you have to split the verse properly, the word अरि you will not see in the verse, but you will get it if you split it properly, सुहृत् मित्र-अरि-उदासीन, अरि+उदासीन becomes अर्युदासीन and अ is hidden in the word मित्रम्, therefore don't search for अरि and that is because of सन्धि rule. So अरि means an enemy, परोक्षम् अप्रियः. So the one who is not in front of me, but who does harm, indirect harmer, the one who harms is an enemy.
- iv) Then the next type of person is उदासीनः, उदासीनः means an indifferent person, he doesn't good to me, he doesn't do any harm to me, he doesn't bother about my existence at all, this indifference the one who has got is called उदासीनः, विवदमानयोः उपेक्षकः उदासीनः. When there is a problem between two people and if I don't want to interfere at all and I don't want to help also, either of them, then I am called उदासीनः, indifferent.
- v) Then the next type of person is मध्यस्थ, मध्यस्थ is विवदमानयोः हित आशंसी. When there are two people having problems, this person is interested in the well-being of both of them. If I am interested in the well-being of only one then I am पक्षपाति, but if I am interested in the well-being of both then I am a mediator, I am a मध्यस्थः, like the UN coming when there is some problem, they become मध्यस्थः.
- vi) Then the next one is द्वेष्यः, the one who is hateful, द्वेष्यः, द्वेष योग्यः, a person whose behavior is such that it will only

generate hatred in my mind. Such a behavior, the one who has got, the one provokes hatred, the one who generates hatred by his or her behavior is called द्वेष्यः, द्वेष्य योग्यः, प्रत्यक्षम् अप्रियः. अरिः is परोक्षम् अप्रियः, द्वेष्यः is प्रत्यक्षम् अप्रियः and

- vii) Then there is another type of person, बन्धुः, बन्धुः means a relative, the one who is related to me through my family is called बन्धुः, the one who is connected, बध्यते इति बन्धु the one who is connected by family relationship.
- viii) And finally साधुः, साधुः means a noble person who follows धर्म, धार्मिक पुरुष in general. Previously we had the word सुहृत् which means who is doing some good action to others, but here the word साधुः means whether he is helping others or not, there may not be an opportunity; You can do help when? When there is somebody needing help, but even when there is no help needed, a person who lives a life of values, that person is called साधुः, धार्मिक पुरुषः.
- ix) Then पापेषु, पापः means the one who leads a life of अधर्म, so unrighteous person, अधार्मिक पुरुष. These are the types of people that we have. In fact, if you search we will have more varieties also.

And what is ज्ञानि's attitude? Towards all of them, सम-बुद्धिः विशिष्यते, the ज्ञानि has got सम-बुद्धिः, he has got the equanimity. Now this can put some questions in our mind. How can I see all the people equally when one person is a criminal and another person is a saint, how can I look at both of them equally? Does it mean that I should do नमस्कार to the criminal also? Therefore what does it mean? The सम-बुद्धि must be understood very well. I have discussed this in the 5th chapter itself, विद्या-विनय-सम्पन्ने, I have explained, but being important I will like to remind that again. This समत्वम् can be looked from two angles,

a) One is the philosophical angle; philosophical angle means ज्ञानि looks at the true nature of everyone which is the आत्मस्वरूपम्. All the differences in character belong to the अनात्मा alone, the body-mind-complex alone, but behind the body-mind-complex everyone has got one reality which is God. God or आत्मा is uniformly present in everyone and therefore everyone is innately good only. There is no criminal in the world. According to वेदान्त, there is no criminal in the world because everyone is noble, everyone is saintly. So saintliness is the nature of everyone, nobility is the nature of everyone, we have got only crimes which are only incidental impurity on the saintly person, no one is innately criminal, everyone is innately lovable, beautiful person, but upon that person there is some incidental impurity, which impurity can be removed. On the removal of impurity even the worst criminal is a lovable person. शङ्कराचार्य gives an example in विवेकचूडामणि, the example of a piece of sandal wood. Sandal wood is innately fragrant. It has got only fragrance as its nature, but when the sandal wood is kept wet for some time and it is not used at all, because of the wetness a coating of moss is formed over the sandalwood and that coating is so foul smelling that it overpowers the innate fragrance of the sandalwood and if I am going to superficially look at the sandalwood and say that it is foul-smelling and I throw away, I am committing a mistake. What is required is a little bit of rubbing. When the superficial coating goes away it emanates fragrance again, there is a beautiful वासना. And therefore, we all have got unhealthy behavior caused by ignorance and error. Ignorance is also removable, error is also removable, because of the superficial quoting of अज्ञान and अध्यास now we are so foul-smelling, राग-द्वेषः, काम-क्रोधः, लोभ-मोहः, मद-मात्सर्यः, in fact, every criminal has got this coating and in fact, everyone has got crime in a milder form or an intense form and a ज्ञानि is one who has recognized this fact and therefore his philosophy is simple, everybody is lovable, this is the basic. Nobody deserves hatred

in the creation, अद्वेष्टा सर्व-भूतानाम्. Therefore, as far as a person is concerned that person deserves what, love and upon that person there is a temporary encrustation of what: misbehavior or crime and as far as that wrong action is concerned even that does not deserve hatred, action requires appropriate treatment. Person requires love, wrong behavior requires what: appropriate treatment - person also doesn't deserve hatred, wrong action also doesn't deserve hatred; person requires love, wrong action requires the appropriate treatment. The appropriate treatment may be साम दान भेद or even दण्ड. Even when the punishment is given, punishment is not backed by hatred, punishment is painful treatment just as the doctor's treatment is sometimes painful. And therefore a ज्ञानि's vision is what: समत्वम् and what is समत्वम्, everybody is beautiful आत्मा, सत्यम् शिवम् सुन्दरम् आत्मा and that does not mean he will treat the criminal and saint equally, when he faces the criminal, you remove the crime, whatever is the step to be taken he will take, if it is advising, he will do, if it is threatening, he will do, if it is imprisonment, that also he will recommend, but there is no iota of hatred, exactly like a mother treating the child appropriately, whatever be the treatment given to different children there is one uniform attitude, one child requires punishment perhaps, another child does not require punishment, but there is no uniformity, what is that: love, love, love. So this is the समत्वम् from philosophical angle.

b) Then the समत्वम् can be understood from another angle also, that is समत्वम् is freedom from रागः and द्वेषः, neither attachment, nor hatred. And why he does not want attachment or hatred? Both attachment and hatred are forms of dependence alone. When I say I am attached to this clock or watch, what does it mean? I am dependent on the presence of the watch for my peace and happiness. So attachment is nothing but depending upon the presence of an object. When I am attached to X, I want the X to be around me. What is hatred? Hatred is

another form of dependence, dependence on what: dependence upon the absence of that object. So when I say I hate some one, what do I expect? I want that person to get lost. That means I want the absence of that person, therefore dependent on what, the absence of that person to be comfortable and attachment means I want the presence of that person to be comfortable. Therefore both attachment and hatred are dependence upon the presence and absence of things and beings and a ज्ञानि is समः means, he doesn't have both attachment and hatred, that means he doesn't mind the presence of things also and he doesn't mind the absence of things also and therefore, साधुषु अपि च पापेषु सम-बुद्धिः विशिष्यते. Continuing;

Verse No .10

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिब्रह्मः ॥ ६-१०॥

योगी युञ्जीत सततम् आत्मानम् रहसि स्थितः ।

एकाकी यत-चित्त-आत्मा निराशीः अपरिब्रह्मः ॥ ६-१०॥

योगी रहसि स्थितः एकाकी, यत-चित्त-आत्मा, निराशीः, अपरिब्रह्मः (च सन्) सततम् आत्मानम् युञ्जीत ।

So with the 9th verse, कृष्ण temporarily concludes the topic of बहिरङ्ग साधनम्, the general disciplines to be observed and he also emphasized the बहिरङ्ग साधनम् by saying that if a person follows these disciplines then Self-knowledge is easier and by that he will change the very perspective of the world and enjoy equanimity. And therefore अर्जुन, if you want Self-knowledge and change of perspective you have to start with what: these बहिरङ्ग साधनानि, the first बहिरङ्ग साधनम् being कर्मयोग itself. And this बहिरङ्ग साधन topic is not totally over, कृष्ण will again bring some more general discipline, in the later portion of the 6th chapter, for the time being he has stopped the बहिरङ्ग साधन topic and now he is entering अन्तरङ्ग साधनम् topic, from verse no.10 up to verse no.15. 10 to 15 अन्तरङ्ग

साधनानि. And what do you mean अन्तरङ्ग साधनम्, specific disciplines to be observed just before meditation, while बहिरङ्ग साधन is to be observed throughout all our transactions, अन्तरङ्ग साधन need not be observed throughout the day, just before the meditation these specific disciplines are to be observed. And in this अन्तरङ्ग साधन, कृष्ण discusses eight stages or eight steps and if we observe these steps, then the meditation will be very very effective; without these steps meditation will not effective, we will be sitting for some time, but everything other than meditation will take place. And the meditator will not get peace of mind, the other people will get peace of mind because this person is quiet, anyway it is useful. What are those 8 stages? Here also does not systematically develop, the ideas are jumbled up ideas, therefore we have to sort out to see properly.

1) The first point to be observed is देशः, the place of meditation. And कृष्ण suggests let the place a secluded place, where the disturbances are not there, to the extent possible, wherever you go, there will be either loudspeakers or dogs, something or the other will be there, but to the extent possible try to get far, far from the maddening crowd. Therefore seclusion is point No.1. Then कृष्ण says try to be alone, this joint meditation if you are not careful it may end up in wonderful gossip. Like children plan joint study. Not all children, some children and they do everything other than study. There is a possibility, if they are able to do together joint meditation has got its own benefit, both advantages and disadvantages are there, in group meditation one disadvantage is if you doze off others will see. If you are alone you can afford to do that, no problem. So therefore, कृष्ण says, एकाकी – alone you meditate. Let it be secluded place, be alone. Then let the place be spiritually and physically clean. Physical cleanliness you can appreciate because otherwise insects will be there, mosquitoes will be there and other things will be there. And by spiritual purity we mean that the place should contribute to spiritual thinking. It should be associated

with spirituality. So that by the law of association, like you go to an आश्रम or temple or your own पूजा room, by the law of association you think of the Lord or spirituality. Suppose you go to the dining hall, very clean alright, even if it is very very clean the moment you go the thought will be 'vada' ध्यानम्, meditation on 'idlis' and 'dosais' only, that will only come. शङ्कराचार्य also adds a place which is naturally spiritual or artificially made spiritual, like sacred rivers, etc., गङ्गा तीरम्, if you cannot go to गङ्गा, we have only Coovam तीरम्, you cannot go there and meditate, then शङ्कराचार्य says that you artificially create an atmosphere by having the pictures of महात्माs, pictures of gods or writing of महात्माs, you light up a lamp, and so when you have those things then you think of spirituality and therefore point no.1: a place which is spiritually clean, physically clean, secluded and without any other people, that is you alone. This is देश नियम, stage No.1.

2) Then the 2nd one कृष्ण doesn't talk about, which we have to supply is: कालः, the time of meditation. Generally, in the tradition they say early morning is ideal for meditation, because the advantage is that yesterday's worries have been diluted by sleep, if not gone, at least it has become diluted. That is why sleep is a very big gift of the Lord, however sorrowful a person may be, a good sleep will certainly reduce the impact of that. Therefore early morning because of the sleep yesterday's worries have been diluted today's worries have not yet started, that is why better you don't read the newspaper before, if you read the newspaper gone, in meditation you will get only those things. Therefore, yesterday's worry gone, today worries have been started, that junction is early morning and therefore that time is considered to be सत्त्विक कालः, ब्राह्म मुहूर्तः and therefore that is सात्त्विक time, where the mind is neither राजसिक or तामसिक. The mind is not तामसिक because I have slept well and the mind is not राजसिक because I have not started the day-to-day activity, because even the mind's state is

determined by the Sun, even the scientists they do talk about the body's metabolism being connected to the sun-rise and sun-set, as the sun becomes more and more powerful, the body also become more and more active, it becomes राजसिक and it is required, otherwise we will be sleeping only. Therefore along with the sun our activity should increase. As the sun sets, we will find that we also gradually lose our dynamism. So early morning, neither राजसिक nor तामसिक, but it is सत्त्विक काल. This is the general rule, but we should remember that it is not a compulsory rule. Because from individual to individual, the conveniences vary and therefore we say any time in which you are relaxed and not sleepy, that is ideal for meditation, whether it is two p.m. in the afternoon or whether it 12 midnight, we don't care, what is important is mind is neither too much wandering nor the mind is drowsy. That alert, non-extrovert mind is called सत्त्विक mind. Whenever you have such a mind, meditate. Suppose somebody says, mind is never like that, so then you fix up a time and then make the mind सत्त्विक by practice, taking other routine into account you fix up a time and then the make the mind सत्त्विक by sheer practice. That is काल नियमः and what about the duration, not only time is important, even duration, with regard to duration also we are not very insistent, because quantity is not important, quality is important. So therefore if you try to do too much meditation, you will find you may be sitting for three years, you will find that in 60% you might have unknowingly dozed and another 30-40% you might have worried about all other things. Therefore, why go on lengthening. Therefore, even 15-20 minutes more than enough. That is काल नियमः.

3) Then the third step कृष्ण talks about is आसनम्. Where should you be seated, which means that you should be seated, that is the first condition; 'can I stand and do' you shouldn't ask that, OK, so therefore you won't get balance and if you doze off, you will break your head by falling down. Therefore for the safety of your head better

you sit down. And sit down also we don't insist, if your knees cannot bend. Such issues they never discussed in those days, chairs were not there perhaps. Therefore we say if you can sit down, it is well and good, if you cannot sit down, sit anywhere you are comfortable, because we are not concentrating on this aspect, our main aim is what is mind does and therefore sit down, if possible. And when you are sitting down, कृष्ण says have an आसनम् and कृष्ण talks about the आसनम्, consisting of three layers, one is the deer skin, another is the दर्म grass and another is a piece of cloth, the details we will see when the verse comes, he also talks about the preparation of the आसन. And कृष्ण says that every meditator must have his own or her own आसनम्, not for sharing. The principle behind this prescription is that the आसनम् should be neither too soft nor too hard. If it is too soft your back will bend, it won't be straight; if it is too hard it will pain and you will be meditating on the pain. So therefore let it neither be too soft nor too hard. Let it be neither too high nor too low, if it is too high you may fall down, if it is too low insects may come. So this is the आसन prescription. So now-a-days you get very thick clothes are available, special आसन्स are there, no difficulty at all, you need not go in search of deer skin. So देश, काल, आसन.

4) No.4, the posture of the body, शरीर स्थितिः. कृष्ण says you should sit steadily which means you should have a maximum base area. If the legs are kept as much a part as possible you have got a wide base area, when you have got a wide base area the posture is more steady. So keeping a wide base. And then कृष्ण says keep the body, neck and head straight and then let it be relaxed, not tense; so this is the posture.

5) Then the fifth item that कृष्ण talks about is, प्राण साम्यं, प्राण साम्यं means even breathing, the breathing should be relaxed and even, smooth and even, because breathing and our thoughts are interconnected, शास्त्रयोः द्वयी शक्तिमूलका, because the thoughts are connected to the ज्ञान शक्ति and then the breathing प्राण is connected to

क्रिया शक्ति and but both of them are connected to the basic माया शक्ति and therefore both are interconnected; so the simple example, like the four legs of a table or a desk. If you want to pull the desk all the four legs will come, I need not hold all the four. No, you just hold one leg of the desk and pull, what about the other three, it will come, because they are connected to one plank. So therefore, if the breathing is disturbed thoughts are disturbed, if the breathing is smooth and slow and even the mind also is even. That is why when we are extremely disturbed the breathing also is disturbed and therefore, प्राण साम्यं, this step कृष्ण does not mention in the 6th chapter, but he has mentioned in the 5th chapter itself,

स्पर्शान् कृत्वा बहिः बाह्यान् चक्षुः च एव अन्तरे भ्रुवोः ।

प्राण-अपानौ समौ कृत्वा नास-अभ्यन्तर-चारिणौ ॥ ५-२७॥

नास-अभ्यन्तर-चारिणौ प्राण-अपानौ समौ कृत्वा, प्राण अपान means inhalation and exhalation must be rhythmic, this is प्राण साम्यं, this is the fifth stage.

6) Then the sixth step is इन्द्रिय निग्रहः – sensory restraint, because sense organs are capable of influencing the mind, because every sense organ is a gateway through which alone the world enters your mind. It is a very good door, शब्द स्पर्श रूप रस गन्धः, all the five enter, that is why when you sit in meditation and somebody is making masala dosai, whether you like it or not, it goes, so today in our home masala dosai has been made, then you have got the dosai ध्यानम्. Therefore what to do with sense organs, कृष्ण says may you deliberately withdraw the sense organs by turning the mind away and then कृष्ण specifically treats the sense organ of eye, because the eyes are the most powerful sense organ. And dealing with the eyes is a little bit difficult also, because if the eyes are open whether you like or not, whatever is in front of the eyes will enter. You see an ant and from the ant you will be reminded of the sweet, then you will wonder about so many things. So if eyes are open distraction. Why can't I close the

eyes. Gone, as it is we tend to sleep, and when the eyes are closed, by the law of association we may tend to sleep. And therefore कृष्ण says let the eyes be half-closed as though looking at the tip of your nose, as though looking at the tip of your nose means partially closed, so this is the इन्द्रिय निग्रहः. Six steps - So देश, काल, आसन, शरीर स्थिति, प्राण साम्यं, इन्द्रिय निग्रहः.

7) Then the seventh step is मनो निग्रहः. As we go further it becomes tougher also, the mind has to be withdrawn from mundane fields, it should be taken away from all the worldly roles you play in life, the thoughts connected with you as husband, as wife, as father, as employer, as neighbor, as a business person, so you have got several personalities and along with each personality there is a set of anxieties, worries and therefore I should shed, I should die to all those roles of life. That is why in some books they say, become mentally a संन्यासि. Tell yourselves that you are not father for 15 minutes, later you pick up your worries, for 15 minutes I am not father, not husband, be a संन्यासि or if at all you are particular about relationship, relate to either God or to your गुरु, because these are the two relationships which has no problem. With God no problem, with गुरु I hope no problem, if there is problem, renounce गुरु also during meditation. In कैवल्योपनिषत् it is said: गुरुम् प्रणम्य, you invoke the गुरु, because when गुरु is invoked the teaching is reminded by the Law of association, because it is in the context of spiritual teaching I am related to गुरु, not that I have got a रुद्राक्ष business contract or anything, it is field of Self-knowledge and therefore if at all you want relationship, meditate as a शिष्य or meditate as a भक्त or meditate as a संन्यासि. शिष्य role, भक्त role, or संन्यासि. Any other role headache, head will roll. So this is called the withdraw of the mind and you can make use of your devotion to the Lord for that, surrender to the Lord, if you have worried about your children, tell yourselves, Lord is there to take care of them,

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥,

15 minutes you hand over your responsibilities to God, this is मनो निग्रहः, the details कृष्ण will say later.

8) Then the 8th step and the last is: बुद्धि निश्चयः, बुद्धि निश्चयः means conviction regarding the necessity and the utility of meditation. I should be convinced of meditation, that it will help me in absorbing the teaching, without conviction if I sit I will be restless, because I feel that time is going I have so much work to do and therefore it will become a mechanical routine, like some people doing पूजा, सन्ध्यावन्दनम्, etc., kada kadaand finish. There will not be wholehearted, therefore what will you do, sitting in meditation also you will plan - after going to office I have to do this, that and meditation will be a planning session. Therefore I should be convinced of the role of meditation. Therefore शास्त्रिय study becomes important and if you study शास्त्र you will know, how उपासना is important, निदिध्यासन is also important, this is called बुद्धि निश्चयः. So with this conviction you sit in meditation, withdraw the sense organs, withdraw the mind, now you are fully available for the actual meditation.

These 8 steps are not meditation, OK, these 8 steps are specific preparation, that is why called it अन्तरङ्ग साधनानि. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 10-13

In the first nine verses of the 6th chapter, Lord कृष्ण dealt with some important general disciplines, बहिरङ्ग साधनानि, to be observed by a person who wants to practice meditation. And in this list of साधनस, कृष्ण included equanimity of mind, self-confidence, self-effort and self-integration. All these are important, if a person wants to be successful in meditation. And these disciplines are to be observed not at a particular time but throughout the daily transactions. Having talked about these बहिरङ्ग साधनस in these nine verses, now कृष्ण has entered the topic of अन्तरङ्ग साधनानि, the specific disciplines to be observed just before the practice of meditation and this topic is from verse no.10 up to verse no.15, which I introduced in the last class. And I pointed out that कृष्ण is prescribing eight-fold steps to be observed just before meditation and those 8 steps are

- 1) देश – choosing the right place,
- 2) कालः – choosing the right time,
- 3) आसनम् – choosing the appropriate seat over which one has to sit and meditate,
- 4) शरीर स्थितिः – the posture of the body at the time of meditation,
- 5) प्राण साम्यम् – evenness of the breathing process or rhythmic breathing,
- 6) then इन्द्रिय निग्रहः – the withdrawal of sense organs from the external world, then मनो निग्रहः, देश, कालः, आसन, शरीर स्थितिः, प्राण साम्यम्, इन्द्रिय निग्रहः,
- 7) then मनो निग्रहः – seventh stage, withdrawal of the mind from worldly feel or worldly roles that I play and then finally and most importantly,
- 8) बुद्धि निश्चयः – intellectual conviction regarding the role of meditation in spiritual साधन.

These are the 8 factors that कृष्ण is talking about, but कृष्ण does not systematically arrange them, all these 8 topics are mixed together and some of the topics are even repeated. With this background we will study the verses. In the 10th verse, कृष्ण begins the discussion: योगी सततम् युज्जीत – a meditator should regularly practice meditation. So it is not in fits and starts, just like the regular physical exercise, they insist that regularity is important. If you do for a few days now and then in the month of June you do a few days and then in November you do a few days, it will not give you full benefit, for any physical exercise to be beneficial regularity is important. कृष्ण applies the same principle with regard to ध्यानम् also, therefore he uses the word, सततम् – regularly, सततम् आत्मानम्, आत्मा means the mind, one should apply the mind in meditation. And in which place, रहसि स्थितः – in a secluded place, which I enumerated as the first item, देश, कृष्ण uses the word रहसि स्थितः, रहसि means a secluded place, not accessible to others. And how many people should do meditation together? कृष्ण says एकाकी. Don't have another person, because the other person may distract you. And therefore एकाकी सन् रहसि स्थितः. And कृष्ण doesn't talk about the appropriate time, that we have to supply, सत्त्विक काले युज्जीत and what should be condition of the mind and body, यतचित्त-आत्मा, चित्तम् means mind, आत्मा in this context means physical body, चित्तम् means mind and आत्मा in this context means body, one should keep the body and mind controlled, under one's own control; so यतम् means discipline. And that is why in the पतञ्जलि's योगशास्त्र, they don't prescribe meditation in the beginning, meditation is prescribed only in the later stages. He talks about 8 stages, यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान, समाधि. You can find कृष्ण talking about all of them. यम and नियम is conduct-regulation, without character the mind cannot be quiet, a characterless mind will be a disturbed mind and therefore यम and नियम talk about the regulation of one's conduct or behavior. And then आसन is keeping the body fit,

because you can forget your body only when the body is fit, when you wear the shoe and the shoe fits your feet perfectly, you don't even feel that you are wearing the shoe, but if the shoes are not fitting, then one corner of the mind is always turned towards that, because there is discomfort, therefore, the law is when the shoe fits you forget the shoes. When your body is fit you can forget the body. Therefore आसन are prescribed in the अष्टाङ्ग योग so that your body is pliable, healthy and fit, so that when you sit for 45 minutes or 20 minutes, why even five minutes, it can sit in one posture without zig-zagging. So therefore आसन is for physical fitness and that is indicated here यतचित्त-आत्मा – may you keep your body fit by practicing योग आसन. योग आसन is a wonderful system. Now only they are recognizing this all over the world and in many medical institutions, योग is also made an integral part, not only आसन even प्राणायाम. Thus आसन and प्राणायाम help me in keeping the body fit and under my control, यतचित्त-आत्मा. निराशीः, आशीः means desire, निराशीः means without desires, which means without binding desires. शास्त्र allows legitimate non-binding desires, like a parent, being interested in the growth and well-being of the children is very legitimate, but it should be maintained non-binding. What do you mean by non-binding? Those desires do not create anxiety in your mind. And how to get rid of the anxiety? There is only one way, that is शरणागति, Oh Lord, you take care of my children, I will do what I should and what I can, but ultimately my children's future is not totally under my control, there is the society, there is the TV, there is the MTV, so many things are there, so many extraneous influences and the child itself has got its प्रारब्धः and therefore I am only one of the contributors, I am not the controller of the future of my family members and therefore I contribute my best and leave the rest to the Lord. If I do that my desires are non-binding desires, non-binding desires are non-poisonous desires. A poisonous desire is a disturbing desire and therefore कृष्ण says, at least during the

time of meditation surrender all your desires at the feet of the Lord so that you have got a calm mind. And then अपिग्रहः, परिग्रहः means possession and अपरिग्रहः means non-possession, शास्त्र always emphasizes a simple living; high thinking generally goes with simple living. Why do we say simple living is required for high thinking? If it is a luxurious living then there are so many possessions with me and then naturally the mind is bothered about their maintenance, because योग is always followed by क्षेम. In fact, all our worries are only for these two things, योग means accomplishment, क्षेम means maintenance. So either I am worried about getting things, or I am worried about maintaining things; reduce both of them. Reduction of योग is called निराशीः, reduction of क्षेम is अपरिग्रहः; lead a simple life. In fact, शङ्कराचार्य defines अपरिग्रहः as संन्यास. So reduce your possession means renounce the world, but even if one renounces the world and becomes a संन्यासि then also there are minimum possessions, dress is there, पादुका is there, रुद्राक्ष माला is there, now very costly than even gold, so therefore, even if we have some possessions with regard to those possessions don't have ownership. Always tell in your mind that these belong to the Lord. I am only a possessor for worldly purposes, for legal purposes, but really speaking I am only a trustee, the Lord has given them for my temporary use and the Lord will take them back. And if I don't have that ownership, ownership flat, where there is ownership, you are flat, that is called ownership flat, anyway, you can have flats or apartments, now flats are replaced by apartments - from British English we are gradually shifting to American English. So therefore whatever you possess, at least at the time of meditation you tell, none of them belongs to me. Even your relationship, children, grandchildren, you practice telling, they are children of God. I am only given an opportunity to be with them, In fact, to learn the art of loving. Unless I have got an opportunity how will I learn, therefore Lord wants to train me in the art of loving,

therefore they are the children of God, temporarily given but they do not belong to me, as somebody nicely said, children are not of you, but they have come to the world through you, the appropriate preposition is not “of”, if you put ‘of’ – relationship, belonging ship and once you put “of” you will be off. Therefore अपरिग्रहः, reduce possessions and with regard to the minimum possessions also give up the sense of ownership. Have the idea of trusteeship. So अपरिग्रहः, these are all the conditions, these are all not meditation, these are all preparation, preparation is so much big that there is a doubt whether one will come to meditation.

Verse No .11

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११॥

शुचौ देशे प्रतिष्ठाप्य स्थिरम् आसनम् आत्मानः ।

न अति-उच्छ्रितम् न अति-नीचम् चैल-अजिन-कुश-उत्तरम् ॥ ६-११॥

शुचौ देशे प्रतिष्ठाप्यः कृष्ण gives another condition with regard to the place of meditation. I told you that कृष्ण has not systematically arranged, therefore in the previous श्लोक he gave one idea regarding देश and in this श्लोक, he is giving another job. It is our job to collect all these ideas and put together. In the previous श्लोक, what was the idea given? रहसि स्थितः – the place should be secluded. In this verse, कृष्ण says शुचौ देशे and that secluded place should be clean physically and also clean spiritually and spiritual cleanliness means the place should trigger, the place should invoke only religious or spiritual thoughts in your mind. So choose either a naturally sacred place or choose an artificially sacred place, any place can be made artificially sacred by lighting a lamp, lighting an incense stick, if you don't have asthma problem (incense stick can disturb), keep the photos of महात्माs or देवताs, keep the writings of great people, they are all making the place spiritually pure, ennobling places, that is called शुचि देशः and

then कृष्ण comes to the third factor, आसनम्. So the next step is fixing up the आसनम्. What should be the type of आसनम्? चैल-अजिन-कुश-उत्तरम्, so three layers of आसनम् - the first layer is कुश grass or दर्भ grass, which is considered to be sacred grass, so which is a type of long grass which can be dried up and now-a-days even they are making आसनम्s out of it, neatly stitched and according to the tradition, we believe that कुश grass can give concentration, because कुश grass has got a sharp edge symbolizing the sharpness, convergence, that is why we have an idiom in संस्कृत, कुशाग्र बुद्धि, कुश अग्र बुद्धि, the intellect which is sharp like the tip of कुश grass and mythologically also, they say it can induce concentration and therefore they had the कुश grass and over the कुश grass, अजिनम्, अजिनम् means deer skin, deer skin also they considered a sacred thing. In fact, when a वैदिक student takes the sacred thread, he has to take the अजिनम् also, अजिन धारणम् and therefore there is a special मन्त्र to take the अजिनम्, he was using as a dress also, he was also using as a आसनम् also and when he takes the अजिनम्, they chant a मन्त्र, that this deer skin should protect me from negative forces.

इयम् दुरुक्तात्परिबाधमाना शर्म वरुथम् पुनती न आगात् प्राणापानाभ्याम्
वतमाभरन्ती ॥ बोधायनगृह्यसूत्रम् २-७-१३॥

So there is certain मन्त्रs for दण्ड धारणम्, मौञ्जि धारणम्, अजिन धारणम्, etc., therefore it is considered a sacred thing. Therefore a layer of कुश and a layer of अजिनम्. And over that, there is a third layer, what is that, चैलम्, चैलम् means a piece of cloth, otherwise on the deer skin there will be hair and the sharp hair can prick and then your meditation will be disturbed, therefore over the deer skin it is spread, these put together is the आसनम्. So चैलम्, अजिन, कुश-उत्तरम्. शङ्कराचार्य carefully says, the order is also important, first कुश, then अजिनम्, then चैलम्, don't reverse it, if you reverse it on the top will be कुश grass, that will prick you, therefore don't reverse, the order must be maintained. Now after reading this you might get confused

स्वामिजि, now where to go for deer skin or we supposed to hunt and kill a deer, therefore we should remember, we need not literally follow these instructions, we have only to take the spirit behind it. The idea is there should be an आसनम्, which is neither too hard nor too soft, that is the only idea, we need not get all these things. If they are there, wonderful, otherwise also wonderful. And where should this आसनम् be fixed? न अति-उच्छ्रितम् न अति-नीचम् – it should not be too high, it should not be too low, if it is too high one may fall and break the head, if it is too low insects may come. And such an आसनम्, आत्मनः आसनम्, कृष्ण says your own आसनम्, here आत्मनः does not mean सत्-चित्-आनन्द आत्मा, सत्-चित्-आनन्द आत्मा doesn't have any आसनम्, it is all-pervading, so here, आत्मनः is reflexive pronoun, one's own आसनम् one should use, which means every meditator should have his own or her own private exclusive आसनम्. Just as they say in tradition, slippers cannot be exchanged; they have the शास्त्र विधि. Similarly, here also, आसनम्, what should you do, स्थिरम् प्रतिष्ठाप्य – may you fix that आसनम् firmly. Why firmly, because if you use a plank, wooden plank, in those days they used to use, now also the plank is used and you will find that it will be all plain in the beginning, but after some time, the plank will shake, it will not be even and suppose you sit on that आसन, like the see-saw chair you will be moving like that, कृष्ण says don't choose such आसन्s, it should be स्थिरम्, steady. So thus, three items we have seen, देश, काल we supplied and आसनम्. Further:

Verse No .12

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२॥

तत्र एकाग्रम् मनः कृत्वा यत-चित्त-इन्द्रिय-क्रियः ।

उपविश्य आसने युञ्ज्यात् योगम् आत्म-विशुद्धये ॥ ६-१२॥

शुचौ देशे, न अति-उच्छ्रितम्, न अति-नीचम्, चैत-अजिन-कुश-उत्तरम्, आत्मानः स्थिरम् आसनम् प्रतिष्ठाप्य तत्र आसने उपविश्य मनः एकाग्रम् कृत्वा, यत-चित्त-इन्द्रिय-क्रियः (सन्) आत्म-विशुद्धये योगम् युज्यात् ।

तत्र आसने उपविश्य, तत्र in the first line, आसने उपविश्य in the second line, after fixing the आसनम् one should be seated on the आसनम्, तत्र आसने उपविश्य, यत-चित्त-इन्द्रिय-क्रियः – one should withdraw from all the activities, चित्तम् means the mind, इन्द्रियम् means the sense organs, both the ज्ञानेन्द्रियम्, the sense organs of knowledge and कर्मेन्द्रियाणि, the organs of action, क्रियः means their functions, यत means they are all restrained, one should deliberately consciously restrain the mind and sense organs, you give an auto suggestion to your own mind, now I have an appointment with myself. In our busy schedule we keep appointment with so many people and during one appointment, when somebody else comes, what do you do, wait outside. So we are very strict and particular, similarly, here also, tell your mind this is the time for myself, I have time for everything in life but I am not taking the interest of myself and therefore I withdraw from all other activities. And having withdrawn the mind from the world, what should I do, stilling the mind is not the aim, having withdrawn from other objects I have to direct my mind towards the chosen object of meditation. Like building a dam, so I stop the river water from being wasted by flowing into the ocean, so when I build a dam the water is conserved and that stored water is channelized for irrigation purposes, otherwise the water will go waste. Similarly, the mind has got tremendous energy which we are wasting through unnecessary worries, in meditation I stop the wasteful flow of mental energy and then that stored mental energy or thought I direct towards a chosen thing. Therefore कृष्ण says एक अग्रम् – by converging the mind. So meditation is like a lens, when the sun rays are traveling parallelly they don't have that much energy, but you use a lens and all the beams of the sunlight are converged on a point, then the energy is

so much that that energy can burn an object. What an ordinary sunlight cannot do, the converged sunlight can do. In fact, one of the methods of lighting the fire in the वैदिक sacrifice is by using lens, one method is अरणि मथनम्, another method is using lens. Similarly, here also, through meditation I converge. Therefore मनः एकाग्रम् कृत्वा, युज्यात् – one should practice meditation, योगम् युज्यात्, योगम् means ध्यानम्. And what is the purpose of meditation, आत्म-विशुद्धये, आत्म-विशुद्धये, here the word आत्मा means mind, विशुद्धिः means purification, आत्म- विशुद्धिः means purification of mind. So from this it is very clear, that कृष्ण does not prescribe meditation for knowledge, he doesn't say practice meditation to get Self-realization, कृष्ण doesn't prescribe meditation for realization, because according to us Self-knowledge has to come only through the study of scriptures, वेदान्त शास्त्र विचारेण ज्ञानोत्पत्ति. As I said in the introduction itself, meditation cannot, does not and will not produce any new knowledge. Then it is meant for what: removing the impurities of the mind, the impurity being two-fold, मलम् and विक्लेषः, मलम् means unhealthy ways of thinking, राग, द्वेष, काम, क्रोध, लोभ, मोह, मद, मात्सर्य etc., are called मलम्, uncultured thoughts, unrefined thoughts, indecent thoughts are called मलम्. And विक्लेषः is the second impurity which is extrovertedness of the mind, restlessness of the mind, therefore, for removing the मलम् and for removing the विक्लेषः, मल विक्लेष रूप अशुद्धि निवृत्त्यर्थम् ध्यानाभ्यासः and after purifying the mind, one has to necessary study the scriptures for knowledge. Then the next question comes, suppose a person practices meditation after the study of scriptures, when what is the purpose? Because in my introduction I said, meditation can be either before scriptural study or after. If it is before, it is called by a technical name उपासनाम्, if it is after scriptural study it is called निदिध्यासनम्. The purpose of उपासनाम् is what, मल विक्लेष निवृत्तिः. Now after Vedantic study, after receiving the knowledge अहम् ब्रह्मास्मि, suppose a person practices meditation, then what is the

purpose, he says then also it is for purification only. Purification from what, from which impurity? We say, even after Vedantic knowledge we have got the habitual वासना of body identification which is called देह वासना, देह अभिमान वासना, otherwise called विपरीत भावना, otherwise called विपर्यय. And as long as those habits are there knowledge cannot help me. It is like you shift one of your books or anything, we often rearrange things in our house, bureau we shift from here to there, we take some book from here to there, you just shift, after shifting you will find that after a few days again you go back to the old place. Why is it because of ignorance? It is not ignorance because you have rearranged the place, if somebody else had done, at least you are ignorant I can say, but even after deliberating changing, next day I go to the same place, that is called habit and similarly, that body identification is an entrenched habit, therefore in meditation I have to train my mind, I am not this body and the removal of this देह वासना is called आत्म-विशुद्धये. So thus, whether it is before study of scriptures or after the study of scriptures meditation is for purification only, not for realization. Continuing;

Verse No .13

समं कायशिरोब्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३॥

समम् काय-शिरः-ब्रीवम् धारयन् अवलम् स्थिरः ।

सम्प्रेक्ष्य नासिक-अग्रं स्वम् दिशः च अनवलोकयन् ॥ ६-१३

कृष्ण comes to further details. Here He talks about the posture. I said in the last class that sitting down is the ideal posture for meditation, sitting down on the ground with folded legs and making the maximum base area of the leg. That is keeping the knees as apart as possible, so that there is a wide base area which will give you steadiness and balance and as I said, this is ideal. By saying this is ideal, what I mean is it is not compulsory, because there are many

people who cannot sit down. Either because there is no habit or because there are knee joint pains, arthritis, so many things, all these problems are there, therefore if you are not able to sit down, sit anywhere, even if it is easy chair, are even if you lie flat we don't mind, make sure that you meditate and don't end up snoring, that is all. So therefore, any prescription is a suggestion, no prescription is a commandment, you know why, because meditation is not actually the posture, meditation is the job that you do with your mind, like a student studying. There is one student who has got an ideal study room, because the father is a rich father, therefore he has been given special study and special desk, special table lamp, etc. But do you think that just because all those are there, the student should study, No. Because they are all extraneous things, they are not compulsory; a dull student can sit in that and need not study anything, on the other hand, there are students who do not have study room and they will be able to study and so study is a job of the mind, all the other conditions are suggestions not commandments. If it suits a person one can follow, otherwise one need not follow them. And therefore, sit in any posture and then what should be the condition of the upper part of the body? Up to hip we have said he should be seated with folded legs. From hip onwards, above, what should be the condition, कृष्ण says, समम् काय-शिरः-श्रीवम् – the upper body should be erect, काय, काय means the body from hip to neck, is called काय, then श्रीव means the neck, शिरः means the head, these three must be in one straight line, perpendicular to the ground. It should be 90° to the ground, no acute angle, obtuse angle, only right angle, समम् काय-शिरः-श्रीवम्, again this comes by practice. And this straightness is prescribed because only when the body is straight, the breathing will be smooth and even. Now health is connected to the appropriate posture, after long study they have found that we human beings have got a big problem, because we are vertically growing and standing unlike the animals. And animals all called तिर्यक् in संस्कृत, तिर्यक् means they

are horizontal and their growth is also horizontal. Human beings alone - four legs became two legs, first two legs changed into the hands and then this monkey gradually they became erect, Homo erectus, so then you find that we are standing. And they say we have to pay very big price for this and the biggest price is your backbone is taking the weight, because of that invariably we get into back problem and now they are finding that therefore appropriate posture becomes important and therefore lot of research is going, a special science has come – ergonomics; you have heard economics, purely studying what type of chair is suited, because 8 hours a day, 10 hours a day he will be typing and you will find spondylosis, so occupational hazard, each one has got this problem and therefore even breathing will be proper only when the body is erect. And therefore, keep the body erect. And we will be initially erect, starting will be OK, then slowly sagging, it requires some training. Even musicians should also give importance to the posture because, they say from नाभि हृत् कंठ रसना, from नाभि music should come and if one is not erect it will not come properly. Many musicians sag, if you sit straight only music will come. समम् काय-शिरः-ब्रीवम् धारयन्. Then अचलम् स्थिरः – it should be firm and steady, erect; so firm and erect, so अचलम् स्थिरः. So this is the आसन, that is शरीर स्थिति. So देश, काल, आसन, शरीर स्थिति. Then what should be the condition of the sense organs? So withdraw the sense organs from the sensory field. And how do you withdraw the sense organs, how can you withdraw the ears, maximum ears can be plugged, what will you do the nose which smells anything around, you cannot plug the nose also. So therefore, withdrawing the sense organs means withdrawing the mind from the sense organs, withdrawing the mind from the sense organs. And among the sense organs the most powerful one is the eye and therefore कृष्ण gives special attention, दिशः च अनवलोकयन् – so don't see here and there, what is here, what is there, don't look here and there. These are all indications of mental restlessness, when the

mind is restless, you will find looking here and there and that is why कृष्ण said that अचलम् स्थिरः, you should keep the head स्थिरः but even if you have keep the स्थिरः, eye balls can move, like in भरत नाट्यम्, so therefore don't move the eye balls also, दिशः च अनवलोकयन्. Then what to do with the eyes? कृष्ण says: नासिक-अग्रं सम्प्रेक्ष्य, because some job has to be given like children, you have to give some job or they will be doing some mischief, best way is to give some job to the child, Similarly, कृष्ण says, look at the tip of the nose, नासिक-अग्रं सम्प्रेक्ष्य. Then the next doubt will be whose nose, this question should not come because in the beginning he has said, एकाकी. Otherwise every time you meditate, you will require someone to look at this nose tip. And what will that poor person do, so कृष्ण says, स्वम् नासिक-अग्रं - your own nose tip; स्वम् नासिक-अग्रं सम्प्रेक्ष्य. Somebody asked, what will Japanese people do, they don't have tip at all, OK. So that is why you should remember, these commandments are not strict commandment, you have to take the spirit, therefore शङ्कराचार्य writes, you are as though looking at the tip of the nose, which means eyes are partially closed. शङ्कराचार्य nicely writes, you are not meditating on the tip of the nose, you don't get चित्तशुद्धि by nose-tip meditation. So, therefore, partially closed eyes. So thus, इन्द्रिय निग्रहः. Then कृष्ण doesn't talk about breathing regulation in this context, as I said in the last class, कृष्ण has talked about it in the previous chapter end, that we have to bring here. In the 5th chapter towards the end, कृष्ण said,

स्पर्शान् कृत्वा बहिः बाह्यान् चक्षुः च एव अन्तरे भ्रुवोः ।

प्राण-अपानौ समौ कृत्वा ॥ ५-२७॥

In fact, there is another confusion also here, if you remember the 5th chapter you will get confusion. If you don't remember you are lucky, because in the 5th chapter, कृष्ण says, look at between the eye brows, चक्षुः च एव अन्तरे भ्रुवोः, here कृष्ण says look at the tip of the nose. Now tell me, where should I look, the very fact that कृष्ण is not consistent

indicate कृष्ण is not very particular about where you look, whether tip of the nose or gap between the eyebrows, don't bother too much about those details, what is important is your eyes do not distract you, that is the spirit and even if you want to close your eyes, perfectly OK, gently close your eyes and there कृष्ण said, प्राण-अपानौ समौ कृत्वा, make sure that your breathing is slow, rhythmic and even. In fact, they say प्राण विक्षणम् is a very good discipline, as different from प्राण आयाम, प्राणायाम is regulation of breathing, प्राण विक्षणम् is observation of the breath and when I observe, observe means what, I am aware of the breathing process, the very awareness of the breathing process makes it smooth and even. So that is called प्राण विक्षणम्. So thus कृष्ण has talked देश, काल, आसन, शरीर स्थिति, इन्द्रिय निग्रहः and प्राण साम्यम्, then what are left, मनो निग्रहः and बुद्धि निश्चयः, which he will be talking about in the following verses and which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 14-17

Lord कृष्ण is dealing with the अन्तरङ्ग साधनानि, the immediate preparations to be taken care of before meditation. There we saw the role of the

- देशः, choosing the appropriate place,
- कालः, choosing the appropriate time,
- आसनम्, fixing the appropriate आसनम् in appropriate manner and then the posture of the body, शरीर स्थितिः and
- Then he talked about इन्द्रिय निग्रहः, the withdrawal of the sense organs from the external world;
- Paying extra attention to the eyes, सम्प्रेक्ष्य नासिक-अग्रं स्वम्, so the eyes should be as though looking at the tip of the nose, the idea being the eyes are partially closed or the eyes are fully closed and
- Then कृष्ण mentioned the प्राण साम्यम्, which was not said in the 6th chapter, but at the end of the 5th chapter He had said

स्पर्शान् कृत्वा बहिः बाह्यान् चक्षुः च एव अन्तरे भ्रुवोः ।

प्राण-अपानौ समौ कृत्वा ... ॥ ५-२७॥

प्राण and अपान meaning exhalation and inhalation, they should be even and smooth. So these are the six stages we had seen. कृष्ण has to talk about मनो निग्रहः and बुद्धि निश्चय also, He will deal with them in the following verses. We have seen up to the 13th verse. कृष्ण continues with the same topic in the 14th also.

Verse No .14

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ ६-१४॥

प्रशान्त-आत्मा विगत-भीः ब्रह्मचारि-व्रते स्थितः ।

मनः संयम्य मत्-चित्तः युक्तः आसीत् मत्-परः ॥ ६-१४॥

स्थिरः (भूत्वा) काय-शिरः-ग्रीवम् अचलम् समम् धारयन् स्वम् नासिक-
अग्रं सम्प्रेक्ष्य, च दिशः अनवलोकयन् प्रशान्त-आत्मा विगत-भीः ब्रह्मचारि-
व्रते स्थितः, मनः संयम्य, मत्-चित्तः मत्-परः युक्तः आसीत् ।

So what should be the condition of the mind. The mind has disturbances from two quarters, one is from our past experiences, we might have regrets, bitterness, anger irritation, etc., which can surface during meditation. Because the mind is full of **वासना**s or experiences, they all remain deep within and when the mind is quiet at the time of meditation, all the problems within can surface. During day-to-day transactions they don't surface, because the mind is preoccupied. But in meditation when we withdraw the mind from the external world, the conscious mind is free now and therefore from the subconscious mind our past experiences can come up and disturb, this is the regrets of the past. And **कृष्ण** says we should how to handle that, never allow the past to disturb you. From the past experiences we can learn, it is very good, in fact, we get maturity from experiences, but if I don't know how to handle my past then every experience can create a disturbance. And therefore, having learnt from the past experiences surrender all of them to the Lord. Every painful experience, every failure, every insult, all of them you surrender to the Lord and tell the Lord that you have given those experiences for my inner growth only. Every experience is meant for my inner growth, therefore I have no regrets, I don't have any anger towards anyone, I don't have hatred towards anyone, I surrender all my past experiences to the Lord after absorbing knowledge from them. Because past can two-fold job, it can do good also, it can do bad also. Past does good to me, if I am willing to learn from the past. At the same time, past can be a burden if these experiences trigger bitterness, inferiority complex, guilt, anger, irritation, hatred. If the past experiences generate these negative emotions, past becomes a dead weight on my shoulders. I will not be able to go forward, each experience will pull me back. **स्वामिजि**, we are unable to forget that,

forget that and we tell also, I can never forgive that person. I am ready to forgive everyone, but not this person, thinking him itself my BP shoots up. Remember, when you hate someone the sufferer is not the *hated one*, the sufferer is the *hater*. Hatred is an obstacle to the hating person, hatred is never an obstacle to the hated person. Often he doesn't even know that you are hating or that person is dead and gone; even now we have that anger. Therefore never do that; forgive everyone. Like they have on special days, they leave all the people from the prison, mass freedom, so they release many prisoners, like that you take all the people whoever has done any harm to you, bring all of them in front of your eyes, and you tell I forgive everyone and whatever experience I had, it is the will of God meant for my inner growth. Through problems God tests us to bring out the best in us. Every pain is only for polishing, thus if I am ready to give up the past burden, I enjoy a mind, what type of mind, प्रशान्त-आत्मा, relieved, it is like taking a ton of weight from the mind, therefore, give up regrets over the past, past is over. Now the next disturbance is 'स्वामिजि, my worry is not about the past, my worry is about the future.' What will happen to my son, daughter, son-in-law, grandchildren, that is the worry about the future, again surrender the future to the Lord. Tell the Lord, Oh Lord! whatever I am going to face in future is the result of my own कर्म, I cannot blame anyone, I am responsible for my future and therefore I cannot escape my future and therefore I don't resist, I welcome my future whether it is positive or negative. And when I say my future, it includes the family members, we cannot determine our children's future, we can contribute our might, but what happens to the children, it is not totally in mind hand and I pray to the Lord only this much, whatever be the type of future, Oh Lord, give me the strength to face that. And not only the strength to face but also to learn from those experiences. परीक्ष्य लोकान् कर्मचितान्, it requires a particular mind to learn from adversity. And therefore give me a सात्त्विक mind which

will take the teaching and forget the experience, like the mythological swan, **हंस पक्षि**, which will take the milk and give up, or it is pongal season, you take the sugar cane in the mouth and munch, take the juice and spit out. Similarly, every experience I should take inside, take the essence that is learning and forget the experience. And if I have got such an attitude, which attitude? Welcome To The Future, big board is written, welcome, **आगते स्वागतम् कुर्यात्** and such a mind does not have concern regarding future, it is relaxed mind. Therefore **कृष्ण** says in meditation don't bring your future to the mind. So what should you do? **विगत-भीः**, **भीः** means anxiety, concern, worry, **विगत** means they are all given up. So past does not disturb me, future does not disturb me, that means the present is fully available for me to utilize for meditation. Normally the present is not available, because the present is afflicted by past and future, when I handle these two, the present time is available for meditation. Therefore **कृष्ण** says, **प्रशान्त-आत्मा विगत-भीः**. Then what next, **ब्रह्मचारि-व्रते स्थितः**, **ब्रह्मचारिव्रतम्** or **ब्रह्मचर्यम्** is defined in several ways in several contexts. One definition that is given that we can see for **ब्रह्मचारि** is **ब्रह्मचारि** is a student of scriptures, **ब्रह्मचारि** is a student of the scriptures, because the word **ब्रह्म** means the scriptures, the **वेद**s and **चारि** means leading a way of life for studying the scriptures and for studying the scriptures very well and to absorb the teaching, the scriptures prescribe several disciplines and all those disciplines together are called **ब्रह्मचर्यम्**. The disciplines to be followed by any student of scriptures for getting maximum benefit out of the study and among many disciplines, one discipline that they followed is this: in **ब्रह्मचर्य आश्रम**, when he is a student he does not have any relationship except three, a **वैदिक ब्रह्मचारि** in **गुरुकुल**, he has got only three relations, no other relations. And what are those three relations? Relationship with God which is the basic, which you cannot give up, relationship with the **गुरु**, the teacher and finally the relationship with the **शास्त्रम्**, the scriptures. He doesn't have any other relationship, he

relates to the teacher as a student and of course studies the scriptures and during that he invokes the grace of the Lord, सह नौ अवतु सह नौ भुनक्तु ... तेजस्विनावधीतमस्तु, etc., I need the grace of the Lord. So only these three basic relationship, this is generally indicated by the tuft, like the Ariel, it has got connection to the three and that is why at the time of संन्यास आश्रम, they remove the tuft breaking even these three relationships.

न गुरुर्नैव शिष्यम् ॥ निर्वाण षट्कम् ७॥ न शास्ता न शास्त्रम् न शिष्यो न शिक्षा न च त्वम् न चाहम् न चायम् प्रपञ्चः स्वरूपावबोधो विकल्पासहिष्णुः तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ अथ दशश्लोकी ७॥

When he discovers अद्वैतम्, there is no relationship, because relationship requires minimum two. When द्वैतम् is not there, एकः शिवः केवलः अहम्, that is the ultimate; but during the study, he keeps these three basic relationships and that is why in ब्रह्मचर्य आश्रम also, there is scriptural study, no worldly relation, in संन्यास आश्रम also, scriptural study, no worldly relation; whenever there is study, our tradition cuts the relationship. Now don't get frightened, what I am saying is: at least at the time of scriptural study, or at least at the time of meditation, I should cut all the relationship, tell yourselves, I am not a father now, I am not a mother, I am not a husband, I am not a wife, I am not a son, I am not a daughter, I am not a son-in-law, daughter, whatever relationship, especially the disturbing relationship cut it all, temporarily become a mental संन्यासि. In कैवल्योपनिषत्, this advice is given,

अत्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भवत्या स्वगुरुम् प्रणम्य ॥
कैवल्योपनिषत् ७ ॥

अति आश्रमस्थः don't be a गृहस्थ at the time of meditation, because even though the word गृहस्थ means the one who remains in the house, generally it is the other way round, (are you understanding?) गृहस्थः literally means the one who remains in the house, but the fact is the one in whom the house remains, it is not that we are not sitting on the house, or inside, but the house is sitting. That is why people say,

स्वामिजि, there is a problem when we lock also, if we don't lock also problem. We are in ऋषीकेश, but we carry 31/7(whatever be that), we go with all that, without buying the ticket. Everyone is carrying the house, carrying the children, grandchildren, all we are carrying and that is why कृष्ण said at the end of the 5th chapter, स्पर्शान् कृत्वा बहिः बाह्यान्, send all of them out, ask them to evacuate. Tell your wife to get out, from where? your mind, not from your house. Don't tell aloud but tell your wife to get out of my mind, husband to get out of my mind, children get out, only temporarily, then take everything. So that is called ब्रह्मचर्य व्रतम्. Having only these three relationships, temporarily renouncing all the worldly relationships or becoming a temporary mental संन्यासि is called ब्रह्मचारि व्रतम्. And you will find that there is a tremendous relaxation, because our mind is cut into hundreds of piece, each part of mind is stuck in one relationship, one portion will be thinking of the daughter, one portion to son, one portion to uncles, each bit of mind is stuck all over. कृष्ण says, bring them all, let them be available to you. Therefore मनः संयम्य – withdraw the mind from all those relationship, all these roles. Then now the mind is available, for what purpose? कृष्ण says: मत्-चितः, invoke this relationship which you don't invoke at all, because there is no time and what is that relationship, मत्-चितः, somebody sang 'at least a half-a-minute do you find to keep the mind at the lotus feet of the Lord,' therefore मत्-चितः, fix the mind upon the basic relationship in your life and that is relationship with God; because your relationship with God alone continues जन्म after जन्म. The only permanent relationship is with God, all the other relationships are temporary, in our preoccupation with temporary relationship we are losing sight of the permanent relationship and therefore कृष्ण says at least for some time may you invoke me, who is सृष्टि, स्थिति, लय कर्ता of the whole creation and also of you. Just as rivers come from the ocean and go back to the ocean, you have come from Me and your destination is Me,

don't forget that, don't forget the purpose for what you have come, do everything else, don't forget what you are here for. Therefore, मत्-चित्तः means dwelling upon Me, the Lord; युक्तः – with an integrated mind, that mind which is converging, so युक्तः means which is converging upon, the convergent mind, आसीत – may you sit in meditation. And what is the goal of the meditation? मत्-परः – keeping me not only as an object of meditation, but also as the destination of the life, therefore मुमुक्षु सन्, may you practice meditation. Continuing;

Verse No .15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५॥

युञ्जन् एवं सदा आत्मानम् योगी नियत-मानसः ।

शान्तिम् निर्वाण-परमाम् मत्-संस्थाम् अधिगच्छति ॥ ६-१५॥

एवं सदा आत्मानम् युञ्जन्, नियत-मानसः योगी निर्वाण-परमाम् मत्-संस्थाम् शान्तिम् अधिगच्छति ।

How long this should be practiced? कृष्ण says, this should be consistently and regularly and for a long time this should be practiced. योगी सदा आत्मानम् युञ्जन्, योगी means meditator, आत्मा here means the mind, not सत्-चित्-आनन्द आत्मा, but the mind and युञ्जन् means fixing the mind, the meditator must fix the mind upon the Lord and fixing the mind is nothing but fixing the thoughts, fixing the mind is nothing but fixing the thoughts, which means may your thoughts be centered on the Lord, एवम्, एवम् means as described before in the previous verse a meditator should dwell upon the Lord. Now the question is what type of Lord? I had told you before that in your scriptures the Lord is presented in three different ways depending upon the level of the student, मन्द, मध्यम and उत्तम. At the मन्द level, first stage, God is personal God with a particular form like राम रूपम्, कृष्ण रूपम्, देवी रूपम्, it is called एकरूपम् ध्यानम्. And when a person is advanced then the very same Lord becomes विश्वरूपः, अनेकरूप, which

means I see the lord as the very creation itself, भूः पादौ यस्य नाभिर्-
वियदसु-रनिल-चन्द्रसूर्यौ च नेत्रे, sun and moon are his eyes etc., we will
be seeing the description later more. Therefore the एकरूप ध्यानम् मन्द
अधिकारि, for मध्यम अधिकारि अनेकरूप ध्यानम् and once a person is
still advanced and he has studied the उपनिषत्s or वेदान्त for him is
prescribed अरूप ध्यानम्, transcending both one form and many form
we come to formless ईश्वर and when one comes to formless God, the
meditator-meditated division disappears, the द्वैतम् will get converted to
अद्वैतम्, भेद उपासनाम् or ध्यानम् gets transformed into अभेद ध्यानम्;
for एकरूप ध्यानम् also भेदम् is there, in अनेकरूप ध्यानम् also there is
भेद, अरूप ध्यानम् when you come:

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।

विदानन्दैकरूपत्वादीप्यते स्वयमेव हि ॥ आत्मबोधः ४१॥

this division is not there, so this according to the level the way we
perceive God differs. Now the question is in the 6th chapter, कृष्ण is
talking about which one, एकरूपम्, अनेकरूपम्, अरूपम्? The answer is
कृष्ण is talking about अरूप ध्यानम् alone. He is talking about the
highest form of meditation, how do you know, don't ask, कृष्ण himself
will clarify that later. Therefore, meditate upon Me, who is in the form
of a very आत्मा itself, आत्म-संस्थम् मनः कृत्वा He will tell later.
Therefore, योगी युज्यात्. And how should he practice the meditation?
नियत-मानसः – with self-restraint, i.e., without distraction. Then what
will he get, because the ultimate the question is what will I get,
शान्तिम् अधिगच्छति – so more the meditation the more peaceful the
mind will be. And what is the source of that peace? कृष्ण says मत्-
संस्थाम् अधिगच्छति, the peace which is coming from the Lord, When
the peace is coming from the set-up, what is the problem? When the
peace comes from the set-up the problem is whenever set-up is
reversed – set-up reversed becomes upset – so whenever set-up
becomes upset then the mind is upset, that is what we are telling mind
is upset means set-up has turned upside down. So if your peace

depends upon your relations you are in trouble, because relations change. If your peace depends upon your job you are in trouble. If your peace depends upon any blessed thing in the world, there is risk, but when the peace is coming from the Lord there is no question of losing that peace, therefore मत्-संस्थाम् शान्तिम् means नित्याम् शान्तिम् कठोपनिषत् says:

तम् आत्मस्थम् येऽनुपश्यन्ति धीराः तेषाम् शान्तिः शाश्वती नेतरेषाम् ।
कठोपनिषत् २-२-१३॥

Only those people will get permanent peace, all the other people cannot get peace of mind at all. Either peace will be a fake peace or it will be temporary peace; real peace comes from Me alone, कृष्ण tells मत्-संस्थाम् शान्तिम् अधिगच्छति. And not only it gives शान्तिम्, which is otherwise called जीवन्मुक्तिः, after death also he will become one with me, निर्वाण-परमाम्, निर्वाणम् means विदेहमुक्तिः, निर्वाण-परमाम् means culminating in विदेहमुक्ति. So this meditator will get जीवन्मुक्तिः which will culminate in विदेहमुक्ति and विदेहमुक्ति is simply defined as freedom from पुनर्जन्म, so he will get freedom. Continuing;

Verse No .16

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६॥

न अति अश्नतः तु योगः अस्ति न च एकान्तम् अनश्नतः ।

न च अति-स्वप्न-शीलस्य जाग्रतः न एव च अर्जुन ॥ ६-१६॥

हे अर्जुन! अति अश्नतः तु न योगः अस्ति, एकान्तम् अनश्नतः च न, अति-स्वप्न-शीलस्य च न, जाग्रतः च न एव ।

With the previous श्लोक, कृष्ण has completed for the time being the अन्तरङ्ग साधनानि. More अन्तरङ्ग साधनम् He will talk again later. I said बुद्धि निश्चयः is also अन्तरङ्ग साधन, that we have not yet seen, which will come later. Now in the 16th and 17th verse, कृष्ण is again coming back to बहिरङ्ग साधनानि. As I said before, it is not a prepared speech and therefore some ideas he remembers, he includes

later. He adds a few more बहिरङ्ग साधन and what is बहिरङ्ग साधन, I hope you remember, general disciplines to be followed throughout the day. And in these two श्लोकs, कृष्ण is emphasizing moderation in everything as an important discipline, never get carried away by anything, never indulge in anything too much, never get addicted to something like paper reading, radio (it has gone) television watching, whatever you do never get addicted and overdo; the golden means, मध्य मार्ग is important for a meditator, for a spiritual seeker in general. And He talks about moderation with regard to eating, moderation with regard to activity, moderation with regard to sleep, these are the three main types of moderation that कृष्ण talks about in these two verses. अति अश्नतः योगः न अस्ति – the one who overeats can never succeed in spirituality, especially in meditation. So overeating is not only not good from the standpoint of health but from the standpoint of religious rule also overeating is considered a type of पापम्. Not only many other people starve, because some place people die of overeating, obesity and in some place, people die of malnutrition or poverty. See how भगवान् is working. If he distributes evenly both can be safe. In fact, there is a मन्त्र called अघमर्षणसूक्तम्, which is part of महानारायण उपनिषत् and it is a सूक्तम् supposed to be chanted during स्नानम्. When we take स्नानम्, we are supposed to wash off all our पापम्, not only we wash off our physical impurity, but स्नानम् we are converting into a religious ritual and washing off the पापम्s also. That is why it is called अघम् मर्षण सूक्तम्, अघम् means पापम्, मर्षणम् means destroying, सूक्तम् means prayer and there so many sins are enumerated, I did these all अक्रमम् yesterday, let it be washed off, don't think that the slate is clean and I can start again today.

अत्याशनादतीपाणात् यच्च उग्रात् प्रतिग्रहात् । तन्मे वरुणो राजा पाणिना ह्यवमर्शतु ॥१३॥

सोऽहमप्यपापो विरजो निर्मुक्तो मुक्तकिल्बिषः । नाकस्य पृष्ठमारुह्य गच्छेत्ब्रह्मसलोकताम् ॥६०॥

यश्चप्सु वरुणः स पुनात्वघमर्षणः ॥ अघमर्षणसूक्तम् ६१॥

It is a longer सूक्तम्. But this particular line I chanted says अति अशनात्, yesterday one of the पापम्s I did was overeating. Not only I overate at the time of breakfast, lunch, dinner, but between also, because now fridge is available and therefore time pass, as in train what time pass means- popcorn. Why it is called time pass, just go on eating, so thus, the mouth is always busy, if nothing is available put chewing gum and go on munching. In between eating anything is never accepted, not only it is bad for health, शास्त्रम् says it is पापम्. And therefore, here कृष्ण warns don't overeat. But some people confusion is what is overeating? They don't know the difference, looks normal, in the previous days we were sitting down and eating and therefore when the stomach is half full, you won't be able to reach the plate, so then you can get up. Now that the dining table has come, the gap between the mouth and the food is small, you go on eating without feeling the tightness. Therefore how am I to know? So the शास्त्र says,

पूरयेत् अशनेन अर्धम् तृतीयम् उदकेन तु वायु सञ्चरण अर्थाय चतुर्थम् अवशेषयेत्

Divide your stomach into four portions, in a concept wise, divide mentally and half of the stomach i.e., two quarters should be filled with solid food, पूरयेत् अशनेन अर्धम्, then the third quarter should be filled with liquid, like water or butter milk and what about the fourth quarter, just leave it, चतुर्थम् अवशेषयेत्, leave it, so that the food can get mixed up, if it is totally full, it cannot mix up properly, so चतुर्थम् अवशेषयेत्. Now the problem is how do I know when it is half full, any measurement, like the scale in the auto rickshaw to measure the petrol, do you have something to put inside and take the measurement, what to do? When you can eat some more, stop it, that is the very simple thing, when you can eat some more, stop it. And if that is also not clear, the best method is scientific method, one day you eat to your full, 12 dosas, (don't tell that it is too less!) assume you are able, that for calculation,

next time you make it six, the idea is after eating you should not feel discomfort, before eating you have got discomfort due to hunger and after eating you have got discomfort due to overeating, it should not come, after eating the hunger discomfort should go away but eating discomfort should not come. That is called moderation in eating, that is very very important, मित आहारः. So कृष्ण says, if a person does not follow this discipline he cannot be a spiritual person and then कृष्ण equally warns, न एकान्तम् अनश्नतः – don't fast too much also, which is also against nature, our system cannot take too much of fasting. That is why you find that all those people who fasted too much in their younger days, they will get into all kinds of problems, primarily ulcer, it is against शास्त्र, therefore if you keep moderation itself it is good, if at all you want to fast it can be only once in a while, for that only एकादशि is there, once in a while शिवरात्रि and whether it should be total fasting or liquid diet or fruits only फलाहारम्, etc. फलाहारम् means varieties of food they think. It is exactly फल आहारम्, संस्कृत फलम्, not तमिळ्, according to the system we can practice any type of fasting, but overdoing this also कृष्ण is against, therefore एकान्तम् एकान्तम् means totally too much, the one who does not eat also cannot practice meditation, whenever he closes the eyes, idli will come in front, because too much hunger, if you close eyes food thought will come, that is also not correct. Then what about sleep? न च अति-स्वप्न-शीलस्य – the one who sleeps too much also cannot succeed in meditation and जाग्रतः न एव – and one who doesn't sleep at all, he wants to practice 8 hour meditation and therefore goes to bed at 12 o'clock and then gets up to 3 o'clock, 3 hours or 2 hours sleep, it is not enough for the sleep, if you don't give sufficient sleep to the system and you meditate, what will happen, body knows how to take sleep, therefore during meditation all deficiencies of sleep will be made up, you will have nice sleep in meditation or else you will be sleeping in the class, class will become a nice sleeping hour. Therefore give the

system its due and it varies from individual to individual, even though normally days 7 and 7-1/2 hours sleep is required for everyone, depending upon age, depending upon constitution it varies, that sufficient amount should be given and those who do not do that, योगः नास्ति, they can't succeed in meditation.

Verse No .17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७॥

युक्त-आहार-विहारस्य युक्त-चेष्टस्य कर्मसु ।

युक्त-स्वप्न-अवबोधस्य योगः भवति दुःखहा ॥ ६-१७॥

युक्त-आहार-विहारस्य कर्मसु युक्त-चेष्टस्य, युक्त-स्वप्न-अवबोधस्य योगः दुःखहा भवति ।

So the same topic moderation in everything, युक्त-आहार – moderation in eating, विहार – moderation in resting or recreation, entertainment. So a human mind requires some diversion, you cannot concentrate on something all the time, unless you are prepared for that. Generally the mind after half an hour reading you need something, like the children, mind requires diversion and it is accepted in the शास्त्र, but the शास्त्र says that should be also in moderation. It should be like pickle, pickle is taking for curd rice, you don't curd rice for pickle. Similarly, entertainment is required, music season comes, attend for music or drama, have some light reading, perfectly alright, but I should know when to stop it. Entertainment cannot be twenty-four hours a day. That is why they say, the principle of TV is news, entertainment and education, but the problem is what, education channels is never used and the entertainment channel becomes dominant, in some houses morning they switch on and leave it and it will be running and some people will be watching, for some time. And therefore entertainment moderation and युक्त-चेष्टस्य कर्मसु – moderation in activity also, you can be committed to your profession wonderful but if you are going to

be fully involved in the profession, you know workaholic and you don't have time for anything at all, no time for children, no time for husband, no time for wife and that is why families also goes haywire. Because the cement that keeps the family together is the time-together, togetherness is extremely important, that is very important, to listen to गीता no time, उपनिषत्s you need not ask, that is again priorities confusion. So priority confusion is a big problem and unfortunately the शास्त्रs are not prominent now to remind the people and all the books and magazines are only emphasizing work and achieve to climb the corporate ladder and then what, fall down. So it is terrible, because nothing else is shown. Our scriptures constantly say that is not the be all and end all of life and warning comes on and off, to get that warning you should have some time to listen, he doesn't have time to listen. And therefore कृष्ण says, always dedicate some time for सत्सङ्ग, some महात्मा you meet they will remind or study scriptures, or go to some आश्रम, some pilgrimage, you should be always reminded of what is the goal, what for I have come, what am I doing, tally both on and off. And therefore कृष्ण says कर्मसु युक्त-चेष्ट – the one who is moderate in actions also. And युक्त-स्वप्न-अवबोधस्य – and one who is moderate in sleep and waking and dreaming also, OK and only to that moderate person, योगः दुःखहा भवति, very careful योगः दुःखहा भवति, योग will become sorrowful, so this word has to be carefully understood, दुःखहा, हा means destroyer, दुःखम् हन्ति, नाशयति इति दुःखहा, नकारान्त पुल्लिङ्ग दुःखहन् शब्द, दुःखहा दुःखहनौ दुःखहनः दुःखहनम् दुःखहनौ दुःखघ्नः दुःखघ्ना दुःखहभ्याम् दुःखहभिः, (a little difficult declension, that is दुःखम्!!). So दुःखहा, it will become the destroyer of sorrow, that means source of peace. So meditation will become a source of peace, that is the destroyer of sorrow only for a person of moderation. For other people meditation will create only headache. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSE 18

In the first 17 verses of the 6th chapter which we have completed, Lord कृष्ण elaborately dealt with the बहिरङ्ग and अन्तरङ्ग साधनs of meditation, बहिरङ्ग साधन meaning the general preparations or disciplines to be observed throughout the life and अन्तरङ्ग साधन means specific disciplines to be observed just before meditation and both these साधनs contribute to the success of meditation. And having dealt with these two साधनs, now in the following verses, कृष्ण talks about ध्यानस्वरूपम् and फलम्. ध्यानस्वरूपम् means the actual process of meditation and ध्यानफलम् means the culmination of the meditation process. And in dealing with this topic, the teacher here is closely following the system presented by the अष्टाङ्ग योग of पतञ्जलि. पतञ्जलि is a great ऋषि, who has presented a beautiful system for the practice of meditation and for the integration of the personality, which is called योगशास्त्रम्. And this पतञ्जलि's योगशास्त्रम् has got two parts, one is the practice of meditation and the other is the philosophy which is called योगदर्शनम्. Thus पतञ्जलि's योगशास्त्रम् has two parts, one is the practical part of meditation and the other is the theoretical part of the philosophy. In this the philosophy part is not accepted by the Vedantic tradition. The योग दर्शनम्, the योग philosophy is rejected by the tradition because it is against the वैदिक teaching. व्यासाचार्य in his ब्रह्मसूत्र specifically mentions that योग philosophy is not acceptable to us. The reason is it is not in keeping with वैदिक teaching. Even though philosophical part is rejected, the practical part of meditation and the preparation are acceptable to us and therefore व्यासाचार्य as well as शङ्कराचार्य clearly says, we accept पतञ्जलि's योग अभ्यास, योग practice we accept, but पतञ्जलि's योग philosophy we don't accept. And since the योग अभ्यास, the practice of meditation is acceptable, it is heavily borrowed in our traditional works. In our पुराणs like भागवतम्, व्यासाचार्य has borrowed from पतञ्जलि's system of योग practice and

in the भगवद्गीता's 6th chapter also, the author व्यासाचार्य (who is the author of the गीता? कृष्ण or व्यास? you will have doubt, कृष्ण taught to अर्जुन but compiled by व्यासाचार्य in his महाभारतम् and therefore व्यासाचार्य, the author of the गीता), the compiler of the गीता, borrows the योग method of meditation heavily in the 6th chapter of the गीता. And since it is heavily borrowed in our tradition and since it is a very very useful system, I will briefly talk about the योग system of meditation and this system is popularly known as अष्टाङ्ग योगः – meditation in eight steps. अङ्ग means limb or step or stages and this is a wonderful system for integrating the whole personality, because it takes care of our physical personality, अन्नमय कोश; it takes care of our प्राणमय कोश, the energy personality and it takes care of the mental, the मनोमय कोश and it also takes care of विज्ञानमय कोश, is a wonderful integrating system, highly appreciated and शङ्कराचार्य talks about that also. The first one is called यमः, the second one is called नियमः and these two steps take care of our way of life, which can be taken as बहिरङ्ग साधन. यम and नियम deal with our way of life determines our mental makeup. Our lifestyle determines our mental makeup, if you are a highly reacting type of person, our mind is generally restless and therefore when we sit for meditation, we cannot. And therefore पतञ्जलि also accepts that we have to tone, discipline our general lifestyles, which is called यम and नियम. यम emphasizes the things to be avoided in our day-to-day life to enjoy a calm mind. And नियम talks about the things to be followed in our day-to-day life, in simple language, the do's and don'ts. The विधिs and the निषेधs. In fact, I recently talked about it, in my New Year talks, calling it 10 commandments of Hinduism. The 10 commandments consist of 5 don'ts and 5 do's. पतञ्जलि talks about the 5 don'ts in the यम, first stage, अहिम्सा, सत्यम्, अस्तेयम्, ब्रह्मचर्यम्, अपरिग्रहम्.

1) अहिम्सा means avoidance of injuring others, nonviolence. So the first one is giving up of violence - physical, verbal or mental. Why

we should give up violence, because when we take to violence the environment gets disturbed and when the environment is disturbed, it is again going to come back to myself only. We should remember, world is a mirror, you smile at the mirror, the image will smile at you, you frown, it will frown, what you do to the mirror, the mirror image will do to you; always remember, world is a mirror, whatever you do to the world, it is going to come back to you, not in a visible manner, but in an invisible manner. Therefore, if I do violence, I will have to be the victim of violence later. Appreciating the principle it is said, give up violence, physical, verbal and even mental. So first don't.

2) The second one is सत्यम्, giving up speaking untruth, अनृत वर्जनम्, giving up falsehood both at the thought level and more at the verbal level.

3) अस्तेयम्, अस्तेयम् means non-stealing. Never possess anything which does not legitimately belong to you. Any unfair deal is stealing. Any benefit I get through any unfair deal that benefit comes under stolen benefit. Whether the other people recognize it or not, भगवान् recognizes what is stealing. If somebody deserves a particular amount as salary and I don't give what is the deserved salary, the money I save by reducing the salary will come under stealing. If you say that you didn't steal, भगवान् will say that you didn't pay proper salary, which amounts to salary. So therefore stealing need not mean actual stealing but any benefit I get through unfair deal. Therefore, give up stealing; this is the third one.

4) ब्रह्मचर्यम्, ब्रह्मचर्यम् means giving up the inappropriate attitude towards the opposite sex. If it is a male, the male should give up all inappropriate attitudes towards the female. Similarly, the female should give up all the improper, inappropriate attitude towards the male, that will come under ब्रह्मचर्यम्, giving up of inappropriate relationship with the opposite sex is called ब्रह्मचर्यम्. So अहिम्सा, सत्यम्, अस्तेयम्, ब्रह्मचर्यम्.

5) अपरिग्रहः, परिग्रहः means possessing too much, amassing wealth, disproportionate to wealth case. Even if I am legitimately earning, according to शास्त्रम्, even the legitimately earned wealth one cannot own beyond a limit, he has to share in the society and when there is no sharing, there will be big imbalance between the rich and the poor, which will lead to Naxalite problem, Veerappan problem, people will rob and then they will distribute to the poor. Therefore अपरिग्रहः means non-possession.

These are all the five don'ts. Then comes the five do's called नियम. They are

1) शौचम्, शौचम् means purity within and without, internal and external purity is called शौचम्.

2) सन्तोषः means contentment with whatever I legitimately earn, never compare with the other people,

यत्लभसे निजकर्मोपात्तम् वित्तम् तेन विनोदय वित्तम् ॥ भजगोविन्दम् २ ॥

Never compare. This is सन्तोषः, contentment, शौच, सन्तोष,

3) स्वाध्यायः, scriptural study is the next compulsory duty.

4) Then तपः, तपः means austerity, simple living, non-pompous living, non-luxurious living, simple living, austere living, observing moderation, युक्त-आहार-विहारस्य we saw before and

5) ईश्वर प्रणिधानम्, ईश्वर प्रणिधानम् means surrender to the Lord. And what do you mean by surrender to the Lord? Surrender to the Lord means surrendering to the laws of कर्म, Lord means the laws of कर्म, which keeps the universal harmony, not only physical orderliness there is a moral order also and according to the universal physical and moral law and order, which is भगवान्'s whatever we experience in life is what we legitimately deserve. Every experience that I go through, right from the happiest moment up to the most torturing situation, when we see the extreme pain in cancer and other diseases and the person doesn't die also and tremendous pain also, this is the worst you can

imagine, from the happiest experience to the unhappiest experience everything happens according to the moral order of the Lord and surrendering to the Lord is accepting the law of कर्म and what do you mean by acceptance, I don't resist any experience. I don't criticize any experience, I don't criticize the Lord for my experience, I accept whatever I receive as the will of God. We can try to improve the future, because future has not yet come, but whatever has already come is ईश्वर's will, that acceptance of ईश्वर's will is acceptance of Law of कर्म, is acceptance of every bit of my experience. And what do you mean by acceptance? You may ask: स्वामिजि whether I like it or not I have to accept it, you need not advise me to do that, because what cannot be cured, (shedding tears we will be saying this 'what cannot be cured has to be endured, therefore why do you ask me to accept, because I have no other choice, it has come, what to do if you say,') by acceptance we mean not allowing the experience to create bitterness in the mind, anger in the mind, hatred in the mind, hatred towards oneself, jealousy towards another, it has affected me and not him, so jealousy, hatred, anger, inferiority complex these negative emotions I don't allow to take place. Not allowing that experience to generate this negative emotions is called acceptance. Cheerful acceptance is possible, it is painful but I don't have complaints. Because what I get is what I deserve, I cannot blame anyone in the world and if at all I pray to the Lord, the prayer is Oh Lord! give me the strength to face the inevitable, this is called शरणागति, प्रणिधानम्, प्रपत्तिः, surrender, this is the fifth one, शौच, सन्तोष, तपस्, स्वाध्याय, ईश्वर प्रणिधान, purity, contentment, austerity, scriptural study, surrender to the Lord.

And of these five नियमs, the last three नियमs put together is known as क्रिया योगः, which is another name for कर्मयोग. So तप स्वाध्याय ईश्वर प्रणिधानानि क्रिया योगः. So there is one institution which is propagating क्रिया योग, in America it is very popular, SRF, Self-Realization Fellowship, they use the word क्रिया योग, क्रिया योग is

nothing but a thing taken from पतञ्जलि's योग सूत्र and according to पतञ्जलि's योग सूत्र, what is क्रिया योग, तपस् plus स्वाध्याय plus ईश्वर प्रणिधान is equal to क्रिया योग, which is called in the भगवद्गीता as कर्मयोग. So these ten commandments - five things to be avoided and five things to be followed - make me a moral person, an ethical person, a gentle person, a cultured person, a refined person, a decent person, if I follow यम and नियम and they come under what, the बहिरङ्ग साधन for meditation. An indecent person, an unrefined person cannot sit in meditation because his own actions will disturb the mind. So thus यम and नियम come under बहिरङ्ग साधन according to पतञ्जलि. यम No.1, नियम, No. 2. यम subdivision five, नियम subdivision five.

Then the third step of अष्टाङ्ग योग is आसन – training oneself to sit in a posture for a length of time. It requires a training, sitting down once upon a time we thought it was easy because everybody was doing that, but now after the chair came we got so much used that sitting down is very difficult. I remember one boy he is an Indian settled in America and he came and had his उपनयनम् in our आश्रम and स्वामिजी asked me to teach सन्ध्यावन्दनम् and the first step is आचमनम्. For आचमनम् you have to fold the legs and sit and do. There itself the problem started, he can't fold his legs and sit, no chair, and he is not very old and all, because there is no practice, therefore, remember folding the leg is not an easy thing. You can be happy; you are doing a great feat. And thereafter in a particular posture if I can sit for minimum 20 minutes without changing the legs, (don't worry, I will not watch out for all these things) without changing the posture, without movement if you can sit for 20 minutes, it is called आसन सिद्धि, that is the training, आसन.

Then the fourth step is called प्राणायामः, आसन deals with अन्नमय कोश, प्राणायाम deals with प्राणमय कोश and प्राणायाम is disciplining or regulating the breathing, which also कृष्ण talked about in the 5th chapter end and therefore प्राणायाम is regulation of breathing,

जालपक्षिवद्रोधसाधनम् ॥ उपदेशसारम् ११॥

just as a bird can be captured in a cage and the bird which is captured in a cage cannot fly out, it is encased, Similarly, प्राणायाम encages your mind within your body itself, जाल पक्षिवत् रोध साधनम्, so the outgoing mind is brought to your body, so this is प्राणायाम, the fourth step.

Then the fifth step is प्रत्याहार, which means withdrawal of the sense organs from the external world, the wandering senses are withdrawn, which कृष्ण talked about in the previous verses and how one should withdraw all the sense organs and also the eyes should be withdrawn, it should be as though looking at the tip of the nose, all will come under प्रत्याहार. प्रत्याहार is a yogic terminology corresponding to the दम of वेदान्त. In वेदान्त दम word is used, once upon a time in तत्त्वबोध class we used the words शम, दम, उपरम, तितिक्षा; दम means sense control in वेदान्त शास्त्रम्, in योगशास्त्रम् प्रत्याहारः is sense control, both are synonymous. So these three steps, आसन, प्राणायाम and प्रत्याहार will come under अन्तरङ्ग साधनानि, यम and नियम are बहिरङ्ग साधनानि; आसन, प्राणायाम and प्रत्याहार, these three are अन्तरङ्ग साधनानि. Can you see the difference, why we are calling like that: because यम and नियम are disciplines to be observed throughout the day, whereas आसन, प्राणायाम and प्रत्याहार are the disciplines not to be observed throughout the day, suppose now in the class if you are doing प्राणायाम, if you practice प्राणायाम in the class, class will be out. Therefore you don't practice that now, just before meditation only you practice, therefore these come under अन्तरङ्ग साधनानि, immediate preparation. And thereafterwards come the last three stages, धारण, ध्यानम् and समाधि, which stands for the ध्यान स्वरूपम्. What is the nature of meditation if you ask, it consists of three stages, धारण, ध्यान, समाधि put together is called the ध्यान स्वरूपम्. And these three put together is given a technical name by पतञ्जलि and that name is आत्म-संयमः or mere संयमः. In पतञ्जलि's

योग सूत्र it is said, त्रयम् एकत्र संयमः, त्रयम् means three, which three, धारण, ध्यान and समाधि put together is called संयम, which is the actual meditation. Thus of the 8 steps,

- i) First two are बहिरङ्ग साधन and
- ii) The next three are अन्तरङ्ग साधन,
- iii) The last three are actual process of meditation.

Now these three stages alone कृष्ण is talking about in the following verses, धारण, ध्यान, समाधि stage or संयम stage is talked about. Now the question is what are these three?

धारण means turning the mind away from the world and fixing on the object of meditation. Literally धारण means focusing, fixing, holding is called धारण. It is exactly like taking a picture, I just adjust my camera and make sure that the person who is to be photographed falls within that particular square or circle, whatever it might be, (many people don't know where the circle is,) then I click that, that is called धारण. And the object of meditation will vary according to the level of student, before वेदान्त श्रवण, before the study of वेदान्त, object of meditation is any इष्ट देवता; in the योगशास्त्रम्, they talk about various चक्रs also,

मूलाधाराम्बुजारूढा पञ्च वक्त्राऽरिथ संरिथता । ॥१०६॥

आज्ञा चक्राब्ज निलया शुक्लवर्णा षडानना ॥१०७॥

In ललितासहस्रनाम, the देवी स्वरूपम् in each चक्र one has to imagine the चक्र, चक्र means a wheel like thing, a diagram and you have to imagine the चक्र and the deity and upon the deity we have to focus the mind. But that is not compulsory, it can be an external deity also, a photo, a picture or even sun or a flame of light, but the condition is it should be related to god. Then alone it is called ध्यानम्. There is no question of atheistic meditation, meditation means theistic only. If I have don't relation to god it will not be called ध्यानम्, it will be only called an exercise in concentration. I can practice that, I can draw a

picture and then a put a dot in front in the middle and I can learn to look at that winking the eye, it is an exercise in concentration, but we won't call it ध्यानम्. To name it ध्यानम्, what is the prerequisite, it should be associated with god. That is why ध्यानम् is defined as सगुण ब्रह्म विषय मानस व्यापारः, a mental activity associated with god. If any mental activity is meditation, our worry will become meditation, so it should be a mental activity and it should be associated with god. From this it is very clear that removing the thoughts also we are not recommending, because if you remove all the thoughts, where is mental activity? There should be thought, there should be mental activity for meditation, the only difference is in our day-to-day life mental activity is in the worldly field, whereas in meditation mental activity is in spiritual field. There should be thought, without thought you cannot call it meditation at all. So therefore, I focus the mind on the object which is called धारण.

Then the next stage is called ध्यानम्, ध्यानम् means retaining the mind in the focused object, retaining the mind or the thought in the focused object is called ध्यानम्. धारण and ध्यान are very close, धारण is focusing, ध्यान is retaining, exactly like taking the picture, I have to focus and there afterwards without shaking I have to keep until I click and this is called ध्यानम्, retaining. And naturally, when I try to retain my mind in the object I am not going to succeed in my attempt, the mind will slip off and then what should I do, कृष्ण will tell, again it will go, like a small baby, again it has to be dragged, like that,

यतः यतः निश्चरति मनः चञ्चलम् अस्थिरम् ।

ततः ततः नियम्य एतत् आत्मनि एव वशं नयेत् ॥ ६-२६॥

when the mind runs out again I bring back. So this tug-of-war, this effort to retain is called ध्यानम् where will is involved, effort is involved, failure is involved, again bringing back the mind is involved, this whole process of retaining is called ध्यानम्, retaining where, in the object of meditation.

And the 8th stage is called समाधिः, समाधिः means natural absorption in the object of meditation where the distractions have ended. In the ध्यान stage, distraction comes and goes, there is a struggle, समाधि is the end of the struggle when the mind dwells in the object of meditation without disturbance. In संस्कृत we call it, विजातिय प्रत्यय अनन्तरित सजातिय प्रत्यय प्रवाहः, it only means the flow of similar thoughts unobstructed by dissimilar thoughts, समाधि means the constant flow of similar thoughts. Similar thoughts means godly thoughts, it need not be the same thought, it has to be similar thoughts, every thought should be associated with god, if I am looking at the picture of god, first I may see the face or the eyes, next I may see the mouth of the Lord, even though the object of meditation has changed from the eyes to the mouth, both are connected to what, god alone. Similarly, at one moment I see the Lord as सर्वज्ञ, omniscient, another moment I see the Lord as omnipotent, even though there is a difference between omniscience and omnipotence, both are connected with the Lord only. Thus you can change your thoughts, but all the thoughts should be connected to the Lord, thoughts can be changed, but it should have relationship to the Lord and that is called what सजातिय प्रत्यय प्रवाहः, similar thoughts to the exclusion of dissimilar thoughts. Dissimilar thoughts mean what, suppose you come to the Lord गुरुवायूरप्पन् and in his hand there is the butter, you think of the price of the butter now and then you think of the government and all the price-hike, etc., that will come under विजातिय प्रत्यय and you see the flute and some relation of yours playing the flute, what happened to him, what happened to his marriage plans which was going on for a long time etc, then the ध्यानम् is gone, from flute you have gone to another route, that will become what, the विजातिय प्रत्यय.

आज्यधारया श्रोतसा समम् । सरलचिन्तनम् विरलतः परम् ॥
उपदेशसारम् ७ ॥

आज्यधारया, they give the example the flow of ghee from one vessel to another, when the ghee flows because it is viscous liquid there is no gap in between, just as unbroken flow is there, similarly, this is called what, समाधि.

So all the three are almost the same. And what is the central aim of these three, my mind has to dwell upon the Lord. And suppose a person has studied वेदान्त and he has gone beyond सगुण ईश्वर, he has gone beyond formed god, personal god, he has understood अहम् ब्रह्म अस्मि, then for him the object of meditation is not personal god, but the object of meditation is निर्गुणम् ब्रह्म, it is अहम् ब्रह्म अस्मि. There also thought is required, mind is required, thought flow is required, but what type of thought, अहम् ब्रह्मास्मि and if you want you can change also, but what type of change, अहम् शुद्धोऽस्मि, मुक्तोऽस्मि, अनन्तोऽस्मि, all are connected with what: आत्मस्वरूपम्. Suddenly if it comes to अहम् husband अस्मि, if it comes, it is विजातिय, it should not come, you should never become a husband in meditation, later you can, आत्मा you become, Similarly, I am father अस्मि, am mother अस्मि, not allowed, अहम् शुद्ध चैतन्यम् अस्मि, चित्-आनन्द रूपः अस्मि, शिवोऽहम्, शिवोऽहम् अस्मि. This is called Vedantic meditation. In the first meditation god is outside as an object, in the second meditation god is non-different from me. Even though the object of meditation differs, the method is same, the flow of thought related to the object of meditation. These are the eight steps of अष्टाङ्ग योग and if a person follows these अष्ट अङ्गs, where will it culminate? Where will it culminate is the question.

In the योगशास्त्रम्, they discuss this. Now, the eighth step we saw I called समाधि and what is समाधि, I am observed in the object of meditation, राम, कृष्ण, etc. But since there is an effort involved, since there is a will involved, in one corner of the mind there is a division involved, where I see myself as the meditator and I see the Lord as an object of meditation and therefore समाधि, the 8th step is called

सविकल्प समाधि, where the division between the subject and the object is pronounced, it is manifest, it is evident, like watching a movie. When you have entered the movie theatre, for some time you are aware that I am in a theatre and it is a movie and you are watching Jurassic park, whatever it might be and you will find that as you get observed in the movie, you begin to forget the fact that you are sitting in a theatre, gradually you get transported to the environment of the picture and I as a separate entity is forgotten, even the process of watching movie is forgotten, I have become one with the set-up. That is called एकिभावः, to become one with that, mingled with that and how do I know that I have lost myself and I have got involved in the movie, how do I know, my reactions to the movie gets more pronounced, when the dinosaur is attacking, charging in front, you dug your head or you try to run away or when the hero and villain are fighting, you hit your neighbor, you are lost, subject-object division has been temporarily resolved.

ध्यातृ ध्याने परित्यज्य क्रमाद् ध्येयैक गोचरम् ।

निवात दीपवच् चित्तम् समाधिर् अभिधीयते ॥ पञ्चदशि, तत्त्वविवेकाख्यम् ७७॥

I have become one with the object of meditation and this absorption wherein I forget the surrounding, I forget the fact that I am in a particular place doing this job, everything you forget, that self-forgetfulness is called निर्विकल्प समाधि. In the निर्विकल्पक समाधि also thoughts are there, meditator is there, but because of the absorption both are not prominently felt.

वृत्तयस् तु तदानीम् अज्ञाता अप्य् आत्म गोचराः ।

स्मरणाद् अनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ पञ्चदशि, तत्त्वविवेकाख्यम् ७८॥

In पञ्चदशि, विद्यारण्य beautifully says, we never talk about a thoughtless state, even in निर्विकल्पक समाधि thoughts are there, but

they are not felt because I am so absorbed. This निर्विकल्पक समाधि is the consequence of the 8th steps, अष्टाङ्गयोगफलम्. सविकल्पक समाधि is the 8th step, निर्विकल्पक समाधि we don't call it the 9th step, because it is the destination, therefore you don't call it a step, therefore 8 steps and one फलम्. So यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान, सविकल्पक समाधि these are the 8 steps and by traveling through them, what is the destination I reach, निर्विकल्पक समाधि, is the culmination, which कृष्ण is talking about in this portion. He is concentrating here on धारण, ध्यान, समाधि. And here the only difference is कृष्ण is not talking about meditation on personal god, कृष्ण is talking about आत्मध्यानम् here, meditation on my own nature, this we can apply for personal god also, but here the theme is not कृष्ण, राम or anyone, आत्म-संस्थम् मनः कृत्वा न किञ्चित् अपि चिन्तयेत्, which means I entertain only those thoughts which reveal my nature. So self-revealing thoughts, there are several meditation मन्त्रs in our tradition:

मनोबुद्ध्यहंकार चित्तानि नाहम् । न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योम भूमिर्न तेजो न वायुः । विद्वानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
निर्वाण षट्कम् ॥

I am not the body, I am not the mind, I am not the sense organs, I am not even these thoughts, but I am the witness-Consciousness which is of the nature of विद्वानन्दरूपः. There are several contemplation verses written by आचार्यs, if we don't how to utilize it, our ready made fast-food, we have got fast-food Vedantic restaurant, you can take to ready made. And for this कृष्ण gives an example, the example of a steady flame which is not disturbed by wind. When there is a flame in an enclosure, which is protected from the breeze the flame there you might have watched, it remains steady without flickering, Similarly, in ध्यानम्, my mind continuously think I am असङ्गः, I am free from bondage, I am free from problems, all these things, this is the essence, which comes from verse no.18 onwards up to verse no.19; two verse 18

and 19 deals with धारण, ध्यान, समाधि. The exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 18-19

After discussing the general and specific preparations to be taken care of by a meditator, now कृष्ण is coming to the topic of the actual process of meditation, viz., ध्यान स्वरूपम् is talked about from verse no.18 onwards. And this actual process of meditation consists of three stages I said, viz., धारण, ध्यान and समाधि. धारण is focusing the mind upon the object of meditation, which is nothing but entertaining a thought dealing with the object. When I focus a mind upon an object, focusing happens only in the form of a relevant thought modification. There is no other focusing of the mind other than entertaining that thought. Focusing on a tree means there is a thought for which tree is the object. In संस्कृत, we call it वृक्ष आकार वृत्ति, वृक्ष means tree, आकार means of the form of वृत्ति means a thought modification. So when I entertain वृक्ष आकार वृत्ति, my mind is focused on वृक्षः, घट आकार वृत्ति is focusing on घटः. ईश्वर आकार वृत्ति is focusing on ईश्वर, आत्म आकार वृत्ति is focusing on आत्मा. So wherever I want to focus the relevant आकार वृत्ति, तत् तत् आकार वृत्तिः एव तत् तत् विषयक धारणम्. And thereafterwards, trying to retain that flow of the same thought, वृक्ष आकार वृत्ति can stand for a moment alone, because every thought has got only a momentary life. No thought can continuously exist it has got a momentary existence, therefore in ध्यानम्, what I try is after entertaining वृक्ष आकार वृत्ति, I try to have the next वृत्ति also वृक्ष आकार वृत्ति, the next वृत्ति also वृक्ष आकार वृत्ति, this is technically called सजातिय प्रत्यय प्रवाहः – the flow of similar thought, each thought dealing with the same object. This attempt is called ध्यानम्. As a result of this attempt which involves effort, which involves initiative, which involves deliberation, if a person follows naturally after some time the mind gets into the groove of a similar thinking, sheerly by habit, which you can experience if you have attended any अखण्ड नाम भजन्. In अखण्ड नाम भजन्, the same नाम is repeated. Either हरे राम, हरे राम, or ॐ नमः शिवाय, same नाम we are supposed to repeat

without break it is अ-खण्ड, अखण्डम् means without a break, if the mind repeats that हरे राम मन्त्र for one hour, (you can try also) then the mind gets into that groove and that thought pattern is registered in the subconscious mind. Like the children, winding the key for their toy car, they go on doing that, that spring action is created there. Similarly, that deliberately entertained thought gets deeply registered in the subconscious mind and that is why after the अखण्डनाम, you go home at home you may be doing varieties of activities, but in the background हरे राम, हरे राम or ॐ नमः शिवाय will be ringing. In fact, if a particular advertisement song is repeatedly played in TV perhaps that will be more familiar than अखण्ड नाम. Where do we do अखण्ड नाम? We do only TV नाम, then you will find even though you don't like the tune of that music, when it repeatedly goes into your ears, you will find unknowingly you will be signing that blessed song even when you are doing something else. The mind has the capacity to form वासनाs, impressions. पञ्चदशिकार विद्यारण्य says:

वृत्तीनाम् अनुवृत्तिस् तु प्रयत्नात् प्रथमाद् अपि ।

अदृष्टासकृद् अभ्यास संस्कार सचिवाद् भवेत् ॥ पञ्चदशि,
तत्त्वविवेकाख्यम् ५७ ॥

संस्कार means वासनाs, by the strength of that वासना that particular thought continues. It is like for pedaling the cycle for some time and thereafter you don't cycle, but because of the momentum of the initial effort the cycle continues to run for some time. The same thing happens to the thought cycle also, and once that वृत्ति continues my willpower is not required and any वृत्ति which takes place without our effort is called सूक्ष्म वृत्ति, any वृत्ति that occurs in our mind without deliberate effort is called सूक्ष्म वृत्ति. The ॐ नमः शिवाय मन्त्र which goes in your head throughout the day is a सूक्ष्म वृत्ति. सूक्ष्म वृत्ति means subtle thoughts. And when the subtle thought is taking place in your mind you are not even aware of that, because you are not focusing your attention and this is called absorption in a particular thought and in this

absorption these subject-object-effort division is not felt. Exactly as in deep sleep state. In sleep state, the subject-object division is not felt, but still there is a thought modification taking place in sleep. It is not a deliberately entertained thought, but it happens in the sleep, how do you know that such a thought took place in sleep, because after waking up we say I slept well and to have that experience, we should have gone through a thought modification and that thought modification is called सूक्ष्म वृत्ति and it is this सूक्ष्म वृत्ति, the subtle thought which registers the experience in the dormant mind and which alone we are alone activate in waking. Now the same thing can happen with regard to any thought, including अहम् ब्रह्मास्मि वृत्ति also. Therefore after धारण and ध्यानम्, when the deliberate thought gets the momentum, after some time the will is not required and therefore because of the sheer momentum the thought continues and that thought is called सूक्ष्म वृत्ति in which the subject-object division is not manifest. Subject-object division is there, but it is not manifest at that time and this state of the सूक्ष्म वृत्ति continuation, this state of the subtle thought continuation is called absorption or समाधि and since the division is not manifest in that state it is called निर्विकल्पक समाधि. निर्विकल्पक समाधि is a state of divisionlessness. What division? Subject-object-instrument division. When we say that it is a state of divisionlessness, we don't mean the divisions are absent, but we say the divisions are in unmanifest form and one of the वेदान्त आचार्य gives the example of water in which salt is dissolved, in that water salt is there, because I myself have added the salt, but since it has become one with the water, experientially salt is not there, experientially means visibly salt is not there, (you can feel its taste) visibly salt is not there, but you know there is salt. In the same way, in absorption thoughts are there but the thoughts are like the dissolved salt, they are there and they are capable of doing their functions, but they are not dominantly experienced. Such a state is called निर्विकल्पक समाधि. And कृष्ण wants to talk about धारण, ध्यान

and समाधि in these verses. With this background, we will see the meaning of verse no.18.

Verse No .18

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६-१८॥

यदा विनियतम् चित्तम् आत्मनि एव अवतिष्ठते ।

निःस्पृहः सर्व-कामेभ्यः युक्तः इति उच्यते तदा ॥ ६-१८॥

यदा विनियतम् चित्तम् आत्मनि एव अवतिष्ठते सर्व-कामेभ्यः निःस्पृहः तदा युक्तः इति उच्यते ।

विनियतम् चित्तम्, so the mind is first withdrawn from the external objects. And what do you mean by withdrawing the mind? Is it that the mind has physically gone somewhere and you are going to drag the mind physically? When I say I withdraw from that object it only means the thought connected with that object is no more entertained. Withdraw the mind from office, what that means? Not that you have left the mind in the office, forgot to take it and came to the class, No. Mind is with you only, then what do you mean by saying withdrawing the mind from office? when I say your mind is in office it only means office आकार वृत्ति is entertained. The thought modification is relevant to the office and when I say withdraw the mind from office, I mean don't entertain office वृत्ति. So in आत्मध्यानम् my mind has to withdraw from अनात्मा, which means every thought connected with the अनात्मा, every thought connected with the objective universe I remove from my mind. So this thought of home, thought of wife, thought of money, thought of this, thought of that, anything connected with अनात्मा and अनात्मा consists of three things, the whole world is अनात्मा, the body is अनात्मा, your mind is also अनात्मा which means you should never entertain any thought connected with the world, connected with the body, connected with the mind; you should not think these three. If you remove those अनात्मा आकार वृत्तिs it is called

चित्तम् विनियतम्, विनियतम् means restrained, withdrawn, pulled back withheld. How does it take place? सर्व-कामेभ्यः निःस्पृहः – only by developing detachment from अनात्मा, because your thought is always directed towards the object of attachment. If you are attached to a particular person the most, then that person hovers in your mind all the time. If it is son-attachment, son आकार वृत्ति, anywhere you go, even if you go to बट्टिनाथ it will come. Therefore, your thought is governed by your राग and द्वेष and therefore सर्व-कामेभ्यः निःस्पृहः – having detached from every object, कामः means object of attachment. That is why meditation requires detachment. Sitting for meditation with attachment will be only sitting, but everything else except meditation will take place. Therefore सर्व-कामेभ्यः निःस्पृहः सन्, having detached from the object, don't ask me how to get detachment, you are supposed to be experts in that, because I have already dealt with that topic before and if you have not known that, in some other context, I will explain, because this is not the place of that topic, I take for granted that you know how to detach, कृष्ण will be talking many times in the गीता, how to do that. Therefore सर्व-कामेभ्यः निःस्पृहः सन्, चित्तम् विनियतम् भवति. And when the mind is rid of अनात्मा आकार वृत्ति, now the mind is free. It is just like when you are holding something in your hand, you cannot hold another thing, you are keeping one book and I want to give you another big book, – if it is small, you can keep it also – but it is another big book, what will you do, you keep the earlier book down and your hand is free, then you can take another book. Similarly, when the mind is preoccupied with the objective world, how can that mind be available for आत्मध्यानम्? And therefore, withdraw the mind from the world and then what should you do, आत्मनि एव अवतिष्ठते – the mind abides in आत्मा, the mind dwells in आत्मा. What do you mean by mind dwelling in आत्मा? So you should not take it in the physical sense, it is just like you know, an object is abiding or is located on the table, fine, because now this is not on the table, when it is placed on the table, you

can say it is abiding, located on the table. Now we talk about mind abiding in आत्मा, what do we mean? Can you say mind is located somewhere, आत्मा is located here, you pull the mind and then fix it with the आत्मा using fevicol, is it a physical job of fixing the mind upon the आत्मा? It is never possible because आत्मा being the all-pervading Consciousness, mind is never away from आत्मा, there is no question of mind coming to आत्मा, because the entire creation is resting in आत्मा alone, because आत्मा is defined as space-like Consciousness which is all-pervading, therefore the mind can never go out of आत्मा, if the mind can go out of आत्मा, you can fix it back to आत्मा. So the question is if the mind cannot go out of आत्मा, what do you mean by the mind-abiding in आत्मा? Remember, whenever we talk about mind dwelling on something it only means you have a thought corresponding to that object. If my mind dwells on बद्धिनाथ, it means I have thoughts related to बद्धिनाथ, therefore if the mind has to abide in आत्मा, what does it mean? The mind should entertain the thought modification, which thought is associated with आत्मा. So आत्म-निष्ठा नाम आत्म आकार वृत्तिः एव. And that is why I repeatedly say Vedantic meditation is not thoughtlessness, yogic meditation is thoughtlessness. The योग philosophy talks about the culmination of meditation as a thoughtless state, whereas in वेदान्त, we don't accept or approve of that, it is not the thoughtless is not possible, but it is of no use except that mind gets relaxation. Whether your mind gets relaxation or not, others get relaxation when you sit in meditation. Therefore, thoughtlessness we don't give much importance, we give importance to thought. And what type of thought? Thought centered on आत्मा and what are they like? I am the conscious-principle by which the world is known, by which the body is known, by which the mind is known and by which even this thought is known and not only the thought is known, even the thoughtless state is known by the awareness alone. And this awareness or Consciousness which is the witness of the

thoughtful mind as well as the thoughtless mind, I am. This itself is a form of thought, OK. What is the form of thought? The witness of the thoughtful and thoughtless mind, I am. This is one form of thought I entertain and like that several thoughts possible. These thoughts arise in Consciousness, but they cannot disturb the Consciousness, like my hand moving in the light, but the light is not disturbed by the hand, the light illumines the hand, but light is not disturbed. Similarly, I the Consciousness illumine the thought, witness the thoughts, but the thought themselves do not disturb me. This is called असङ्गत्वम्. So अहम् असङ्गः is one form of thought, अहम् साक्षि is another form of thought and the thoughts arrive and depart but I never arrive and depart, exactly like the people enter the hall, the light illumines; all the people vacate the hall, the empty hall is illumined by the light. People come and go, hall gets filled up and vacated, but the light illumines the full hall as well as vacated hall. Our mind is like the hall, the thoughts are like the people and Consciousness is like the light, “I” never come.

न उदेति न अस्तम् एति एका संविद् एषा स्वयम् प्रभा ।

/ नोदेति नास्तमेत्येका संविदेषा स्वयम् प्रभा ॥ पञ्चदशि, तत्त्वविवेकाख्यम् ७ ॥

These are all what now I have been talking and you have been listening and as even you listen your mind should have entertained relevant thought and all those thoughts are dealing with what, आत्मा or अनात्मा. All the thoughts that you have been entertaining is dealing with आत्मा, this is called अखण्ड आकार वृत्ति. अखण्ड आकार वृत्ति means any thought pattern connected with the Consciousness, साक्षि. And entertaining this thought pattern is called आत्मनि अवस्थानम्, this is called dwelling in आत्मा, abiding in आत्मा, not thoughtlessness, but the thought pattern which I presented now. You can have infinite thought pattern, like that, अहम् एकः, अहम् असङ्गः, अहम् रूप रहितः, I am formless, I illumine the formed body, but myself am formless, like the light illumines the formed hand, but the light itself is formless.

Thus अहम् अरूपः, अहम् साक्षि, अहम् असङ्गः, अहम् नित्यः, अहम् शुद्धः, all these are called आत्मध्यानम्. Therefore कृष्ण says आत्मनि एव अवतिष्ठते, the mind abides in आत्मा entertaining the relevant thoughts and that state is called युक्तः इति उच्यते and that is called योगः and that is called समाधिः and that is called absorption. And as I said in the last class, that समाधि itself is divided into two, when effort is involved it is called सविकल्प समाधि, because ego is dominant, effort means individuality is pronounced and once the effort is entertained for some time and when it becomes effortless process, like pedaling the cycle, first two minutes, effort and then you can see that every cyclist is in निर्विकल्प समाधि only. So युक्तः इति उच्यते, युक्त means absorbed. And what is the state of mind like, an example is given in the next verse.

Verse No .19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९॥

यथा दीपः निवातस्थः नेङ्गते सोपमा स्मृता ।

योगिनः यत-चित्तस्य युञ्जतः योगम् आत्मानः ॥ ६-१९॥

यथा निवातस्थः दीपः न इङ्गते सा उपमा, आत्मानः योगम् युञ्जतः यत-चित्तस्य योगिनः, स्मृता ।

What is the example? Suppose a lamp is lighted, either a candle light or any lamp not the electric bulb, but the flame. When that lamp is kept in the open place, the flame is on, but the flame flickers because of the disturbing breeze and in which direction the flame will go will depend upon the breeze, sometimes it goes in this direction, sometimes in that direction. So a flickering lamp is an unprotected lamp which is disturbed by external breeze. In meditation also, our thought is like flame and when we are entertaining that thought, even though I think of that object of meditation I am not allowed to retain that thought, because within moments some other thought comes and sometimes we don't even know that we have drifted away, it goes away without our

knowledge and you may have been meditating upon next year's plans. If I do that, they will do that, then what will I do, what then, how to. etc., he will get job, she will be married and then I can think of attending the camp next year... this is the ध्यानम् and the beauty is I am not even aware, and somebody rings the bell or phone and then only I remember I am supposed to be meditating. So this is called the flickering mind, because of the external influence and when the mind is protected what happens? It is like protecting the lamp from the breeze by providing a glass enclosure and when such an enclosure is there to protect the flame from breeze, then the flame is how, steady flame like a one stick it stays there. In fact, it is very interesting to watch that flame. So कृष्ण says that this steady flame can be taken as an example for निर्विकल्पक समाधि, the flame is corresponding to the thought, which thought, अखण्ड आकार वृत्ति, आत्मा thought and the steadiness of the flame indicate that my आत्म आकार वृत्ति is not disturbed by the अनात्माकार वृत्ति. Now the question is: in the case of the flame I can provide glass enclosure. Now in the case of the mind, what enclosure I will provide? Suppose I provide a glass enclosure, what will happen, mind cannot be stopped by the glass case, mind being a subtle instrument, you require another type of enclosure which is called वैराग्यम् and भक्ति, भक्ति and वैराग्यम् are the enclosures. And what do you mean by भक्ति and वैराग्यम्, any way I should not sidetracked, even though it is not in this verse and कृष्ण is going to deal with that latter, I will just give a clue, कृष्ण discusses this later.

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५॥

All our worries are because we cannot face the future, all our worries are because we cannot face the future and two types of future, the actual future and the imaginary future. In fact, imaginary future threatens more than the actual. Suppose I fall sick, now I am fat and well, what will happen if I fall sick and my son is in America, thus the worry of future is the cause of disturbance, therefore surrender to the

Lord. And the then second disturbance is attachment, if I don't worry about myself, I worry about my family members, what will happen to them and how can I help them? So whenever such thought comes you tell yourselves that they will be better off without me, OK. I think that I am going to improve their lot, often they are not interested in our health and in the name of interest you only create more problem, remember, they will be taken care of by God. More about that we will see later. Thus by भक्ति-वैराग्य enclosure, we have to protect the mind. Therefore कृष्ण says: निवातस्थः दीपः यथा – a lamp kept in a protected place, secure place, remains unflickering, न इङ्गते – remains without a flicker, सा उपमा स्मृता – this flickerless flame is the example, is the illustration, is the model. Example for what? यत-चित्तस्य – example for the restrained mind, well-directed mind, well-disciplined mind and what is that disciplined mind doing, आत्मनः योगम् युञ्जतः – which is practicing आत्मध्यानम्, योगम् means ध्यानम्, आत्मनः योगम्, आत्मध्यानम्, युञ्जतः means practicing, which is an adjective to the mind. So unflickering flame is an example for the restrained-mind of a योगि, which mind is engaged in आत्मध्यानम् and this is called समाधि. So युञ्जतः योगम् आत्मनः. Thus ध्यान स्वरूपम् was talked about in these two verses. And now in the following verses 20 to 23, कृष्ण talks about the culmination of ध्यानम्, which he called निर्विकल्पक समाधि, that is going to be defined in the following श्लोकs. Seven definitions or features are to be given for निर्विकल्पक समाधि, which is the consequence of अष्टाङ्ग योगः. And remember this निर्विकल्पक समाधि is possible in any field, there is no mystery involved in it, there is no mysticism involved in it, because निर्विकल्पक समाधि or absorption is a natural faculty we all have. In fact, we had this in full measure when we were babies. Have you seen the babies, when they see the ant or cockroach and the baby wants to catch that, you try to distract baby in any way, nothing will happen, even if you show the hand in between also, no flicker, न इङ्गते, the child has got only that

and it is a faculty we lost in the name of growing and even now rarely that happens. Generally it happens when we worry, that is called worry-समाधि, absorbed in worry, even after coming to the class. How do you know स्वामिजि if you ask: you are looking at the carpet itself and sitting without listening to the lecture, that is how you know that the student has lost the class, staring at an object they are gone, today's class is gone. I understand whether they understand it or not, generally it happens in worry. When you read an absorbing book, that means it takes your attention and when you are watching the one day match and at the last ball and one run and the last wicket and India playing against Pakistan, then you know sitting at the edge of the table and you are glued to TV and anybody calls you, you get so wild, you know what is it, निर्विकल्पक समाधि. What I want to say is don't attach any mysticism or mystery to that, it is a faculty which we have and which can be directed in any field, in Vedantic meditation, we are using that to dwell upon my own nature that I am not the body, not the mind, I am their witness and this निर्विकल्पक समाधि is going to be given seven definitions in the following verses, those definitions we will in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

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Lord कृष्ण has been talking about the Vedantic meditation closely following the stages of meditation given in the अष्टाङ्ग योग of पतञ्जलि and now he is discussing the actual process of meditation and its culmination. And as I said in the last class, the culmination of meditation is mental absorption in the object of meditation. And mental absorption is defined as the flow of the same thought or similar thought. The flow of similar thought is called सजातिय प्रत्यय प्रवाहः, सजातिय means similar, प्रत्यय means thought, प्रवाहः means flow. In Vedantic meditation, the flow of thought should be dealing with the very nature of आत्मा and आत्मा has got different features as we saw in the previous chapters, you can change the thought from one feature of आत्मा to another feature of आत्मा, but you should not change from आत्मा to any other object. So we have got a boundary and the boundary is the various features of आत्मा alone should be meditated upon. That is आत्मा चैतन्य स्वरूपः, आत्मा नित्यः, आत्मा एकः, आत्मा एकः, आत्मा सर्वगतः. These different features of आत्मा, कृष्ण has already discussed in the 2nd chapter, in the 4th chapter and in the 5th chapter, especially in the 2nd chapter, from verse no.12 to 25 कृष्ण has already discussed different features of आत्मा and I have to bring what I have heard from my गुरु. And that is why we should remember Vedantic meditation is impossible without studying वेदान्त under a गुरु. A non-Vedantic student cannot practice आत्मध्यानम्. A non-Vedantic student cannot practice आत्मध्यानम्, he should have studied वेदान्त under the guidance of a गुरु for at least some length of time and that is why कृष्ण himself is introducing Vedantic meditation after five chapters of teaching. Suppose a person is a non-Vedantic student, he can practice other forms of meditation. Like mental पूजा to the Lord, mental chanting of various prayers, they are called उपासना ध्यानम्, I will talk about this at the end of this chapter and we will practice some meditations also. We will have guided meditation sessions after

completing this class. So a non-Vedantic student cannot practice other different forms of meditation, but आत्मध्यानम् can be practiced by only a Vedantic student and a Vedantic student has learned the different features of आत्मा from the गुरु and गुरु has pointed out how आत्मा is the nature of Consciousness, नित्यः, सत्यः, सर्वगतः, असङ्गः, एकः, अकर्ता, अभोक्ता, all these he has heard and he is supposed to have understood. And if he has not understood, he should not practice आत्मध्यानम्, he should again listen to the गुरु until he is able to grasp the different features of आत्मा and during meditation his aim is whatever he has grasped from the teacher that he has to relive. It is like going to बद्रीनाथ, you enjoyed the हिमालय vision beautifully, you come back to चेन्नै and during summer, when it is too hot, you imagine the snow peaks of बद्रीनाथ. At least let there be coolness in the mind when it is 41 degrees in चेन्नै. Now you can relive बद्रीनाथ, you can recollect that experience only if you have visited बद्रीनाथ. And therefore meditation is not thinking of a new thing, but meditation is recollecting whatever we have collected earlier. Therefore this Vedantic student mentally goes back to the class, वेदान्त श्रवणम् and what all he has heard he has to bring to the mind and he has to see that I am the witness of my thoughts and I am of the nature of changeless Consciousness and I am not affected by the type of thoughts, these are all different features and when my mind continually dwells on that, it is called सजातिय प्रत्यय प्रवाहः. And without distracted by विजातिय प्रत्यय, विजातिय प्रत्यय means a dissimilar thought. And this सजातिय प्रत्यय प्रवाहः, this flow of thought alone gradually becomes stronger and stronger and more and more effortless. So there is a gradation in my involvement in that thought. Just as when you think of your future program, then you just think of that and sometimes you totally get absorbed in that thought, the same thing we are going to employ in Vedantic field and since this commitment or involvement gradually absorbs me, the योगशास्त्र puts it in three grades. Even in the class also

when you come, first few minutes you are not in the class, seeing this side and seeing whoever has come and whoever has not come and whether your friend has come, that is called collecting the mind, it is a beautiful expression, collecting the mind which is scattered in the bus-stop. one portion is still in the bus stop, some portion in the flyover, and some portion in the inauguration of the other flyover, you will have to forcibly bring all that scattered thoughts and by the time you collect all that, for some people it takes twenty minutes. So this collection of the mind leads to gradual absorption and therefore it is presented in the धारण stage, where there is the attempt, ध्यान stage the success is coming and समाधि stage, when I am fully absorbed and there also I said सविकल्प समाधि is I am absorbed deliberately and then निर्विकल्पक समाधि is I am absorbed spontaneously in which my willpower is not required. When will is required there is सविकल्प, when the will is not required it is निर्विकल्प. And this निर्विकल्पक समाधि is supposed to be the culmination of the अष्टाङ्ग योगः and therefore the 8 stages are called अङ्ग and the निर्विकल्पक समाधि is called अङ्गि, the 9th one is अङ्गि, the destination, the eight ones are the अङ्गs, the stepping stones and कृष्ण wants to define that समाधि in these verses beginning from 20 to 23, 7 definitions of समाधि or culmination or योगफलम्, अष्टाङ्गयोगफलम्. So what are those we will see, verse no.20;

Verse No .20

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२०॥

यत्र उपरमते चित्तम् निरुद्धम् योग-सेवया ।

यत्र च एव आत्माना आत्मानम् पश्यन् आत्मानि तुष्यति ॥ ६-२०॥

So in this verse, two definitions are given. What is the first definition?

1) **वित्त उपरमणम्** – total tranquility of mind, total relaxation of mind can be defined as **समाधि**. That is why the very word **समाधि** is given different **संस्कृत** derivations and one derivation given is **समा धि यस्मिन् सः समाधि**, **समा** means equanimous, tranquil, quite like a waveless lake. Imagine a lake when there is no breeze outside, the lake is without even a ripple. **कालिदास** in one of his literature when he wants to talk about a calm lake, he compares it to the mind of a **ज्ञानि**. Normally we compare the other way round, because in those days **ज्ञानि**s were plenty and available for comparison. Now **ज्ञानि**s are not there and therefore you have to use other comparison. **मानसरोवर**, that is supposed to be a calm vast, blue and beautiful and cool lake, like what, like the mind of a **ज्ञानि**. Therefore, what is the first definition, **समा धि**, **धि** mind, **समा** means tranquil, that state in which the mind is tranquil. This is one derivation. There is another derivation which I will tell later, remember this derivation in this context. And how is the mind tranquilized, not by using tranquillizers, that is not the method and by this special exercise, what is the exercise, **वित्तम् निरुद्धम्** – the mind is withdrawn from the entire **अनात्मा प्रपञ्च**, withdrawn from the world, withdrawn from relations, withdrawn from all the worldly roles, like husband status, wife status, father status, mother status, each role I play has a set of problems, set of joys is also there, I am not questioning that, don't say **स्वामिजि** only problems you are telling, but in meditation problems only come. Therefore every role has got set of attendant problems, therefore, the role has to role away. That is why it is called role. So don't be anyone of them. So this is called withdrawing.

न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे नैव माता न जन्मः ।

न बन्धुर्न मित्रं गुरुर्नैव शिष्यं ॥ निर्वाणं षट्कम् ॥

No **बन्धु**, no **मित्रम्**, no father, no mother, temporarily, don't get frightened, during meditation you come out of that, that is called **निरोधः**, **निरोधः** means withdrawing, withholding and **निरुद्धम् वित्तम्**.

How do you do that? योग-सेवया – by practicing the अष्टाङ्ग योग method, because अष्टाङ्ग योग is specially designed for this purpose. Just like they talk about the chair, specially designed chair for your back, everything they talk about special design, अष्टाङ्ग योग is specially designed. Therefore, योग-सेवया, सेवा means don't think of eating, here सेवा means अभ्यास, practice. By the practice of the other five अङ्गs, यम, नियम, योग-सेवा means, यम नियम आसन प्राणायाम प्रत्याहार सेवया and these five stages are called अन्तरङ्ग, बहिरङ्ग साधनानि, by practicing that, चित्तम् निरुद्धम्, the restrained mind becomes what, उपरमते – abides, remains calm, it is in deep silence. It enjoys inner silence. And this tranquility born out of mental restraint is the first definition. In संस्कृत, we will use the word, चित्त उपरमणम्, उपरमणम् means abidance, tranquility, चित्तम् means mind.

2) Then what is the second definition of समाधि? Look at the second line आत्मानम् पश्यन्. Now silencing the mind is not our aim, if you only silence the mind you will get temporary tranquility, you will not get Vedantic benefit. Remember we are talking about Vedantic meditation, practicing silence will not become Vedantic meditation and therefore what is more important is having silenced the mind, in the silent mind we have to bring the Vedantic teaching. In the silent mind we have to bring the Vedantic teaching.

मनोबुद्ध्यहंकार चित्तानि नाहम् । न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।

न च व्योम भूमिर्न तेजो न वायुः । विदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
निर्वाण षट्कम् ॥

You have to know the meaning of this and tell or else it will become simple पारायणम्. I have to see the meaning of this मन्त्र, because this मन्त्र says अहम् शिव अस्मि, मङ्गल स्वरूपः अस्मि, पूर्ण स्वरूपः अस्मि, आनन्द स्वरूपः अस्मि, which means that the mind is not a passive mind, the mind has got what thought, what type of thought, Vedantic thoughts are to be entertained which is called सजातीय प्रत्यय प्रवाहः. And this alone कृष्ण says, आत्मानम् पश्यन् – one should see the

आत्मा, one should see the आत्मा as revealed by the गुरु during the श्रवणम्. During the श्रवणम् of वेदान्त one should see the आत्मा, one should see the आत्मा, how as revealed by the गुरु and शास्त्र at the time of श्रवणम्. That is why I am repeatedly emphasizing without वेदान्त श्रवणम्, वेदान्त ध्यानम् is not possible, without वेदान्त श्रवणम्, वेदान्त ध्यानम् is not possible. Suppose a person says I want to meditate on आत्मा. Then I ask him what is आत्मा? He says I don't know. How can you meditate upon something which you don't know? Without knowing the आत्मा if you meditate it will be imagination, you will dwell upon varieties of your whimsical imagination, it will not be called Vedantic meditation, Vedantic meditation presupposes Vedantic study and therefore आत्मानम् पश्यन्, seeing the आत्मा; Where does he see the आत्मा? आत्मनि – in his mind he has to see the आत्मा, which means he has to recollect the teaching. If during श्रवणम्, the video cassette recorder is functioning, VCR, during ध्यानम् what is functioning, VCP. Suppose without recording anything, if you play, what will come, you play, nothing will come, silence only will come. Therefore VCP can function only if VCR has been utilized. Now when you are listening what is functioning, hopefully, VCR. You are recording, registering and when you go home and bring out the teaching to your mind, what are you practicing, Vedantic meditation. You can do that with open or closed eyes, I don't care how you do it, but you bring out. Like the cow chewing the cud. And therefore आत्मानम्, so the आत्मानम्, means the आत्मा, आत्मनि means in the mind, आत्मानम् refers to Self and आत्मनि refers to the mind and आत्मना, (all आत्ममयम्, don't get confused) there is a third word आत्मना, आत्मना means with the help of the mind itself. Because thought is involved, without Vedantic thoughts there is no Vedantic meditation. Therefore with the help of the mind one should see the आत्मा in the mind itself. And आत्मा is in the mind, in what form, आत्मा resides in the mind as the witness of your thoughts. Therefore

साक्षि चैतन्य रूपेण अन्तःकरणे आत्मानम् अन्तःकरणेन पश्यति. So what is the second definition of समाधि, आत्म दर्शनम्. And what is the advantage of this, by recollecting the श्रवणम् what benefit I get, if you ask; suppose you have got a clock which ticks. During the day time the clock is ticking or not? Certainly ticking. But do you notice that ticking sound? You don't. Why? Because there are so many other sounds overwhelming the ticking sound and when you go to bed, or when you sit in meditation and you have closed your room and all the other sounds are gone, what happens, the tickling of the clock appears to be more prominent. Now can I say, the ticking of clock has become prominent? No, because the ticking is of the same intensity. It is not that in the night the ticking sound is more and during day time is ticking sound is less, No. The ticking sound is uniform during day and night, but during the day time that sound is overpowered by disturbances, whereas in the night the sound is prominently felt. Similarly, in निदिध्यासनम् the advantage is I have removed all the other noises from the mind. The noises generated by the father I, each worry is a mental noise, remember each worry is a mental noise, having removed all the worries when I bring the teaching, the teaching has got more impact. In a silent mind the teaching has got greater impact and therefore it becomes stronger and stronger. To give another example, if it is a पौर्णमि day, in the evening by 5.30 or 6 itself full moon will be visible in the sky. But if you have to see the full moon you have to pay attention, you have to look at the sky and you have to look for the full moon, because it is not very bright. And as the time goes the moon becomes brighter and brighter and brighter and on a full moon day during midnight you get up and go outside, you need not look for the full moon, in fact, you get the full impact of the full moon. Now can I say the moon has become brighter during the night, really speaking, the brightness of the moon remains the same. But in the evening the brightness is overpowered by the daylight and as the

daylight recedes the obstacles recedes, then the moon light becomes powerful and powerful. Similarly, during श्रवणम् itself knowledge does take place. Every student gets the teaching during श्रवणम् itself. In निदिध्यासनम्, he brings the same teaching in a silent mind, in a withdrawn mind then the teaching becomes more and more powerful, ज्ञानम् becomes ज्ञान निष्ठा. It is strongly registered and therefore आत्मनि आत्मानम् आत्मना पश्यति, therefore the second definition can be called आत्म दर्शनम्. What is the first definition? चित् उपरमणम्, the second definition is आत्म दर्शनम्. And because of this आत्म दर्शनम्, what is the benefit that I enjoy? तुष्यति – one feels the joy of पूर्णत्वम्, one feels, one owns up the joy of पूर्णत्वम्. When I am invoking my worldly personality I am always अपूर्णः, as the father I always feel that I have not done everything I ought to have done, till the second son becomes alright, I will not have peace, some children will always be doing some mischief. So therefore every other personality has got some complaint or the other, the only complaintless personality is my आत्मस्वरूपम् and when I invoke my आत्मस्वरूपम्, I am invoking my पूर्णत्वम् and when I invoke my पूर्णत्वम्, आत्मनि एव आत्मना तुष्टः. So therefore, आत्म दर्शनम् is the second definition or आत्म दर्शनं जन्य तुष्टि also can be taken. Continuing;

Verse No .21

सुखमात्यन्तिकं यत्तद् बुद्धिब्राह्ममतीन्द्रियम् ।

वेति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१॥

सुखम् आत्यन्तिकम् यत् तत् बुद्धि-ब्राह्मम्-अतीन्द्रियम् ।

वेति यत्र न च एव अयम् स्थितः चलति तत्त्वतः ॥ ६-२१॥

In this verse, two more definitions are given, of the total 7 definitions two are over, the next two comes in this श्लोक.

3) So what is the third definition? आत्यन्तिकम् सुखम् – the highest आनन्द one owns up, the highest आनन्द, आत्यन्तिकम् means limitless आनन्द, सुखम् means आनन्द, आनन्द means fulfillment,

which is totally different from the experiential sense pleasures. All the experiential sense pleasures are finite, in terms of time, in terms of place and in terms of quality; qualitatively they are finite and spatially and time-wise. The evident finitude is time-wise finitude, every experiential pleasure is time bound. That is why people always say that day I had greatest joy and they use the past tense, indicating what, when I say *'then it was, now it is not there.'* I had ecstatic bliss, I was blissed out, blissed and either he was out, or later bliss was also out. Any experiential pleasure is time bound, any sense pleasure is also time bound and not only bound by time and also limited by quality, it can be always be improved. If it is music, you will say that that day he sang very well but it was never equal to that musical concert that day. That day I was in an inspired mood, therefore it was out of world and thereafter I have been trying to capture that mood, I have never been able to. So qualitatively gradation will be there in all experiential pleasure, whereas this आनन्द is a totally different आनन्द, it doesn't come under experiential pleasure at all. It is an आत्यन्तिकम् सुखम्, the limitless आनन्द, which is different from experiential pleasure. If it is an आनन्द obtaining in समाधि only then only it will be limited pleasure. Suppose if a person says I get the highest pleasure in समाधि, it will be limited or limitless, saying 'in समाधि' means 'out of समाधि' problem. That is why somebody wrote, in समाधि I had the greatest bliss, having enjoyed that bliss when I came out, I felt that the whole life is a pain and it was like hundreds scorpions stinging my body. Who wants that समाधि, if later I am going to suffer scorpion stings, who wants that. So we are not talking about experiential pleasure, but what is it, कृष्ण says, बुद्धि-ब्राह्मम् – it is an आनन्द born of knowledge, बुद्धि means knowledge or intellect, it is an आनन्द born of wisdom, born of knowledge, what knowledge, I am पूर्णः, I was पूर्णः and I will ever be पूर्णः, during the meditation I am पूर्णः, then when I get, अपूर्णः, then trouble, after coming out also पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णम् उदत्त्यते ।

पूर्णस्य पूर्णम् आदाय पूर्णम् एव अवशिष्यते. Don't get up and go, so पूर्णम् alone. So therefore आनन्द born of knowledge is permanent, because knowledge can never be displaced by time, knowledge can never be displaced by any worldly experience, you have got the knowledge 2+2 is equal to four, so this knowledge you have when you are happy or when you are unhappy? When you are happy, 2+2 is equal to four and when you are unhappy 2+2 is equal to four only. So any experience cannot displace knowledge, therefore if my आनन्द comes from wisdom, that knowledge can never be shaken and it is that पूर्णत्वम्, fulfillment, sense of fulfillment born of wisdom is called आत्यन्तिकम् सुखम्, so which is बुद्धि-ग्राह्यम् and therefore only अतीन्द्रियम्, अतीन्द्रियम् means it is beyond sense pleasures, because sense pleasures are invariably finite. And therefore the third definition of समाधि is आत्यन्तिक सुखम्, owned up. वेति, in the second line, the verb वेति is there, that verb has to be connected to the first line, that is why कृष्ण does not use the word, experiences pleasures. कृष्ण uses the word, he knows the pleasure, indicating the आनन्द is in the form of knowledge or wisdom.

4) Then comes the fourth definition in the second line, यत्र अयम् स्थितः न तत्त्वतः चलाति. Remaining in this, in this absorption or abiding in this आत्मा, one does not deviate into अनात्मा, because he has trained to abide in the आत्मा, like a person who learns cycling, you might have learned during your younger days in the football ground when the game is not going on, there is nothing to distract you and the one who helps you learn cycling is behind you catching, therefore he also gives the rules and regulations, how to hold the handle bar and how look straight and how to sit straight, how to be समम् काय-शिरः-ब्रीचम् and then you observe all the rules and then comfortably fall, while falling also we follow all the rules said above - you fall holding on to the cycle keeping body, neck and all straight you fall, with the all the attention you fall. This you have to practice for some days and then

what happens: you become cycle निष्ठा. Once you are cycle निष्ठा, you take out on the street at the beach road during night when there is no traffic and then gradually you go to the other street and then you reach a stage when you can go through Govindappan naicken street, that terrible street in North चेन्नै, there you get accidents even while walking and you can find people driving there and with one hand in handle bar and holding some many things in the other hand and talking with a friend, parallel driving it is called, they go and then let there be auto-rickshaw, cycle rickshaw, baby anything comes they won't fall, let the heaven come down they will not fall, this is called निष्ठा, a person who practices this he will never get out of this knowledge even during intense transactions in life, in the worst crisis and any time. This is called तत्त्व निष्ठा. Therefore तत्त्वतः, तत्त्व here means what आत्मा, तत्त्वम् means आत्मा, चलाति means deviate, न चलाति means one does not deviate from his higher nature. In fact, thereafter, the life becomes a drama, just as a person who plays a different roles in a drama, he doesn't forget what he is in his green room and suppose he is so identified with the drama, what to do, we have to take him to the green room and tell him that you are not the beggar, you are only the playing the role of the beggar, at the end of the drama you are going to get more money also. So he has to go to green room often to remind him that I am none of these roles; going to green room is called निदिध्यासनम्. And how long he has to go, until he can play the role without losing or forgetting his real nature. In the 5th chapter, we saw it,

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् स्वपन् श्वसन् ॥ ५-८॥

प्रलपन् विसृजन् गृह्णन् उन्मिषन् निमिषन् अपि । ... ॥ ५-९॥

Whatever be the transaction he doesn't lose sight of his centre of gravity. And यत्र स्थितः सन् – remaining in which समाधि, one does not thereafter deviate from the true nature and if during transactions one doesn't deviate it is called सहज समाधि. When I deliberate practice

that it is समाधि, when effortlessly I am in that, like that cyclist, cyclist is in what, सहज समाधि. OK. Every cyclist who is driving on the road without even paying attention to his cycle, he is in सहज समाधि with regard to what: the centre of gravity of cycle. Here a ज्ञानि is in the centre of gravity of himself. Therefore the fourth definition is तत्त्व निष्ठा or स्थितप्रज्ञ, to remind you of the 2nd chapter. Continuing;

Verse No .22

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२॥

यम् लब्ध्वा च अपरम् लाभम् मन्यते न अधिकम् ततः ।

यस्मिन् स्थितः न दुःखेन गुरुणा अपि विचाल्यते ॥ ६-२२॥

In this कृष्ण gives two more definitions.

5) When a person owns up this पूर्णत्वम् of the आत्मा, I am पूर्णः, I don't lack anything in life, I don't need anything in life to be complete. When I own up that पूर्णत्वम्, thereafter I don't miss anything in life and since I don't miss anything in life, whatever I enjoy because of my पुण्यम्, they all will become a luxury in life. I don't need any one of them and when I don't need and I have got that, that is it called luxury, what is the definition of luxury: luxury is that which you enjoy when you have and which you don't miss when you don't have, Isn't it. Luxury is that which you thoroughly enjoy when available and you don't miss when it is not available. And what is need, opposite of luxury is what: need, what is need, need is that which you don't recognize when it is there and which you very badly miss when it is not there. When you don't have a car at all and you are used to auto-rickshaw, bus, all transport and one day somebody gives you a lift, you thoroughly enjoy, who will not enjoy it, but you know next day नटराज service only i.e., walking or bus or whatever it may be but you don't miss the car because you are used to whatever that transport is and one day it comes it is luxury, somehow you regularly come from your

grandfathers' time onwards you are used to car, now you never look upon the car as luxury at all, it is such a necessity when it is around you don't feel you are having a car and when it is not there you very very badly miss it. This is the difference between luxury and need. Luxury is that whose presence you enjoy, whose absence you don't miss; need is that whose presence you don't recognize, whose absence you very badly feel. For a ज्ञानि, everything in life is luxury, every blessed thing in life is luxury. Therefore, when they are around, he will thoroughly enjoy and when they are not, he is not going to miss it. दयानन्द स्वामिजि talks about the संन्यासिs in ऋषीकेश. The संन्यासिs in ऋषीकेश live on भिक्षा only and there are a few institutions established by devotees, who regularly give भिक्षा to these संन्यासिs and since they regularly give भिक्षा, it will be only two items, roti and dal, that is the भिक्षा, only change is in the night you say dal and roti and you only reverse it, that is it and there are used to that, that is what संन्यास आश्रम is, they are used to that and when there is a tourist season, devotees go to the आश्रम and they say we want to give a special भिक्षा, once a year or once in a lifetime. They don't mind paying 10,000 or 20,000 rupees and they call all the संन्यासिs and give them gulab-jamun, puri and this and that and they will really eat well also. Puri and all not counted, chappathis in inches, they will eat well and they know tomorrow I have to go back to roti and dal. That is called independence. So thus कृष्ण says यम् लब्ध्वा – having owned up this पूर्णत्वम्, अपरम् लाभम् – all the other aims in life, all other accomplishments in life, become what, न अधिकम् मन्यते – they are not very great gains, they are avoidable, they are not needed gains, one can go without those gains also. Therefore any other gain is insignificant. OK. All other gains becomes insignificant in front of this accomplishment and therefore what is the fifth definition, आत्यन्तिक लाभः, it is the highest gain in front of which all the other gains are insignificant, too small.

6) And then comes the sixth definition, यस्मिन् स्थितः – remaining in this आत्म-निष्ठा, in this center of gravity, in this nature of oneself, न विचाल्यते – one is not shocked by, shaken by even the गुरुणा दुःखेन – even the worst tragedy in life. It is a stage remaining in which one is not shaken by even the worst tragedy, nothing is capable of shaking him. Even if he asks ‘What’ hearing some unfavorable news, if he has asked What, next moment he will say: ‘So What.’ Even what may be terrible news, later he asks ‘So What,’ because he knows all other things in life are subject to arrival and departure. Therefore गुरुणा अपि, गुरुणा means even the worst sorry, the heaviest sorrow. गुरु-दुःखम् heavy sorrow, not the sorrow caused by the गुरु. So here गुरु is not a noun, it is an adjective, even by the heaviest sorrow he is not shaken. And therefore आत्यन्तिक दुःख निवृत्ति, total freedom from sorrow. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 23-25

Lord कृष्ण has been talking about Vedantic meditation as a means of assimilating the Self-knowledge. We should remember that कृष्ण does not prescribe meditation for acquiring Self-knowledge, because according to us meditation cannot give Self-knowledge. शङ्कराचार्य in his ब्रह्मसूत्र भाष्यम् clearly points out that Self-knowledge has to take place only from the गुरु उपदेश or the systematic Vedantic teaching given by the गुरु. And if Self-knowledge does not take place while listening, there is no chance of gaining Self-knowledge in any other way. If श्रवणम् does not give knowledge, one has to do the श्रवणम् again. If second time listening also doesn't work, one has to listen again. If that also doesn't work, again - entire one hour I can repeat that. And if throughout life this doesn't take place, next life continue. शङ्कराचार्य says वेदान्त वाक्यादेव आत्मज्ञानम् उदेति. And therefore meditation is not prescribed for gaining knowledge, meditation is prescribed for internalizing, assimilating the knowledge which has been already gained. And the reason is assimilated knowledge alone will nourish you. Just as when you eat food, what nourishes your body is not the amount that you eat, what nourishes your body is the amount that you digest, digested food nourishes the body, not eaten food. There are people who have problems in their absorbing power, whatever they eat through one hole goes through the other hole and therefore the body will suffer from malnutrition in spite of eating. Similarly, what we listen is not going to bless, what is going to bless is what we assimilate. स्वामि विन्मयानन्द nicely says, "you have gone through 10 उपनिषत्s. Wonderful. How through उपनिषत्s have gone through you?" OK. That is more important. You have gone through many उपनिषत्s, that doesn't bless, but how many उपनिषत्s have gone through you. In fact, one उपनिषत् is assimilated that is more than enough. And therefore Vedantic meditation is purely for assimilation of this knowledge and the assimilation is accomplished by

dwelling upon the teaching that I have received. In fact, श्रवणम् replayed is निदिध्यासनम्. श्रवणम् replayed mentally is निदिध्यासनम् and that निदिध्यासनम् or Vedantic meditation कृष्ण is talking about and in this he was talking about the stages of धारण, ध्यान and समाधि. First I withdraw my mind from worldly personality. And bring the mind to Vedantic teaching, that bringing the mind to the teaching is धारण and then trying to dwell upon the teaching continuously is ध्यानम् and when I am absorbed in the teaching which talks about my higher nature and I am so absorbed that I forget all my relative personality. I as the father or mother, brother or sister, husband or wife, all those personalities should become insignificant and incidental personality. And अहम् ब्रह्मास्मि, अहम् आत्मा अस्मि must be my primary personality. Now what is happening is my world personality is dominant and I the ब्रह्मन् is dominant for one hour a week. Sunday between 6 and 7 अहम् ब्रह्मास्मि and at all other times it is अहम् महासंसारि अस्मि. It should be reversed, as some Western author, Pierre Teilhard de Chardin, beautifully says, “We are not human beings having a spiritual experience; we are spiritual beings having a human experience.” Don’t look for a spiritual experience, when you are looking for a spiritual experience, you are what, you are human being seeking a spiritual experience. That is the worst thing that can happen. On the other hand, through teaching, what we have to assimilate is: I don’t seek spiritual experience, I want to own up the fact that I am spiritual being all the time, human experience is something which comes and goes. So the primary should become secondary and the secondary should become primary and dwelling upon the teaching for this purpose is called धारण, ध्यान, समाधि, whose culmination is in total absorption. Absorption in what? I am सत्-चित्-आनन्द स्वरूपः अस्मि and this absorption alone is called निर्विकल्पक समाधि, which is योगफलम्, अष्टाङ्गयोगस्य फलम् is this absorption or निर्विकल्पक समाधि and कृष्ण is defining the निर्विकल्पक समाधि by giving seven

different features. He gives seven definitions for निर्विकल्पक समाधि from different angles, which topic started from verse no.20.

1) And the first definition that we saw was चित्त उपरमणम्, निर्विकल्पक समाधि. It is a state of absorption in which the mind is totally relaxed, tranquil, at home, at peace, at poise. In fact, we called it चित्त उपरमणम्, चित्त means mind and उपरमणम् means quietude. And when you use the word चित्त उपरमणम्, we do not mean a thoughtless state, but we mean that there are no disturbing thoughts. We are not talking about thoughtless state, the mind thinks of my higher nature and enjoys or owns up the higher nature that there is no disturbance in the mind. You should not think that thought is a disturbance. For example, one hour you are listening to the class, in your mind thoughts take place or not? If you say, No, I will be in trouble. One hour I talk and nothing happens in your mind, it means what? What will happen to me? Since I have learned वेदान्त and therefore saved. You are having the thought, because as even I use words, the words are entering your mind and they are generating thought and they are becoming knowledge for you, knowledge is also a thought, but it is not a disturbance. If knowledge thought is a disturbance you will have to say, one hour स्वामिजी disturbed us. I hope you won't. It is not disturbance and therefore, thought does not mean disturbance, you can have thoughts with a quiet mind. In fact, in the class thoughts are taking place and you are enjoying and relaxing. And therefore निदिध्यासनम् is a quiet mind with Vedantic thought, it is not a quiet thoughtless mind, but a quiet mind with Vedantic thoughts. In fact, it is a quiet mind because of Vedantic thoughts and this quietude is definition No.1.

2) That the second definition we saw was आत्म दर्शनम्. So a state in which one is invoking in his mind his own knowledge that he has received, I am not the body, I am not the senses, I am not the mind, I am the Consciousness-principle, different from the body, pervading

and illumining the body. This owning up of my nature is आत्म दर्शनम्. This was the second definition.

3) Then the third definition was in verse no.21, आत्यन्तिकम् सुखम्, it is highest happiness, in which I own up the fact that my very nature is happiness. It is not an experiential happiness, experiential happiness is finite because it is time bound. On the other hand, it is a happiness born out of the knowledge that I don't miss anything in life, I don't lack anything in life, I don't have any imperfection, this very understanding gives me a sense of fulfillment, that knowledge born fulfillment is called आत्यन्तिकम् सुखम्, third definition.

4) Then the fourth definition was तत्त्व निष्ठा, by which we mean that it is a state in which a person abides in his true nature, that he will not slip out of his स्वरूपम् even during transaction. So this is called not losing the centre of gravity. I gave you an example, when a cyclist moves, an experienced cyclist moves whatever gymnastics he does, especially you see in a circus, he does all kinds of gymnastics but he doesn't get out of the centre of gravity and in life the centre of gravity is अहम् सत्-चित्-आनन्द स्वरूपः, that is called तत्त्व निष्ठा, सहज समाधि, that is the fourth definition.

5) The fifth definition we saw was आत्यन्तिक लाभः, it is the greatest accomplishment in life, In fact, greatest accomplishment in life is coming back to myself; going in search of peace all over, discovering the fact that peace and fullness is my very nature. And that is why मोक्ष is called in तमिळ्, as *veedu*. Whatever we do, we want to come back to where? We want to come back home where you are at home. It has come. Similarly, a person discovers his स्वरूपम् he has got sense that I have come back to where I have to come back. So this is called आत्यन्तिक लाभ, highest gain in life.

6) Then the sixth definition is आत्यन्तिक दुःख निवृत्तिः, that gaining which a person doesn't know how to grieve in life, there is no more sorrow in life, even the worst crisis does not shake him. Because

he is very clearly aware that the whole अनात्मा consists of body, mind and the world and at the level of अनात्मा unpredictable fluctuations anytime will take place. At the physical level any kind of change, the worst being death itself, he is aware that it is a probability. Similarly, at the mental level, Similarly, at the world level, since he has appreciated the अनात्मा as it is and since he is mental prepared for any kind of विकार at अनात्मा level, nothing comes as a shock for him and even if there is a passing question of: *what*, it is soon converted to: *So What*. Even the greatest, even the worst tragedy may create a passing reaction, *what*, next moment he recovers himself. This is the sixth definition, आत्यन्तिक दुःख निवृत्तिः, total freedom from sorrow. Up to this we saw.

7) Now कृष्ण is going to give the seventh and final definition of योगफलम्.

Verse No .23

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६-२३॥

तम् विद्याद् दुःख-संयोग-वियोगम् योग-संज्ञितम् ।

सः निश्चयेन योक्तव्यः योगः अनिर्विण्ण-चेतसा ॥ ६-२३॥

योग-सेवया निरुद्धम् चित्तम् यत्र उपरमते, च एव यत्र आत्माना आत्मानम् पश्यन् आत्मानि तुष्यति, यत्र यत् तत् बुद्धि-ग्राह्यम्-अतीन्द्रियम् आत्यन्तिकम् सुखम् वेति, (यत्र) च स्थितः अयम् तत्त्वतः न एव चलति, यम् च लब्ध्वा, ततः अधिकम् अपरम् लाभम् न मन्यते, यस्मिन् स्थितः गुरुणा अपि दुःखेन न विचात्यते, तम् दुःख-संयोग-वियोगम् योग-संज्ञितम् विद्याद्, सः योगः अनिर्विण्ण-चेतसा निश्चयेन योक्तव्यः

So the 7th definition is a technical definition which definition is given to avoid a confusion. A confusion can come out of the third definition which कृष्ण has given before. The third definition was आत्यन्तिक सुखम् and a person may think that this knowledge and practice of समाधि is going to bring about highest happiness in life and

if we are going to think that the greatest happiness is going to come as a result of ध्यानम्, we are committing a big mistake because anything that comes in time will definitely be lost in time.

जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च । ॥ २-२७॥

Any happiness, whether it is sense pleasure or whether it is pleasure born out of meditation, if the pleasure is generated during meditation, then it will last as long as meditational conditions are there and when I am out of meditation, that समाधि आनन्द will also go away. And that is why वेदान्त says: never seek mystic pleasures. Even mystic pleasure वेदान्त is not going to emphasize because even mystic pleasure since it arrives at a time, will be subject to loss. That is why those people who claim that I had the greatest bliss in निर्विकल्पक समाधि, they themselves say that when they came out it was intense pain because that आनन्द went away and they described that intense pain is like thousand scorpions stinging all over. Now if समाधि सुखम् is going to lead to scorpion prick, who will want it. Therefore even mystic bliss if it arrives, it is subject to time and therefore कृष्ण wants to say that, infinite आनन्द should be that which never arrives. If it should be infinite आनन्द, it should never arrive at a time, at a place, or in a particular condition. Infinite आनन्द is possible only if it is already here and now. Infinite by definition is that which is here and now. Then how to get infinite आनन्द? After finishing everything you are asking this question? If you get it, you will lose it and therefore in वेदान्त, when we say infinite आनन्द प्राप्ति, it only means you remove the superimposed sorrow upon our स्वरूपम्. It is not getting a new thing, but it is removing the obstacles to own up our nature, it is exactly like a doctor giving you health by treatment. This example is given by आचार्य, when a doctor treats you, he never gives you health. No doctor gives you health, no doctor need give you health; health is natural, whereas disease is a incidental thing which we have acquired, which is unnatural, which is an intruder and when I get back my health, which

health I have not accomplished, doctor has removed what: whatever be the obstacle to natural health, that obstacle, that intruder has been removed by medicine. When the intruder toxin is removed I have not got back health, I have come back to what, my natural state. That is why in संस्कृत, health is defined as being natural, स्वस्थः, स्वस्थः means what remaining in one's own nature and health is defined as स्वास्थ्यम्. Similarly, आनन्द is our nature. And when are enjoying आनन्द, we have not acquired anything, we are only in our natural state, sorrow is something which we have acquired by our wrong thinking and misconception and by वेदान्त we are only removing the sorrow microbes or sorrow bacteria through the antibiotics called आत्मज्ञानम्. So आत्मज्ञानम् dose, weekly once or weekly twice if you take, sorrow goes away, आनन्द you don't get, but you own up. And therefore कृष्ण says दुःख-संयोग-वियोगम्, समाधि is remaining in the natural state of पूर्णत्वम्, by negating the unnatural sorrow, every sorrow you analyze, you will find it is unnatural, because either it belongs to body or it belongs to the mind or it belongs to the world. None of them is your true nature, therefore every sorrow you take and hand over to अनात्मा, either to the world or body or mind. Then what is my स्वरूपम्? विदानन्दरूपः शिवोऽहम् शिवोऽहम्. And therefore what is समाधिः? दुःख-संयोग-वियोगम् – dissociation from association with sorrow, do you understand, dissociation from association with sorrow. We have associated ourselves with sorrow because of our ignorance and that wrong association we give up, we don't develop a new association with happiness because we need not associate with happiness, why, because happiness happens to be our स्वरूपम्. Therefore what is the seventh definition? दुःख-संयोग-वियोगः, disassociation from association with unnatural sorrow and this is called योग-संज्ञितम्, this is called योगः, निर्विकल्पक समाधिः. So with this, the seventh definition is also over.

Now कृष्ण is giving an advice to all Vedantic students, सः निश्चयेन योक्तव्यः – one should practice this योग by going through बहिरङ्ग साधन, I hope you have not forgotten, by going through अन्तरङ्ग साधन, then by going through धारण and ध्यानम्, one has to practice this. Because otherwise the study will be what, mere verbal gymnastics, it will not bring about any transformation. Information of गीता is not what we want, but transformation of personality is what we want. If I don't transform myself, what is the use of the knowing one more text, गीता is finished, उपनिषत् finished, ब्रह्मसूत्र will also be finished soon and then everybody in the family complains this person is terrible, therefore what is the use. Therefore I have to transform and therefore सः निश्चयेन योक्तव्यः, निश्चयेन means with perseverance, because it requires time and we have got a lot of commitment and therefore the first thing that we sacrifice is what, वेदान्त. So what is वेदान्त, easy definition: that which is sacrificed first. Any other job we will not leave, but the first casualty is this. And therefore we have to value this meditation and practice योगः and how अनिर्विण्ण-चेतसा – with a mind which is un-depressed, which does not develop any pessimism, without any self-diffidence. Because only when you sit in meditation all the subconscious problems will surface, during our regular activities, our worries will not come because we are busy with our activities. Therefore our worries will remain in the subconscious, when you sit in meditation and remove all the other thoughts, the subconscious worries which are all sitting waiting for an opportunity, they all will come; son will come and stand in front, mentally and daughter and then somebody who has died before, all these will come and therefore for many days if you sit for meditation, but we do everything other than meditation and therefore it can create frustration. And therefore कृष्ण says: never get frustrated, allot the time for dwelling on the teaching. Even if you are not successful it doesn't matter, allot the time, work on it, अभ्यास is required. Therefore with an

un-depressed mind, with an unfrustrated mind, with an optimistic mind, with an enthusiastic mind may you practice this meditation. Continuing;

Verse No .24

सङ्कल्पप्रभवान्कामान् त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४॥

सङ्कल्प-प्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः ।

मनसा एव इन्द्रिय-ग्रामम् विनियम्य समन्ततः ॥ ६-२४॥

सङ्कल्प-प्रभवान् सर्वान् कामान् अशेषतः त्यक्त्वा, मनसा एव इन्द्रिय-ग्रामम् समन्ततः विनियम्य,

कृष्ण talked about ध्यानफलम् in these verses, beginning from the 20th verse up to 23rd. Now कृष्ण is not totally satisfied and therefore once again he goes back and talks about ध्यान स्वरूपम्. What exactly is the practice of meditation, what should be we be doing at the time of meditation? That He repeats. He has talked about before in the form of धारण and ध्यान and समाधि, the same topic he repeats for reinforcement. So what are we supposed to do during meditation? कृष्ण says, first turn the mind away from the worldly thoughts, about the external world, about the family members and about your business conditions and about the physical body, turn the mind away from all those, both regarding past and future. Therefore He says, सर्वान् कामान् त्यक्त्वा, here काम means your future plans and expectations, we are expert planners, next moment, next moment, next moment; rarely we live in the present. As somebody said, 'a person constantly lives in absentia,' he is not there, because today I am living in tomorrow mentally, that means today I am not even aware and doing what, preparing for tomorrow and tomorrow what do I do, prepare for tomorrow, day after tomorrow prepare for the day after day after and then suddenly यमधर्मराज comes, then you say I have been preparing all along, I have never lived, he says: you can talk about it all in the

next जन्म, now come here. If life-long you prepare then when do you live and therefore enough of future planning, for 20 minutes drop your future plans. Let whatever happen, let the sky fall nothing will happen, nothing is going to happen. Therefore कामान् त्यक्त्वा, drop all your castles in the air, wishful thinking, wool gathering, stop all of them, at least for 20 minutes and how to do that, स्वामिजि I will love to, but I am not able to do that, He says, सङ्कल्प-प्रभवान्, any thought is not powerful in the beginning, any thought is not powerful in the beginning, any thought arises in the mind is only feeble like a ripple in a lake. How is a wave formed? A full-fledged is never formed suddenly, you just go to the beach and watch, you will find that constantly because of the wind the wave becomes bigger and bigger and without the support of the wind the ripples cannot become a wave. Similarly, all your future plans also, initially rises in the form of a feeble thought, then what do we do, then we keep on fanning. So this fellow is not even married, he thinks of what type of wife, where to buy the house, what to name the baby.. . So too much projects and therefore in the beginning itself tell I don't want to encourage that now. कृष्ण said this in the 2nd chapter.

ध्यायतः विषयान् पुंसः सङ्गः तेषु उपजायते ।

सङ्गात् सञ्जायते कामः ॥ २-६२॥

And Similarly, anger is also a thought built-up. Jealousy is also a thought build-up. One thought cannot be anger, one thought cannot be jealousy, one thought cannot be depression. You repeatedly think and then alone it ends up into depression. Here what do you do, कृष्ण says, at the seed level itself divert your mind. However, bleak our future may appear never get depressed, never allow that thought to arise, सङ्कल्प-प्रभवान् is adjective to काम, प्रभवान् means born out of सङ्कल्प, सङ्कल्प means our cooperation. Every negative thought we have encouraged. The first negative thought happens, but continuation of that is with our signature alone. कृष्ण says don't put your signature.

Once you do that the mind is not available for healthy feeling and सर्वान् सङ्कल्प-प्रभवान् कामान् त्यक्त्वा, give up and इन्द्रिय-ग्रामम् विनियम्य – withdraw the sense organs which are the gateways through which the external world enters your mind and disturbs, and therefore close the gate so that external world does not enter your mind and therefore, मनसा एव – with the help of your mind itself, इन्द्रिय-ग्रामम्, इन्द्रिय-ग्रामम् means the group of sense organs, ग्रामम् means not village in this place, literally ग्राम means any group is called ग्राम. A village is called a ग्राम because there is a cluster of houses are there, families are there, therefore it is called ग्राम. Therefore you can use the word ग्राम as a suffix to any word, इन्द्रिय-ग्रामम्, a cluster of sense organs, विनियम्य – having withdrawn from the external world, समन्ततः – completely, totally. Then what should we do, कृष्ण reminds:

Verse No .25

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५॥

शनैः शनैः उपरमेत् बुद्ध्या धृति-गृहीतया ।

आत्म-संस्थम् मनः कृत्वा न किञ्चित् अपि चिन्तयेत् ॥ ६-२५॥

धृति-गृहीतया बुद्ध्या शनैः शनैः उपरमेत्, मनः आत्म-संस्थम् कृत्वा, किञ्चित् अपि न चिन्तयेत् ।

So here कृष्ण says the withdrawal must be done gradually. One cannot suddenly go to आत्मा, because आत्मा is the subtlest nature of mind and therefore the mind cannot suddenly turn from the grossest world to the subtlest आत्मा. Just as you want to go from ground floor to first floor, you are not त्रिविक्रम अवतार to keep the leg on the first floor. Therefore you require so many intermediary stages. It is called अरुन्धती दर्शन न्याय or शाखा चन्द्र न्याय, making the mind gradually subtler and subtler. Therefore what do you do? First you turn away the mind from the grossest external world by reminding yourselves that

nothing in the world belongs to me. Everything in the world is given for my use. Just like, you have got internet room, computer room, and you pay for an hour and use it and get the benefit and come away. Anywhere you go use it and come away. Similarly, the whole world along with the your wife and children and grandchildren and possessions and money, everything is given temporarily for your inner growth and therefore I don't want to claim anything. The moment you drop claiming things, mind is withdrawn. Mind dwells upon an object with which we have total अभिमान, either अहम् अभिमान or मम अभिमान. I am yours, you are mine - is all very nice, but nothing is yours, nothing is mine, everything belongs to only One, you know that One, Lord alone. We are fundamentally related to Lord or परमात्मा only, that is the only permanent One, permanent tie that we have, the moment I put that in my mind, attachment is dropped and there is a relaxation. Even without me they will be well-off. In fact, without me they will be better off. That is the fact, secret fact. So the lizard thinks it seems moving upside down on the ceiling, the lizard thinks that I am supporting the ceiling. If lizard claims that what will we say, you smile, this is the same thinking - without me the family won't run, without me the society won't run, without me they will suffer - is not all true. Nobody is indispensable. And even if you cry for someone, you will cry for one day, one week, one month, one year and there afterwards you don't even remember. And therefore withdraw from the external world. Then come to the body. Then you claim, 'OK, they are all not mine, but body is mine.' What do you have to do? You have to dwell upon the body and also dismiss the body as अनात्मा, that is also made of matter only. Therefore you withdraw from world to अन्नमय कोश, अन्नमय कोश to प्राणमय, प्राणमय to मनोमय, मनोमय to विज्ञानमय, विज्ञानमय to आनन्दमय. Don't ask what are these पञ्चकोशs. I assume that you have attended the introductory classes. In short, in simple language, from body to mind, from mind to Consciousness. Body is

gross, mind is subtle, mind is gross, Consciousness is subtle. Suddenly you cannot come to Consciousness, turn your attention to the body, then come to your mind, in the mind when you watch you will see only thoughts, you will be bothered by the thoughts alone, then from that the next jump is the subtlest jump, I am not the thoughts or the mind, I am aware of the thoughts and the mind. Before the thoughts arrive, *I am*, during the presence of thoughts, *I am*, the thoughts subside thereafter also *I am*, therefore I am not even the thoughts, I am the witness-Consciousness. This is the subtlest final jump. And therefore कृष्ण says you have to do it very gradually without jerk, therefore शनैः शनैः, पञ्च कोश विवेक द्वारा, slowly and steadily, means अन्नमय to प्राणमय, प्राणमय to मनोमय, etc., step-by-step, with बुद्धि, with an intellect. What type of intellect, धृति-गृहीतया – which has got the willpower to sustain the journey? Otherwise when you come to body you may suddenly get lost in the body. Some back pain or something, then you think of the back pain and think of the doctor, doctor said something, ... happened to the doctor and then you go from something to something and therefore you should be extremely alert not to be carried away at any level. From स्थूल शरीरम्, the body, I should be able to come to the mind and in the mind I should not be lost in thoughts, I should be able to own up myself as the witness-Consciousness of the thoughts. And then what should I do? You can't be asking then, then. Once you come to आत्मा the journey is over. आत्म-संस्थम् मनः कृत्वा – once the mind has come to आत्मा, let the mind dwell on the आत्मा, by seeing the different features of आत्मा, the features I talked about before,

- i) I am the Consciousness different from the body is one type of meditation,
- ii) I am the Consciousness pervading the body is another type,
- iii) I am the Consciousness which goes beyond the body is another type,
- iv) I am the formless Consciousness is another type,

v) I am uncontaminated Consciousness is another form, just निर्गुण, निष्कल, नित्य, निरञ्जन, निराकार, निर्विकल्प, so many words are there, which I should have learnt from the scriptures. That is why I said this meditation is impossible without attending the classes, otherwise निर्गुण, you will not know the meaning. Therefore in the class from a गुरु you should have heard these words and you should have understood the meaning of निर्गुण, नित्य, निरञ्जन, असङ्ग, सत्य, शुद्ध, निर्विकार. Then you take anyone word and dwell upon that, अहम् असङ्ग चैतन्योऽस्मि. Therefore मनः आत्म-संस्थम् कृत्वा. Now the question is how do you do that? The exact word used by कृष्ण is mind should remain in आत्मा - this is advice; mind should remain in आत्मा. I have discussed this before, but being very important I am reiterating the same point. What do you mean by mind remaining in आत्मा? Does it mean that mind is sitting somewhere and you go on pulling like this clip which has to remain on the desk. Clip is away, desk is away and therefore if the clip has to remain on the desk, a process of action is involved, I have to bring the clip down and place on the desk, that is how clip remains on the desk. Similarly, can you say आत्मा is sitting here, mind is on the ceiling and you have to bring the mind and you have to make the mind seated on the आत्मा. That is not possible because, आत्मा the चैतन्यम् is where: आत्मा being all-pervading, mind is never away from the आत्मा, in fact, nothing is away from the आत्मा, just as nothing is away from space, nothing can be away from space, therefore mind is already in आत्मा, therefore why should I place the mind on आत्मा. So you should understand placing the mind upon आत्मा is entertaining thoughts which are centered on आत्मा, placing the mind on आत्मा is nothing but entertaining thoughts which are centered on आत्मा. When you are thinking of बद्दिनाथ, I will say that your mind is in बद्दिनाथ. If I say your mind is in your house, what does it mean, not that your mind has gone, your thoughts are about your house. Therefore mind remaining in an object means, the

thoughts of the mind are about that object. If the mind has to dwell on आत्मा, it means you should have thoughts which are centered on आत्मा, like what, अहम् आत्म-स्वरूपः अस्मि, which is a deliberate thought entertained and I am the witness of all the thoughts, including अहम् ब्रह्मास्मि thought and even when the thoughts are changing, I the Consciousness do not change. These are all deliberate thoughts centered on myself and therefore कृष्ण says, मनः आत्म-संस्थम् कृत्वा – let your thoughts be आत्मा centered thoughts, technically it is called अखण्ड आकार वृत्ति, आत्मा centered thoughts are called अखण्ड आकार वृत्ति, may you entertain such thoughts only, न किञ्चित् अपि चिन्तयेत् – don't think of anything else. To put in technical language, विजातीय प्रत्यय अनन्तरित सजातीय प्रत्यय प्रवाहः, the flow of आत्मा thoughts to the exclusion of अनात्मा thoughts is called ध्यानम्. In fact, for one hour when you listen to this class your mind is dealing with what, this आत्मस्वरूपम्. Therefore actually your concentrated listening itself is a form of meditation. Don't think that you have to keep the body straight then alone is meditation, you have to close your eyes then alone is meditation, one hour your attentively listen to the class your mind doesn't go elsewhere, your other personalities are not invoked, you are doing what, श्रवणम् is a form of meditation only and meditation is re-living the श्रवणम् only. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुद्व्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 25-27

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५॥

So उपरमेत्, one should gradually withdraw the mind from अनात्मा, all the objects, because in this meditation we want to dwell upon the very subject itself. So here the meditation is on the meditator, here the meditation is on the meditator himself, I want to dwell upon my own nature. Since it is a subjective meditation, all the objective thoughts should be gradually eliminated. The objects are divided into three:

- i) the first object is external world because it is an object of my experience,
- ii) the second object is my physical body itself which is also an object of my experience,
- iii) the third object is my own mind which is also an object of my experience.

So world is object of experience, body is object of experience, even mind is an object of experience. And in meditation what do I do? Initially my attention is on the world, then I shift my attention to the body, then I shift my attention to the mind and then I shift my attention to what? the very observer of the mind, i.e., I - the awareness, the witness-Consciousness-principle. And it takes time, you can come to the body perhaps it is easier, even when it comes to the body, now and then it will go to the first son, second daughter, third son-in-law, again you have to bring to the body, again it will run outside. And then you come to the mind, then varieties of emotions distracts you, so your depressions, your fears, your anger, your hatred, your jealousy, your anxiety, they are all what, things in the mind, that is why people ask 'स्वामिजि, the moment I sit in meditation, all kinds of worries come.' So they are all lying there, which I have been ignoring my turning the

attention to the external world. It is only escapism. So when I sit in meditation those things come, there I have to very carefully handle, all the emotions are also part of the mind which I am not, all the emotions also are part of the mind, which I am not. There are many emotions which are under my control and there are many emotions which are not under my control. So therefore emotions will come. In Vedantic meditation, I don't try to control my emotions. In Vedantic meditation, I try to objectify my emotions. I try to stand aloof from my emotions and try to see that they also do not belong to me. So body has got its nature, mind has got its nature and I am different from both of them. And some people get some pleasant experience, 'स्वामिजि, it is very nice.' That pleasant experience also belongs to the mind only because when the mind is quietened that experience came, when the mind was turbulent that experience was not there, when the mind is quiet that experience came, therefore that experience also belongs to the mind alone, therefore, I should tell myself even this pleasant experience belongs to अनात्मा, I should not get lost in this experience. In माण्डुक्य कारिका, गौडपादाचार्य says enjoying the pleasantness in meditation is also an obstacle and he calls that obstacle as रसास्वाद, रसम् means pleasant, in our area when something is very nice we say it is so sweet, very nice, pleasant. आस्वादः means enjoying, even enjoying the pleasant feeling of meditation is an obstacle because the pleasantness also belongs to the quiet mind. We are talking about what, not the pleasant condition, we are talking about the witness of the pleasant condition, which was there before meditation, which witness is there after meditation. I want to own up the witness- आत्मा. I don't want to enjoy pleasant experience in meditation. Here the meditation is for owning up the knowledge, not for any special experience. Vedantic meditation is only for owning up this knowledge, not for any special experience and even if special experience comes I should tell that I have nothing to do with this experience, this is also आयाराम, गयाराम;

who wants. It is as much a sensory pleasure as an ice-cream is. Ice cream is pleasant if you like at the time of eating, ice cream also ends. Similarly, in meditation you feel pleasant, meditation also ends, who wants that experience, it is another bondage. On the other hand, meditation becomes worthwhile if I own up the teaching in meditation and what is that teaching: I am the witness of the mind and all its ordinary and extraordinary experiences, I am the witness of the mind and its all ordinary and extraordinary experiences, none of them belongs to me. Therefore कृष्ण says, शनैः शनैः उपरमेत् – one should withdraw, with the help of what: बुद्ध्या – with the help of the intellect which has the backing of this teaching. That is why Vedantic meditation is possible only by a student of the गीता उपनिषत्, a non-student can never practice meditation; that is why if anyone asks me स्वामिजि teach me meditation, I generally say, five types of meditations are there, I told you in the introduction, of this any one of them of the four you can practice, but if the fifth if you have to practice, you have to necessarily become a student of वेदान्त. Why, कृष्ण adds, बुद्ध्या, Vedantic meditation is practice with the help of the intellect which has the teaching behind it. What teaching, I am neither the mind nor the experiences of the mind. And not only the intellect is required, धृति-गृहीतया – an intellect which is supported by willpower, supported by willpower. If the willpower is not there I will get attached to the pleasant experiences, they are all temptations. All the pleasant experiences are temptations, they come under अनात्मा. Why they come under अनात्मा, because they are subject to arrival and departure, all pleasant experiences. Therefore धृति-गृहीतया, backed by willpower one should withdraw from अनात्मा. And what should you do? आत्म-संस्थम् मनः कृत्वा, having withdrawn from all other things the mind should abide in the आत्मा, मनः आत्म-संस्थम् कृत्वा, the mind should rest on the आत्मा, abide on the आत्मा. So here also the question comes how does the mind abide on आत्मा? I have already discussed, but you

should remember here also, when I say that the clip is resting on the desk, you know that now the clip is not resting, through a process you can bring down and now the clip is resting. Now can you say that the mind is also now not resting on the आत्मा and by meditation I have to drag the mind, keep it on the आत्मा, put fevicol or cello tape or something, is it a physical process? You should know that, there is no such event happening because, everything in the creation rests already on आत्मा only. आत्मा being all-pervading Consciousness, nobody need bring the mind, nobody need bring the mind and keep on the आत्मा, because like space, आत्मा is everywhere. You can keep the clip on the desk, suppose I ask you to keep the clip in the space, what should you do, what will be your answer, clip is already in space, if it is out of space then you have to bring. Therefore the question comes what is meant by the mind resting on anything? Mind rests on anything by entertaining a thought centered on that thing. Mind resting on the Lord is nothing but mind entertaining the thought of the Lord, mind resting on हिमालय is nothing but the mind entertaining the thought of हिमालय, that being so, the mind resting on आत्मा is nothing but the mind entertaining the thoughts centered on the Self. And what are the thoughts centered on the self, अहम् चैतन्य स्वरूपः अस्मि, I am of the nature of Consciousness, I pervade the body and mind as Consciousness, I enliven the body and mind as Consciousness, the body and mind are only medium for my experience and this medium can arrive and depart. Without these media I won't experience the world, but even without them I, the Consciousness continues to exist. In waking body medium is available, I experience you, in sleep the body and senses are not functioning, I don't experience you. So the experience comes and goes, the experiencer I the Consciousness am eternally present. So I am eternal Consciousness, I am all-pervading Consciousness, I am undivided Consciousness, I am untainted Consciousness. These are all what, mind abiding in Myself. This is

called अखण्ड आकार वृत्ति, all thoughts centered on आत्मा is called अखण्ड आकार वृत्ति, because there is no subject-object division. Who is the thinker I am the thinker. Who is the thought-about? I Myself. So therefore आत्म-संस्थम् मनः कृत्वा means what: entertain the thoughts centered on your nature. And then what else I should do? न किञ्चित् अपि चिन्तयेत् – don't disturb that thought, don't distract yourselves by entertaining any other thought, न किञ्चित् अपि चिन्तयेत् मेअन्स् don't think of anything else, anything else means anything other than the आत्मा, you don't say, here the confusion comes, न किञ्चित् अपि चिन्तयेत् many people mistake as total thoughtlessness, we don't approve of total thoughtlessness, we say don't entertain any thought other than the Self-thought. The Self-thought is a must in meditation, otherwise it is called blind समाधि. Blind समाधि means absolute thoughtless, in संस्कृत it is called अन्ध समाधि, जड समाधि, अज्ञान समाधि, you don't get any benefit, you will get a deep relaxation and whether you get the benefit or not, the other people will get the benefit when the others meditate, because less troubled. So therefore that meditation does not give any spiritual benefit, total thoughtlessness does not give any spiritual benefit, it will give some psychological benefit, it will give some physical benefit, you may be rejuvenated, the meditation becomes spiritual only when the thought centered on the Spirit, आत्मा is there. Therefore आत्म-संस्थम् मनः कृत्वा न किञ्चित् अपि चिन्तयेत्. Continuing;

Verse No .26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६-२६॥

यतः यतः निश्चरति मनः चञ्चलम् अस्थिरम् ।

ततः ततः नियम्य एतत् आत्मानि एव वशं नयेत् ॥ ६-२६॥

चञ्चलम् अस्थिरम् मनः यतः यतः निश्चरति, ततः ततः एतत् नियम्य आत्मानि एव वशं नयेत् ।

That is why we say that even while studying the scriptures, when the teacher is talking about आत्मस्वरूपम्, the nature of the self, if the student is going along with the teacher and the student also entertains the same thought as the teacher, the teacher says *You* are Consciousness, what should the student think, student should not say, ‘you are Consciousness’, the student should convert the second person into the first person, that much person-shifting is necessary. So when the teacher says *You* are Consciousness, the student also understands the significance of the teaching, I am a conscious being and the teacher is revealing the fact that as the conscious being I am ever free. And if the student follows that remember the very श्रवणम् is meditation, not that you should sit in an आसनम् and keep the body straight, if the body straight, half closed eyes, they are all supportive systems, but what makes the meditation is आत्माकार वृत्ति, therefore the श्रवणम् itself is ध्यानम्, if it is an active श्रवणम् in which the student closely goes behind. And that is why one of the great आचार्यसुःश्वराचार्य, a direct disciple of शङ्कराचार्य says, even if one does not separately sit in meditation, it is not compulsory, repeated श्रवणम्, repeated listening to the teaching itself is a form of meditation only. Therefore we should not have the thinking that meditation means आसन, straight, etc., you should not think, they are all incidentals, meditation means the mind dwelling upon the teaching consistently. And here in this श्लोक, कृष्ण says when the mind is dwelling on the teaching the distractions are bound to come. अर्जुन himself will complain later, हे कृष्ण! my mind is worse than a monkey:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये वायोऽपि सुदुष्करम् ॥ ६-३४॥

my mind is अति चञ्चलम् and I don’t think I will be able to restrain the mind and कृष्ण says don’t feel bad if your mind is restless, because everybody mind is restless, you are not alone. Then at least there is some समाधानम्, so everyone has this problem. This is a universal

problem, that is why it is incorporated in the गीता itself. So कृष्ण says चञ्चलम् मनः निश्चरति – the fickle restless extrovert mind will go out, निश्चरति means like the child it will run away, the mother keeps on her lap, like a spring the child gets up and run. So चञ्चलम् मनः – the restless, fickle, volatile mind निश्चरति – it goes out, यतः यतः – because of various sense objects distracting the mind, because of one sense object or the other. It may be to hear the horn of the car and suddenly you remember your car which has been given for service and never given back and from that you will think of the new car that you wanted to buy and then you think of whether to buy Indica or Maruti, which car you want, then you go on and on, you are supposed to be doing आत्मध्यानम्, but ending up in car ध्यानम्. So कृष्ण says it is natural, don't feel guilty, it is very very natural. Therefore यतः यतः means because of any external factor mind will stray away. And external factor need not be inanimate, it can be a person also, suddenly you remember your husband, wife or father or mother, or children, any blessed thing, living or non-living, or the pet dog. For some people that is loved more than the family members. Anything, in fact, in भागवत, जडभरत gets distracted by a deer, can you imagine, he had so much determination that he gave up his kingdom, or the entire family he gave up and one deer became very dear, that is why it is called dear, then he started you bringing up the deer and all the time भागवतम् it is beautifully described, all the times he thinks of that, wherever he goes he thinks that deer what it will be doing and at the time of death also, it is deer ध्यानम् and in the next जन्म, he becomes a deer; so it can be anything. When the mind is distracted what should one do? ततः ततः नियम्य – withdraw the mind from those respective objective, so withdraw the mind from those respective objects by telling yourselves that nothing belongs to me for me to get obsessed with them. Obsession comes because of ownership. And therefore never own anything, even though for worldly purposes you may own a house or car, I don't ask

you to sell it, you don't come and stand before me saying because of me you sold everything, where can I give you accommodation. I don't want you to sell your house and car, let ownership be a functional ownership but in the innermost heart let it be remembered nothing belongs to me, everything is a temporary gift from the Lord, Lord has blessed me with certain things and using those things I have to grow, I should not get stuck, I should not fall in love with a particular school and permanently remain there. If you do that which teacher will be happy; the student says he loves me very much so permanently sit there. Loving the teacher is one thing and remaining in the class permanently is another thing. Love the teacher but get out, teacher himself wants, other students will come and therefore all the time remember this: ownership is the cause of obsession, obsession is the cause of distraction and distraction is the obstacle. And therefore, ततः ततः नियम्य, you can tell, Oh Lord everything is yours, Oh Lord everything is yours, तन मन धन सब् कुछ तेरा, it should not be merely verbal, but it should come from the innermost heart, which should include my own physical body, what to talk of wife or child or husband, my own physical body I don't want to own, my own mind I don't want to own, not I don't *want*, I don't *own*. So नियम्य. Then what should you do? आत्मनि एव वशम् नयेत् – again bring the mind back to the आत्मा, अखण्ड आकार वृत्ति अभ्यासम् कुरु. So आत्मनि एव वशम् नयेत् means bring the mind to the field of आत्मा. Continuing;

Verse No .27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६-२७॥

प्रशान्त-मनसम् हि एनम् योगिनम् सुखम् उत्तमम् ।

उपैति शान्त-रजसम् ब्रह्म-भूतम् अकल्मषम् ॥ ६-२७॥

प्रशान्त-मनसम् शान्त-रजसम् अकल्मषम् ब्रह्म-भूतम् एनम् योगिनम् हि उत्तमम् सुखम् उपैति ।

What will be the result of this practice? So ध्यानफलम् कृष्ण mentions in these verses. प्रशान्त-मनसम् हि एनम् उत्तमम् सुखम् उपैति – the benefit of this meditation is the highest peace will come to that person, उत्तमम् सुखम् means the greatest peace, the peace that passeth all understanding, a peace which is not determined by external conditions. Any other type of peace that I enjoy is because I add, as long as I add because that peace is conditional-peace. Conditional-peace is not peace, anything conditional is not real, this is one Vedantic lesson that you should always remember, anything conditional is fake. If you say I am secure because there is money, वेदान्त calls it conditional security, because it is ‘because of’ money and conditional security is not real security because anytime it can go and what can go away is not real. Similarly, conditional peace, conditional happiness, conditional fulfillment. The benefit of Vedantic meditation is unconditional peace. So here उत्तमम् means unconditional, निर्येक्षम्. And I am peaceful, why if somebody asks, the ज्ञानि’s answer will be because that is my very nature. If you ask fire why are you hot, what will fire say, because that is my nature, if you ask water why are you hot, it will say that because I am in contact with fire and it will not last long also. But fire is hot unconditionally, therefore permanently. Similarly, I am peaceful unconditionally, therefore I am permanently peaceful, peacefully rich, peacefully poor, peacefully with house, peacefully without house, peacefully with people, peacefully without people, peacefully young, peacefully old, peacefully black haired, peacefully white haired also or any other color. So this is उत्तमम् सुखम् उपैति, this is the फलम्, the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 27-28

In this 6th chapter of the गीता, Lord कृष्ण is elaborately discussing the topic of निदिध्यासनम्, otherwise known as Vedantic meditation and we should remember that this निदिध्यासनम् is relevant and meaningful only after the study of वेदान्त, which is called श्रवणम् and मननम्. The actual Self-knowledge has to take place only at the time of श्रवणम्. The systematic study alone has to produce the knowledge in the mind. Just as when I look into the mirror, if the mirror is clean and placed in front of me properly, I can get a real picture of my face in the mirror, if my eyes are not defective. In the same way, a गुरु presents the Vedantic teaching, which is like the mirror kept in front of the student, the verbal mirror. And if this teaching is properly presented and if the listener has got a defect-free mind, this very teaching can and will generate the knowledge in the mind and therefore we should remember knowledge is only through श्रवणम्. Vedantic meditation is not meant for the rise of knowledge. Vedantic meditation is not meant for the rise of knowledge, the knowledge has to arise through the teaching and then this has to be followed by my मननम्, which has to remove any trace of doubt with regard to the teaching, any trace of doubt with regard to the fundamentals aspect of वेदान्त, ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः, ब्रह्मन् is the substratum of the world and the world is dependent on ब्रह्मन् and ब्रह्मन् the substratum is none other than myself. With regard to these fundamentals teachings of the वेदान्त, I should not have any trace of doubt and removal of doubt is possible only through the method of reasoning, because doubt belongs to the intellect and intellect knows only the language of reasoning. So thus श्रवणम् and मननम् should do the job of producing knowledge. Therefore, निःसंशय ज्ञानम्, conviction regarding Vedantic teaching has to take place through श्रवणम् and मननम् only. And if this conviction has taken place through श्रवणम् and मननम्, what is the role of निदिध्यासनम् or

Vedantic meditation, I have said before: Vedantic meditation is meant for enjoying the benefit of knowledge, न तु ज्ञान सिद्ध्यर्थम् परन्तु ज्ञानफल सिद्ध्यर्थम्. Because our problem is we seem to know and understand the teaching, but the promised benefit doesn't seem to be in me, because the scriptures present that a ज्ञानि is free from various emotional problems:

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः ॥ २-५६॥

ज्ञानि's state of mind is talked about in the scriptures. When I look at myself from the stand point of those descriptions I feel that between me and a ज्ञानि it is not matching. Therefore we doubt our knowledge. कृष्ण wants to say that there is no defect in knowledge, what we lack is not knowledge, but we lack is the benefit of knowledge and the benefit of knowledge is शान्ति, freedom from anxiety, sense of fulfillment, freedom from jealousy, hatred, अद्वेष्टा सर्वभूतानाम्, etc. And therefore the role of निदिध्यासनम् is removing the block between ज्ञानम् and ज्ञानफलम् and what is the block between knowledge and the benefit of मनः शान्ति? The block is our habitual ways of thinking, our habitual ways of looking at ourselves. We are habituated to look at ourselves as a physical person or as an emotional person, or as an intellectual person, whereas वेदान्त has taught us that physical body is not ourselves. Therefore the physical identification, emotional identification, etc., are our habitual way of looking at ourselves. And not only we are habituated to look at ourselves in a particular सांसारिक fashion, because of that our way of looking at the life's events - loss of job, loss of money, separation from a person - even the way we respond to the life's events is habitual. So thus the way we look at ourselves, the way we look at the world and the way we look at God, we have got a habit. So our problem is not of ignorance, our problem is our habitual ways of responding. दयानन्द स्वामिजि beautifully tells: that when in India, when स्वामिजि was taken to someplace, he just enters the car and in India the driving is right hand driving and therefore, naturally,

generally he sits in the front side, therefore he goes to the left side of the car and opens the door and sits, because the steering is on the right side. And when goes to America, स्वामिजि goes here and there and automatically when स्वामिजि goes and open the left front door, there the steering is there. Oh I am in America and this steering is on the left side therefore I am supposed to go to the right. Now is this behavior born of ignorance or habit? It is not ignorance, every one of us knows that here it is LHS, there it is RHS. Therefore our whole behavior is in a particular orientation and this is developed not in one year or two years or even in one जन्म, but it is in अनादि अविद्या वासनया, (as we say in श्रावणी पौर्णिमा) अनादि अविद्या वासनया, वासना means habitual response. And therefore निदिध्यासनम् is to invoke my Vedantic personality and learn to re-look into myself, in the light of वेदान्त, learn to relook into your family situation in the light of वेदान्त if you have a complaint about your son or daughter or son-in-law or daughter-in-law or husband or wife, you have to re-look into that family problem in the light of Vedantic teaching and we should learn to rename it, I will no more call it a problem. So naming it is getting hooked and that is why they are changing even the names because, verbalization, vocalization indicates our ways of thinking and that is why when they want to give the news for deaf people, they will say you should not call deaf, but hearing impaired. What does it mean, deaf only? Why change the word, because word represents our thinking. A change of the very language will bring about a change in our ways of thinking. Therefore I look at the family member whom I have been calling problem problem problem and I learn to say that it is not a problem. In the light of वेदान्त it is not a problem, it is a situation caused by various factors including प्रारब्ध. Similarly, look at the office situation, look at any situation, including Government and I should see, re-see through the goggles of वेदान्त and I should say as they say in Transactional Analysis, I am OK, you are OK. Either we say you are not OK, I am

OK or you are OK, but I am not, otherwise we tell both are not OK. What is wisdom? Everyone is OK. So this relooking in the light of Vedantic teaching and seeing that there is no problem at all, there are various situations to be faced and acted upon with success or without success, but that also cannot be called a problem. Even the word success and failure is a word we have invented, only कर्म-फलम् is there. Imagine two people are together running a business and one person expected five percent profit, another person expected fifteen percent profit and the profit was 10%. And now the first person is going to say that it is wonderful, I expected 5% and got more, like children getting marks. One is very happy to get 93%, because he was expecting only 85% and another is so disappointed, why I expected 99% but I got 93% only. The result remaining the same, one calls it success, one calls it failure, one is depressed another is elated. Therefore most of our responses are born out of tagging, which is born out of thinking, which is born out of our knowledge or ignorance. So वेदान्त is a painful, time-consuming re-assessment of our situations in life and in that reassessment I should be able to say I am happy not because of situations, but in spite of situations. I told you about one स्वामि who lost his eyes because of diabetics and eyes are considered to be most important organ, people consider it as a shock and tragedy. You meet that स्वामिजि, he is so bubbling that he consoles those people who have eyes and he says my गुरुवायूरप्पन् thinks that it is enough seeing this rubbish. I have got my Lord in my heart and I can see all the time, otherwise people have to bother in meditation, how to handle the eyes, whether to see the nose or the eyebrows, I don't have that problem, because which distracts and he bubbles and some doctor said that there is a possibility of recovering the sight and are you interested, he said no and I don't want. So situations remaining the same you can make any situation in the life, this is called अभिभवः, अभिभवः means you don't solve the problem, you dissolve it. I will give you an

example. When you look at the sky during the day time, there the stars are there in the sky or not? Is the stars are coming in the night or is it in the day time also. Any doubt? The stars are there all the time but during the day-time, the stars are not absent, but they are as though absent because their light is overpowered by the light of the Sun. In this I have not removed the stars, but the star's light is अभिभूतम्, overpowered. In the same way, वेदान्त gives me a new vision and new fulfillment, in the light of the fulfillment which is like the sun my problems do not go away, but all these problems get what, overshadowed by this new perception of myself. So if there is physical sickness it will continue. The members of the family are not going to change, because you study गीता. They will continue to be as cantankerous and problematic as before, but your site changes, like the astrologer said, you have got the शनि problem for 6 months, then what will happen after that, you will get used to that. So when you get used to then you don't feel its presence. Similarly, वेदान्त does अभिभव of the ego's problems, they become insignificant, they become too small in front of the पूर्णत्वम् that I have discovered and this अभिभव is the job in meditation. I look at every problem of mind and see it as insignificant to the extent that it is as good as non-existent like what, the stars during day-time, they are as good as absent. And that is said as the निदिध्यासनम् and once I change my perspective, the so-called problems are no more problems and therefore the anxiety that those problems came, that anxiety is not there. My future continues to be unpredictable, in fact, everybody's future is unpredictable, whose future is predictable, who is sure whether we will be there or not tomorrow. Don't worry, we will be there, स्वामिजि is talking like this, don't feel like that, the whole life is unpredictable including ज्ञानि's life. If he is starting a big आश्रम, it is unpredictable and a ज्ञानि's life is more unpredictable because it has to depend upon public. Therefore both remaining the same, previously the unpredictability gave me an

anxiety but now the very same unpredictability does not give the anxiety. This is called ज्ञानफलम्. So a ज्ञानि's peace of mind is not because his future has become predictable, a ज्ञानि's freedom from anxiety is not because of predictability, but in spite of unpredictability. And this is called जीवन्मुक्तिः and this जीवन्मुक्ति you can enjoy only if you do this new exercise. What is the exercise, studying your life's situations again and again in the light of this new teaching. And that process is called निदिध्यासनम्. So निदिध्यासनम् is not a thoughtless state, निदिध्यासनम् is not looking for some mystic experiences, निदिध्यासनम् is not going to bring a new flow of आनन्द, like the कुद्रातम season. Don't expect anything to happen, it is none of them, it is relooking at myself and the world in the light of the teaching, which changes the perspective and response and therefore there is peace of mind. In भागवतम्, they describe how कृष्ण looked at all the यादवस quarreling, fighting and killing each other. And कृष्ण sees right in front of his eyes the शापम् coming through, you know the story how the शापम् came that you are going to fight and die and कृष्ण is the Lord himself and कृष्ण could not stop his family members fighting and dying one by one. Soon he is also going to join the majority, he is also going to be shot. And भागवतम् describes कृष्ण's perception of that events, leaning on a tree with his hands on his knees, he looks at the whole event with a smile, it is a choice-less situation, even for भगवान्. What भगवान्? Omnipotent, Omniscient कृष्ण choicelessly sees the event of every family member dying one by one. And what was कृष्ण's response, a smile, not that he is happy about it, but the thing is he looks at the situation, a choice-less situation has to happen. Where there is a choice कृष्ण will certainly take an action. Therefore a ज्ञानि does take an action where it has to be, a ज्ञानि does accept where it is choice-less. So the world and the life will continue. The change is where, not in the world, not in the people, not in the body but in the way of perception and the way of response and this शान्ति कृष्ण talks about in the 27th

verse. कृष्ण says उत्तमम् सुखम् उपैति – this ज्ञानि enjoys the highest आनन्द, contentment, पूर्णत्वम्, it is not an ordinary सुखम् born out of an external changing, fluctuating, unpredictable factor, but it is an आनन्द born out of the knowledge that I am पूर्णः. When he uses the word I, you know the meaning of the word I, not the physical I, not the emotional I, not even the intellectual I, but I the आत्मा am पूर्णः. So उत्तमम् सुखम् उपैति. What type of ज्ञानि? Not the one who has done श्रवणम्, मननम् alone, but the ज्ञानि who has struggled and used the Vedantic knowledge to look into every aspect of his life. It is just like, if you want to change a राग in carnatic music, you have to go to the स्वरः which go make the राग. You cannot change the राग without changing the स्वर. If I want to change the shape of this hall, I will have to take every brick and rearrange. Similarly, if my life has to change every thought in my mind has to change, my life consists of only a series of thinking, what is sorrow, it is a thought, what is jealousy, it is a thought, what is frustration, it is a thought. So how you define your life is purely joining the bundle of thoughts that you entertain every moment, right from the morning when you miss the coffee. Of course you respond by a thought, that is your life, one thought is not your life, but your life is nothing but all the thoughts put together and if you have to change the building, the bricks have to change, if you have to change your life, your very thought process has to change, which is a time consuming process and this ज्ञानि has done that. So time is required, effort is required. Therefore कृष्ण describes that ज्ञानि, प्रशान्त-मनसम् – the one whose mind is free from unhealthy thought processes, in the form of anxiety, fear, jealousy, etc., every unhealthy thought he has consciously and deliberately handled, managed and therefore he is not thoughtless, but his thoughts are undisturbing thoughts, thoughts do not disturb the mind. In fact, for one hour you are listening to my talk during which your mind has to entertain thoughts, even I am talking each word, I am presenting an idea to you and that idea is generated in

your mind in the form of what: thought alone. Now is this thought a burden to you? If it is burden you will not come here, one hour it is burdensome, No. Thought is not संसार, you need not eliminate any thought, that is why wise man is described in the 12th chapter as a man of compassion, compassion is a thought pattern and compassion is not संसार, love is not संसार, generosity is not संसार, burdening thoughts are replaced by the thoughts which are not a burden and that is called शान्त वृत्ति, they are called सात्त्विक वृत्ति, सात्त्विक वृत्ति means they are light in your mind, they sit light in your mind, they are not a burden to you and such a mind ज्ञानि enjoys, अशान्तस्य मनो भारः – mind is a burden for a person who doesn't have peace of mind. If there is no peace in the mind, everything will be भारम्, if peace is there mind is light; on the other hand mind is a wonderful instrument with which I can study, I can love people, I can help. So therefore you can have peace, peace is your choice, is it not correct? The programs are all from गीता, it is your choice, don't curb your mind, don't destroy your mind in the name of मनो नाशम्, don't destroy the mind. If you keep it alright you will enjoy, it is a privilege, it is a blessing, it is a gift from the Lord, that which disturbs, the unclean thoughts, remove it and it will be fine. A ज्ञानि enjoys what type of mind, प्रशान्त-मनसम् शान्त-रजसम् and how did he enjoy or how does he enjoy such a mind, by removing रजसिक वृत्ति, what is रजसिक वृत्ति, disturbing thought - क्रोध, लोभ, मोह, मद, मात्सर्य. So neighbor's child has got good marks, our child has failed, or OK with 70% and the other one has got 97%, why have jealousy, congratulate him well. It is difficult but we can do that, somebody has got better, somebody has less, these are all तारतम्यम् is the law of creation, congratulate openly, admire, done well, wonderful, etc. So शान्त-रजसम् means disturbing, burdensome thoughts are शान्तम् and how did he achieve that, by निदिध्यासनम्, what is निदिध्यासनम्, relooking into situations in the light of Vedantic teaching; some intellects are very brilliant, some intellects are not so

brilliant, like bodies are healthy and some bodies are not healthy. So let me enjoy what I have rather than compare with others. And therefore शान्त-रजसम् and अकल्मषम्, कल्मष means तामस वृत्ति, are also subsided, तामस वृत्ति means मोह वृत्ति. So विद्यारण्य स्वामि in पञ्चदशि says: सात्त्विक वृत्ति is called शान्त वृत्ति, रजस वृत्ति is called घोर वृत्ति, तामस वृत्ति is called मूढ वृत्ति, मूढम् means full of delusion and confusion. They are also not there. Therefore अकल्मषम् means neither तामसम् predominant mind, शान्त-रजसम् means not रजस् predominant mind, रजस् and तमस् are subservient to what, सात्त्विक mind, सात्त्विक mind is indicated by प्रशान्त-मनसम्. And such a ज्ञानि who is now योगि, योगि means meditator and you should remember, this relook, reorientation is to be done compulsorily, is not forgetting the problem, forgetting the problem doesn't solve, forgetfulness - if you say that, the problem is not going anywhere, it is inside, it is like the fire which is somewhere here and you don't want to be disturbed by the fire and therefore you cover it with some newspaper, that will catch up slowly and become a conflagration. Our aim is not forgetting the problem, forgetfulness is not solution, you are putting in your deep conscious mind and whenever time comes, ideal time comes you will start crying with a flood of tears, only you have to see someone who is very close to you, we people face it, they will come for seeking advice and they start crying saying स्वामिजि, etc., because they could not share it with anyone, that is why we say, we are all Swiss banks, all private accounts, secret accounts, we cannot speak out, it will spread, what will happen if it spreads, what will happen to my daughter's marriage. So therefore we are only just hiding in our subconsciousness, that is not the solution. But I should see it my past, my future I see it with the torchlight of वेदान्त I should see it and therefore what I want to say is, this निदिध्यासनम् is compulsory, but that you should sit in पद्मासन. समम् काय-शिरः-ग्रीवम्, keeping the neck straight, etc., the posture is not important. If you love to do that in a comfortable posture,

you do. We are interested in what: the child studying, is he studying lying in the easy chair or is he sitting समम् काय-शिरः-श्रीवम् and sleeping, etc., why should you bother. If he is sleeping, sitting straight, what is the use? So even if you are going to sit straight or lie down, we don't insist upon the posture. So therefore don't think that when someone says meditation, it is sitting in पद्मासन in a tight legged way in the ground. What is important is even if you are walking in the beach and then revising your perspective, that is meditation. You are lying down on your bed and again restructuring your perspective, that is also meditation only. So meditation is transformation of your very thinking process is meditation. So such a योगि, योगि means meditator, निदिध्यासक and ब्रह्म-भूतम् – who has become one with ब्रह्मन्. Who has become one with ब्रह्मन् means these are all fundamentals, you should not think that ब्रह्मन् is sitting there and you should do meditation and slowly dissolve and at last merged into ब्रह्मन्. Don't think, ब्रह्म-भूतम् means what? Instead of identifying with अनात्मा, he has learned to own up the आत्मस्वरूपम्, instead of claiming body as I, instead of claiming mind as I, he looks upon them as instruments of transactions, I am the चैतन्यम् behind these instruments. This shifting the first person singular is called ब्राह्मी-भावः, therefore ब्रह्म-भूतम्. What is the benefit of that meditation, उत्तमम् सुखम् उपैति. Continuing;

Verse No .28

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६-२८॥

युञ्जन् एवम् सदा आत्मानम् योगी विगत-कल्मषः ।

सुखेन ब्रह्म-संस्पर्शम् अत्यन्तम् सुखम् अश्नुते ॥ ६-२८॥

एवम् सदा आत्मानम् युञ्जन् योगी विगत-कल्मषः ब्रह्म-संस्पर्शम् अत्यन्तम् सुखम् सुखेन अश्नुते ।

So the same idea is presented in a different way, अत्यन्तम् सुखम् अश्नुते, in the previous श्लोक it was said, उत्तमम् सुखम् उपैति,

same idea He says here, अत्यन्तम् instead of उत्तमम्, अश्नुते instead of उपैति. So he gets infinite आनन्द, शान्ति, contentment, पूर्णत्वम्, this person attains. Who? This योगि. This शान्ति is not ज्ञानम्, this शान्ति is ज्ञानफलम्. What did meditation do, meditation did not produce even शान्ति, ज्ञानम् has to automatically produce शान्ति, but our ways of thinking was an obstacle and through meditation, what we did, we removed the obstacle, ज्ञानम् naturally gave शान्ति, like opening the tap. when I open the tap, I am not bringing down the water, water coming down is the result of what, not my effort, what coming down is the result of भगवान्'s law, What law, law of gravitation. But in the tank, जलम् should be there, if जलम् is there in the tank it should come in the tap, you need not even do प्रार्थना to the Lord, natural. But if you say it didn't come in my house tap, there is an obstruction, opening the tap is not bringing down the water, opening the tap is removal of the obstacle for the natural flow. Similarly, ज्ञानम् means शान्ति, it is there. ज्ञानम् has to flow down in the form of शान्ति alone, but this शान्ति flow if it doesn't come, we have closed the tap. What is that: our habitual ways thinking. So by निदिध्यासनम् this habitual thinking if we eliminate, शान्ति I don't produce, the natural शान्ति which is the consequence of ज्ञानम्, that just flows. When I say flows, don't think that it will gush down from somewhere and it will flow through your eyes, flow is only a figurative expression, I seem to discover more and more शान्ति, I seem discover more and more शान्ति. Previously a situation produced too much of अशान्ति. But now the same situation brings it a little less and again any transformation is gradual, this transformation is also not an overnight process, not that you keep on meditating and you never had an शान्ति till a particular day and on a particular day night 12.37, floodgates of शान्ति was opened, like opening the red hill gates. Don't think like that, any transformation is gradual, this ज्ञानम् producing शान्ति is also a slow, gradual transformation. Just as our physical change is a gradual process, not

that immediately after birth you become 80 kilos; first 2-1/2 kgs and then gradually 30, 40, 50kgs and now I don't how to stop this. वेदान्त is also like that, initially you have to initiate the flow and there afterwards you will find that the वेदान्त jells and you do see that the शान्ति seems to gradually increase and therefore अत्यन्तम् सुखम् अश्नुते and who attains this सुखम्, योगि, योगि means the Vedantic meditator, the one who gives quality time to change his ways of thinking. So he is called योगि and how does he does he bring out this transformation, एवम् आत्मानम् सदा युञ्जन्, it is like physiotherapy, in physiotherapy you have to repeatedly do for the hand to function, you have to do exercising and the fractured hand will start functioning and Similarly, this is a psycho therapy like thing, it is a time consuming process, In fact, more time consuming because mind is a subtler equipment, hand is outside and you can make it alright by exercising, mind cannot be done like that, it is a process which requires initiative. Therefore He says एवम् – in this manner, as said before, आत्मानम् युञ्जन्, आत्मा here means mind, आत्मा means mind, युञ्जन् means regulating the mind, reorienting the mind, transforming the thought process. Of course in the light of Vedantic knowledge gained through श्रवणम् and मननम्, what will happen, विगत-कल्मषः – this योगि is gradually free from his unhealthy habits of thinking, unhealthy habits are called विपरीत भावना, विपर्यय. So all these विपरीत भावनाs will get gradually erased. Everything like anger is a विपरीत भावना, frustration is a विपरीत भावना. We are so great experts that naturally we get frustrated, no effort is required, because well established, frustration-निष्ठा. So therefore विगत-कल्मषः, कल्मषः here means विपरीत भावना, habitual negative thinking. So Wayne Dyer of America wrote, *Your Erroneous Zones*, a beautiful book, he calls it Your Erroneous Zones in your mind, each one is an erroneous zone, you have to handle and if you do that the achievement you can have is: he wrote another book, *The Sky's the Limit*, like that कल्मषम् means what unhealthy

habits of thinking, विगतः means what they gradually come down. So विगत-कल्मषः, आत्मानम् एवम् युञ्जन्, When, सदा, so when you find time you sit in a place and ask the question: what are the disturbing issues, you can keep grading, there are certain strongly disturbing issues which has been there, perhaps years together, which requires special attention, like two types of diseases, for certain diseases OPD is enough, outpatient ward, you need not get admitted, see the doctor and eat two pills, it requires only taking pills now and then, but for certain problems he will advise for immediate admission in the hospital, 35% or 75% block, then you have to get surgery done. Similarly, there are mild issues in which case you have to only be alert in your day-to-day transactions. That is also निदिध्यासनम्, but there are certain issues for which general alertness is not sufficient, you have to get admitted, means what: you have to sit and ask the questions: Oh mind why are you disturbed by that and look at in the light of वेदान्त, ask the question, can you change the situation or is it choice-less, if you can change better work on changing rather than working on worrying and if you cannot change at all, learn to reorient the mind to withstand the changeless situations. Thereafter one should not talk about that situation again and again, because after knowing that it cannot be changed, what is the use of talking, I stop talking about the disturbing situation, I talk about the change required in my mind to withstand the situation, that is a worthwhile effort. If I am talking a picture in a camera and suppose the distance is not sufficient, some more distance is required, I can ask you to go back and suppose you cannot go behind, कोडैकनाल hills, you cannot go behind, what you do, you go behind, create distance, either you go or I go, if choice-less situation has come, I know situations cannot be changed, therefore start working on what, your own mind and toughen it and tougher it gets, lesser the impact of the choice-less situation will be. Therefore the world if you can, otherwise change your mind, stop complaining and worrying. So

therefore, this विगत-कल्मषः सदा, सदा means regular alertness plus particular attention for serious worries. And if this is done, this योगि attains what? अत्यन्तम् सुखम् अश्नुते. Is it difficult? सुखेन, really speaking it is not a difficult thing, it is very easy, it only requires some application, some initiative, anything will appear difficult in the beginning, if you don't sit down for years together, sitting down is also a project or else even you are not even aware that you are sitting down, you don't remember. So anything is only an appropriate application, then, सुखेन, सुखेन means अनायासेन, effortlessly we grow in वेदान्त and we see the result also. जीवन्मुक्ति is an experienced result, because मनः शान्ति is not something which is elsewhere, who will know whether my mind is शान्तम् or not, you alone. So शान्ति is something I experience here and now and it is कृष्ण's guarantee card. So सुखेन अश्नुते and this आनन्द comes from where, not from external world, ब्रह्म-संस्पर्शम् – which is born out of association with ब्रह्मन्, my owning up of ब्रह्मन्. ब्रह्मन् means आत्मन्, आत्मन् means my higher nature. So this आनन्द is born out of my owning up of my higher nature. So literally संस्पर्शम् means contact with ब्रह्मन्, if you literally take that ब्रह्मन् is sitting there and you are here etc., like the electric cord connection, one plug point in ब्रह्मन् and one point in your body and the आनन्द slowly flows, don't think like that, here संस्पर्श is only a figurative word, born out of, owning up my स्वरूपम् and that आनन्द he enjoys. Now does it mean that he should not enjoy the आनन्द of the world? No. शास्त्र does not ban विषयानन्द; as long as it is धार्मिक. Not that ज्ञानि should not see or hear a beautiful music program, as he is enjoying ब्रह्मानन्द and should not enjoy विषयानन्द! not like that. You have got sense organs, there are many legitimate विषयानन्द you can have perfectly alright, but the advantage is what, once I have got ब्रह्मानन्द, it is like having a generator inside, as long as विषयानन्द, the corporation power is available you use it, when that goes off, oh current is gone you say, you don't worry, start your generator.

Similarly, when विषयानन्द is there certainly a ज्ञानि is going to appreciate the beauty, but when it goes he is not worried because it is automatically connected to the ब्रह्मानन्द, अत्यन्तम् सुखम् अश्नुते, this is called जीवन्मुक्ति. More about which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER-6, VERSES- 29-32

Lord कृष्ण is talking about the benefits of Vedantic meditation in these verses and Vedantic meditation is dwelling upon the Vedantic teaching, which I have received from the गुरु. And by dwelling upon the Vedantic teaching, the teaching gets thoroughly assimilated into my personality and the indication of the assimilation of this teaching is I don't forget this teaching even at the time of worldly transactions. When the teaching is not assimilated, it will be available for me only at the time of श्रवणम् and once I put on my slippers and go home, the teaching also disappears and my old personality comes. This is the indication of unassimilated teaching. It is not that I don't have ज्ञानम्, I have ज्ञानम् and I can clearly present the ज्ञानम् to others also, but the ज्ञानम् does not help me during transaction, especially during crisis or problem. And this knowledge we are not interested in because, a knowledge which doesn't help me in day-to-day life is useless knowledge, 'a drawing of the vegetable cannot be used for the cooking.' It actually means, just knowing something is not the same as being able to do it.' Therefore it is not enough that I receive the teaching, I should be able to assimilate also and the only way of assimilation is spending time. Unless you are willing to spend time on this teaching there is no way of assimilation. Just as when they construct the wall or a roof, to make the wall and roof well-set, they do the job of curing i.e., pouring water. The more the water is poured and gets absorbed in the wall or roofing the more well set it is and therefore the question is am I willing to give time for वेदान्त. And giving time is निदिध्यासनम्. And the benefit of giving time is my personality gets cured personality, the teaching sinks and the indication is in and through all the transactions I don't forget the teaching. And what is that teaching which I don't forget. कृष्ण reminds us of the teaching, the three layers of teaching which I had mentioned before:

- i) The first stage of teaching is I am not the body-mind-complex, but I am the Consciousness inhering the body-mind-complex. I am the आत्मा not the अनात्मा, I am the देही not the देह, I am the Spirit not the matter and
- ii) The second stage of teaching is I, the Consciousness, which inheres this body, not only inheres this body, but the very same Consciousness is inherent in all the bodies. Therefore I the Consciousness is in every body. First lesson is I the Consciousness am different from the body and pervading the body, the second level of teaching is not only I pervade this body, but I pervade, I inhere every body and
- iii) The third and final level of teaching is in fact, I am not in every body, in fact, I am not in every body, on the other hand, all the bodies are in Me - the space like Consciousness. When I say I am in every body, it is called अन्तर्यामित्वम्, when I say every body is in me, it means सर्व आधारत्वम्. Thus आत्मा is सर्व अन्तर्यामि, then later stage is आत्मा is सर्व आधारः or अधिष्ठानम्. It is like understanding this space I have told you before. First I talk about the space which is other than the wall, which is confined within this room. I say space is that which is available within this room in which all the people are accommodated. And then I tell the space is not only in this room, space is in every room. And finally I say In fact, space is not within the hall, on the other hand, all the halls are within the one all-pervading space. When you say space is within the room, it is called अन्तर्यामित्वम्, when you say all the rooms are in one-all-pervading space, it is called सर्व-आधारत्वम्.

These three levels, आत्मा is different form body, देह विलक्षणः, आत्मा is देह अन्तर्यामि, आत्मा is सर्वदेह आधारः. This vision not only I should assimilate, I should never forget this even when the worst tragedy strikes my life. If I have to remember this during difficult moments, it is possible only under one condition, I have to remember it

when there are no problems. Isn't it. If you invest money in the bank when you are comfortable, then you can take that money during crisis. What you invest alone what you can draw. If during the crisis, you want to draw from this knowledge, when you don't have crisis you have to invest in the form of निदिध्यासनम्, in the heart you have to keep on telling then the mind will get saturated with this knowledge. Then during the crisis you need not even deliberately draw, this knowledge will come and therefore निदिध्यासनम् is giving solid time for वेदान्त. The more you can give the more you are investing, the more you are investing the more you can draw. It is a very simple economic law. And this योगि has done that and therefore कृष्ण says,

Verse No .29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९॥

सर्व-भूतस्थम् आत्मानम् सर्व-भूतानि च आत्मानि ।

ईक्षते योग-युक्त-आत्मा सर्वत्र सम-दर्शनः ॥ ६-२९॥

योग-युक्त-आत्मा सर्वत्र सम-दर्शनः, आत्मानम् सर्व-भूतस्थम् सर्व-भूतानि च आत्मानि ईक्षते ।

योग-युक्त-आत्मा – is the name of this ज्ञानि, आत्मा means the mind, a ज्ञानि whose mind is युक्तः, युक्तः means disciplined or saturated with this knowledge. So with whatever field of knowledge the mind is saturated with, the mind will naturally think of that. If you are a musician dedicated to music, wherever you go your mind will musically think, even when the baby cries, you will interpret in terms of music, सा रि ग म प द नि सा, even in it's crying you will see the स्वर. Why, because you have dedicated your life. And if you are a scientist as Newton was sitting under a tree and an apple falls, what will we do, immediately swallow, because we are established in eating - food निष्ठा. Therefore when apple fell we don't ask why it fell, only a scientist who is interested in the laws of the universe, even in the fall of

the apple he tries to think of an universal laws. If you are an engineer you will study that aspect, if you are a Vedantin you will only think Vedantically. And therefore युक्तः means saturated with the Self-knowledge, because of what, योगेन – because of the consistent practice of निदिध्यासनम्, by giving quality time to the thought of वेदान्त. Therefore योग means निदिध्यासनम्, युक्तः means saturation, आत्मा means mind, योग-युक्त-आत्मा means the one whose mind has reached Vedantic saturation through Vedantic meditation. And such a person, सर्वत्र सम-दर्शनः – because he is used to dwelling upon आत्मा all the time, even when he interacts with the people he doesn't lose sight of the आत्मा in everyone, the essential nature in everyone. And therefore सर्वत्र means in every human being he sees the common feature, like the thread in and through all the beads of a माला, the invisible thread keeps all the मालाs together, there is the inherent चैतन्यम्, the life principle, the Consciousness-principle, which is inherent in all. “He sees” (within quotes) not physically, but he appreciates. Therefore सर्वत्र सम-दर्शनः means सर्वत्र आत्म-दर्शनः. And it does not mean that he does not see differences, certainly he sees physically differences, certainly he sees the emotional and intellectual differences, but in and through the differences he does not lose sight of the oneness of आत्मा. Just as in and through all the ornaments, what do you see, सर्वत्र सम-दर्शनम्, even when you see bangle, when you see the chain, you know the bangle is different from the chain, chain is different from ring, but you all see the one gold inherent in all these ornaments. How do you know that, that is why you carefully preserve, because you know gold is valuable, therefore gold दर्शनम् is सम-दर्शनम्, in and through the differences at the name and form level. So सर्वत्र सम-दर्शनः योग-युक्त-आत्मा ज्ञान निष्ठा, he is no more a ज्ञानि, but he is ज्ञान निष्ठा. And what is his vision? सर्व-भूतस्थम् आत्मानम् – he sees the आत्मा as residing in every living being. Just as a person appreciates the space as present in every room, every hall, every pot,

every cup, the space is within the hall. Similarly, आत्मा is within everyone, this is सर्व अन्तर्यामित्व दर्शनम्. And he also sees सर्व-भूतानि च आत्मनि, the reverse vision, what is reverse vision, instead of saying space is within the hall, you begin to say, all the halls are - not only halls, - all the planets, all the stars, all the galaxies they are in one space. Similarly, आत्मा is not in the body, all the bodies are in the आत्मा, सर्व-भूतानि, भूतम् here means body or शरीरम् and सर्व-भूतानि all the bodies आत्मनि in the आत्मा he sees. And he is aware of this fact, what is that, आत्मा is imperishable and the bodies are perishable, अनात्मा is perishable. And when he is looking for security in life, which we need, we certainly require entertainment, entertainment is available in अनात्मा, आत्मा cannot give you any entertainment. Therefore when you want to enjoy variety, when you want to appreciate beauty, make use of अनात्मा and when the अनात्मा or the perishable things of the world are disappearing and when you are looking for something permanent, then you cannot rely on the body part, that is the mistake we commit, a ज्ञानि never commits that mistake, he knows when security is needed hold on to आत्मा, when आनन्द is needed hold on to आत्मा, when limitlessness is needed hold on to आत्मा and anything else other thing than that you want change the channel, अनात्मा, only two channel, अनात्मा and आत्मा channel. So you should know how to shift the channel depending upon your need and the greatest tragedy of human being is he expects security from insecure things, insecure people, insecure relationship, he needs security. And when he has wrong expectations disappointment is the result. And that is why कृष्ण said in the 2nd chapter:

न असतः विद्यते भावः न अभावः विद्यते सतः । उभयोः अपि दृष्टः अन्तः ॥
२-१६॥

ज्ञानि knows what to seek from where. If he is hungry he will not go to आत्मा, आत्मा will not help you there; if you are hungry you have to go for भवती भिक्षाम् देहि. But when you want permanence, when you want

immortality don't expect that at the body level. Body is mortal, don't expect permanence in relationship level, you will be in trouble. Therefore, सर्व-भूतस्थम् आत्मनि पश्यति सर्व-भूतानाम् आत्मनि च पश्यति सर्वत्र सम-दर्शनः ज्ञान निष्ठा. And how did he get this benefit, only by one method, giving time for वेदान्त, Continuing;

Verse No .30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६-३०॥

यो माम् पश्यति सर्वत्र सर्वम् च मयि पश्यति ।

तस्य अहम् न प्रणश्यामि सः च मे न प्रणश्यति ॥ ६-३०॥

यः माम् सर्वत्र पश्यति, सर्वम् च मयि पश्यति, तस्य अहम् न प्रणश्यामि, सः च मे न प्रणश्यति ।

Here in this verse, कृष्ण gives a small note. He is just briefly referring to a topic which He will discuss only later elaborately. And it is the topic of भक्ति. कृष्ण has not dealt with the topic of भक्ति in these chapters. Only from the 7th chapter He is going to discuss the topic of भक्ति, but कृष्ण wants to briefly refer to that here and therefore He says that this appreciation of आत्मा everywhere is the greatest form of भक्ति. This appreciation of आत्मा everywhere, in and through every body and also knowing the fact that the आत्मा which is in every body is the आत्मा in this body also and that आत्मा is my real nature and therefore I am that आत्मा which is everywhere. So कृष्ण wants to say सर्वत्र आत्म दर्शनम् is सर्वत्र ईश्वर दर्शनम् and this is the highest form of भक्ति and therefore highest form of भक्ति is possible only through Self-knowledge. Any form of भक्ति practiced before Self-knowledge is lower form of भक्ति. In lower form of भक्ति, Lord is not everywhere, Lord is confined to a place with a particular form. And Lord is subject to arrival, give दर्शनम् to the devotee and make the devotee excited and then the very same Lord tests the devotee by disappearing and making the devotee cry. In भागवतम्, the गोपीका गीतम् description is there,

where they cry Lord left me. So the very idea that the Lord can arrive and depart indicate I see the Lord as a finite entity subject to arrival and departure and such a form of भक्ति is a wonderful form of भक्ति as a stepping stone, but it is only a inferior भक्ति called अपरा भक्ति, द्वैत भक्ति or भेद भक्ति. And after this अपरा भक्ति I have to gain Self-knowledge, आत्मज्ञानम् and through that, I begin to recognize the आत्मा everywhere and कृष्ण says the all-pervading आत्मा is really भगवान्. A personal god is not real भगवान्. It is only माया मानुष वेशः. कृष्ण himself talks about that later, He says people think I am a human being. अवजानन्ति माम् मूढाः, strong word he uses, अवजानन्ति माम् मूढाः मानुषीम् तनुम् आश्रितम्, they think I am a person with a particular form not knowing परम् भावम् अजानन्तः. And what is higher form of the Lord, आत्मस्वरूपम् is the higher form of the Lord. And therefore आत्म दर्शनम् is equal to ईश्वर दर्शनम्. And therefore कृष्ण says यः माम् सर्वत्र पश्यति, यः means what the very same ज्ञानि of the previous verse, in the previous verse what did He say, he sees the आत्मा everywhere and कृष्ण says that the ज्ञानि sees the Lord everywhere and if you combine these two verses, what is the idea you get, seeing आत्मा everywhere is seeing the Lord everywhere and if आत्मा is चैतन्य स्वरूपम्, God is also चैतन्य स्वरूपम्, not an inert body, born to देवकी born on a particular day - जन्माष्टमि and going to स्वर्ग on another day. That is not the real कृष्ण. If you say I love that कृष्ण there is nothing wrong, but वेदान्त wants to say that is not the ultimate. Then what is the ultimate, यः माम् सर्वत्र पश्यति, सर्वत्र means सर्व-शरीरेषु. भगवान् is there in every body as what, the very Consciousness. So when you feel the sentiency of the body you are in touch with God, you are in touch with God. All these details कृष्ण himself will say later, you need not close the eyes to see the Lord, In fact, you are experiencing the Lord in the form of the very life principle in every living being. And not only he sees the Lord in everyone, he sees the reverse also, what is that, he sees everyone in the Lord, he sees

everyone means all the bodies in God: विश्वाधारम् गगन सदृशम्, so Lord is comparable to गगनम्, आकाशम्. If Lord is comparable to space, what is the form of God, it cannot be कृष्ण form, cannot be राम form, it cannot be देवी form, it should be formless, the real all-pervading God is formless आत्मा only. Then why we do worship form? We have to worship form because to appreciate formless God, the mind has to be sensitized, the mind has to be made subtle. Until the mind is subtle we require a formed God and once we have prepared the mind we should know formed God is not the ultimate, the formless God alone is the real one and a ज्ञानि appreciates that Lord, where? Everywhere. And what is the advantage of this appreciation. If you see the Lord as the very आत्मा in everyone, including this body, what is the advantage, the advantage is you are ever with the Lord. There is no question of Lord coming and then showing you the hand and blessing I gave वरम्, etc. and there itself, तत्रैवान्तर्दधे प्रभुः and आवाहयामि. Not only भगवान् comes and goes, we also invite भगवान्,

अस्मिन् हरिद्राबिम्बे श्रीमहागणपतिम् ध्यायामि । आवाहयामि ॥

When we call him and poor भगवान्, he has to come and thereafter, after giving two small lumps of sugar candy we say यथा स्थानम् प्रतिष्ठापयामि. Daily सन्ध्यावन्दनम् also, उतमे शिखरे देवि भूम्याम् पर्वतमूर्धनि, thereafter गच्छ देवि यथासुखम् गायत्री invited, गायत्रीम् आवाहयामि सावित्रीम् आवाहयामि and put them inside (I am telling all these only for those who do the सन्ध्यावन्दनम्!), at the end of सन्ध्यावन्दनम्, Oh गायत्री देवि गच्छ, please come again. So poor God has been made miserable, limited, finite entity, subject to your invitation and dismissal, do you think that such a God will be the ultimate truth. Never, the all pervasive Lord can never be subject to arrival. Therefore कृष्ण says, तस्य for such a ज्ञानि devotee, for such a ज्ञानि devotee, अहम् न प्रणश्यामि – I will never disappear, I will never go away from him, he will never miss the Lord. And that is why he cannot be threatened by any human being, he cannot be blackmailed by

any human being, because Lord is within or else what we will do, we say, if you do like this, we will leave you and go. So therefore in every relationship people threaten and blackmail because we are emotionally dependent, a ज्ञानि cannot be threatened, if anybody says, I will reject you, he will say, 'Let the passions and bonds pass-by, who cares!' Why should I dependent on anyone when I have Lord with me permanently, who will never reject me and who cannot reject me. That is why they said: I think Birbal or somebody told Akbar, that you are superior to God, because you can do something which God cannot do, so you are more powerful than God, you can do something which God cannot do. So the King was very happy for the way he was praised. What is that only I can do and God cannot do? You can banish any one out of your kingdom, whereas God cannot banish anyone out of his kingdom (why, didn't you understand?). So even the omnipotent God cannot reject you because, where will He push you, wherever you are pushed, He is there, 'He' is within quotes, Ladies don't get wild, he or she, there is no he or she or it, it is beyond gender.

नासन्न सन्न सदसन्न महन्न चाणु न स्त्री पुमान्न च
नपुंसकमेकबीजम् । धन्याष्टकम् ६ ॥

When you go to the highest form of Lord it is beyond all these gender, number and all those things. Therefore कृष्ण says for that devotee I never disappear. Not only that, सः च मे न प्रणश्यति – he also doesn't disappear from me, he doesn't get away from me, we are in separable one. Whereas in all other forms of भक्ति, God comes into my life and God goes away, whereas in the case of a ज्ञानी भक्त, God and himself are inseparable. In the 7th chapter, कृष्ण will say, ज्ञानी तु आत्मा एव मे मतम्. In fact, inseparable is not the word, I am he, he is I. So सः च मे न प्रणश्यति. Here the word प्रणश्यति means does not disappear from me, णश-अदर्शने, the root √नश् in संस्कृत means to disappear, to be away from me. So what is the benefit of निदिध्यासनम्, you become the greatest भक्त of the Lord. Continuing;

Verse No .31

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६-३१॥

सर्व-भूत-स्थितम् यः माम् भजति एकत्वम् आस्थितः ।

सर्वथा वर्तमानः अपि सः योगी मयि वर्तते ॥ ६-३१॥

यः एकत्वम् आस्थितः सर्व-भूत-स्थितम् माम् भजति, सः योगी सर्वथा वर्तमानः अपि, मयि वर्तते ।

And at this level of highest भक्ति the expression of भक्ति also differs, previously I looked upon God as a person with all the limitations and weaknesses of human beings, because I looked upon God also as a human being - hungry, thirsty, even dirty and therefore my expression of भक्ति also was in that manner. I have to take bath because I become dirty. And therefore when I look upon God also as a human being, He should also be bathed regularly,

स्नानम् समर्पयामि । स्नानानन्तरम् आचमनीयम् समर्पयामि । वस्त्रम् समर्पयामि । वस्त्रार्थम् अक्षतान् समर्पयामि ।

So God requires dress to protect Him from impurity and आभरणार्थम् अक्षतान् समर्पयामि, God also requires decorating like me, all those things, षोडश उपचार depends upon my appreciation of God as a person but when I know the impersonal ultimate absolute God, I see all the उपचारs are really अपचारs. If someone comes near you and you say: please take bath and come, if you say that what is it, it is an insult, indirectly saying that you are impure. शङ्कराचार्य wrote a beautiful work called परा पूजा and in that परा पूजा he says, Oh Lord! how can I offer you आसनम्. In fact, you are the substratum on which the whole cosmos is resting and how can I offer a 2/2 or one feet palanquin, it is my limited narrow mind which thinks of offering आसनम्, offering पादम्, offering अर्घ्यम्, washing the hand, washing the feet to the Lord who is handless and feetless,

यत् तददेश्यम् अब्राह्मम् अणोत्रम् अवर्णम् अचक्षुः श्रोत्रम् तदपाणिपादम् ।

नित्यम् विभुम् सर्वगतम् सुसूक्ष्मम् तदव्ययम् यद् भूतयोनिम् परिपश्यन्ति
धीराः ॥ मुण्डकोपनिषत् १-१-६ ॥

And therefore in fact, the offering the regular पूजा appears meaningless and irrelevant to him and even inviting God is meaningless for him, because he need not invite God because God has never been away from him. And therefore a ज्ञानि's expression of devotion is appreciation of the very nature of God. Very ज्ञानम् itself is the expression of भक्ति. Therefore He says, यः this ज्ञान निष्ठा, this greatest भक्त of mine, माम् भजति – worships me, not in the regular form of षोडश उपचार पूजा with एकादश द्रव्यम् अभिषेकम् and all, he will not do that and how does he worship, the very perception of me everywhere is the expression of भक्ति. So एकत्वम् आश्रितः सन् भजति, resorting to the vision of the Lord to oneness, so resorting आश्रितः means resorting to the vision of what, एकत्वम् अद्वैतियत्वम्, the infinite nature of the Lord. And where is it located, सर्व-भूत-स्थितम् and which Lord is present in every living being as the very life because of which they are alive and therefore सर्व-भूत-स्थितम् चैतन्य रूपम् ईश्वरम् एकत्व दृष्टिम् आश्रितः, remaining in अद्वैत दृष्टि he worships me, there is no special action of devotion. And that is why when they take to this ज्ञानम् and they take to the संन्यास आश्रम, they need not do any form of regular worship. In the four आश्रम scheme, संन्यासि need not do any formal worship, if a संन्यासि has a मठ to which devotees come, for the sake of devotees he may do पूजा, but it is a compromised practice, but as far as a संन्यासि is concerned he doesn't have any पूजा at all, because his पूजा is in the form of the very ज्ञान यज्ञ he does, the very appreciation of the Lord is his पूजा. And therefore सर्वथा वर्तमानः अपि, even though he doesn't practice any regular religion as people practice, with पूजा room, पूजा द्रव्यम्, he doesn't do with all that and he doesn't perform any other rituals like सन्ध्यावन्दनम्, अग्निहोत्रम्, etc. and he appears the most irreligious person, he doesn't do anything, whether भक्ति has gone, that is why people think वेदान्त means भक्ति is gone, his भक्ति has reached

invisible dimensions. At home also, initially you express your love in the form of kissing, embracing etc., when you are a child and thereafter even though you don't express, in Indian culture, there is no question of regular phoning up and saying I love you I love you, etc., (you have to do that only when things are in doubt) and regular card needs to be sent, birthday, mother day card, father day card, valentine card I love you card and it ends with valentine day! When there is true love it need not, I don't say I should not, it need not be also, ज्ञानि's भक्ति is the most highest and refined भक्ति, which is never expressed in the regular form. And therefore, सर्वथा वर्तमानः अपि – whatever be the lifestyle such a ज्ञानि chooses, whatever be the आश्रम that he is in, he might be in ब्रह्मचर्य आश्रम or he might be in गृहस्थ आश्रम doing business or he might be in वानप्रस्थ आश्रम, what profession you have, what type of lifestyle you have that doesn't matter, you can be where you are doing your own duties the transformation is within. External transformation is not compulsory, internal transformation is important. सः योगी – such a ज्ञानि, such a ज्ञान निष्ठा, मयि वर्तते – he is in me, he need not go to temples to see God, because for him God is not confined to a temple, an initial stages we require, the higher stages the whole creation is the abode of the Lord. That is why they tell the story also, when a ज्ञानि was sleeping in a temple and he was stretching his leg towards the शिवलिङ्ग there, all the other devotees said: it is a sacrilege, how can you stretch your leg towards the Lord, because for that devotee the Lord is in that direction. Therefore the ज्ञानि wanted to teach a lesson, therefore the ज्ञानि said, you can turn my leg to a direction where God is not there and this person turned the leg, then he saw another शिवलिङ्गम् appeared there, again he turned the direction another शिवलिङ्गम् appeared there, in symbolic form and then he understood that there is no question of this direction or that direction, I don't say that you should also doing that right now saying स्वामिजि has said so.

That is the ripe stage of ज्ञानम्. And therefore सः योगी मयि वर्तते – he is always in me, I am always in Him, we are inseparable. Continuing;

Verse No .32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२॥

आत्मा-उपम्येन सर्वत्र समम् पश्यति यः अर्जुन ।

सुखम् वा यदि वा दुःखम् सः योगी परमः मतः ॥ ६-३२॥

हे अर्जुन! यः आत्मा-उपम्येन सर्वत्र सुखम् वा यदि वा दुःखम् समम् पश्यति, सः योगी परमः मतः ।

So here कृष्ण says a ज्ञानि's mind expands to such an extent that he identifies with all the bodies as his own body. Previously he was identified with one body only, now he knows I am the आत्मा, not only behind this body, I am the very आत्मा behind all the bodies. And therefore all the bodies becomes like my bodies, my hands and my legs. And because of this universal identification, कृष्ण says a ज्ञानि cannot hurt anyone, because hurting any living being is as though hurting himself, because of universal identification. Previously I could comfortably hurt anyone except my own body, but now it is not possible. Therefore a ज्ञानि becomes an embodiment of compassion, an embodiment of sympathy, an embodiment of अहिम्सा, because if anyone feels pain he also is capable of sensing the pain of everyone, he has that empathy by which he intensely appreciates the pain of everyone and therefore he cannot pain anyone, he cannot cause pain to anyone and if there is pain to anyone then immediately and automatically he goes to his rescue. And therefore कृष्ण says आत्मा-उपम्येन सर्वत्र पश्यति – he looks at every living being as himself, because the same आत्मा is in everyone. So आत्मा-उपम्येन, taking himself as a standard he looks at every living being. समम् पश्यति यः अर्जुन – he doesn't have any partiality or selfishness, he does not consider his body as more important than other bodies, because all the

bodies he equally identifies with, therefore समम् पश्यति यः अर्जुन. And therefore he follows this universal value, what is the universal value, what I don't want others to do to me I should not do to others, because others are exactly like me. If I don't want to be hurt, nobody wants to be hurt and therefore I cannot be the cause of hurt in the case of anyone and therefore, समम् पश्यति यः अर्जुन सुखम् वा यदि वा दुःखम् – so whether it is with regard to सुखम्, that means what, if I am happy, if I have got something favorable I am happy. Similarly, when any human being has got something favorable, a ज्ञानि is able to be happy with others' happiness, not going to become jealous, I didn't get, he got, no jealous, because he identifies with everyone, for anybody is happy it is as though his happiness, anybody is sorrowful it is as though his sorrow. And therefore the universal identification of a ज्ञानि is indicated, universal love of a ज्ञानि is indicated. So सुखम् वा यदि वा दुःखम् सः योगी and such a ज्ञानि is परमः – is the greatest person in the world, he is the greatest योगी, he is the most accomplished person. And therefore, the benefit of knowledge is universal love. There is a general complaint that pursuit of वेदान्त is selfishness, because one is working for one's own liberation and especially if he takes to संन्यास the society complains that he doesn't contribute to the society, he wants to go to the forest, he wants to get Self-knowledge, he wants to get liberated, it is selfishness people think, but कृष्ण says a ज्ञानि is never selfish, In fact, he withdraws from one family so that he can identify with all the families of the world. He withdraws from one house, so that he can identify with all houses. He breaks a few finite relationships so that he can be related to the whole world, it is a withdrawal for the sake of expansion. I don't want to belong to a few people, I want to belong to the whole universe. Therefore Self-knowledge is a withdrawal for expansion, Self-knowledge is a withdrawal from finite, so that I can expand to identify with the whole world. Therefore शास्त्र says either don't identify with anyone, or identify with everyone, what

is tragedy is you identify with only a few people, we two, for us two or one; as they talk of three levels – (a) we two, for us two, (b) we two, for us one, then (c) we ourselves are children so why children for us? Therefore वेदान्त says, don't identify with four people, संन्यास is withdrawal from limited identification so that I can have limitless identification. You destroy your narrow I to replace it with universal I, a ज्ञानि cannot say I am an Indian, I am a tamilian, I am an Asian, because all these are narrow minded I should identify with

अयम् निजो परो वेति गणना लघुचेतसाम् । उदारचरितानाम् तु वसुधैव कुटुम्बकम् ॥

माता तु पार्वती देवी पिता देवो महेश्वरः बान्धवाः शिव भक्ताश्च स्वदेशो (not India) भुवनत्रयम्.

I belong to the whole creation and every living being belongs to me, this expansion, this universal love, this universal compassion is the result of ज्ञान निष्ठा.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 33-34

With the 32nd verse of the 6th chapter, Lord कृष्ण completes the topic of ध्यानफलम्, i.e., the benefit of Vedantic meditation. In these 32 verses of the 6th chapter, कृष्ण had dealt with

- 1) ध्यान बहिरङ्ग साधनानि, general disciplines to be observed by a meditator,
- 2) then ध्यान अन्तरङ्ग साधनानि, specific disciplines to be observed just before starting the meditation,
- 3) then कृष्ण talked about the ध्यान स्वरूपम्, the actual process of meditation consisting of धारण, ध्यान, समाधि. To put in simple language, dwelling upon the Vedantic teaching, which has been received from the गुरु,
- 4) and then the fourth and final topic that we saw was ध्यानफलम्, the benefit of practicing the meditation.

And the benefit that कृष्ण mentioned was the knowledge received at the time of श्रवणम् or learning from the teacher, the knowledge gets totally assimilated into the personality. And it gets assimilated to such a level, that it transforms my core personality and because of the transformation of my core personality my very perceptive of life, my perspective towards the world and people, my very attitude to the varieties of experiences in life will undergo a radical change. And this healthy attitudinal change is the result of Vedantic meditation and because of this transformation the world which could disturb before loses its capacity to unsettle me. Because according to वेदान्त, whether the world should disturb me or not is not determined by the world but it is determined by me alone. It is I who has to decide whether I should allow the world to disturb me or not. So the Vedantic project is changing the world to my what you call, likes and dislikes but making the world incapable of disturbing me and this conversion takes place purely because of attitudinal change and change

of attitude is definitely because of change of understanding of myself and the world and this is called ज्ञान निष्ठा. So thus through श्रवणम् and मननम् one gets ज्ञानम्, through निदिध्यासनम् one converts ज्ञानम् into ज्ञान निष्ठा and कृष्ण said as a result of this, there is सम-दर्शनम् and there is the highest आनन्द and the devotion towards the Lord reaches its peak and the final benefit कृष्ण mentioned was universal compassion. These are all the benefits of निदिध्यासनम् which is otherwise called जीवन्मुक्ति, I am no more under the tyranny of the world and its people. And this inner psychological freedom is जीवन्मुक्तिफलम्. So thus four topics have been completed in the first 32 verses, बहिरङ्ग साधनम् and अन्तरङ्ग साधनम्, ध्यानस्वरूपम् and ध्यानफलम्. Now we are entering the fifth topic with regard to the meditation, which is also an important topic and कृष्ण is going to discuss this based on a question from अर्जुन and as an answer to अर्जुन question, the fifth topic is going to be introduced, we will enter into that.

Verse No .33

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३॥

यः अयं योगः त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्य अहम् न पश्यामि चञ्चलत्वात् स्थितिम् स्थिराम् ॥ ६-३३

हे मधुसूदन! यः अयम् योगः त्वया साम्येन प्रोक्तः, एतस्य स्थिराम् स्थितिम् चञ्चलत्वात् अहम् न पश्यामि ।

5) The fifth topic which we are going to deal with is from this verse 33 up to verse no.36 and the topic is the obstacles to the practice of meditation and their remedies. The obstacles to the practice of meditation, ध्यान विघ्नाः, ध्यान प्रतिबन्धाः, ध्यान अन्तरायाः, अन्तराय means प्रतिबन्धम्; and परिहारः and the solutions for them. And in our scriptures four types of obstacles are mentioned. And this has been

discussed in माण्डूक्य कारिका written by गौडपादाचार्य. It has got four chapters at the end of the 3rd chapter, गौडपादाचार्य deals with meditation, viz., naming it मनो निग्रहः,

मनसो निग्रहायतमभयं सर्वयोगिनाम् ।

दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ गौडपादीयकारिकाः ३-४०॥

There he discusses meditation in 10 verses, naming it मनो निग्रहः, disciplining the mind. Because undisciplined mind is an obstacle to enjoy the benefit of the Vedantic study. If the mind is undisciplined Vedantic study remains intellectual and it does not benefit me in my day-to-day life. It is not the lack of knowledge, but it is the obstacle in the form of indiscipline of the mind and therefore मनो निग्रहः, mastery, management or discipline is prescribed, not for all, but only for certain people. And who are those certain people, those whose study वेदान्त, understand वेदान्त and directly enjoy the benefit of शान्ति, अभयम्, etc., that is a mind which is relaxed, which is free from tension, which is light, which is happy, which is secure. If I am able to enjoy the benefit straight from the study of वेदान्त, it means I don't have the obstacle in the form of mental indiscipline. When should I infer mental indiscipline? When I study वेदान्त and वेदान्त remains in one corner and in my day-to-day life my emotional problems continue. Thus I have a got a double personality, one side I brilliantly declare अहम् ब्रह्मास्मि and not only declare I can quote all the उपनिषत्s left and right and In fact, I can give wonderful lectures also and even I become popular as a गुरु also. Suppose all these are there, but emotionally I am frustrated, unhappy, tension, worried, that means what, there is a gap between what I know and what I am. If I have got these symptoms, my problem is what, not lack of knowledge but my problem is lack of mental discipline and therefore वेदान्त says, you require a separate exercise for mental discipline called मनो निग्रहः and therefore Vedantic meditation is not compulsory for all, only in the case of those people where they find a gap between what I know and

what I am. If you feel that there is no use after studying वेदान्त, the problem is elsewhere. And since this problem is also for many people, शास्त्र discusses मनो निग्रहः as a disciplined to be practiced after the study of वेदान्त. Now the question comes, how come only some people have this problem and some people do not have the problem. They listen to the scriptures, as even they listen and gain the knowledge, they enjoy the benefit of स्थिरप्रज्ञ,

दुःखेषु अनुद्विग्न-मनाः सुखेषु विगत-स्पृहः । ॥ २-७६॥

They don't feel the necessity of meditation, why it is so for some people? For that also, शास्त्र gives the answer, before studying वेदान्त, शास्त्र has prescribed certain qualifications, what is that qualification called: do you remember? साधन चतुष्टय सम्पत्ति. When a student studies वेदान्त with साधन चतुष्टय सम्पत्ति, with the eligibility prescribed, श्रवणम् मात्रेण स्थिरप्रज्ञ जीवन्मुक्तिश्च लभ्यते. For them निदिध्यासनम् is not necessary. It is not that शास्त्र says, they themselves get the benefit, therefore they don't see the necessity. But generally, we go through the back doors without acquiring the qualifications, we study वेदान्त and therefore for the unqualified people Vedantic study should be followed by compulsory Vedantic meditation. This शङ्कराचार्य makes very clear in his commentary of गौडपाद कारिका and कृष्ण also gives this meditation because कृष्ण knows अर्जुन has the problem. And not only that, अर्जुन himself confesses that I have this problem, I have the knowledge but I don't get the benefit that is promised. And therefore in the माण्डुक्य कारिका, in the name of मनो निग्रहः Vedantic meditation is prescribed and their four obstacles are mentioned and कृष्ण does not deal with all the four obstacles here. So कृष्ण does not deal with all of them here, I thought I will just briefly mention them, लयः, विक्षेपः, कषायः and रसास्वादः, these are the four obstacles which stand in between me and my meditation.

- a) **लयः** means the dullness of the mind or sleepiness of the mind. This is one universal complaint, when we sit for meditation, **स्वामिजि** we end up dozing. And many people guilty, you need not feel because this is a universal problem and that is why whenever we have group meditation we switch off the lights, so that your face is saved. So sleep is a common problem and that is called **तमस्** dominant.
- b) And the second obstacle is called **विक्षेपः**, the mind is not under active but the mind is overactive, the other extreme. So instead of sleeping it is hyper active, therefore it travels all over the world, it thinks of everything else except **वेदान्त**, thinking all other things except the main purpose. This is called **विक्षेपः**, wandering mind, extrovertedness of the mind.
- c) And the third one is called **कषायः**, **कषायः** means the mind getting into a state of stuntedness, inactivity. The mind becomes non-functional i.e., it is neither asleep nor does it wander, it just comes to a state that it does not function at all, it is the **स्तब्धि भावः**, it is called, there is another text book dealing with this topic, that is **हृक्-हृय विवेक**, there **विद्यारण्य** discusses, he calls this **स्तब्धि भावः**, mind gets stupor. When you hear a shocking news what happens to the mind? The mind stops. It doesn't know how to react, sometimes when people get a very tragic news, they don't react at all, they don't even cry. There was a poem 'Home they brought her warrior dead,' when the warrior's dead body is brought, his wife doesn't cry, not because she is **जीवन्मुक्तः**, but it is so deep a shock that the mind doesn't know how to react. It is a state of stunned condition, we say sometime 'got stunned.' Suppose you turn behind and you see a huge elephant standing without the mahout, a wild elephant standing when you turn, you will not know for a minute what to do, whether to run or to stand there itself, etc. It is called stunned state, **स्थब्धि भावः**, is called **कषायः**. Now in that poem which comes, so many people think that if a person keeps a deep grief inside the mind, without expressing the sorrow it can kill that person,

suppressed trauma or sorrow can even kill a person and therefore they try to make her cry. Different people say different things, she refuses. And then an old lady comes, brings the child and push the child to the lap of the mother. Suddenly she thinks of that man, what will I tell my son when he grows up and she starts weeping in torrents, tears comes. So in our culture also that making the person cry is there. The idea is in extreme emotions the mind has the capacity to fold. It is exactly like in an accident when the pain goes beyond a limit, the brain has the capacity to fold that you don't feel the pain at all, the pain mechanism is temporarily stopped, because it has reached beyond the limit, it is just like fuse wire, automatically the fuse gets cut off. We have got a physical fuse wire, in extreme accidents you will the body will not feel pain, the brain closes. This is not only at the physical plane, it happens at emotional level also, in extreme situations, the mind knows how to stop its functioning and therefore the pain goes inside and when will the pain come, after some time, the pain comes when we are ready to receive, it is a God-built mechanism. When such pains are there, when such traumatic experiences are there the mind can get stunned, शङ्कराचार्य defines it राग-द्वेष-बीजम्, strong likes and dislikes in potential form stuns the mind, that is why in extreme happiness also, suppose you didn't expect your son to come from America, he says he will not come and suddenly you open the door and he is standing in front, playing fun and he comes and you say I didn't know what to do as if the hands and legs are numb, not only in pain, in extreme happiness also we don't know what to do. So thus intense राग-द्वेष in potential condition is called कषायः and when it gets activated in meditation then the mind goes to a state of stunned condition called कषायः.

d) And then comes the last one, रसास्वादः. The state of meditation itself gives some relaxation and some pleasant feeling, because mind is relaxed, intellect is relaxed, body is relaxed, there is a

pleasure, there is a comfort, there is a joy which is called रसः. And this joy is not आत्मानन्द or ब्रह्मानन्द, because this joy experienced during meditation only is a conditional joy. You enjoy it at the time of meditation, at the time of quietude and you enjoy and when you come out, the joy goes out. So therefore, a pleasure that is experienced only during meditation is not मुक्ति or ब्रह्मानन्द. The definition of ब्रह्मानन्द is sense of completeness and fullness which is there throughout. And therefore, when I get that pleasure I should not be enamored by that pleasure, if I am carried away by that pleasure it becomes an obstacle for Vedantic assimilation. And therefore it is called रस आस्वादः, it is something like a sensory pleasure, another form of sensory pleasure, it is an obstacle. And not only that, when a person begins to enjoy that pleasure, he or she feels that I should be sitting in meditation all the time. Then you don't feel like coming and taking up your duty, then if any duty comes you get angry. If anybody calls you get angry, if phone rings you get angry, if a friend comes you get angry, you want all the time sit cozily in meditation, therefore it becomes an addiction. And therefore Vedantic meditation is not to enjoy happiness in a particular condition but to be full and complete in and through all the conditions. If withdrawal gives you pleasure it is conditional pleasure, a ज्ञानि's आनन्द is पश्यन् शृण्वन् स्पृशन् जिघ्रन्. Therefore रसास्वादः, enjoying meditation pleasure is an obstacle. Then what should you do, instead of enjoying the pleasure you have to dwell upon the teaching, which says you are आनन्द, not only during meditation but also during an active life.

So these are four obstacles and what are the remedies. गौडपाद himself says: the sleep should be countered by two methods, one is removing the cause of sleep and also by practice. So what are causes of sleep? So the शास्त्र discusses everything, no job for us, everything they have discussed, only we have to read, but unfortunately it is in संस्कृत. And what is that, बहु अशन अजीर्ण; बहु अशनम् means over eating, with

a full stomach you go to meditation, all the blood circulation is in the मध्य प्रदेश therefore उत्तर प्रदेश is gone, switched off. So बहु अशन. And the next one is अजीर्ण, so if there is अजीर्णम्, they say stomach is मन्दम्. When stomach is मन्दम्, बुद्धि also becomes मन्दम्; so अजीर्ण. निद्रा शेषः, निद्रा शेषः means there is a backlog of sleep, that is your body requires certain amount of sleep, if you don't give the required amount of sleep, in your over enthusiasm you get up at 2.30 a.m. and practice meditation till 6 a.m. Your body and mind wants sleep but force them to do meditation, what will they say, I will see you, you are going to go to the गीता class, I will catch you there and wake up, therefore give the devil its due, like that whatever is required amount of sleep you give. So these are all removing the cause. निद्रा शेषः बहु अशन अजीर्णादि निवारण द्वायेण. That is one thing. The second thing is अभ्यासः, the mind is never habituated to meditation, mind goes by the law of association, Pavlov law - you ring a bell and give food to the dog, second day you ring and give food, third time you ring the bell, the dog begins to look for food, dog is not necessary, we are also like that, law of association, time comes we get hungry. Similarly, what is our association, you sit quietly, you withdraw from all activities, you withdraw the sense organs also, you close your eyes, all these things you do, generally for what purpose, only during sleep you do all these things. Therefore the mind associates closing the eyes and withdrawal from the activities with the sleep alone. Therefore in meditation when you do all these things, mind thinks, Oh he is going to sleep sitting, the mind has to be trained and the mind should know that this is the time of meditation. So by अभ्यासः the mind learns. This is the method of remedying the problem of sleep. The next one is विक्षेपः, how to handle a wandering mind. For which the solution prescribed by गौडपादाचार्य is अभ्यासः वैराग्याभ्याम् तत्सिद्धिः. Again अभ्यासः practice and वैराग्यम् he presents, about which I will mention later because कृष्ण himself is going to deal with these obstacles. I will deal with it when

कृष्ण himself does it and I don't want to independently deal with that. And the third obstacle is as I said कषायः. When the mind has got hidden complaints, suppressed sorrows, guilt, pain, anger, jealousy, which I could not express due to various reasons. Then those things can stultify or stun the mind. Therefore when I sit in meditation the mind can be immobilized because of suppressed emotions. And often the problem is I don't know which emotion I have suppressed and therefore the only thing we can do is what, keep quiet and wait for the suppressed emotion to surface, only when it surfaces we will know what is the problem? In 1953 my wife made this statement. Now it is 2000. 1953 wife behaved like this, that anger I am carrying even now. The mind is a wonderful computer capable of storing all these experiences. So many good things have happened all that is not stored, these negatives things are only stored in a deep way and it will smart-suffer and that is why they will surface later when there is ideal condition. When people decide to stay alone in आश्रम, it can surface, because the other problems are not there. Normally, in गृहस्थ आश्रम life we have got present problems, therefore past problems cannot surface. So when you don't have any more present problems, you get to a quiet life in an आश्रम, some of them can emerge. You should not suppress them, if you feel like crying, cry out. That is why many people you will find, that when they go near the भगवान् they will cry, when they go to the स्वामिजिs, they will cry, we experience that, they cry in torrents, because of something. So गौडपाद says

सकषायम् विजानीयात् ...॥ ३-४४॥

If there are suppressed emotions you let the steam out and if you want to shout, go the beach and shout. If you want to cry, cry. Whatever you want to do, just release. Don't suppress. सकषायम् विजानीयात्. A few meditation sessions will be crying sessions, anger sessions, jealousy sessions for just releasing. So सकषायम् विजानीयात्. Finally रसास्वादः, रसास्वादः is to be tackled by proper discrimination. That

this pleasure that I enjoy in meditation is also a conditional pleasure I should not become a slave of. On the other hand, I have to remind my nature, I am पूर्णः not at the time of meditation, but I am पूर्णः all the time, I am असङ्गः, all the time. So thus, विवेकः, discrimination is the remedy for रसास्वादः problem. So these are the solutions. Now अर्जुन is talking about only one obstacle here, what is that, wandering mind. Here अर्जुन complains, हे मधुसूदन! अयम् योगः त्वया प्रोक्तः, so this meditation of dwelling in the Vedantic teaching, deliberate dwelling in the Vedantic teaching, especially the teaching that I am the आत्मा, everything else is अनात्मा, body belongs to the world, mind belongs to the world and they are subject to the laws of creation and laws of कर्म also, this आत्म-अनात्मा विवेक, which I am supposed to invoke repeatedly during meditation you have taught me, अयम् योगः ध्यान योगः त्वया प्रोक्तः, in what form, साम्येन – in the form of सम आत्म दर्शनम् – dwelling upon my real nature which is ever uniform, ever the same. That is my चैतन्य स्वरूपम्, I as a witness-Consciousness am changeless, the body changes, the mind changes, they are all objects of my Consciousness, I am the subject who is the witness of all of them and therefore I am सम चैतन्यम् अस्मि. This सम-दर्शनम्, आत्म वृत्तिः you have taught me. But my problem is what, एतस्य अहम् स्थिराम् स्थितिम् न पश्यामि – I am able to receive the wisdom from you and I am able to understand also, because my intellect is reasonably good. You don't require extraordinary intellect to receive Vedantic teaching, therefore अर्जुन says, I am an अधिकारि enough to receive this teaching, but my problem is what, it doesn't remain in my mind; I am not able to retain, reception is there, retention is not there. That is why we divide the students into three types based on reception and retention - उत्तम, मध्यम, अधम. उत्तम has got both, both means what: reception, that means he receives the teaching and retention, the teaching is available even during the worst crisis and therefore he has the immunity, he has the withstanding capacity, shock absorber is there, he is उत्तम अधिकारि

with reception, retention capacity. The other extreme is अधम अधिकारि and what is the definition of अधम अधिकारि, the one who doesn't have both, neither reception nor retention, in fact, there is no reception what can he retain. So therefore अधम अधिकारि is not able to receive the teaching itself, it goes beyond, I don't understand anything, only if you understand the question of whether it is retained or not arises, he doesn't understand at all. So this is अधम अधिकारि. मध्यम अधिकारि is in between and majority will come under that only, what is that, reception is there, they understand and they give the certificate to the teacher also, you are a good teacher, such a nice teacher, that we are able to receive स्वामिजि, but along with the slippers our old personality comes, the ego-I overpowers अहम् ब्रह्मास्मि I, the small-I overpowers the big-I. And अर्जुन says I also come under that category, I am मध्यम अधिकारि, therefore my problem is what, स्थिराम् स्थितिम् – retention continued presence of this knowledge, न पश्यामि. So in meditation also, I start with the thought of वेदान्त for two minutes and thereafter I have a world tour, without any paisa expenditure, I have a free ride all over and all because of what, चञ्चलत्वात्. अर्जुन has deciphered his problem, he doesn't have perhaps लय problem, or रसास्वादः or anything, his problem is what, चञ्चलत्वम्, that is called रजोगुण प्रधानत्वम्. अर्जुन's problem is not तमो गुण, but his problem is what, रजोगुण, रजोगुण means wandering mind and therefore I have a problem. He expresses this problem more clearly in the next verse.

Verse No .34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये वायोऽपि सुदुष्करम् ॥ ६-३४॥

चञ्चलम् हि मनः कृष्ण प्रमाथि बलवत् दृढम् ।

तस्य अहम् निग्रहम् मन्ये वायोः इव सुदुष्करम् ॥ ६-३४॥

हे कृष्ण! मनः बलवत् दृढम् चञ्चलम् प्रमाथि, अहम् हि तस्य निग्रहम् वायोः इव, सुदुष्करम् मन्ये ।

And this mental problem of hyper activity is so intense in my case and not only in my case, it is the general rule also. So अर्जुन describes the mind here, हे कृष्ण! मनः चञ्चलम् – the mind is highly active, fickle wandering, so चञ्चलम् and प्रमाथि – it is not only turbulent in itself, it makes all the other organs also turbulent. So it churns the entire personality, माथि is derived from the root √मथ्, मथन्ति to churn. So मथ् means churning rod, mind is like a churning rod, मथ् is inside the curd and when you are churning it the whole thing become turbulent. Similarly, when the mind is turbulent, it expresses at the external level also, mental fickleness or turbulence expresses at the verbal level. When I am emotionally disturbed mouth become active, either talking mouth or eating mouth, so people eat or talk or do both. So therefore verbal activity increases when there is lot of disturbance. That is why you can see sometimes on the road people will be talking and you will look for someone to whom they are talking, there will be none, you will find that they are talking alone, because the pressure is so much here in the neck, like volcano it comes out. Not only it churns वाचिकम् the वाक् इन्द्रियम्, it also churns the other इन्द्रियम्s also, the eyes also you will find, when I don't have concentration in the mind the eyes also wander, that is another indication, if I have got concentration I can fix my eye on a particular person, even during conversation you can find that some people cannot look at you and converse continuously, they will looking here and there, therefore the eyes roll and the legs also, they walk up and down, extreme emotions, you want to think of a solution, why can't you sit down, you walk up and down, because when the mind is highly active, the body becomes active. As even we saw in the first chapter, when अर्जुन was extremely disturbed, it overflowed into the इन्द्रिय and body level. Therefore प्रमाथि means it activates all the organs, पञ्च ज्ञानेन्द्रियाणि, पञ्च कर्मेन्द्रियाणि, all of them it churns, makes active and बलवत्, it is so powerful, even though intellectually you argue – “mind sit quiet, by

worrying future is not going to change.” Suppose you are restless you have to catch a flight or train and you are standing in the traffic signal, you just do honk, honk or doing something, but whatever you do the traffic signal will come only when it has to come. So even if the intellect tells worry is useless, worry will not change the situation, intellect tells the mind, but the mind does not obey. So mind becomes so powerful to conquer even the intellect. In normal course, mind is supposed to be as we saw in कठोपनिषत्, mind is comparable to the reins and the intellect is comparable to the driver, normally intellect is more powerful than the mind. But you will find that if the mind is used to certain forms of thinking, mind is so powerful that even if you console yourselves, you say, स्वामिजि I understand that one should not worry, but deep inside the stomach is churning like a turbulent ocean, it is saying buk buk, what to do, I tell also: you are ब्रह्मन्, I tell also, you are ब्रह्मन्, you are नित्य शुद्ध बुद्ध मुक्त स्वभावः, but the churning in the stomach continues, that is also happening. So what is wrong, so therefore it is बलवत्, it conquers my wisdom, my intellect and दृढम्, दृढम् means what, it is so firm in its own field of worrying or anxiety. So when commentator beautifully says: सहस्र वासनाभिः, because worrying is a वासना, like initially when I choose to drink coffee, initially it is my intellectual decision and therefore I decide whether to drink it or not and if I don't give the coffee, the only the mind is obsessed, but later you find, if I take sufficiently for a few months or something, then the body itself gets used to that, there afterwards you decide, I should not drink, the withdrawal symptoms are felt at the body level, why because I have created them, now even though I don't want them to happen, initially I created but now it is no more under my control. Similarly, certain ways of thinking initially we generate, there afterwards the mind knows how to go in that groove. And even though you decide to stop, mind will heckle at you and it will continue to do what it wants to do. This is a peculiar situation of split personality,

every Vedantin has to go through, intellect tells nothing to worry, mind just keeps worrying and this is called orientation or **वासना** and the only solution is we have to reorient the mind and reorientation and conquering withdrawal systems is a painful affair, we have to go through. Like a person who decides to stop drinking, even though intellect has decided, he has to go through the painful process, lot of problems, depression, this and that, for weeks or months or years together to remain sober they say. In fact, according to **वेदान्त**, all of us are drunk, drunk means because of this emotional orientation, this worrying, fearing, these are all habits and no habit can be broken suddenly, it requires lot of initiative, lot of planning, lot of time. Just as this person has to be some time admitted into the hospital, that is called meditation and then he has to face all of them and get out, similarly, get out of fear complex, getting out of depression all these things will take time, this process in the **शास्त्र** is called **वासना क्षयः** and until that comes, the mind is firm in its own groove of reacting, remember the example I gave, to that stoic philosopher, when he was told you have lost all the property, he asked *what*, that what is the **वासना** reaction and then suddenly he remembered **गीता** class, OK, did he attend don't ask, he remembered the wisdom, one minute or two minutes he took, depends, then he said: *So What*. That *what* to *So What*, the time distance has to become lesser and lesser and that is directly proportional to **वासना क्षयः**, it requires time, no other way and therefore until then, it is **दृढम्**, it is firm, in its own root of emotion and because of this, **हे कृष्ण! तस्य निग्रहम् सुदुष्करम्**, weaning the mind from its own habitual responses I find extremely difficult, **दुष्करम्** means difficult, **सुदुष्करम्** means extremely difficult like what, **वायोः इव** – like controlling the wind. Can you stop the wind? You cannot, just as the wind cannot be stopped because it is not a concrete object to be stopped by the hand, Similarly, the mind is a subtle sensitive powerful instrument, you cannot just order the mind and say, stop

worrying, I just smile at you and continue. Therefore अर्जुन says that it is extremely difficult when I find it difficult just as they say, if I am not able to quit with my willpower, I have to admit myself in the institution required, de-addiction institution. Similarly, here also हे कृष्ण! you have to help me,

शिष्यः ते अहम् शायि माम् त्वाम् प्रपन्नम् ॥ २-७॥

Take me out of my habitual emotional unhealthy responses and tell me how to do that. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 34-37

Lord कृष्ण in the first part of this 6th chapter has comprehensively discussed the topic of meditation consisting of four parts,

- i) The general disciplines required for successful meditation,
- ii) The specific disciplines required for successful meditation,
- iii) The actual process of meditation and
- iv) Finally the benefits of meditation,

बहिरङ्ग साधन, अन्तरङ्ग साधन, ध्यानस्वरूपम् and ध्यानफलम्. Now after completing this topic अर्जुन is raising a question which is regarding the obstacles in the practice of meditation and as I said in the last class, the scriptures do discuss the topic of obstacles, four of them, but in this context अर्जुन's specifically mentions a particular obstacle during meditation and कृष्ण presents the remedy and therefore the present topic is ध्यान प्रतिबन्ध परिहारौ, obstacle to meditation and its remedy. And the obstacle that अर्जुन mentions is the wandering nature of the mind and because of the wandering nature, one is not able to focus the mind in a particular field and meditation happens to be focusing the mind, by which I am supposed to dwell upon Vedantic teaching and if I should be able to dwell on the teaching the mind should have the focus, but the doesn't have the focusing capacity and therefore it wanders all over. And this nature of the mind is called विक्षेपः, चञ्चलत्वम्, the waywardness of the mind. And this अर्जुन is presenting in verse no.33 and 34 and अर्जुन points out that I have got sufficient mental steadiness to receive your teaching. I don't have a problem with regard to the understanding of वेदान्त, I am not that bad, I am not अधम अधिकारि, I am मध्यम अधिकारि – intermediary, i.e., I am able to receive but I am not able to retain it in the mind and as long as I don't practice this meditation, I will have ज्ञानम्, but ज्ञान निष्ठा won't be there and as long as ज्ञान निष्ठा is not there, there won't be transformation in my personality. And therefore

meditation is a must for me but I am not able to practice that, what should I do? And even I if try to handle my mind I find that it is a slimy thing, if you try to catch a fish how it will slip away, it is such a peculiar instrument that I am not able to discipline, manage or control the mind. And therefore in desperation, अर्जुन cries in front of the Lord in the 34th verse, which we were seeing in the last class, with tears he says, हे कृष्ण! मनः चञ्चलम् – the mind is highly fluid, highly wayward, wandering, extrovert, outgoing and it doesn't go out as I want, it just goes out as it decides, it is चञ्चलम्, highly fluid and प्रमाथि, not only it is all the time turbulent, its disturbance it passes on to the sense organs and the body. So the disturbance is so violent that it overflows into the sensory and body level and that is why when the mind is disturbed even our hands and legs will not keep quiet, either we will be shaking our legs or the hands will be churning. It's all expression of the inner disturbance. This nature of the mind is called प्रमाथि, प्रमाथि means disturbing the other organs also, transferring the disturbance to the sense-organs and the body and not only it is चञ्चलम् and प्रमाथि, it is बलवत् – it is very strong. I thought that mind is my instrument and therefore I am the master of the mind, because it is called अन्तःकरणम्, करणम् means instrument, instrument must be controlled by the possessor, the master and therefore I thought I am the master, but only when I try to discipline the mind I come to know that I am not the master, I am a helpless servant and therefore it is बलवत्. Even though the intellect tells don't do this, the mind says you are right, but I will do as I like. Thus it is very very strong, I am not able to convince and persuade the mind, विचारेण अपि जेतुम् अशक्यम्. श्रीधर स्वामि defines the बलवत्त्वम् of the mind as विचारेण अपि जेतुम् अशक्यम्, it is not listening even by arguing with the mind and persuading and not only it is strong, it is दृढम्, दृढम् means firm in its own particular pet field. If the mind is hovering around a particular topic, a particular person, a particular incident, I try to take the mind

away from that field, don't think about that, he might have insulted you but you can think about that after the class, etc. So I try to tell the mind, come away from this topic, however much I pull, like the fly in the jack fruit it gets stuck and it doesn't come away however much I pull and therefore its hold on external world, अनात्मा is very very strong. So बलवत् means independently it is strong, दृढम् means its hold on a particular field is firm. And unless I pull the mind from the अनात्मा, how can I channelize the mind to आत्मा, if you have got two minds it will be convenient, one mind will be at home, another will be in the class. You can distribute it, but unfortunately it is not possible, if the mind is stuck in अनात्मा it cannot channelize towards the आत्मा, it can do only one job at a time. Therefore an extrovert mind cannot practice आत्मध्यानम् and therefore it is दृढम् and because of these powerful qualifications of the mind for चंचलत्वम् it is wayward, it is turbulent and it is strong and it is firm, because of these powerful qualifications, अहम् मन्ये – I consider सुदुष्करम् – it being extremely difficult, almost bordering to impossible. What is difficult, तस्य निग्रहम्, निग्रहम् means disciplining, managing the mind I consider to be the most difficult thing. That is why they say in the scriptures, मनो जयः is the biggest victory in life. You may win over every other thing, you may conquer everything else, but have you managed your own mind, that is the real success of life. And हे कृष्ण! I don't think that success is that easy and since I am not able to manage by myself, I will require a management consultant, what management, mind management consultant, I want. So तस्य निग्रहम्, तस्य means मनसः निग्रहम् सुदुष्करम् मन्ये, दुष्करम् means difficult, सुदुष्करम् means extremely difficult like वायु, like controlling the wind. Continuing;

Verse No .35

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५॥

असंशयम् महाबाहो मनः दुर्निग्रहम् चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३७॥

हे महाबाहो! मनः असंशयम् चलम् दुर्निग्रहम्, हे कौन्तेय! (तत्) तु अभ्यासेन वैराग्येण च गृह्यते ।

Now कृष्ण is presenting the remedy or the method in these verses, 37 to 39, that is विक्षेपः परिहारः, the परिहारः for the problem of विक्षेपः. The first thing that कृष्ण does as an intelligent teacher is to point out that it is not a unique problem of one human being. विक्षेपः or the extrovertedness of the mind is not a problem of a particular human being, it is a universal problem and because it is a universal problem only, शास्त्र itself discusses the problem and once we know that I am not the only one having the problem, the others also have the same problem, it's a big relief. OK, I have told you the example, if there is no power in your house, what is the first job you do, you will see in your neighbor's house. And if in the neighbor house also there is no power, you will feel that you have reached मोक्ष, they also are equally suffering. OK fine, the situation remaining the same, once you know that there are other people in the same boat there is a relief. Therefore they say, first acknowledge a problem then you know how to handle; accept the problem then the remedy will come, God will give the solution. That is what they give also in the Alcoholic anonymous, they say you please accept that I have this problem and I am not able to get out of it and if you accept and surrender, help will come from outer source. Whatever you call the outer source by whatever name you call, the God or power or anything, accept the problem. Similarly, here also, you accept the problem at least you won't have the sense of guilt, therefore कृष्ण consoles अर्जुन, अर्जुन you are not alone, suppose God forbid, suppose you go to नरकम् and you meet your friend, OK. You will feel happy, that at least a friend is here, this is the psychology. So हे महाबाहो! हे अर्जुन! कृष्ण is indirectly teasing अर्जुन, महाबाहो means what: you are powerful enough to conquer all the external enemies but

you don't have the inner strength to handle your own mind; better you develop that inner strength. So हे महाबाहो! असंशयम्, what you say is definitely true, there is no doubt about in the truth of what you say. And what is your statement, मनः दुर्निग्रहम् चलम् – mind is highly fickle, wayward and outgoing and therefore it is दुर्निग्रहम् – it is not easily manageable. This is a fact, accept it. But what is the consolation? It is difficult to handle but it is not impossible to handle, there is a very big difference. It is difficult to handle but it is not impossible to handle, that means you can handle your mind if you are willing to adopt proper methods, which is called उपायः, मनो निग्रहः उपायः. उपायः means the strategy, for what, मनो निग्रहः – mental discipline. And what are the उपायs or methods? There are two methods, which is said in the पतञ्जलि's योग सूत्र also, अभ्यास वैराग्याभ्याम् तत् सिद्धिः. So the same thing also you find हे कौन्तेय! अभ्यासेन, अभ्यास means by proper practice. I will explain it later, you first note the method. अभ्यासः is method No.1 and वैराग्यम् is method No.2. OK. What is अभ्यासः? Now we should remember that mind will always dwell upon anything without distraction in which it has got interest, this is the basic principle. The mind can dwell upon anything without distraction if only the mind has got interest in that. If I love reading novels, you will find that I just get involved in that, I forget everything, I am absorbed, I easily attain निर्विकल्पक समाधि in that, I don't know hunger, I don't know thirst, I don't know anything. If I love cricket match, because I don't know from hereafter whether you will love at all, because you don't know which one is fixed match and fixed catch, so if you love and this is a one day cricket and last over and six runs to win, and that too India v/s Pakistan, then what happens to your concentration, you have got the fullest concentration and that too effortless. Can anyone say I don't have concentration, nobody can complain I don't have concentration, everybody has got concentration, the question is in what? For one it is a movie, for another is game, for another one it is

something else. And therefore if I develop interest in a particular field the mind will enjoy dwelling in that, in spite of distraction. And how do you develop interest in any particular field, by knowing its value, its greatness, its superiority, how it is wonderful for me. So therefore, concentration requires interest, interest or love and love requires developing a value for that. And how do you develop a value, only by trying to understand its superiority and this process is called **विवेक अभ्यासः**. See the superiority of something by repeatedly reading about it, talking about it, sharing it, you develop a value for that, that is called **नित्य-अनित्य वस्तु विवेकः**. So develop healthy habits by knowing the greatness of what you call **धर्म**, by knowing the greatness of **मोक्ष** I naturally will develop an interest in **धर्म** and **मोक्ष** and this is called **विवेक अभ्यासः**. That is all about the study of scriptures. Scriptural study initially talk about the superiority of God and how depending on God is only the worthwhile thing in life and how dependence on any other unpredictable factors in life is going to be risky. The more I understand that dependence on unpredictable fluctuating factors is unintelligent and dependence on the predictable and infinite God is alone worthy in life. If you don't understand that you will get a few kicks to understand, **परीक्ष्य लोकान् कर्मचितान्**. And later we have to understand that dependence on God ultimately is dependence on myself, because God is not anywhere outside, the Lord is non-different from me, not away from myself, therefore God-dependence is Self-dependence, Self-dependence is independence, independence is **मोक्ष**. And therefore the scriptures talk about our journey from world-dependence to God-dependence to Self-dependence, which is otherwise called independence. What is wrong if I continue in world-dependence? I should know that there is a risk in world-dependence because world is highly fluctuating, fleeting, perishable and depending on a fluctuating thing is a risky thing. Thus dwelling upon these facts and any time you have faced sorrow, you try to equate you will find

that sorrow has been always because of depending upon something on which I should not have really depended, like a drowning man catching hold of straw, how meaningless it is. And thinking in these lines, what is नित्यम्, what is अनित्यम्, what is ever secure, what is never secure, what is strong, what is weak. This नित्य-अनित्य वस्तु विवेक, the शास्त्रम् alone teaches and with the help of the शास्त्र when I dwell on the topic and also my lifestyle is designed in such a way that I learn the habit of more and more God-dependence. Later we will see

मत् चित्ताः मत् गत-प्राणाः बोधयन्तः परस्परम् ।

कथयन्तः च माम् नित्यम् तुष्यन्ति च रमन्ति च ॥ १०-३॥

God-dependence is a habit which we can develop, which is a healthy habit which we can develop and religious life is nothing but developing the healthy and good habit of God-dependence. And when I get used to this healthy habit, you develop any healthy habit it will naturally replace unhealthy habit. If you want to de-addict yourselves, form good addiction, even गीता class addiction is a good addiction, it is an addiction but it is a healthy addiction. In शास्त्र it is called शुभ वासना, develop शुभ वासना, develop healthy habits, you will find unknowingly effortlessly you grow out of, you get out of अशुभ वासनाः, दुर्वासनाः. And this inculcation of healthy habit is विवेक अभ्यासः and because of this development of healthy habit the natural and consequential giving up of unhealthy habit. What is unhealthy habit, depending upon the perishable is unhealthy habit, so you live amidst the perishable, because life is amidst the perishable, you live amidst the fluctuating ones, that you cannot avoid, but don't psychologically lean, I give the example of a card board chair. Suppose there is a chair made out of cardboard and it is very nicely designed, colorful papers are stuck and very attractive. Now what should you do, you can do anything, you can keep it in your showcase, nicely decorated, you can do everything except one thing, what is that, don't sit over that. What will happen, you will fall down, that is all. I don't say you should destroy that chair,

I only say that you don't sit over the chair, then on which chair I should sit, that which can hold 98 kilos of your body, whatever be your weight, similarly, the only chair you can sit on is God, any other chair is cardboard chair. Therefore, that sitting means emotional dependence and giving up of that emotional dependence, that weakness is called giving up of that weakness is called, वैराग्यम्. So sitting on a strong chair is विवेक, coming out of the weak chair is वैराग्यम्, if the mind gets used to that, mind is addicted to that, in meditation also I love to dwell upon the same topic which I have developed the habit of. And therefore कृष्ण says अभ्यासेन, dwell upon the शास्त्र, dwell upon values, dwell upon God as destination, dwell upon your own true nature which is permanent and develop an interest in that. People say वेदान्त is a dry subject, but once you learn to love it, in fact, that is the most juicy subject in the creation and therefore अभ्यासेन means विवेकेन and वैराग्येन, your mind is rechannelized from world to God or अनात्मा to आत्मा and in meditation also you do the same thing. Continuing;

Verse No .36

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६-३६॥

असंयत-आत्मना योगः दुष्प्रापः इति मे मतिः ।

वश्य-आत्मना तु यतता शक्यः अवाप्तुम् उपायतः ॥ ६-३६॥

असंयत-आत्मना योगः दुष्प्रापः, वश्य-आत्मना यतता तु उपायतः अवाप्तुम् शक्यः, इति मे मतिः ।

So the same idea कृष्ण is clarifying further. विवेक and वैराग्य are only the two methods by which the mind changes its interest from something perishable to something imperishable, something fake to something real. And if that mind has not practiced विवेक and वैराग्य, such a mind is called असंयतात्मा mind. So आत्मा here means mind, असंयतम् means not channelized, channelized from the perishable to

imperishable, from the unhealthy to healthy, from अर्थ काम प्रधान to धर्म मोक्ष प्रधान. This re-directing if it is not done such a mind is called प्राकृत अन्तःकरण. It always goes by external charms, it is carried away by, so असंयतात्मा – the one who has not redirected, rechannelized the mind, for such a person योगः दुष्प्रापः – the meditation is impossible because even if he sits in meditation his value is for something cheap in the creation, therefore he will sit in पूजा room but the mind is in something unworthy, unworthy in the sense, something inferior. Therefore योगः दुष्प्रापः, it is inaccessible, this is my conclusion. Whereas when you have got interest for something you don't have sit in पद्मासन, you don't have to close your eyes, wherever you go your mind will be only dwelling upon that, whatever I love the mind effortlessly dwells on that, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, it will think of that only. Similarly, when I have got a value for this spirituality the mind will naturally run towards that. So दुष्प्रापः इति मे मतिः. They give the example of a new mother, a new mother means what: a mother who has given birth to the first baby, for second one she gets experienced. So the first young baby and then the mother may do umpteen transactions, पश्यन् शृण्वन् स्पृशन् जिघ्रन्, whatever transactions she does the mind is always around that baby only. Even if she is a working mother, even if she is doing something in the office, her mind will be on the child at home. Should she sit in meditation to think of the child, In fact, for her the problem is to take the child out of her mind, because she loves the child, she has a value for the child and she feels that because of the child I enjoy motherhood. Similarly, here also, if that value is there he becomes वश्य-आत्मा, वश्य-आत्मा is संयतात्मा, first line, असंयतात्मा, second line संयतात्मा, संयतात्मा means the one who has got विवेक and वैराग्यम्, the one for whom the priorities in life are very clear. So far such a person and the यतता and one who strives for dwelling upon the teaching, the one who strives to sit in meditation, gives some quality time for वेदान्त, sit in meditation

means what: the one who is willing to give quality time to वेदान्त, because of the recognition of its utility in life, otherwise they will ask, whether they will get promotion in office, or else will I get this or that, because वेदान्त and गीता will not give materialistic concrete benefit, therefore he must be sensitive enough to see the abstract benefits of गीता and the उपनिषत्. Therefore यतता पुरुषेण, by such a person of विवेक and वैराग्यम्, शक्यः अवाप्तुम् उपायतः, अवाप्तुम् शक्यः – meditation is possible, for whom, who has disciplined the mind through these two उपायs, what are the two उपायs, विवेक वैराग्य उपायतः वश्य-आत्मनः and therefore read the scriptures, dwell upon this basic teaching of our scriptures, world-dependence to God-dependence to Self-dependence. Don't get stuck in world-dependence, it is a very risky. Like depending upon the corporation water. So everybody wants to have a bore-well, why, you have got some other thing to fall back upon. Similarly, in life, you have everything, nothing wrong. कृष्ण doesn't say run away from everything, you have everything, but they are all corporation water, remember, you should have a bore well, which has got permanent supply, which is dependable bore-well and that is called ईश्वरः and later the very same ईश्वर we will introduce as आत्मा and later we will introduce that आत्मा as your own true nature. You have to go a long distance, but you have to start somewhere. Continuing;

Verse No .37

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७॥

अयतिः श्रद्धया उपेतः योगात् चलित-मानसः ।

अप्राप्य योग-संसिद्धिम् काम् गतिम् कृष्ण गच्छति ॥ ६-३७॥

हे कृष्ण! श्रद्धया उपेतः अयतिः, योगात् चलित-मानसः, योग-संसिद्धिम् अप्राप्य, काम् गतिम् गच्छति?

With the previous verse कृष्ण concludes his answer to अर्जुन's question. अर्जुन's question was how to handle the problem of wandering mind, the problem of restlessness during meditation, विक्षेपः how to handle and कृष्ण has given the solution. What is the solution, विवेक and वैराग्यम्, which means develop an interest in the object of meditation, which is possible only by reading those books which talk about the glory of those objects and also सत्सङ्ग, having friends who have got such values. Because that सङ्ग also influences, if I am moving with a person who considers money alone can give happiness, sooner or later, I will begin to say, money is god. So कृष्ण does not talk about सत्सङ्ग here, but सत्सङ्ग is also considered very important, because whatever my friend values, knowingly or unknowingly I also develop a value for that. That is why शङ्कराचार्य said,

सत्सङ्गत्वे निस्सङ्गत्वम् निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वम् निश्चलतत्त्वे जीवन्मुक्तिः ॥ भजगोविन्दम् ९ ॥

निस्सङ्गत्वम् means वैराग्यम्. Thus even what you call deciding the friends with whom you move, that you changes your value, because there are people who do not have regular escapisms of life, but still they are very happy. Because if you are used to certain regular entertainments, after some time you will think that without them life is nothing. Anything you get addicted to after some time you cannot think of your life without those addictions, but when you see some people, they don't have any of those addictions and they don't miss anything in life, in fact, they are happier for that, then we begin to what you call reconsider our priorities, we can be happy and we won't miss even if we give up those things. So thus सत्सङ्ग is also very important, but कृष्ण doesn't say here, विवेक and वैराग्यम्, this is the solution and instead of विवेक, he uses the word, अभ्यासः. So with this ध्यान प्रतिबन्ध and परिहार topic is over. In fact, with this actually the 6th chapter dealing with meditation is over. ॐ सत् तत् should have come, but अर्जुन again comes with a question and the most unfortunate thing

is in spite of all the encouragement given by कृष्ण, अर्जुन continues to be a pessimistic person and therefore he begins to feel that, I don't think it is possible for me to manage my mind. Even though कृष्ण has given a solution, perhaps the solution may work for other people, but for me and that too in this जन्म, I don't think I will get it. Even if स्वामिजि is optimistic, they try to make स्वामिजि also pessimistic, स्वामिजि you don't know me properly. And this pessimism or self-diffidence is also another human weakness. That's why in the beginning of the 6th chapter, कृष्ण said उद्धरेत् आत्मना आत्मानम् न आत्मानम् अवसादयेत्, never look down upon yourself, never be diffident. Because if I don't have self-confidence, आत्मकृपा is not there then even God cannot help, because we will argue with God also. Argue what? I cannot succeed in this life. Therefore even God will become helpless, गुरुs will become helpless, शास्त्रम् will become helpless, if you have decided that I cannot accomplish this and therefore कृष्ण repeatedly tells faith in oneself is important, but in spite of that, अर्जुन continues to be diffident, therefore his conclusion is – 'in this life, I am not going to get मोक्ष,' he is very sure about it. And since in this life, I am not going to get मोक्ष, his plans are about next life, because he has decided this life is not going to work and therefore he wonders assuming that I take next birth, which is going to be definite, because I am not going to get liberation. His worry is, all the साधनs that I have done in this life, whatever little साधन, will all be wiped out and next जन्म, I have to again start from LKG or will all the साधनs of this life will be brought forward, (as they say while calculating) in the next जन्म, I need not study from the 1st chapter of the गीता, as we have studied up to 6th can I continue from the 7th chapter onwards? So what is my lot in my next birth. Why he is worried? Because he is very sure that in this birth I am not going to get liberation, he has concluded and therefore because of अर्जुन's pessimism, he raises this question in the verses 37, 38 and 39th, three verses अर्जुन's pessimistic questions.

And those people who failed in spirituality, that means who struggled in spiritual field, but did not succeed, all those people are here called योग-श्रष्टः, योग-श्रष्टः means what: failure in exam, attempted but not succeeded. The other people are not going to face because they never attempted and of course the जीवन्मुक्तः they don't have the problem of failures, failures come for whom, the one who has attempted only. Therefore all these spiritual failures we call योग-श्रष्टः and अर्जुन's question about this योग-श्रष्टः, what will happen to him or her in the next जन्म. That is here in the 37th verse, first he describes a योग-श्रष्टः, who is he, योगात् चलित-मानसः – he has fallen from spirituality, which means he didn't succeed in his or her spiritual साधन. So here योग means what spiritual साधन, अध्यात्म योगः, चलित-मानसः means what: he has fallen, slip-out, that is called चलित-मानसः. And why he could not succeed, अयतिः – because of his insufficient effort. He put forth effort alright, but the effort was not sufficient. What is the proof? The effort was not sufficient, he has failed. The very fact that he has failed indicates that effort was insufficient. Therefore अयतिः means अल्प प्रयत्नः – a person of insufficient effort. And why the effort was not sufficient? Because of various obstacles, because there are many people who want to put forth lot of effort, but because of various reasons obstacles come. स्वामिजि I think I should do, but I am not getting time at all, attending the class itself is a great effort, where is the question of revision or kivision. Therefore the obstacles can come from three sources, आधिदैविक प्रतिबन्धः – supernatural forces, planets, therefore राहु केतु शनि comes and obstructs, or आधिभौतिक प्रतिबन्धः – obstacles from surroundings or आध्यात्मिक प्रतिबन्धः – obstacles form oneself in the form of ill-health, etc. Suppose I lose my hearing capacity, what to hear? So therefore, because of आध्यात्मिक, आधिभौतिक, आधिदैविक प्रतिबन्धाः सन् सः अयतिः भवति, अल्प प्रयत्नः भवति. But even though he could not put forth sufficient effort, श्रद्धया उपेतः, that person is very sincere, it is not that he gives lame

excuses, it is not the lack of interest, but in spite of sincerity. So श्रद्धया उपेतः, there is value for spiritual life, but could not follow because of some obstructions one after the other. So श्रद्धया उपेतः and therefore योगात् चलित-मानसः, योग-भ्रष्टः, what will happen to him, योग-संसिद्धिम् अप्राप्य, योग-संसिद्धिम् means मोक्षफलम्, संसिद्धि here means the फलम्, the फलम् of what योगः, योग means spiritual साधन, the फलम् of spiritual साधन is what मोक्षः and this मोक्षफलम् अप्राप्य – this person could not attain मोक्ष, in spite of sincerity, because of various reasons. अप्राप्य योग-संसिद्धिम्, because sometimes गुरु is not available, गुरु got and I was thinking of starting something, but there was a transfer of job and therefore I went to another place, where nothing is available. So therefore I had interest, गुरु was not there, when गुरु was there, there was no interest for me, all these should combine, all these are there, but no health. That is why they say,

दुर्लभम् त्रयमेवैतत् देवानुग्रहहेतुकम् ।

मनुष्यत्वम् मुमुक्षुत्वम् महापुरुषसश्रयः ॥ विवेकचूडामणि ३ ॥

To be born a human being and to be interested in spirituality and to have an opportunity for pursuing spirituality, requires lot of पूर्वजन्म पुण्यम्. So because of some obstacles he could not attain the फलम् हे कृष्ण! काम् गतिम् गच्छति? what is the lot of that person? So will he have a lower birth or will he have a human birth again, what will be his next birth like, कृष्ण has to answer this question because we cannot know what is our next birth. Therefore हे कृष्ण! काम् गतिम् गच्छति? Question in desperation and pessimism. And he himself explains his pessimism, that also, justifies his pessimism, there are some people who argue how I will not get मोक्ष, कृष्ण is wanting to do all struggles to bring अर्जुन to मोक्ष, but अर्जुन is like that adamant horse, is not moving at all. So अर्जुन explains or justifies his pessimism in the next verse, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 38-43

Lord कृष्ण has comprehensively discussed all the aspects of meditation, especially Vedantic meditation which has to be practiced after a thorough study of Vedantic scriptures and nowhere else we find such an elaborate discussion of meditation and therefore 6th chapter is important from this particular angle. And He has even dealt with the topic of obstacles in meditation, especially the obstacle of mental distraction and also He talked about the remedy. And कृष्ण said that if a person should be successful in meditation he has to develop detachment from the world. Without वैराग्यम् or detachment meditation will not be successful and without meditation, वेदान्त cannot be assimilated and without assimilation we will not get the full benefit called जीवन्मुक्ति. And therefore we find वैराग्यम् or detachment is given a very important position in the scriptures. And when कृष्ण concluded in this manner, अर्जुन looks at himself and sees whether he will be able to develop total detachment and practice meditation and assimilate and somehow unfortunately अर्जुन is not very confident of himself and therefore he becomes very pessimistic with regard to the attainment of liberation in this जन्म itself. And this is not अर्जुन's problem only, this is the universal problem. When a seeker comes to the spiritual field and sees the prescribed साधनs, he becomes extremely pessimistic - I don't think we ordinary people can ever attain liberation. There are a few people, may be one शङ्कर, one रामकृष्ण, one रमण, they are all somewhere else, we are all somewhere else, all these will not work. So thus, pessimism is one of the common obstacle for every seeker and therefore whether अर्जुन had this problem or not, अर्जुन identifies with the majority of humanity and presents his problem and he presents the question in these verses, 37,38 and 39, of which we completed the 37th verse, in which अर्जुन said, suppose there is a person, he has come to spirituality, he thought he has grown out of religion and therefore he dropped all the कर्मs, temples and all other

things and then he came to ज्ञान मार्ग, relinquishing कर्म मार्ग and in ज्ञान मार्ग he had total faith but because of one obstacle or the other, may be physical obstacle called आध्यात्मिक प्रतिबन्धाः, may be environmental प्रतिबन्ध called आधिभौतिक प्रतिबन्धाः, may be unseen obstacles called आधिदैविक प्रतिबन्धम्, because of some obstacle or the other he could not pursue the path of knowledge. So अयतिः means अल्प प्रयत्नः, a person of incomplete effort, not because of lack of faith, faith is there, sincerity is there, but because of obstacle one could not. And therefore naturally, ज्ञानफलम् of मोक्ष he could not attain. Then at least can he attain the कर्म-फलम् of स्वर्ग. अर्जुन feels that he will not get कर्म-फलम् also, because he left the कर्म and spend the कर्म time for ज्ञान, with the hope that he wants to get a result which is higher. I don't want स्वर्ग and came to मोक्ष and he dropped स्वर्ग and also he didn't get मोक्षम्, which is called typical त्रिशङ्कु. त्रिशङ्कु left the earth for the sake of attaining heaven and he was not granted visa in the स्वर्गलोक, in the airport itself he was turned off and therefore he came down and विश्वामित्र said don't come here and go up and विश्वामित्र pushing up, इन्द्र pushing down, and so was in between. Similarly, कर्म-फलम् भूत स्वर्ग अपि नास्ति, ज्ञानफल भूत मोक्षः अपि नास्ति, will he not become a त्रिशङ्कु. Therefore he asks योग-संसिद्धिम् अप्राप्य, योग-संसिद्धिम् means ज्ञानफलम्, ज्ञानफलम् means मोक्ष, अप्राप्य means not getting. What will be the lot of that person and अर्जुन himself clarifies his pessimism further. A very logical pessimism, the pessimistic people have got their own logic to support pessimism. Why I will not be successful, why can't he find some logic for optimism. No, we are experts in pessimism, अर्जुन does that in the following verses, we will read verse no.38.

Verse No .38

कच्चिन्नोभयविभ्रष्टश्छिन्नाश्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६-३८॥

कच्चित् न उभय-विभ्रष्टः छिन्न-अश्रम् इव नश्यति ।

अप्रतिष्ठः महाबाहो विमूढः ब्रह्मणः पथि ॥ ६-३८॥

हे महाबाहो! ब्रह्मणः पथि अप्रतिष्ठः विमूढः उभय-विभ्रष्टः छिन्न-अश्रम इव न नश्यति कच्चित्?

In the previous verse अर्जुन had said that this seeker of insufficient effort will not attain मोक्ष because he could not put forth full effort, then we have to supply another idea, which is not said here and what is that? Because he came to ज्ञान मार्ग he did not perform कर्म which will have given him स्वर्गलोक. So कर्म-फलम् रूप स्वर्गः अपि नास्ति. This idea अर्जुन didn't say, we have to supply. Why he didn't have स्वर्ग, because स्वर्ग is the result of कर्म-फलम्. Why he doesn't have कर्म-फलम्, because he doesn't have कर्म. Why he doesn't have कर्म, because he spend all the time in ज्ञान मार्ग. So therefore कर्म-फलम् रूप पुण्यम् अपि नास्ति and therefore what is his condition, अप्रतिष्ठः, second line, अप्रतिष्ठः means he doesn't have the support of पुण्यम् which could have given him स्वर्ग, he doesn't have the support of ज्ञानम् which could have given him मोक्ष, therefore अप्रतिष्ठः means पुण्य ज्ञान रहितः, कर्मणः अभावात् पुण्य रहितः, ज्ञानस्य अभावात् मोक्ष रहितः, these two support he doesn't have, therefore अप्रतिष्ठः. अर्जुन himself further explains the word अप्रतिष्ठः in the first line, उभय-विभ्रष्टः. So he is free from support means he is free from two-fold support, उभयम् means two supports and what are the two, कर्म द्वारा पुण्यम् and ज्ञान द्वारा मोक्षः and from both he has fallen. विभ्रष्टः and therefore what will be his lot, छिन्न-अश्रम इव नश्यति. So his condition can be compared to a small cloud-let मेघः, which has got separated from the big, huge, vast cloud. When the cloud is big enough then the wind cannot destroy the cloud, dissipate the cloud or disperse the cloud, because it is a vast cloud. Maximum what can the wind do, it can only carry the cloud from one place to other. But imagine a small portion of cloud gets separated from the big body of cloud it has become a weakened cloud and when that cloud gets separated, what will the wind do, you have to watch, that days we used to see the sky,

now no time, there is no time to stand and stare, so we see only the cinema stars, not the real stars. That is why you find in Vedantic literature, all the examples were taken from nature, because they were staying in the आश्रम, river-bank, mountain, you find all examples are from nature. Therefore if you watch the cloudlet, you will find gradually because of the powerful wind it gets dissipated, dispersed and after some time it completely disappears. Similarly, this seeker he doesn't have the support of the धर्म, support of ज्ञानम् also, now he has become a weak individual. And that is why in those days they did not allow a person to take to संन्यास that easily. Their worry was, at least in गृहस्थ आश्रम the mind has got some occupation, this has to be done, that has to be done, there is something to do, you have got children to bring up, they should be settled, functions will come, festivals will come, therefore mind has got some hold in society. Imagine a person gets out of the society and he doesn't have the support of a गुरु or आश्रम, what will happen, the mind does not have कर्म hold, the mind does not have शास्त्र hold, शास्त्रम् has been dropped, स्वधर्म has been dropped, the mind will dwell upon what, only sensory pleasures or other immoral things and a person can end up a मिथ्याचारि and that person can fall. And that is why they said संन्यास is such an आश्रम, it is highly risky because one can go out of both शास्त्रम् also and वर्ण-आश्रम धर्म also and therefore अर्जुन says that, उभय-विभ्रष्टः, like the cloudlet will he not get into destruction, छिन्न-अश्रम्, अश्रम् means मेघः, अपः बिभर्ति इति अश्रम्, अप् means जलम्, श्रम् means holder, अप् श्रम्, water holder, In fact, your water tank can be called अश्रम्, cloud can also be called अश्रम् because it holds the water, what is the proof, rain comes, that is the proof, Therefore अश्रम् is equal to मेघः. So like a cloudlet will he not perish, अप्रतिष्ठः. हे महाबाहो! हे कृष्ण! विमूढः ब्रह्मणः पथि – having fallen from the path of ब्रह्मन्. So ब्रह्मणः पथि means ब्रह्म मार्गः, ब्रह्म मार्ग means ज्ञान मार्गः, having fallen from ज्ञान

मार्ग and you have to supply, having fallen from कर्म मार्ग also, will he not perish; this is अर्जुन's fear. Continuing;

Verse No .39

एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य चेत्ता न ह्युपपद्यते ॥ ६-३९॥

एतत् मे संशयम् कृष्ण छेतुम् अर्हसि अशेषतः ।

त्वत् अन्यः संशयस्य अस्य चेत्ता न हि उपपद्यते ॥ ६-३९॥

हे कृष्ण! मे एतत् संशयम् अशेषतः छेतुम् अर्हसि, हि त्वत् अन्यः अस्य संशयस्य चेत्ता न उपपद्यते ।

So अर्जुन is desperate now, he says, हे कृष्ण! I have a great fear, why I came to वेदान्त, हे कृष्ण! एतत् संशयम् छेतुम् अर्हसि – you should destroy this doubt of mine, because if I am going to be a त्रिशङ्कु, at least from next week onwards instead of coming to the class, at least I can try to do some पूजा, even though मोक्ष may not come at least some पुण्यम् may come. So now I am not doing पूजा and class also I am not understanding (you are understanding!) so I don't seem to understand, suppose अर्जुन type of students are there, not you, if knowledge also doesn't come out of these classes and at least I could have done some विष्णुसहस्रनाम पारायणम् or पूजा जपम् etc., I could have done, now that also is not there, this also is not there, एतत् संशयम्, this त्रिशङ्कुत्वम् संशयम्, this doubt of self-destruction or spiritual fall, एतत् संशयम्, एतत् संशयम् for grammar students, एतत् संशयम् is really speaking grammatically wrong, because संशयम् is masculine gender, एतत् is neuter gender, therefore एतत् संशयम्, एतम् संशयम् should be said. But since it is coming from व्यासाचार्य's pen, we give him the benefit of doubt and say it is आर्ष प्रयोग, it is a poetic license for big people, not for us, for big people it is allowed. So एतत् is equal to एतम्. In fact, in some books, they correct it and write एतम् itself. एतम् संशयम् कृष्ण and according to them this is printing mistake. Whatever it is, this doubt of mine, छेतुम् अर्हसि – you have to destroy

because my further attendance of class itself is dependent on your answer to my question. It is a crucial thing. So एतम् संशयम्, छेतुम्, छेतुम् means destroy, remove, अर्हसि and don't give a vague answer, अशेषतः – completely, clearly. And why am I asking you, because त्वत् अन्यः छेत्ता न हि उपपद्यते – there cannot be any person other than you who can destroy this doubt. Why अर्जुन says so, because this person will spiritually fall or not can be determined only in the next जन्म. Whether he will go to स्वर्ग or whether he will get मोक्ष or whether he will miss both of them and go to a lower जन्म, these are all questions of after-birth and what will happen to us in the next जन्म we don't know. why, even in this जन्म we don't know what will happen next year or tomorrow itself. So भगवान् alone is कर्म-फल धाता, therefore he alone is fit enough to answer this question and therefore what type of जन्म such a person will get later. And therefore you should answer. So thus in these three verses अर्जुन's pessimistic question has been given. Now कृष्ण is going to give an optimistic answer, we will read happily.

Verse No .40

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६-४०॥

पार्थ न एव इह न अमुत्र विनाशः तस्य विद्यते ।

न हि कल्याण-कृत् कश्चित् दुर्गतिम् तात गच्छति ॥ ६-४०॥

हे पार्थ! न इह न एव (च) अमुत्र तस्य विनाशः विद्यते । हे तात! हि कश्चित् कल्याण-कृत् दुर्गतिम् न गच्छति ।

So first कृष्ण gives consolation to अर्जुन. अर्जुन don't worry, we will see the result later, first I am telling you don't worry and then he gives the answer. I will give you the gist of the answer. The idea is this: Suppose a person comes to ज्ञान मार्ग, what is ज्ञान मार्ग, serious study of scriptures, श्रवण, मनन, निदिध्यासन and certainly it is

different from the regular कर्म of सन्ध्यावन्दनम्, नामजप, etc., you are not doing those regular religious activities now, at this moment you are studying the गीता or उपनिषत् as the case may be. Now the शास्त्र says, वेदान्त श्रवणम् has got two-fold benefits, one is called मुख्य फलम् or primary benefit and the second is called अवान्तर फलम् or secondary benefit or by-product. So when in certain industries they manufacture something, not only they get the primary benefit but they get lot of secondary benefit like by-product. A coconut tree you have, main benefit is coconut, but how many other benefits are there. In fact, you can write an essay of three hundred page, that is why coconut is called पूर्णफलम्, any part of it is useful. So when you plant a mango tree the primary benefit you expect is mango fruit, but there are so many by-product, you get the shade of the tree and the temperature will be lesser, whether you have read in the newspaper, in the theosophical society area, where there are plenty of trees, they have found that the temperature is 2 or 3 degrees lesser to other parts of the वैष्णव, because of the roots of the tree retain some water and therefore in the surrounding area there is some coolness. This is what benefit, अवान्तर फलम्, by-product, shade is अवान्तर फलम् and mango leaves अवान्तर फलम्, thus we have got by-product, in the same way वेदान्त श्रवणम् also has got a मुख्य फलम् and an अमुख्य फलम्. What is the मुख्य फलम्? If a person has got all the qualifications, the मुख्य फलम् will come and that is ज्ञानम्, the qualifications are there, the मुख्य फलम् will be: I understand गीता and suppose a person doesn't have sufficient qualifications and therefore a person does not understand the teaching and even then there is a secondary फलम्, that is called पुण्यम्. कृष्ण himself tells that in the 18th chapter, शृणुयात् अपि यः नरः, one who just allows the गीता to pass through his ears, without knowing संस्कृत if गीता पारायणम् is done, the very vibrations of the गीता if it has fallen on him, सः अपि मुक्तः शुभान् लोकान् प्राप्नुयात् पुण्य-कर्मणाम् वेदान्त श्रवणम् produces पुण्यम्. So if you have done a special पूजा or

सहस्रनाम पारायण, what पुण्य it would have given the same amount of पुण्य a गीता listener is going to get as a by-product. So that means what: either you will get ज्ञानम् and पुण्यम् or you are going to get minimum पुण्यम्, ज्ञानम् if it comes then मोक्षम्, ज्ञानम् if it doesn't come then पुण्यम्, पुण्यम् if you get, स्वर्ग is going to come, therefore what is your position now, either मोक्ष or स्वर्ग. So you can come to the next class, so for just coming here and managing to sit somehow for one hour, the best result is मोक्ष and the minimum is स्वर्ग, अर्जुन why are you worrying? That is what कृष्ण's question is. हे पार्थ! तस्य विनाशः न विद्यते, for a ज्ञान मार्गि, a person who has come to शास्त्र श्रवणम्, there is no downfall at all, इह वा अमुत्र वा – either in this जन्म or after death, before मरणम् or after मरणम् there is no question of spiritual fall. What is the reason, because कल्याण-कृत् कश्चित् – such a person happens to be मङ्गल कर्ता, he is doing a noble action, even listening to गीता is a मङ्गल कर्म, which कृष्ण called in the 4th chapter, as ज्ञान यज्ञ. So that is why स्वामि विन्मयानन्द, when he started teaching गीता in the public, he called ज्ञान यज्ञ, गीता ज्ञान यज्ञ: and initially when the people heard यज्ञ, they thought there is going to होमकुण्ड, priest, etc. Even now there are people have this doubt, why this title is given, this is not विन्मयानन्द's naming, भगवान् कृष्ण himself says this is ज्ञान यज्ञ. Even though no होमकुण्ड is involved, even though no oblations are involved, this ज्ञान यज्ञ will give as much पुण्यम् as any other वैदिक कर्म. And that पुण्यम् is the minimum result that one will get. But if he has got qualification he won't require this पुण्यम्, because ज्ञानम् itself is going to give him मोक्ष. Therefore कल्याण-कृत् is equal to मङ्गल कर्ता, कल्याणम् does not mean marriage, in संस्कृत language कल्याणम् means मङ्गलम्, any sacred action is called कल्याणम् and since marriage is considered to be one of the sacred rites, marriage is also called कल्याणम्, otherwise the word कल्याणम् means any मङ्गल कर्म. Therefore you can say daily or every Saturday Sunday evening we are going to कल्याणम्, nothing

wrong, because this is also कल्याणम् only. So कल्याण-कृत् कश्चित् दुर्गतिम् तात गच्छति – such a person will never have a downfall. Certainly he will go up only whether to स्वर्ग or मोक्ष, that alone is the question, there is no question of downfall. हे तात! तात literally means father, in general it is vocative case - a term of affection addressed to a junior or senior; in English it is difficult to translate. Continuing;

Verse No .41

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६-४१॥

प्राप्य पुण्य-कृताम् लोकान् उषित्वा शाश्वतीः समाः ।

शुचीनाम् श्रीमताम् गेहे योग-भ्रष्टः अभिजायते ॥ ६-४१॥

योग-भ्रष्टः पुण्य-कृताम् लोकान् प्राप्य, (तत्र) शाश्वतीः समाः उषित्वा, शुचीनाम् श्रीमताम् गेहे अभिजायते ।

So in these verses, कृष्ण tells what happens to such a seeker after death. Before death he continues the spiritual साधन and therefore that is not discussed here. कृष्ण is discussing the मरण अनन्तर गति of such a person. Such a person means, योग-भ्रष्टः, that is he could not succeed in spirituality, he made a noble, serious, sincere attempt but he could not succeed. What will happen to that person after death. And as I said before, he has acquired पुण्यम् because of what, the very वेदान्त श्रवणम्, the very गीता श्रवणम्, the very गीता पाठायणम् has given him पुण्यम् as a by-product, as a secondary result and as a result of that पुण्यम् he will go to heaven and therefore पुण्य-कृताम् लोकान् प्राप्य, here पुण्य-कृत means those people who have done great यागs, वाजपेय याग, सोम याग, doing such big कर्म's which लोकs they go, the very same लोक this person also goes, even though he has not done any of those rituals, his very study of the गीता is equivalent to all the यागs and यज्ञs and नामजपम् and मधुसूदन सरस्वती स्वामि quotes a verse and he says that one minute of वेदान्त श्रवणम् is equal to hundrends of यागs (you are listening to 60 minutes!) and it is equal to giving the

दानम् of the entire earth, not one acre or two acre, the entire earth is gifted, all those पुण्यम्s will come by वेदान्त श्रवणम्, the idea is that this itself is equal to a sacred कर्म only. Therefore पुण्य-कृताम्, so वैदिक कर्म कृताम् लोकान् स्वर्गादि उत्तम लोकान् प्राप्य. And not only he will attain those लोकs, शाश्वतीः समाः उषित्वा and he will remain there, reside there for many years. समाः means वर्षाणि, संवत्सराः, संवत्सरान् – द्वितीया बहुवचनम्, समा, समे, समाः; समाम्, समे, समाः; आकारान्त स्त्रीलिङ्ग द्वितीया बहुवचनम्, here the word समा does not mean समम्, equal, here it is आकारान्त स्त्रीलिङ्ग समा, means संवत्सरान्, वर्षाणि. शाश्वतीः means countless number of years, उषित्वा – he resides and not a mere resident, those enjoyments of the स्वर्गलोक also he will get, all those pleasures having enjoyed. Then, his primary desire was what, his desire was not enjoying स्वर्गलोक, he studied गीता उपनिषत् etc., for मोक्ष only and therefore भगवान् gives him or her an appropriate birth for continuing the spiritual साधन and therefore He says योग-श्रष्टः and this योग-श्रष्टः, who was a failure in his पूर्वजन्म, that योग-श्रष्टः अभिजायते – he is reborn. Where is he reborn? There are two possibilities, first possibility is शुचीनाम् श्रीमताम् गेहे – he will be born in the family of a prosperous and cultured parents. So शुचिः here means culture, धर्म is there, values are there, religion is there, he is a religious family, cultured family given to noble कर्मs and not only born in a cultured family, श्रीमताम् गेहे – in a prosperous family also and why कृष्ण says so, because only in such a family there is a scope for further pursuit of spirituality. Suppose there is poverty then naturally one has to struggle for the basic needs of life, where is वेदान्त, so when you know that there is slum colony where food is not there, you cannot go and talk about साधन चतुष्टय सम्पन्न अधिकारिणाम्, मोक्ष साधनभूतम्, तत्त्वविवेक etc., etc., to them, they will beat you, you cannot go there because basic human needs should be fulfilled. Therefore भगवान् will give a such a family where basic means are provided. Here prosperity means basic needs are there. But

suppose there is prosperity but no culture, money without culture is dangerous, because all the money will be used for another type of spirituality, another type of spirit, clubs, higher society, higher strata, they will go there, so late night sleep only, late morning waking up only, no religion, no पूजा, nothing, that is In fact, worse, it is better to be born poor. And therefore he will be a cultured and prosperous family which is ideal for further spiritual साधन, he can do more of निष्काम कर्म, he can do more of service because धर्म is there in the mind, money is there, when धर्म and अर्थ come together I will use all the money for noble activities. निष्काम कर्म will be more and all those कर्मस will give what, more purity and साधन चतुष्टय सम्पत्ति. In the पूर्वजन्म he failed only because of incomplete qualifications, now that all those qualifications will be completed in the next जन्म. Therefore शुचीनाम् श्रीमताम् गेहे योग-भ्रष्टः अभिजायते, this is possibility No.1. Then there is a second possibility which is still rarer, what is that: कृष्ण says:

Verse No .42

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६-४२॥

अथवा योगिनाम् एव कुले भवति धीमताम् ।

एतत् हि दुर्लभतरं लोके जन्म यत् ईदृशम् ॥ ६-४२॥

अथवा धीमताम् योगिनाम् एव कुले भवति, यत् एतत् ईदृशम् जन्म लोके दुर्लभतरं हि ।

अथवा, this is the second possibility for a योग-भ्रष्टः, after the स्वर्गलोक अनुभव where will he or she will be born? योगिनाम् कुले भवति, योगि means ब्रह्म ज्ञानिनः, those who are already ज्ञानि, so in the family of ज्ञानि and who may not be and who will not be prosperous in the literal sense, because they lead a simple life only and therefore शङ्कराचार्य says, they are born in a poor family, but the family of ज्ञानि and when there is ज्ञानम् poverty will not be

considered a curse. When there is ज्ञानम्, poverty will not be considered a curse, it will be considered as an ideal thing for following तपस् and you don't have to specially practice संन्यास, because you have to have something to renounce, therefore I need not work for संन्यास, भगवान् has Himself made me born as a संन्यासि, therefore he will take as भगवान् decided संन्यास. And if food is not available he can practice उपवास. It will be considered a blessing, less possession means less worry, he sees it as freedom from worry and therefore in such families of ज्ञानिs such a person will be born. धीमताम् योगिनाम्, धीमताम् and योगिनाम् should be connected, धीमताम् योगिनाम् means wise sages. The advantage is he need not go in search of गुरु, because father or mother is गुरु, how convenient it is,

भृगुर्वै वारुणिः । वरुणम् पितरमुपससार । अधीहि भगवो ब्रह्मेति ॥
तैत्तिरीयोपनिषत् ३-१-१॥

so the भृगुवल्लि of तैत्तिरीयोपनिषत् is in the form of dialogue between father and son, how nice it will be if it is so, now they are fighting. So other than that it will be a dialogue of वेदान्त, instead of fighting and quarreling. So धीमताम् योगिनाम् कुले भवति. But कृष्ण says, एतत् जन्म लोके दुर्लभतरम्, such a birth as a child of a ज्ञानि is दुर्लभतरम्. Why, why it is rare, because ज्ञानिs themselves are rare,

मनुष्याणाम् सहस्रेषु कश्चित् यतति सिद्धये ।

यतताम् अपि सिद्धानाम् कश्चित् माम् वेति तत्त्वतः ॥ ७-३॥

ज्ञानिs themselves are rare and to be born to a ज्ञानि, that ज्ञानि must be what type of ज्ञानि, गृहस्थ-ज्ञानि he should be, because in संन्यासि-ज्ञानि there is no possibility. So ज्ञानिs are there, among them also there should be गृहस्थ-ज्ञानिs, still rare, still less and in that family birth is rarer. So यत् ईदृशम् जन्म लोके तत् दुर्लभम्, दुर्लभतरम्. In the previous श्लोक, शुचीनाम् श्रीमताम् गेहे is दुर्लभम्, this is दुर्लभतरम्, previous one itself is difficult, this one is still more difficult, to be born prosperous cultured family is a great blessing, there is lot of money, you can do lot

of good कर्म and you have a value for service also, it is a rare birth only. Now what is the next question? OK, I get a conducive जन्म for spiritual साधन, then the next important question is, should I start the spiritual साधन from scratches or will it be the continuity of what I have already done. Suppose I have studied up to 6th chapter now should I start from 1st chapter or can I continue from the 7th chapter onwards? Like transfer they ask whether can I go to the next class or should I sit in the same class only? Similarly, the basic question is should I start spirituality from scratches or whatever I have acquired in this जन्म will be brought forward, b/f, that is the question, we are so particular about time and कृष्ण is going to say that it is brought forward, that means you are born with the फलम्, the spiritual result which you have acquired in this जन्म, which means that person is born with advanced spirituality, that person is born as a spiritually evolved person, In fact, such people are called spiritual geniuses. So from this we come to know a very important thing, the spiritual genius of this जन्म is a योग-भ्रष्टः of previous जन्म. Every spiritual genius of this जन्म, they are all योग-भ्रष्टः of previous जन्म. That is why somebody nicely said, the best way of catching a bus is by giving up the previous bus. If you miss the previous bus, for the next bus you are sufficiently early, if you miss the bus of this जन्म, you are going to be sufficiently early in the next जन्म, that means spirituality starts from early life itself, that is going to be said in the next श्लोक.

Verse No .43

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३॥

तत्र तम् बुद्धि-संयोगम् लभते पौर्व-देहिकम् ।

यतते च ततः भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३॥

हे कुरुनन्दन! (सः) तत्र तम् पौर्व-देहिकम् बुद्धि-संयोगम् लभते, ततः च भूयः संसिद्धौ यतते ।

तत्र, तत्र means in the new जन्म, either in a prosperous cultured family or poor wise person's family, whatever be the family, there, तम् बुद्धि-संयोगम् लभते – this जीव gets associated with the spiritual maturity which he had acquired in the previous जन्म, whatever spiritual gains he had made including qualification, whatever be the amount of विवेक, whatever be the intensity of वैराग्यम् and whatever knowledge he had acquired, all of them his mind will discover as he grows up. And therefore बुद्धि-संयोगम् means associated with the knowledge and spiritual maturity of पूर्वजन्म, पौर्व-देहिकम् – which he acquired in the previous body. Why it is so? Because according to शास्त्र, between two जन्मs the physical body alone is different, the mind is not different. When a person dies now in this जन्म he gives up only the physical body, the mind does not die, सूक्ष्म शरीरम् does not die, therefore the सूक्ष्म शरीरम् has got all the पुण्यम्, विवेक, वैराग्यम्, that mature सूक्ष्म शरीरम् travels and it takes another body and when the body is a baby body, the mind cannot express itself, but when the body grows to 12 years, 13 years, 14 years, then the mind, which mind, spiritual mind, evolved mind, mature mind of previous जन्म which has been continuing that blooms. That is why we say a mother never gives birth the mind of the child, a mother gives birth to only the body of the child. Every child comes with its own mind, its own वासनाs, its own inclinations, that is why to the same parents if there are four children, you will find their inclinations vary. One child shows spiritual inclination from early childhood which spiritual inclinations even the parents don't have, In fact, they discourage the child from the path of spirituality, not necessary they will say, but the child becomes so spiritual, how does the child gets the spirituality, mother might have given some background, but remember all the children are born to the same parents and the same environment is there and you find that another child becomes a नास्तिका, not only no interest in शास्त्र or religion, he or she becomes a नास्तिका, how do you explain this wide

disparity in two children born to same parents. You can give only one answer, i.e., the child has come with its own वासनाs and this वासना will remain dormant in early ages, because in 3rd year how can the child express it, but when the child becomes 10, 11 or 15 or 20, it varies from child to child, you will find that the dormant वासनाs becomes manifest, the child gets interested in spiritual books and questions are spiritual, we call the child spiritual genius, but from शास्त्र angle, the child is योग-भ्रष्टः of पूर्वजन्म. Therefore पौर्व-देहिकम् बुद्धि-संयोगम् लभते and how do you know a child is a spiritual genius, how to do know, will it be written on the forehead, how do you know, only from the type of inclination and that is why you will find at any time, if you study the age of people in Vedantic pursuit, we have got all the ages, see in this class itself, there are young, middle aged, old, very very old, etc., and there are still people who are older than all of you, but still no interest in spirituality or anything, fully immersed in what, TV program, one after the other, still there are people who never come anywhere near spirituality. So therefore age we cannot talk about because, we are talking about the age of the body, age of the mind is different from the age of the body, that is why we talk of वयोवृद्धः and we talk about ज्ञान वृद्धः, ज्ञान वृद्धः means even though body is young, mind is mature. So if you want to calculate the age, how should you calculate? Add last जन्म along with the present one i.e., now if you are 15, then previous जन्म's 80 years is slogged. Now if you get interest in spirituality at 15 then remember the age as 95. Body is 15, but 95 years of spiritual maturity. In fact, not even 95, we have not gone to still earlier births.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, VERSES 43-47

In spite of Lord's कृष्ण's encouragement, अर्जुन became very pessimistic with regard to his own spiritual journey. The reason is that अर्जुन understood that spiritual journey involves knowledge and spiritual knowledge involves the refinement of the mind, management of the mind or the purification of the mind. And when अर्जुन looks at his own mind he feels that it is not possible at all to be the master of his own mind, because mastery of the mind is perhaps the most difficult mastery. As they say the greatest victory in life is the victory over one's own mind. And कृष्ण says is a prerequisite, that it is a necessary condition for spiritual knowledge as well as the assimilation of the knowledge and therefore अर्जुन feels that if mastery of mind is a prerequisite, a necessary condition, I don't think I will be ever to accomplish that. And therefore he feels that in this life it is out of question. And since he has pessimistically concluded that in this life I am not going to make it he has started thinking about the next life, like some children, if they have not written well in one particular examination they think of the next attempt, even before the result comes and sometimes to their utter surprise they get very good marks. अर्जुन also feels like that and therefore he wants to know what will happen to such spiritual failures which is technically referred to as योग-भ्रष्टः and that was अर्जुन's question which is the last topic of the 6th chapter. And कृष्ण has begun his answer from verse no.40 onwards up to verse no.46, it is कृष्ण's answer to such a question and कृष्ण points out that a person who has come to spiritual journey there is no question of spiritual fall at all. शङ्कराचार्य in his commentary makes a very important statement, अध्यात्म संस्कारस्य नाशः नास्ति. Once the spiritual teachings or thoughts put in the mind then they can never be destroyed, they are so powerful that spiritual वासनाs, शुभ वासनाs cannot be destroyed. What maximum can happen is that there can be a temporary stagnation, because of other wanderings and meanderings,

there may be a temporary stagnation and just as the glowing embers of the fire may be covered by ash, like the glowing embers of the fire which is temporarily covered by ash, it looks as though not fire but you do a little bit of fanning the fire comes again. Similarly, once you have put spiritual वासनाs, they can never be destroyed and therefore there can be a temporary stagnation and again the spiritual student will pick up the thread from the next जन्म and he will easily attain मोक्ष and as I said in the previous class this spiritual failure of this जन्म becomes the spiritual genius of the next जन्म. It is like the advantage in tennis game, you know, after 40-all, Wimbledon final is going on, Patrick Rafter v/s Pete Sampras, good that you came here, so therefore advantage means what he has to only win one game because already one he has got. So in this life he is already advantage he has hit, next जन्म, he has to only another hit, मोक्ष final, get the cup of जीवन्मुक्ति and even if he has failed in spirituality in this जन्म, कृष्ण said that the very ज्ञानयोग gives him पुण्यफलम् as a by-product and as a result of the पुण्यफलम् he will enjoy the heavenly world and again come back here because भूलोक or मनुष्य जन्म alone is ideal for spiritual pursuit. In कठोपनिषत् there is a मन्त्रः

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।

यथाऽप्सु परीव दृष्टे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके
॥कठोपनिषदत् २-३-७॥

Spiritual knowledge can be clearly attained only in two लोकs, of the fourteen लोकs in the 12 लोकs knowledge is not attainable or will not be clear, only in two लोकs knowledge can be clearly attained, you know what are those two लोकs, मनुष्यलोक and ब्रह्मलोक . And naturally we will tell that we will see in ब्रह्मलोकs, as we are experts in postponement and why can't we try in ब्रह्मलोक , शङ्कराचार्य in his भाष्यम् writes, no doubt ब्रह्मलोक is an ideal place to get ज्ञानम्, but for going to ब्रह्मलोक visa is almost impossible. And what about getting मनुष्य जन्म, getting मनुष्य जन्म is also extremely difficult, but you

need not work for मनुष्य जन्म because I hope we are already मनुष्यs and therefore having enjoyed the pleasures of heavenly लोकs as a result of the by-product पुण्यम् this योग-श्रष्टः will come to मनुष्यलोक and he will get, he or she (both have to be included) will get ideal conditions for the continuation of the spiritual journey. And how can he get continuation? Continuation requires two conditions, first condition is there should be a scope for spiritual study. You cannot get anywhere on the earth, there are places beyond वैदिक culture, everywhere वैदिक knowledge is not available, therefore the first thing there should be an environment for scriptural study. And more important, even if there is an ideal environment available I should have interest, I should have an interest and therefore कृष्ण says this योग-श्रष्टः will have both, first he will have a family condition and social condition which are ideal for spiritual pursuit, गुरुs will be available, शास्त्र will be available, classes will be available, all these are required. Suppose गुरुs are there and they are observing मौनम्, they may be great and they may be greatest ज्ञानिs, but he is a मौनि, what can you do. So he should be a communicating गुरु, not only that I should have inclination. In fact, often I experience this, I will be conducting classes in some colony and you will find that people will come from all over चेन्नै, sometimes even from काञ्चीपुरम् they come to attend the classes, but people from that colony will not come, just they have to get down, at least they should see whether they will get white chickpeas, why can't they try, whether white chickpeas or Almond will be available. No. They don't have interest, therefore in some cases, environment is there interest is not there, in some cases, there is a deep thirst but there is no opportunity. But for योग-श्रष्टः both will be there. Therefore तत्र तम् बुद्धि-संयोगम् लभते, तत्र indicates in that ideal environment. India is an ideal environment because in India we have spiritual culture. We go anywhere there is spirituality, you go to mountains there are temples, in caves there are temples, it is spiritually-oriented country and here also

further values for religion, साधुs, scriptures etc is required. Therefore तत्र indicates environment is there and what is the next thing, बुद्धि-संयोगम् लभते – a spiritual inclination must be there and this person, योग-भ्रष्टः, gets the spiritual inclination in very early life, ब्रह्मचर्य आश्रमे एव, while people do not get this inclinations after ब्रह्मचर्य, गृहस्थ आश्रम, even after all आश्रमs, many people don't get, but this योग-भ्रष्टs will be spiritual geniuses, they will get inclination in early life. It is not only in the field of spirituality, any genius in any field is a भ्रष्ट in the पूर्वजन्म. If there is a 10 year boy or girl, becoming a musical genius, remember he has struggled in पूर्वजन्म. And therefore,

तम् विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ बृहदारण्यकोपनिषत् ४-४-२ ॥

बृहदारण्यकोपनिषत्, शारीरिक ब्राह्मणम्, it beautifully says when the जीव travels not only the जीव takes all the कर्मs, not only the जीव takes all the उपासनाs, the जीव takes पूर्वप्रज्ञा च, पूर्वप्रज्ञाs means वासनाs also it carries and that is here indicated by the word बुद्धि-संयोगम्, बुद्धि here referring to that वासना संयोगम्, शुभ वासना, अध्यात्म वासना, while everybody is wondering how to make more and more money, this person doesn't seem to have too much value for all these things, he knows that they are all not important, but he cannot spend 24 hours a day sweating and toiling only for the sake of money, he cannot think of that, he looks for spiritual books, he will look for spiritual program, ochre robe there is some attraction, कावि is a little attraction for him, whereas for others it is an allergy and he himself cannot explain why there is this inclination, I find myself with this inclination, I don't have an explanation, the only explanation must be what, in पूर्वजन्म we might have done something, that must be. Therefore पौर्व-देहिकम् – the वासनाs which have been acquired in the पूर्व देह, पूर्व देह means पूर्वजन्म, acquired in the पूर्वजन्मs with those वासनाs he gets connected, which you may call as in the genetic mapping, now as they are doing, in that mapping spiritual genes will be there. For some other people jeans are there, some people love jeans, this people have

spiritual genes. And once he has got this inclination, he has got the advantage and if you could know what is tennis, even after coming to advantage a person can lose the match because of negligence. So there are games in which having won two sets and the third set, even having come to advantage, match point, blow out that and then people lose the match and championship. Therefore remember even after coming to advantage a tennis player cannot be negligent. Similarly, a spiritual genius cannot take the life for granted, if he is negligent this life may be lost and therefore, what should he do, he has to use the free-will to promote the spirituality in which he already has an inclination. This spiritual interest cannot be taken for granted, it has to be protected and it has to be fanned and it has to be nourished, like nourishing a flame, if a lamp is lit and if it is not protected, the breeze will put it out, like that the seeker will nourish this spiritual flame and therefore कृष्ण says भूयः ततः यतते. So what is the subject of the sentence, you have to comply, योग-भ्रष्टः, this योग-भ्रष्टः of previous जन्म strives more, भूयः, but the thing is since he has got the advantage of पूर्वजन्म the effort required is much less, it is like swimming along with the current. When the current is favorable to you, you have to only float and move very little, then you will find that a little bit swimming you have reached 50 feet, while the other people are struggling against the tide, the spiritual genius is along the tide, straight, only with a little effort he is progressing swiftly, therefore भूयः यतते, for what, for संसिद्धौ – for the culmination of the journey for the success of the spiritual journey, संसिद्धौ, निमित्त सप्तमि, it is the seventh case, निमित्त सप्तमि, for the case of spiritual success he strives, but the effort required is lesser only. It is like when you start pedaling the cycle, the first few feet you have to pedal hard, then once it has got a momentum it will move on itself and in fact, after some time, you need not even pedal, it will continue, संसिद्धौ हे कुरुनन्दन! अर्जुन, therefore be happy, you are in the right direction, be optimistic.

Verse No .44

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६-४४॥

पूर्व-अभ्यासेन तेन एव हियते हि अवशः अपि सः ।

जिज्ञासुः अपि योगस्य शब्द-ब्रह्म अतिवर्तते ॥ ६-४४॥

तेन एव पूर्व-अभ्यासेन सः अवशः अपि हियते, हि योगस्य जिज्ञासुः अपि शब्द-ब्रह्म अतिवर्तते ।

And how does this spiritual inclination express itself? In the current जन्म, wherever there is a field of spirituality, wherever there is anything connected with spirituality this person is unknowingly attracted, which you can see in any spiritual lecture also, there will be elderly people and there will be youngsters also. Why all youngsters don't come, only some youngsters come and the interesting thing is the parents themselves discourage, why at this age, why गीता and all now? When you suffer in life and a great tragedy strikes then only you should take up गीता. Somebody should die, after getting frustrated only you should take. That is why they ask us also, what happened स्वामिजि? Some tragedy should take place to come to this line. So this is an unfortunate thing, it need not be. A person because of पूर्व वासना without any tragedy, without any reason, a person can be happily attracted to spirituality. And therefore पूर्व-अभ्यासेन, because of पूर्व वासना, तेन एव, because of the पूर्व वासना, हियते, हियते means this person is drawn, sucked, attracted to anything connected with spirituality, अवशः अपि सः, अवशः means what even without his will, without his deliberate plan, unknowingly, helplessly, even if he wants to turn materialistic because of pressure outside, we will find that he cannot survive there for long. I think they say of अरबिन्दो or someone whose parents did not want to be in Indian culture at all, they liked the western culture. Therefore he was protected away, saved from Indian culture and he was given western education and was sent to England

and there also of course materialistic atmosphere and there he comes in contact with people who are working for the freedom of India, India Club or something and he gets associated with those people and he begins to feel that if I working for the freedom of my motherland, should I not know about what is India, what is its culture, what is its history, philosophy and then he gradually gets sucked into that and he comes here and comes to freedom struggle and goes to Pondicherry and becomes a योगि. You go into any materialistic society if the spiritual fire is there nobody can stop and if the spiritual fire is not there however much you blow “fu, fu, fu”, it will not come. That is why to such people allow them to be materialistic, nothing wrong, just ask them to be devotees. Have faith in God, surrender to God, seek the guidance of God even to enjoy materialistic pleasures, allow them, because spiritual maturity, as स्वामि विन्मयानन्द beautifully says: spiritual maturity is not a revolution, it is an evolution. You cannot force it on your child, just because you like गीता you cannot force, you can only provide the conditions and they have to develop spiritual interest and in the case of this person, he is dragged and because of this extra current, the extra force of पूर्व वासना, what will happen, जिज्ञासुः अपि, he starts only as a casual student, he may not be that serious, but he starts as a जिज्ञासु, जिज्ञासु means out of curiosity, or perhaps as a hobby. Somebody wanted to call me for शिक्षा and later I came to know that that person’s intention was what you know, he is going abroad for business and he has come to know that when he goes abroad, there are many foreigners interested in Indian philosophy, culture and spirituality and therefore they ask it seems, what is Hinduism, what is अद्वैतम्, it seems and when they ask questions and if I say I don’t know, I don’t know, that will not be good and therefore I have to answer them. Not that I am interested, but because I have to answer when I travel on business, some tips on Hinduism he wants and he doesn’t want to come to me and learn, but wants to give a meal to स्वामिजि and get some

tips. Some people may start even in that manner and if that fire is there, like a कर्पूरम् (कर्पूर बुद्धि, Coal-बुद्धि, Plantain stem-बुद्धि), so कर्पूरम् - camphor, you show the flame it catches fire, coal means you have to keep it in the flame for a long time, on the tip of the coal small dot, then fu, fu, fu you blow and it will come slowly and the third one is plantain stem-बुद्धि, there if you keep flame, not only it will not catch fire it will put out the available flame also. Thus there are some powerful students who will put out the teacher's knowledge also. So in this case, योग-श्रष्टः is camphor student, just show the fire and it will be a conflagration. So जिज्ञासुः अपि योगस्य, योग means spirituality, शब्द-ब्रह्म अतिवर्तते – very quickly he transcends शब्द-ब्रह्म, शब्द-ब्रह्म is a technical word which indicates कर्मकाण्ड of the वेदs and कर्मकाण्ड of वेदs indicate finite results, because कर्मकाण्ड deals with अनित्यफलम्. And this person transcends कर्मकाण्ड means what he transcends अनित्यफलम्, he transcends अनित्यफलम् means he attains नित्यफलम्, therefore शब्द-ब्रह्म अतिवर्तते means मोक्षम् प्राप्नोति. He will attain नित्यफलम्. So transcending कर्मकाण्ड is coming to ज्ञानकाण्डम्, coming to ज्ञानकाण्डम् means coming to मोक्ष, he will attain मोक्ष very quickly. Continuing;

Verse No .45

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परं गतिम् ॥ ६-४५॥

प्रयत्नात् यतमानः तु योगी संशुद्ध-किल्बिषः ।

अनेक-जन्म-संसिद्धः ततः याति पराम् गतिम् ॥ ६-४५॥

ततः प्रयत्नात् यतमानः संशुद्ध-किल्बिषः योगी तु अनेक-जन्म-संसिद्धः पराम् गतिम् याति ।

What happens to that योग-श्रष्टः in this जन्म? योग-श्रष्टः's present जन्म's journey is talked about here. योगी means योग-श्रष्टः of the previous जन्म and the spiritual genius of this जन्म is here called योगी. So who has got advantage, advantage योग-श्रष्टः and this योगी

and how does he feel this advantage, how does this spiritual genius or the advantage expresses itself. कृष्ण says संशुद्ध-किल्बिषः – who is free all impurities, किल्बिषम् means impurities, मलम् and संशुद्ध-किल्बिषः means freed from impurities, निर्मल अन्तःकरणः, शुद्ध अन्तःकरणः and how does mental purity express itself, how do you know mental purity is there are not, is there any purity meter, like lactometer, संशुद्धो meter, what is the reading, 7, OK, whether something is there like that? We have already seen in the beginning of the 6th chapter that the indication of the purity is natural inclination for spirituality, indication of purity is natural inclination for spirituality. Therefore संशुद्ध-किल्बिषः means this person with this natural inclination. And how did he get this natural inclination, is it because the Lord is partial, it has come in the young age itself, why it didn't come to me? Is it that Lord is partial? कृष्ण wants to make it very clear. The different grades of purity is not because of God's whim and fancy, if it is determined by God, then God will become partial. He makes one a spiritual genius, another a musical genius and making me an idiot. That God will not be respectable God. Therefore कृष्ण says that this advantage he enjoys not because of भगवान् but अनेक-जन्म-संसिद्धः, he has acquired it, just like some people saving money like in a हुण्डि (charity box), one rupee, two rupee, in each जन्म, in spiritual हुण्डि he has deposited and अनेक-जन्म-संसिद्धः. So this person who has attained refinement, संसिद्धि means refinement, maturity, clarity with regard to course of life, clarity with regard to what is limited goal, what is pseudo goal, what are fake things, clarity is there, that is called refinement, he cannot be hoodwinked by the pseudo pleasures of life, he looks for something really solid. So in everything fake is there, many people cannot differentiate it. Therefore he cannot be hoodwinked by fake goals of धर्म-अर्थ-काम, he is for only the real goal of परम पुरुषार्थ of मोक्ष. This is called संसिद्धि, clarity regarding the primary goal of life, this he has attained as a result of what, अनेक जन्म पुण्य कर्म. So अनेक-जन्म-

संसिद्धः, संशुद्ध-किल्बिषः योगी. Now in this जन्म, he requires what, only limited effort, therefore प्रयत्नात् यतमानः तु. To put in the language of the children's examination, there are two type of children: one set of children they cover the portions daily, they refine it daily and understand and during examination, they have only to revise, browse through and they are ready. There are some other children, they want to have gala time till March and then in April-May study up to 12 a.m. of 1 a.m. and sleep off in the examination hall and therefore you sleep off in the examination hall. Thus there are some human beings who wants to do everything in one life it doesn't work, whereas the others, they have prepared gradually and therefore for them the spiritual journey is a browsing through, no struggle, no effort, other people think that spiritual journey is

क्षुरस्य धारा निशिता दुरत्यया ॥ कठोपनिषदत् १-३-१४॥

walking on razor's edge, whereas for this person it is the most enjoyable thing in life. In fact, for this person other things appear boring and therefore अनेक-जन्म-संसिद्धः प्रयत्नात् यतमानः – striving further with the advantage of previous जन्म and striving further in this जन्म, पराम् गतिम् याति – he effortlessly reaches the destination of मोक्ष, here पराम् गतिम् means जीवन्मुक्ति, ज्ञान निष्ठा, ततः, ततः means consequently, as a result of the limited use of free-will. In fact, whatever injunctions, rules the scriptures gives they are natural to him, whatever is श्रुति विधि, injunctions of the श्रुति, whatever श्रुति asks him to do, he naturally likes to do, don'ts he doesn't like to do naturally. In fact, his रागः- द्वेषः tallies with श्रुति's विधि निषेध, like they say this योगि, sick person, he loves ghee and the doctor comes and he says that you have to take medicine, what is the medicine, ghee, allopathic doctor doesn't prescribe ghee, he will say, ghee is cholesterol. Similarly, for this योग-भ्रष्टः, राग-द्वेषः tallies with विधि निषेध.

Verse No .46

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६-४६॥

तपस्विभ्यः अधिकः योगी ज्ञानिभ्यः अपि मतः अधिकः ।

कर्मिभ्यः च अधिकः योगी तस्मात् योगी भव अर्जुन ॥ ६-४६॥

योगी तपस्विभ्यः अधिकः, ज्ञानिभ्यः अपि च अधिकः मतः, योगी कर्मिभ्यः (च) अधिकः, तस्मात् हे अर्जुन! (त्वं) योगी भव ।

In fact, with the previous verse, कृष्ण's answer to अर्जुन's question is over. I said up to 46th verse, it is up to 45th verse, योग-भ्रष्टः question is over. And therefore अर्जुन need not be pessimistic because as I said, the minimum you are going to get for attending गीता class, minimum you are going to get is स्वर्ग and the maximum you are going to get is मोक्ष in this जन्म or in the next जन्म. Suppose somebody asks, that स्वामिजि suppose some पूर्व सञ्चित कर्म पापम् comes, done some time back like killing a snake, they say mostly about snake killing in the horoscope reading, नाग दोषम्, some सञ्चित पापम् it comes and intervenes. What will happen, the शास्त्र says, even if there are some सञ्चित पापम्s, this spiritual संस्कारs are so powerful that they give a stay order to सञ्चित पापम्. This spiritual संस्कारs of this जन्म is so powerful that they can keep पूर्वजन्म सञ्चित पापम् at bay, they don't destroy, to destroy one needs ज्ञानम्, therefore they will keep the सञ्चित पापम्s at bay, in the next जन्म he will directly go to the spirituality, gain ज्ञानम् and सञ्चित पापम् will be destroyed and therefore you need not even worry about सञ्चित पापम्, सञ्चित पाप विनाशन लिङ्गम् तत् प्रणमामि सदाशिवलिङ्गम्. So thus, one need not be pessimistic, therefore never ask the question, when will I attain मोक्ष or will I attain मोक्ष, stop the question, enjoy the spiritual journey. Like reading a big book, one thing you can do is enjoy every page, another thing that you can do is, the moment you get the book in hand, look at the number of last page: 737. Oh ,737 pages who will read all this and thus stopped reading. So worrying he loses even the present, why do you see the last page, read a page a day. Similarly, don't ask the question, स्वामिजि will I get liberation in this birth or next birth, in the next birth

will you yourselves come as my गुरु, don't have these questions, enjoy the spiritual journey optimistically. Thus the question is answered with the 45th verse and now in these two verses, कृष्ण is coming back to the topic of meditation for concluding. So in these two verses कृष्ण wants to glorify Vedantic meditation, and therefore he is glorifying Vedantic meditator, so that when the meditator is glorified, the meditation is glorified. And therefore he talks about many साधकs and He says among all the all the साधकs, the greatest one is Vedantic meditator because he is on the threshold of liberation and all these साधकs he calls by the name योगी. And who are the various योगीs, कृष्ण enumerates,

- i) तपस्विभ्यः (तपस्विनः), तपस्विs are those seekers who are committed to उपासना, one set of योगीs or spiritual seekers, spiritual aspirants, तपस्वि means उपासकs, सगुण उपासकs, they are one group of seekers.
- ii) Then ज्ञानिभ्यः (ज्ञानिनः), ज्ञानिs are who are committed to श्रवणम् and मननम्, so श्रवण मननम् कर्तारः, so they are another set of योगीs or seekers and
- iii) Then who are the third one, कर्मिभ्यः, कर्मिs are those who are committed to कर्मयोग, those who are committed to कर्मयोग, those who are committed to उपासना, those who are committed to श्रवण, मनन and
- iv) Finally the fourth one is those who are committed to निदिध्यासन, Vedantic meditation.

So कर्म, उपासना, श्रवण, मननम्, निदिध्यासनम्, in these five steps in whatever step you are, you are a योगी, कर्म step, उपासना step, श्रवण step, मननम् step, or निदिध्यासनम् step, all of them are called योगीs only, but among all these योगीs कृष्ण says those who are in the निदिध्यासनम् step, the fifth and final step, they are the greatest one because they are closest to the destination, because they have already crossed the first four steps कर्म उपासना, श्रवण, मननम्, these four they

have crossed, they are in the fifth step and the next step they have to keep is in मोक्ष, the destination.

- Whereas the one who is at कर्म level is inferior because he has to cross to उपासनाम्, श्रवणम् and मननम्.
- The one who is at उपासना level he has to still go through श्रवणम् and मननम् and निदिध्यासनम्.
- The one who is at श्रवणम् level he has to still go through मननम् and निदिध्यासनम् and
- The one who is at मननम् level he has to go through निदिध्यासनम् level,
- The one who is at the निदिध्यासनम् level is the closest to the destination.

And therefore कृष्ण says तपस्विभ्यः योगी अधिकः, here योगी means Vedantic meditator, निदिध्यासन योगी is superior to सगुण उपासक, ज्ञानिभ्यः अपि योगी अधिकः, this Vedantic meditator निदिध्यासन योगी is superior to even ज्ञानि, very careful, here ज्ञानि means one at श्रवण मनन stage, निदिध्यासनम् person has crossed श्रवण and मनन stage, therefore they are at higher level, whereas those who are at श्रवणम् and मननम् are in lower level, therefore ज्ञानिभ्यः अपि, श्रवण मनन कर्तृभ्यः अपि योगी निदिध्यासक अधिकः, superior, कर्मिभ्यः च अधिकः योगी, again योगी means निदिध्यासनयोगी is superior to even कर्मि, In fact, कर्मि are in the first stage, they have to cross four stages. And therefore अर्जुन, if you want मोक्ष you have to not only do श्रवणम्, I am गुरु alright, गुरु can help in श्रवणम्, in fact, in श्रवणम् predominant role is played by the गुरु, the शिष्य has to only make himself or herself available, you have to give your mind, the teacher can fill up, but the mind should be empty only then it can be filled, if the student comes with already full mind nothing can work. So he should keep aside all the notions, total confusion reading so many books, the teacher has to take more time to removing the rubbish,

therefore keep aside all your personal, what you call prejudices, your information keep aside, come with a clean open mind, गुरु will fill up. And therefore, here a ज्ञानि refers to श्रवण मनन कर्ता and कृष्ण says that it is not enough that you listen to me, गुरु may be the greatest and his teaching may be the best, but still निदिध्यासनम् गुरु cannot do for शिष्य, your meditation I myself will do, the गुरु cannot say, it won't work, your assimilation you have to do, therefore अर्जुन, I can only teach you, but assimilation you have to work for. तस्मात् योगी भव अर्जुन, therefore निदिध्यासक भव. Therefore don't stop with mere listening, between one Sunday and another Sunday class at least try to spend some time to recollect, to revise to think to assimilate, what you have heard and try to find out what I know and what I am, are they closer. So self-examination let it go on. And now कृष्ण concludes in the 47 verse, once again glorifying the meditator.

Verse No .47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ६-४७॥

योगिनाम् अपि सर्वेषाम् मत् गतेन अन्तर-आत्मना ।

श्रद्धावान् भजते यः माम् सः मे युक्ततमः मतः ॥ ६-४७॥

सर्वेषाम् अपि योगिनाम् यः श्रद्धावान्, मत् गतेन अन्तर-आत्मना माम् भजते, सः मे युक्ततमः मतः ।

Almost the same idea as in the previous verse. कृष्ण says the meditator is the greatest साधक because he is closest to the destination. So in the previous verse कृष्ण only said the meditator is the greatest, now here he answers meditator of what: because meditation can be on anything, even for murder they use the word pre-meditation. So what they meditate on? Therefore कृष्ण says, यः मत् गतेन अन्तर-आत्मना श्रद्धावान् माम् भजते, the one who meditates on me, the Lord, the आत्मा, कृष्ण परमात्मानम् भजते, भजते means ध्यायति, the one who meditates upon God, God as what, if you just go back to the 6th

chapter, in the previous verses, you will know that God as the very आत्मा, not God as a person located in a place, because कृष्ण has said आत्म-संस्थम् मनः कृत्वा न किञ्चित् अपि चिन्तयेत्, one should not meditate on कृष्ण as a person, but as कृष्ण परमात्मा, so यः मत् गतेन माम् भजते. And that too how श्रद्धावान् – with all श्रद्धा, that meditation will help me in becoming ज्ञान निष्ठ, in becoming जीवन्मुक्त, faith in the efficacy of meditation, and मत् गतेन अन्तर-आत्मना – with his mind absorbed in me, here अन्तरात्मा means mind, मत् गतेन means absorbed. So with a mind absorbed in me that means with total concentration, so with total concentration and commitment the one who meditates upon me, the परम आत्मा, सः युक्ततमः – he is the greatest साधक or योगी, among whom, सर्वेषाम् योगिनाम् – among all the योगीs. Among all the योगीs means the one who practices कर्म or उपासना or श्रवणम् or मननम्, in all these group, this निदिध्यासक योगी is युक्ततमः, तमः is superlative degree, so he is the greatest योगी, yogiest, योगी, yogier, yogiest, our English, so युक्ततमः इति मे मतः, this is my teaching.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६॥

Thus is concluded the sixth chapter of the भगवद्गीता which is titled ध्यानयोगः because the central theme of this chapter is ध्यानम् which means meditation and that too निदिध्यासन ध्यानम् निर्गुण ध्यानम् is highlighted in this chapter and in some books the title is given as आत्मसंयमयोगः also which is also a proper title only because आत्मा means mind संयम means regulation. So आत्मसंयमयोगः means the topic of mental regulation, mental disciplining because the sixth chapter deals with regulating the mind and directing the mind to the field of Vedantic teaching. Therefore, whether you call it as आत्मसंयमयोगः or ध्यानयोगः both are correct only.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 06, SUMMARY

Today I will give you a summary of the 6th chapter of the गीता. The 6th chapter deals with one of the most important topics of the entire spiritual discipline, viz., meditation. And in my introduction, I talked about the role of meditation in spiritual साधन. I pointed out that meditation is two-fold, one is the meditation to be practiced before one exposes oneself to the Vedantic teaching, which is called वेदान्त श्रवणम् and this meditation which is to be practiced before वेदान्त श्रवणम् is called preparatory meditation and we call it उपासनाम् and उपासनाम् prepares the mind for doing the वेदान्त श्रवणम्. And therefore a person has to practice उपासना first and then prepare the mind through that and come to वेदान्त श्रवणम्. I talked about varieties of उपासनाs which is generally defined as सगुण ईश्वर ध्यानम्, dwelling upon the Lord with attributes - सगुण ईश्वर ध्यानम् उपासनाम्. And after this उपासनाम् when a person does the वेदान्त श्रवणम् it will lead to Self-knowledge and you should remember, Self-knowledge has to take place only through गुरु-उपदेश. And this will definitely take place if a person has prepared the mind through उपासना, वेदान्त श्रवणम् is bound to give Self-knowledge. And suppose a person has not done उपासनाम् before, naturally the mind is not fully qualified and when such a person who is under qualified or unqualified, when a such a person listens to the Vedantic teaching, certainly the knowledge will take place, but the knowledge will not be that powerful and the knowledge cannot be assimilated into the system, like oil in water the knowledge will stand separate from the personality, there will be a gap between what that person knows and what that person is, that actual ideal rift or difference will be there. It is not because of the defect of the teaching but because mind has not been prepared through उपासना. And if it is an under prepared mind and does the वेदान्त श्रवणम्, ज्ञानम् will take place, but ज्ञान निष्ठा, assimilation doesn't take place. And therefore what we have to do, the Vedantic श्रवणम् should be followed

by another type of meditation which is called Vedantic meditation or निदिध्यासनम्. निदिध्यासनम् will be compulsory for one who has not done उपासनाम्. If sufficient उपासना has been done, वेदान्त श्रवणम् itself is sufficient, निदिध्यासनम् is not compulsory, but for those who have avoided उपासनाम् will have to follow श्रवणम् by निदिध्यासनम् and निदिध्यासनम् is defined as निर्गुण ईश्वर ध्यानम्, while उपासनाम् is defined as सगुण ईश्वर ध्यानम्, निदिध्यासनम् is defined as निर्गुण ईश्वर ध्यानम् and निर्गुण ईश्वर ध्यानम् is nothing but आत्मध्यानम्, because निर्गुण ईश्वर happens to be the very चैतन्यम्, आत्मस्वरूपम् and this we can call Vedantic meditation and in this Vedantic meditation a person dwells upon the teaching received during श्रवणम् and this dwelling is done for a length of time so that the knowledge enters my mind, enters my subconscious personality, in short, it irrigates my whole personality so that I and the knowledge have become one and thus Vedantic meditation does not produce knowledge but Vedantic meditation helps in the assimilation of knowledge, it is not the cause of ज्ञानम्, but it is cause of ज्ञान निष्ठा. So now if you put these three disciplines in perspective, I can give you three statements,

- उपासना gives ज्ञानयोग्यता,
- श्रवणम् gives ज्ञानम्,
- निदिध्यासनम् gives ज्ञान निष्ठा.

This is the essence, उपासना gives ज्ञानयोग्यता, श्रवणम्, वेदान्त श्रवणम्, not something else, वेदान्त श्रवणम् gives ज्ञानम्, in fact, वेदान्त श्रवणम् alone can give ज्ञानम् and निदिध्यासनम् gives ज्ञान निष्ठा and the word ध्यानम् is a common word used for उपासनाम् also and also for निदिध्यासनम्, preparatory meditation is also called ध्यानम्, assimilatory meditation is also called ध्यानम्. But if you want to make a distinction, the first one is उपासना ध्यानम्, the last one is निदिध्यासन ध्यानम्. And naturally the question will be what is the topic of the 6th chapter, if you call it ध्यान योगः, is it उपासना ध्यानम् or निदिध्यासन ध्यानम् and I told you in the introduction that it is

निदिध्यासन ध्यानम्, Vedantic meditation is the subject matter of 6th chapter. And why does कृष्ण introduce Vedantic meditation here, because कृष्ण feels श्रवणम् has already been done by अर्जुन in the 2nd chapter, 3rd chapter, 4th and 5th chapters, four chapters he has eaten and this chapter is for assimilation, for दहनम् of what has been eaten in four chapters has to be digested. Therefore Vedantic meditation is the subject matter of the 6th chapter and this topic has been very exhaustively dealt with in this chapter and we don't find this much analysis in any other part of the scriptures and therefore this chapter is very important. Now the entire chapter can be divided into six portions and those six portions are

- 1) No.1, बहिरङ्ग साधनानि, in English, general disciplines to be observed by a person throughout the day for successful meditation. In simple language, general disciplines, बहिरङ्ग साधनानि,
- 2) The second topic is अन्तरङ्ग साधनानि, in English, it means specific disciplines to be observed just before the practice of meditation, specific disciplines, अन्तरङ्ग साधनानि,
- 3) Then the third topic is ध्यान स्वरूपम्, the actual process of meditation, what exactly is meditation, in संस्कृत, ध्यान स्वरूपम् and
- 4) Then the fourth topic is ध्यानफलम्, the benefit of meditation. When I say meditation it is Vedantic meditation, निदिध्यासनम्, whenever I say ध्यानम्, it should be taken as निदिध्यासनम्, निदिध्यासन बहिरङ्ग साधनानि, निदिध्यासन अन्तरङ्ग साधनानि, निदिध्यासन स्वरूपम्, निदिध्यासनफलम्, फलम् means the benefit for the topic,
- 5) Then the fifth topic is ध्यान प्रतिबन्ध परिहारौ, the obstacles to meditation and their remedies, प्रतिबन्ध means obstacles and परिहार means remedy. This is the first topic and in fact, the five topics alone are dealing with meditation,

6) The sixth topic is an incidental and aside topic and that is योग-भ्रष्टः, a question which came because of अर्जुन's pessimism, in spite of कृष्ण's encouragement. Even after कृष्ण's teaching if अर्जुन got this pessimism, than what about us? So in spite of कृष्ण's encouragement अर्जुन becomes pessimistic and कृष्ण just consoles अर्जुन, which topic is called योग-भ्रष्टः topic.

These are the six topics. Now I will give you a brief note on each topic,

i) First one is बहिरङ्ग साधनानि, which is dealt with in verses 1 to 9 and 16 and 17, you will find बहिरङ्ग साधनानि, general disciplines.

➤ In general discipline, कृष्ण includes कर्मयोग as a very important discipline for successful meditation, a कर्मयोगि alone can practice meditation successfully, a कर्मि cannot practice meditation, he can sit in meditation but everything else other than meditation will be happening. And what is the reason? कृष्ण says कर्मयोगि is one who is able to accept all the actions that he has to do in life without grumbling. One of the source of mental disturbance is doing things without loving that job, when I keep on doing things without having a love for that there is a split in my personality, mind doesn't want to do, body has to do, as like getting rid off credit/loan, which means there is a stress and strain. Whereas कर्मयोगि accepts all the actions with what, ईश्वर अर्पण बुद्धि, not only कर्मयोगि loves whatever he has to do because of the position in the family, in the society, in the organization, he also accepts all the consequences of his action. Not only कर्म he accepts, he accepts कर्म-फलम् also, कर्म he accepts with ईश्वर अर्पण भावना, कर्म-फलम् he accepts with प्रसाद भावना and because of this ईश्वर अर्पण प्रसाद भावनाs, कर्मयोगि enjoys a stress free mind. In fact, कर्मयोग is the best method of stress management and such a mind which is stress-free, कृष्ण calls समत्वम् योग उच्यते, कर्मयोगि enjoys a mind which is free from violent reactions, not at the time of meditation but

throughout, if there is one violent reaction during the day that trauma in the mind will create such a strong imprint that even during night you sit in meditation that daytime argument with the auto rickshaw fellow or argument with the boss, or wife or children, any violent reaction creates an imprint and it will come when you are sitting in meditation, कर्मयोगि avoids violent reaction. I don't say कर्मयोगि avoids reactions, if कर्मयोगि totally avoids reactions, he need not come to ज्ञानयोग, कर्मयोगि avoids violent reactions, they don't seriously disturb his mind, therefore when he sits in meditation he can forget those incidences and concentrate on the topic of meditation. Therefore कर्मयोग is a must for a ध्यान योगि, a meditator. Therefore कृष्ण emphasizes कर्मयोग in the beginning of 6th chapter:

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१॥

In fact, कृष्ण tells such a कर्मयोगि is as good as a संन्यासि, so कर्मयोग is बहिरङ्ग साधन No.1.

➤ Then the second बहिरङ्ग साधन कृष्ण emphasizes is *self-confidence*, never look down upon yourselves. We all are God's creations and we all belong to the Lord and that qualification is enough for us to feel great, even if I don't have any qualification, I am great because I belong to the Lord. Some people you know say that they belong to a big family, my grandpa was घनपाठि, but what did you study if you ask, he will say that गायत्री itself is doubtful, but still he just claims my grandpa is घनपाठि and therefore I feel proud that somebody in the generation has done something. So similarly, we all belong to what:

माता तु पार्वती देवी पिता देवो महेश्वरः बान्धवाः शिव भक्ताश्च स्वदेशो भुवनत्रयम् ॥

We belong to very big family, whose head is भगवान्, why can't we feel proud. Therefore never look down upon yourselves, you can

accomplish things in life and if you feel diffident, inject confidence by surrendering to God, seeking the grace of Lord, ईश्वर कृपा is there to push you, गुरु कृपा is there to push you, शास्त्र कृपा is there, three engines are working to push you, don't lie down like the buffalo which doesn't get up at all even after beating. So therefore, be confident, उद्वेत् आत्मना आत्मानम्. So discipline No.2, बहिरङ्ग साधन. This is not only for spiritual goal, but even for material goal, you require confidence, don't be fatalistic, fatalism is un-Vedantic. We think कर्म theory is fatalism, this is the biggest misconception. Nowhere in the वेदs, fatalism is talked about, it always says take charge of your life.

➤ The third value that कृष्ण emphasizes in बहिरङ्ग साधन is *self-control*, when you are using any instrument, you should have control over the instrument, whether you are driving a car, or whether you are using a musical instrument, you can be successful only when the instrument is under your control and कृष्ण says भगवान् has given the best instrument for you in the form of the body, wonderful human body, how many things the hand can do, you can sit and write, what all things you can do with the hand, minimum you can start with beating, slapping people and thereafter so many things, infinite things, so wonderful body भगवान् has given, wonderful ज्ञानेन्द्रियs, wonderful कर्मेन्द्रियs, wonderful अन्तःकरणम्. So many instruments are there, they will help if you keep them under your control, don't be a slave of these instruments. Then if you are a slave they will control you, but if you are a master you can accomplish anything, remember, the कठोपनिषत् रथ कल्पना which we saw in the उपनिषत् class. Therefore what is the next discipline, कर्मयोग, self-confidence, self-controls, self means body-mind-sense-complex.

➤ Then the fourth discipline that कृष्ण emphasizes which is very important is *moderation in everything*. Never indulge in anything too much. No doubt भगवान् has given a wonderful world for your enjoyment only, sense pleasures are allowed, शास्त्र itself talks about

that but nothing should be overdone. If taken in excess even nectar is poisonous. Anything in excess is dangerous, whether it is working, or whether it is resting, or whether it is sleeping or whether it is eating or whether it is talking or whether it is not talking, be moderate in everything. If you don't know whether you have control or not, once in a while say: *No* to that. Only when you try saying *No*, you will know whether you are a slave or not. Whatever you do regularly, one day you just say *no* and see, if there is a protest it means gradually you are enslaved, anything and therefore the golden middle path or moderation:

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७॥

न अति अश्रुतः तु etc. Thus four disciplines are emphasized in बहिरङ्ग साधन, कर्मयोग, self-confidence, self-control and moderation, this is topic No.1.

ii) Then the next topic अन्तरङ्ग साधनानि, specific disciplines to be observed just before meditation, which topic is discussed verse no.10 to 15. 10 to 15 is अन्तरङ्ग साधनानि. And here we saw eight items to be taken care of, eight-fold factors to be taken care of. What are they?

◆ No.1. is *Place of meditation*, the place should be clean, the place should be secluded, the place should be invoking spiritual thoughts in you, it should be associated with spirituality. As I said in the class, if you are sitting in the dining room, even if it is very clean the thought will be associated with what, only food. So therefore let the place be associated with spirituality. So this is the place factor.

◆ No.2. is *Time factor*. Choose a time when the mind is सात्त्विक. What do you mean by सात्त्विक, it means your mind is neither राजसिक nor तामसिक, राजसिक means over acting, running all over the world, that is राजसिक, तामसिक means what: becoming

inactive, dozing. Therefore your mind should not be dozing also, your mind should not wandering also, it should be alert and available for the job that you want to give. This alert mind, non-extrovert alert mind is called सात्त्विक mind. And whenever you enjoy that mind, choose that time. Don't tell - स्वामिजी my mind is never like that. If you find that your mind is never like that, try to create such a mind by choosing that time, like early morning or evening and you practice, you will be able to get it. So therefore right time, No.2 factor.

◆ Third factor is *Proper seat for sitting on*. Because according to शास्त्र, we should not sit on the floor, on bare ground we are not supposed to sit, we should have an appropriate आसनम् which is exclusively ours, not for sharing, not like tooth paste, one paste tube is OK, I don't think the brush will be shared, exactly like that, have your own आसनम् and use it only for this meditational purpose and कृष्ण said, it should be neither too high nor too low. Neither too soft nor too hard, comfortable आसनम्, this is the third factor. *Place, Time, Seat*.

◆ Then the fourth factor is condition of the body, *Body condition*. कृष्ण said you should sit down if possible, you have to add, you should sit down if possible, if not possible sit wherever you can comfortably and if you are sitting down, folding your legs, with maximum base area and then keep your body, neck and head in straight line, but not stiff, it is straight but not stiff; just relaxed way. This is the fourth factor, condition of the body. So place, time, seat, body condition.

◆ No.5 *condition of the Sense organ*. They are very powerful, capable of dragging you, neighbors conversation if you can hear it will go there only. TV song, it will be drawn to, need not in your house, in neighbors house also. Therefore, withdraw all the sense organs, let the eyes be partially closed. कृष्ण said it should be as

though looking at the tip of the nose, or as though looking between the eyebrows, भ्रुवोः मध्ये चक्षुः च एव अन्तरे. In the end of the 5th chapter he gave that clue and in the 6th chapter, सम्प्रेक्ष्य नासिकाग्रम् स्वम्, either this end of the nose or the other end of the nose, but the idea is that you should not be concentrating on the nose. Then it will become nose meditation. So the eyes are as though looking, mind is not behind the eyes, eyes are in the direction, but mind is not behind the eyes. So this is the 5th condition, conditions of the sense organ.

♦ No.6. *condition of the Breathing*, प्राण-अपानौ समौ कृत्वा नास-अभ्यन्तर-चारिणौ, breathing should be smooth and slow, even समौ कृत्वा, it should not be disturbed breathing, because according to शास्त्र, breathing and mind are interconnected, if there is a disturbed breathing it will disturb the mind also. In fact, by controlling the breathing, one can control the mind also,
वायु-रोधनात् लीयते मनः जालपक्षिवद्रोधसाधनम् ... ॥ उपदेशसारम् ११॥

वायु-रोधनात् लीयते मनः रमण महर्षि gives in his उपदेशसारम् वायु means प्राण, रोधनात् means disciplines, वायु-रोधनात् means thorough प्राणायाम, लीयते मनः, mind can be quietened, like what, जाल पक्षिवत् रोध साधनम् – just as a caged mind cannot fly. Similarly, प्राणायाम cage will not allow the mind to fly all over and that is why in all our rituals, ॐ भूः, they will say, you have to catch the nose, means प्राणायाम you practice. Why, प्राणायाम is part of the ritual, because when you are doing any ritual, mind should be within that field. So thus, what is the 6th factor, condition of the breathing.

♦ Then the 7th factor is the *condition of the Mind*. What should be condition of the mind, become mentally a संन्यासि, don't get frightened. OK. Become mentally a संन्यासि means drop all your relationship at least for 15-20 minutes, and dropping the relationship means drop all your roles, don't be a father or mother, husband or wife, brother or sister, any role has got headache, any role has

headache, therefore drop all your roles you should have only one role, either be a भक्त, भगवान् will not give problem, either be a भक्त during meditation or be a शिष्य, I hope गुरु doesn't give problem or be a शिष्य during meditation. So this is mental withdrawal from all the सङ्ग, this is the seventh condition and

♦ The 8th and final condition is the *condition of the Intellect बुद्धि*: and what is the condition, intellectually I should be convinced of the value of meditation. If I don't have conviction I will look upon those fifteen minutes as a waste of time, because time has become most rare thing in life, no time at all, you can see even at the class, even before the end of the class, even before पूर्णमदः, people get up, because so much is to be done. In fact, if I am able to take one hour a week it is a great achievement for me. To keep you bound for an hour in a week, that is a great credit, so time has become so valuable now, in fact, people write Time is Money, and it seems in America and all, payment is by hour, one hour गीता class, how many dollars I will loose? I should be convinced time spent in this is worthy, I should not get benefit in terms of rupees and paisa, but I am getting a benefit in terms of my personality transformation for which I should know that my peace of mind does not depend upon what I have, my peace of mind depends upon what I am. Therefore intellectual conviction is also a condition. Therefore what are the conditions, place, time, seat, condition of body, sense organs, breathing, mind and intellect, these are the 8 factors to be taken care of, these are all not meditations, these are the factors to be taken care of before meditation. This is topic from 10 to 15.

iii) Then from verses 18th to 32nd, कृष्ण talks about ध्यान स्वरूपम् and ध्यानफलम्. ध्यानस्वरूपम् means the process of meditation and what is the process of meditation? Mind dwelling upon a chosen object is meditation, which means the mind is there in meditation, mind is functioning in meditation and mind entertains

thought in meditation, therefore never think meditation is silencing the mind. Vedantic meditation is not silencing the mind, it is not stopping the mind, it is not curbing the mind, it is not restraining the mind, but it is directing the mind, which means thoughts are there, but the thoughts are dealing with the subject matter that I choose. And here what is the subject-matter? Whatever I have learned from the scriptures and what have I learnt? So the body is not the real I, it is an incidental what you call appendage which should be there for a few years and will disappear. Similarly, sense organs, Similarly, the mind, they are all instruments that I handle, my higher nature is the very चैतन्यम्, the Consciousness-principle, which is aware of all of them. And if you remember the 2nd chapter from verse no.12 to 25, I have talked about the nature of आत्मा, आत्मा नित्यः, सत्यः, एकः, सर्वगतः, असङ्गः, अकर्ता, अभोक्ता, all these you are supposed to remember, in 2nd chapter I have elaborately dealt with. And whatever you have received, they are not for forgetting, but they are meant for reliving. The class, वेदान्त श्रवणम् is the recording process, Vedantic meditation is the replaying, what you have recorded. So during श्रवणम्, VCR is functioning, video cassette recorder and during the निदिध्यासनम्, what is functioning, VCP is functioning, when you are playing if it comes blank, some time happens, you have very carefully recorded, but nothing came, निर्गुणम् ब्रह्म has been recorded, अशब्दम्, अस्पर्शम्, अरूपम्, अव्ययम्. So in meditation, if blank comes it means VCR has not functioned properly, so attend the classes regularly and attentively, listen properly, retain and relive. And in this कृष्ण talked about three stages,

- धारण is focusing the mind on the chosen subject,
- ध्यानम् is retaining the focused condition and
- Then समाधि is what: absorption in that particular subject matter. So focusing, retaining and getting absorbed; in focusing and retaining will is involved, but once you are absorbed then will is not

required. As I said when you read a book, initially we have to draw your mind, once you are engrossed, in English we have that beautifully word, once you are engrossed you forget the surroundings, self-absorbed. So you just get absorbed. It is not a new peculiar mystic thing, we have that absorption power, in TV program, in novel reading, in listening to neighbor's secret, in all that we have got absolute समाधि, that समाधि only you have to bring here, we require only shifting, we don't have to gain a new capacity, whatever capacity you have just use that wherever necessary. Thus धारण, ध्यान, समाधि, getting absorbed in the teaching, ब्रह्म सत्यम् जगत् मिथ्या, अहम् ब्रह्मैव न अपरः.

And कृष्ण gave the example also. What is the example, like the flame which is kept in a breezeless place, a protected flame doesn't flicker. Similarly, the mind is dwelling in the teaching. And कृष्ण gave seven definitions for समाधि also, from verse no.20 to 23, he gave seven definitions. समाधि is that stage, in which

- 1) चित्त उपरमणम् – mind subsides, mind is absorbed in itself,
- 2) Second definition is आत्म दर्शनम्, the one's mind is absorbed in the आत्म दर्शनम्, owning up one's own higher nature,
- 3) Third definition is आत्यन्तिक सुखम्, one enjoys maximum आनन्द because I am seeing my own higher nature. It is looking into the mirror, how happy we are, whenever get chance we look into the mirror, therefore I am looking into my own nature, आत्यन्तिक सुखम् and
- 4) Then तत्त्व निष्ठा, being established in one's own real nature, तत्त्व is the fourth definition,
- 5) आत्यन्तिक लाभ, it is a stage in which one has attained highest in life and
- 6) Then आत्यन्तिक दुःख निवृत्तिः, it is a stage in which one has withdrawn from, one is free from all the sorrows.

7) And then finally कृष्ण defined दुःख-संयोग-वियोगः, a stage in which a person is no more identified with the pains of अनात्मा. So the details we can refer back, beautiful seven definitions of समाधि कृष्ण gave, they all come under the actual process of meditation.

iv) And then कृष्ण discusses ध्यानफलम्. In the same portion, i.e., from 18 to 32, both topics are there, ध्यानफलम् means the benefit of meditation, the benefit is transformation of the personality, the way I look at the world, the way I look at the events in life, the way I look at myself, everything is completely transformed, the world does not undergo any change, but my way of looking at the world changes. And the greatest benefit of this perspective change is सर्वत्र सम दर्शनः – freedom from राग-द्वेषः. So neither am I attached to anything in the creation, attachment is no more my weakness nor do I hate anything intensely, राग-द्वेष अतितत्वम् or सम-दर्शनम्, सर्वत्र सम-दर्शनः. I might have preferences in life. As I said, preferences are different from राग-द्वेषः. I will prefer to have a cup of coffee is one thing, I need a cup of coffee is quite different. If you say I prefer, it is available, welcome and good or else, OK. Either way it is OK. But when I say I need it means if that is not available, I become non-functional. So ज्ञान निष्ठा might have preferences in life, but he is not a slave of any object, any situation or any person. The toughest thing is getting out of attachment towards people, that is the final detachment. So this राग-द्वेषः अतितत्वम् or सर्वत्र सम-दर्शनम् is presented as the main benefit. A few more benefit कृष्ण mentions, but the main one is सम-दर्शनम् and समत्वम् alone is called शान्ति, equanimity, poise. This is ध्यानफलम्, which can be otherwise called जीवन्मुक्तिः.

v) Thereafter from verse no.33 to 36, कृष्ण talks about the obstacles to meditation. Even though many obstacles are discussed in the शास्त्र, here in the 6th chapter, कृष्ण deals with one obstacle and that is विक्षेपः – wandering nature of mind, restlessness of the mind,

विक्षेपः प्रतिबन्धः. And कृष्ण gives a two-fold remedy which is वैराग्यम् and अभ्यास. अभ्यास means practice. So practice of the meditation, practice makes a man perfect, sheer अभ्यास will improve the meditation. And the second one is वैराग्यम् वैराग्यम् means reducing the राग-द्वेषः slavery, राग-द्वेषः are one of the very powerful enemies of the spiritual seeker and therefore repeatedly कृष्ण will say learn to handle your likes and dislikes, attachment and aversion you have to handle, they are your no.1 internal enemies. In fact, according to शास्त्र, externally there are no enemies, if anybody is able to disturb you, you have allowed that person to disturb by either having either रागः or द्वेषः. If I have an attachment to a person he will disturb by going away, the attachment is there. Suppose I have got attachment to the clock, the clock can disturb me when it goes away. If I have a hatred to the clock, this clock will disturb me how by coming towards me, this clock or watch gets the capacity to disturb me only because I have provided it the capacity by having either रागः or द्वेषः. If I don't have either, this is a neutral clock and therefore, handling राग-द्वेषः is one method and practice is another method, to deal with the विक्षेपः. This is ध्यान प्रतिबन्ध परिहारः, obstacle and remedy from 33 to 36.

vi) Then from 37 to 45 is the last topic. With the previous topic the meditation part is over, In fact, 6th chapter is over with 36th verse, this is only an appendix or aside topic based on अर्जुन's question. What was अर्जुन's question? Suppose we fail in our spiritual journey and die before attaining मोक्ष or ज्ञानम्, what will happen to me in my next birth? अर्जुन's worry is since I have not done enough कर्म, I won't get स्वर्ग also and since I have not succeeded in gaining knowledge, no मोक्ष also, will I not have a downfall spiritually? This was अर्जुन's question for which कृष्ण gave an elaborate answer, he said: one thing let it be clear, whoever comes to spiritual line, he has got only two फलम्s, possibility, if he gains knowledge wonderful, he will get मोक्ष, if he doesn't get knowledge, because of the sheer पुण्यम् of listening to

the scriptures, he is going to enjoy स्वर्गफलम्. Therefore minimum स्वर्ग, maximum मोक्ष, wonderful. I am telling you, minimum स्वर्ग, maximum मोक्ष and not only that person will enjoy स्वर्ग, if he is a failure, if he is a योग-भ्रष्टः, after स्वर्ग enjoyment he will get a very conducive birth to continue the spiritual journey, not from the beginning but from where he left in this जन्म and since he has got advantage of पूर्वजन्म वासना, his spiritual journey will start earlier and not only it will start earlier, it will be faster and he will effortlessly attain ज्ञानम् and मोक्ष and therefore never be pessimistic, enjoy your spiritual journey. With this कृष्ण concludes the योग-भ्रष्टः topic.

And then in the last two श्लोकs 46 and 47, कृष्ण concludes the 6th chapter coming back to meditation once again, because that is the main topic of the 6th chapter and कृष्ण says one who is practicing Vedantic meditation is the higher योगी, because he is nearest to मोक्ष. कर्मयोगि, उपासनायोगि, श्रवण योगि, मनन योगि, निदिध्यासन योगि, among these five योगिs, the other four are farther from मोक्ष whereas निदिध्यासन योगि is in the fifth and final step, it is next step to liberation only. And therefore अर्जुन don't stop with श्रवणम् practice Vedantic meditation, even if you don't practice the आसन, posture etc., doesn't matter, in some form or the other may you dwell on the teaching. So with the glorification of Vedantic meditation कृष्ण concludes this discourse. And this chapter is called ध्यानयोगः or आत्म-संयम योगः, because the central theme is directing the mind towards Vedantic teaching. हरिः ॐ.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ सप्तमोऽध्यायः । ज्ञानविज्ञानयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 07, VERSES 01-02

The भगवद्गीता consisting of 18 chapters is broadly classified into three sections which I had mentioned before, the first section consists of the first six chapters and the second section consists of six chapters from the 7th to 12th and the final section consists of the last six chapters from the 13th to 18th. And since each section consists of 6 chapters, in संस्कृत it is known as षट्कम्, षट्कम् means a group or part or section consisting of 6 members. Like पञ्चकम् consisting of five, दशकम् consisting of 10, षट्कम् consists of six, that is why there is a well-known work by शङ्कराचार्य, known as निर्वाण षट्कम् it is called षट्कम् because it consists of six verses. Thus any group consists of six members is called षट्कम्, thus the गीता has got षट्क त्रयम्, three षट्कम्s, known as प्रथम षट्कम्, मध्यम षट्कम् and चरम षट्कम्. प्रथम means the first one, मध्यम means the middle and the चरम means the final. And if you study the subject matter of each षट्कम्, you can see certain important topics are highlighted in each षट्कम्. And if you study the प्रथम षट्कम्, you can find three topics highlighted. I have mentioned before, I will remind you don't worry. Then the मध्यम षट्कम् also has got three prominent topics, similarly, the चरम षट्कम् also has three prominent topics. What are the three topics within the प्रथम षट्कम्, the topics are

i) No.1 जीव स्वरूपम् – the nature of the individual. This was discussed almost in every chapter of the प्रथम षट्कम्, in the 2nd chapter, the 3rd chapter, the fourth, the fifth, in all of them, the nature of the individual was discussed and pointed out that the individual is not the body, individual is not even the mind or sense organs, the essential nature of the individual is the चैतन्यम् which is contained

within the body-mind container. Thus the body and mind are presented as the containers, the superficial cabinet and within the body mind cabinet is the real individual known as सत्-चित्-आनन्द आत्मा and this सत्-चित्-आनन्द was brilliantly discussed in the 2nd chapter, from verse 12 to 25, in the 3rd chapter, पञ्च कोश विवेक was done,

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२॥

In the 4th chapter also, the चैतन्य आत्मा was pointed at अकर्ता and अभोक्ता, in the 5th chapter also

नवदारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३॥

Consciousness is the essential nature of the individual, which does not do any action. So this सत्-चित्-आनन्द आत्मा which is जीव स्वरूपम् was one of the topic which was there throughout the प्रथम षट्कम्, the first six chapters.

ii) Then the second prominent topic that we found in the प्रथम षट्कम् is कर्मयोग as a very important spiritual साधन, in fact, the first stage of spiritual साधन. And कर्मयोग was talked about in the 2nd chapter, the well-known कर्मण्येवाधिकारस्ते, the oft-quoted श्लोक comes from the 2nd chapter, the entire 3rd chapter was dedicated to the discussion of कर्मयोग. Similarly, in the fourth, in the fifth,

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१०॥

all beautiful कर्मयोग श्लोकs we had in the 5th chapter also, In fact, it is your home work to find what are the कर्मयोग topics in the six chapters and what are the जीव स्वरूपम् topics or verses in the six chapter, all these are your home work, I am just giving you hint. In the 6th chapter also, the very beginning was कर्मयोग,

अनाश्रितः कर्म-फलम् कार्यम् कर्म करोति यः ।

सः संन्यासी च योगी च न निरग्निः न च अक्रियः ॥ ६-१॥

And what was the definition of कर्मयोग, *proper action plus proper attitude* is कर्मयोग. So thus कर्मयोग is the second highlighted topic in the प्रथम षट्कम्, not प्रथम अध्याय, careful प्रथम षट्कम्, consisting of six chapters. Thus जीव स्वरूपम्, topic No.1, कर्मयोग, topic no.2.

iii) And the third topic which was highlighted throughout the first six chapters is the importance of the individual effort, the individual initiative, tapping the free-will, which is very very important because there is a very big misconception that कर्म theory of Hinduism is fatalism. Many people have misunderstood the law of कर्म as fatalism, that our पूर्व कर्म has already decided our life, everything is written already on the forehead, ललाटलिखिता रेखा परिमार्ष्टुम् न शक्यते. Many people misinterpret Hinduism as a fatalistic religion and they go one step further and say that India is still lagging behind because of the fatalism of Hinduism, a very very unfortunate charge, accusation. So very have to carefully note that Hinduism and law of कर्म does not mean fatalism, the law of कर्म says that the present is the result of the past, if that is true, the future is the result of the present action that you choose to do. And therefore you have to take charge of your future, you are responsible for your future, all the four destinations of life, धर्म, अर्थ, काम, मोक्ष, all the four destinations are called पुरुष अर्थ, which means goals chosen by human beings, not goals determined by some despotic God sitting above the clouds. No, God does not decide your future, you have to choose your goal, work and accomplish and कृष्ण emphasized that by saying उद्धरेत् आत्मना आत्मानम्, you have to lift yourselves and God does not say I am going to be an irresponsible spectator, God says I am willing to assist you, but you have to take the initiative. Thus the role of free-will, the role of individual choice and effort has been highlighted throughout the प्रथम षट्कम्, even the well-known कर्मणि एव अधिकारः ते, indicates the free-will only, अधिकार means what? Human rights. You have to the right to choose the course of action. And if you have a right to choose the action certainly you are

contributing to the result also. By choosing the action you may not totally determine the result, but you are heavily contributing to the result and that is why we have the well-known sayings like: ‘Watch your thoughts it will become your words and then actions, watch your words and actions they become your habits, watch your habits they become your character, watch your character it becomes your destiny.’ Therefore destiny is decided by character, which is decided by habit, which is decided by your words and actions and which are decided by your thoughts. Therefore watch your thoughts and direct your thoughts and by directing your thoughts in the present, you are ultimately determining your destiny. And therefore, the third topic highlighted is: the role of individual effort, in संस्कृत it is called पुरुष प्रयत्नः. Thus जीव स्वरूपम्, कर्मयोगः and पुरुष प्रयत्नः, these three topics are highlighted in the प्रथम षट्कम्, which we have just completed.

We have done six chapters, accepted? Last class only I did the summary, therefore we have completed the प्रथम षट्कम् and we are at the door step of the मध्यम षट्कम् and if you study the मध्यम षट्कम्, the middle section, from the 7th to 12th chapters, here also we can find three topics are highlighted. It is inhering, सूत्रे मणिगणाः इव, like the सूत्रम् you will find the three-stringed-strand or three stranded-string you can find inherent in the मध्यम षट्कम्. And what are the three topics, just as जीव स्वरूपम् was highlighted in the प्रथम षट्कम्, in the मध्यम षट्कम्,

a) ईश्वर स्वरूपम् will be highlighted, the nature of God. While जीव स्वरूपम् is nothing but the microcosm, ईश्वर स्वरूपम् represents the macrocosm. If जीव स्वरूपम् is व्यष्टि, the ईश्वर स्वरूपम् is समष्टि. Therefore throughout the six chapters, कृष्ण talks about the definition of God, the nature of God, the function of God, the glory of God, all God only, whereas in the first six chapters, you don’t find much of ईश्वर, it is not totally absent, you can find here and there, but it is not discussed much. With this awareness you go back and read first six

chapters, you will find that God is not much there at all, whereas in the 7th chapter, right from the first verse, God dominates the teaching. Therefore ईश्वर स्वरूपम्. And while discussing जीव स्वरूपम् we saw the container and content aspect, the body-mind-complex is the container, the cabinet, but the essential जीव is सत्-चित्-आनन्द आत्मा we said. Similarly, for ईश्वर also we have two aspects the container superficial aspect of God and then the essential inner nature of God, देह and देही, शरीरम् and शरीरी, अनात्मा and आत्मा. Just as जीव as a mixture of अनात्मा and आत्मा, ईश्वर is also a mixture of both, सगुण निर्गुण स्वरूपम्, जड चेतन स्वरूपम्. We are going to see, I will not tell everything, then there will not be anything left later. So ईश्वर स्वरूपम् is topic No.1.

b) Then the second topic is the साधन of उपासना. In the प्रथम षट्कम्, कर्मयोग साधन is highlighted, whereas in the मध्यम षट्कम्, उपासना साधन is highlighted. उपासना meaning meditation on God, ईश्वर ध्यानम्. While कर्मयोग is शरीर प्रधान, physical body is active in कर्मयोग, whereas उपासना is मन प्रधान, we are gradually going from the grosser instrument to the subtler instrument. In कर्मयोग, you are heavily active serving the society, contributing through पञ्च महायज्ञs, whereas in उपासना you learn to withdraw and focus. So सगुण ईश्वर ध्यानम् उपासना. This is the second topic, उपासना.

c) Then what is the third topic, highlighted in the मध्यम षट्कम्, that topic is the grace of God as an important item or factor in the spiritual growth of the individual, ईश्वर अनुग्रह, ईश्वर कृपः. While in the प्रथम षट्कम्, the highlight was upon individual effort, in मध्यम षट्कम्, कृष्ण gives a warning, don't think by your effort alone you can accomplish everything, don't be arrogant, be confident, but don't be overconfident. So when we highlight the प्रयत्न aspect, we say that diffidence is not correct, but at the same time we say overconfidence is also not correct, neither under-confidence (no such word, I am just saying), neither under-confidence nor over-confidence, but confidence.

Over-confidence means the idea that I can do anything, when a person has that attitude, भगवान् at the appropriate time will give a big knock. And when failures come one after the other, this person will go from one extreme to the other and he will say: Nothing is in my hand, everything is predestined. So why do you go from over-confidence to fatalism, over-confidence is not necessary, fatalism is also not required, may you have the middle path, what is that: I accomplish things with my effort backed by the grace of the Lord. This is the balanced attitude. I accomplish things through my effort, backed by, boosted by the grace of the Lord and that is why before every class we start with what? ध्यान श्लोक and what is the purpose of the ध्यान श्लोक, even though I have put forth my effort and I have successfully come to the class, if my study should continue unobstructed, I require the grace of the Lord also. And therefore कृष्ण emphasises ईश्वर अनुग्रह. In fact, right from the first verse of the 7th chapter, अनुग्रहः comes, शरणागति, प्रपत्तिः, ईश्वर कृपा. So this is the third topic.

Now what are the three topics? ईश्वर स्वरूपम्, ईश्वर उपासना and ईश्वर कृपा, these are the three topics to be highlighted and the chapter that we are going to enter, the 7th chapter is a beautiful and comprehensive chapter which gives the entire teaching in a beautiful way. Even though it is a small chapter, it is a very comprehensive and powerful chapter. With this background, we will enter the 7th chapter.

Verse No .01

अथ सप्तमोऽध्यायः ।

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७-१॥

मयि आसक्त-मनाः पार्थ योगम् युञ्जन् मत् आश्रयः ।

असंशयम् समग्रम् माम् यथा ज्ञास्यसि तत् शृणु ॥ ७-१॥

हे पार्थ! मयि आसक्त-मनाः मत् आश्रयः (त्वं) योगम् युञ्जन्, माम् समग्रम् यथा असंशयम् ज्ञास्यसि, तत् शृणु ।

The first three verses happen to be introductory verses. Lord कृष्ण points out here, what is the subject matter of the 7th chapter as well as the chapters up to the 12th. He says समग्रम् माम् ज्ञास्यसि – if you follow My teaching the result will be ज्ञानम् of My nature, माम् ज्ञास्यसि means you will come to know Me. So imparting My knowledge to you, My knowledge means what? Here कृष्ण represents God. Therefore, so here knowing Me means knowing God. Therefore by following this and the other chapters you will get ईश्वर ज्ञानम्. And the ईश्वर ज्ञानम् is also two-fold and therefore कृष्ण says समग्रम् माम् – you will know Me completely, because later कृष्ण is going to say that I have got a higher nature as well as a lower nature. The lower nature is the visible physical nature of God, like राम शरीरम्, कृष्ण शरीरम् which people worship as God. In fact, majority of devotees when they think of God, they think only God in a particular form, particular body. That is why the very ध्यान श्लोकम् describe what, the physical form only. कृष्ण says that the visible, tangible, physical form known as सगुण स्वरूपम् is only my lower nature, because it is subject to arrival on जन्म अष्टमि day through देवकी and it is subject to स्वर्गारोहणम् after the अवतार कार्यम् is over and this सगुण स्वरूपम् is confined to a particular place also, time-wise limited, space-wise limited, this is my lower nature. कृष्ण will call this अपरा प्रकृतिः, सगुण स्वरूपम्. And अर्जुन I have got a higher nature also, which is invisible, intangible, eternal, all-pervading nature which is called the निर्गुण स्वरूपम्, परा प्रकृतिः. And only when you know both, सगुण and निर्गुण स्वरूपम्, finite and the infinite nature of God, your ईश्वर ज्ञानम् is complete. And therefore through this chapter, I am going to give you both सगुण ज्ञानम् as well as निर्गुण ज्ञानम्. And therefore समग्रम् माम् means सगुण निर्गुणम् रूपम् माम्, सोपादिक निरुपादिक रूपम् माम्, ज्ञास्यसि – you will come to know if you study the following six chapters. And

how am I is going to teach, कृष्ण is advertising, असंशयम् ज्ञास्यसि – I will teach you so thoroughly, I am such a good teacher, कृष्ण says, I am not saying, कृष्ण says I am such a good and confident teacher, that I will impart the knowledge, doubtlessly, असंशयम् ज्ञास्यसि, असंशयम्, for grammar student, it is an adverbial usage, therefore it is a अव्ययम्, adverb qualifying ज्ञास्यसि, असंशयम् ज्ञास्यसि – do know for certain without any doubt. And what are the conditions? He is going to give the condition He has said what he will do. Now He is saying I can do my job properly, only when you fulfill certain conditions. What are they?

1) मयि आसक्त-मनाः सन् – you should have desire to know Me. If you don't have a desire, you are going to be bored with that topic. They say the board of directors, who are they: those who are generally bored, therefore if you do not have interest then naturally you will get bored, and therefore you won't be alert, therefore you won't capture and therefore you should have desire and you will have desire to know only if God is your destination. Because whatever is your destination and whatever you love, you want to know more and more and therefore कृष्ण presents that I or God must be the goal of that seeker. Then the next question is: should God be the goal or मोक्ष be the goal, which goal should I have? All the time you have been telling, मोक्ष must be the goal, मोक्ष must be the goal. Now tell me, should मोक्ष be the goal or should God be the goal? Our answer is God and मोक्ष are identical. In the language of spirituality we present the destination of मोक्ष, but the very same मोक्ष in religious language is symbolized as भगवान्. Because what do you mean by मोक्ष? What is the ultimate goal of every person? He wants independence, he wants security, he wants आनन्द, he wants peace. Therefore peace, security, fulfillment, these are the destinations of everyone. And भगवान् says भगवान् or Lord alone represents total security because भगवान् is infinite, infinite alone is ever secure, isn't it? Anything finite is bound by time and space,

anything bound by time and space is subject to fluctuations and destruction. Even the stars cannot escape destruction, they might have a very long-life, but you ask the astronomers, they will say that even the Sun will collapse after some time, the only saving grace is when the astronomers say some time, their some time will be a few billion years! Therefore we are saved. But remember, the stars explode which is known as nova and supernova, which indicates what, anything finite is insecure. Seeking security from finite thing is the most unintelligent approach, the only security is in the infinite and the infinite is called in religion भगवान् and the infinite is symbolized in a particular form, because infinite is abstract and an abstract infinite cannot be conceived and therefore it is given कृष्ण form, राम form, the form is not infinite, but the form symbolizes infinite and therefore Lord means infinite, infinite means eternal security, eternal peace, eternal independence, eternal infinitude, which is called मोक्ष, therefore remember मोक्ष and भगवान् are synonymous and therefore कृष्ण says, अर्जुन if you are seeker of मोक्ष, you are seeker of Me, the Lord. And therefore मयि आसक्त-मनाः – with your mind fixed upon Me as your ultimate destination, you work, fixing your mind upon me the Lord as the ultimate destination you should work, which is called devotion or भक्ति. Therefore मयि आसक्त-मनाः, condition No.1. All powerful conditions. Then what about all other destinations that we have, getting admission for children, getting them married, working for grandchildren, till now you worked for children now you are working for grandchildren, whatever it is, they are destinations, but they are all incidental destination, but not the ultimate. How do you that they are incidental and not ultimate? When you fulfill that particular goal, certainly you will get peace of mind, got admission, OMG; thanks god marriage will over, you will get peace of mind alright but immediately after that you will start with the next story, that itself shows that journey never ends. So what you have fulfilled is getting down in an

intermediary station for a cup of coffee and after the coffee you have to enter the train and journey. Therefore all other worldly accomplishments are intermediary stations, your journey will end only when you discover पूर्णत्वम् by accomplishing मोक्ष or God. And therefore, मयि आसक्त-मनाः, don't lose sight of the goal;

2) योगम् युञ्जन्, योग means all the required साधनs, कर्मयोग is a साधन, उपासनायोग is a साधन, श्रवणम् is a साधन, here योग represents all the required साधनs depending upon my level. So all children cannot be admitted into the same class, depending upon the level of the student he is admitted in the first standard or sixth standard or tenth standard or graduate stage, depending upon what, which level the person is. Therefore depending upon my need I have to take to कर्म, or उपासना, or श्रवणम्, whatever is required, may you do. So योगम् युञ्जन् means practicing the relevant साधन, which indicates the *individual effort*. Don't say भगवान् will take care, what I have to do, I have to do. Suppose I am hungry, you pray, भगवान् may bring food and भगवान् may even put it in your mouth if you are so lazy, but ultimately the swallowing you have to do, it cannot be pushed down with a stick in your throat, you have to swallow. Therefore योगम् युञ्जन् means put forth your effort, but at the same time,

3) मत् आश्रयः, that is the crucial expression, मत् आश्रयः means you have to take the *grace of the Lord* also. Don't be arrogant, don't be overconfident, don't challenge God. One thing a devotee should know is never challenge God and therefore what do you do, मत् आश्रयः means taking refuge in God. When the train is climbing a mountain, there are two engines, one in the front to pull, another behind to push, then alone the train will go because it is an uphill task. Similarly, spiritual growth is an uphill task, we think we are growing, but family members they say, no use स्वामिजि in spite of his coming to गीता class, I don't see any change, you say I have improved, I don't want what you say, what the family members say. Because they only are the

victims, because they know better where you stand. So the spiritual growth is only by millimeter by millimeter only and therefore you require two engines, one is पुरुषः प्रयत्न engine in front and the मत् आश्रयः, ईश्वर अनुग्रह engine behind, both should somehow help you reach the destination, therefore मत् आश्रयः, this is called शरणागतिः, this is called भक्ति and these are only presented in a nutshell, each idea is going to be magnified by कृष्ण. These are the capsules, each word is like a time bomb, each word is going to be magnified later, so if you do all these things.

So now what are the three conditions: No.1 keep God as your destination, which means peace of mind, which means fulfillment in life, which means permanent security, which means independence, that is God. So keep

- God as your goal no.1.
- No.2 do what you have to do, *self-effort* and
- No.3 is always seek the *grace of the Lord*.

If you are fulfilling these three conditions you are bound to reach the destination and know what समग्रम् माम् ज्ञास्यसि – you will certainly know me and attain me. Because the secret is: I am not going to tell you the secret, but I will tell, I don't want to keep it in suspense, knowing itself is going to be attaining Me, that is the secret, knowing the Lord will be equivalent to attaining, ब्रह्मविद् आप्नोति परम्, when you know God you know that God has never been away from me, but that is secret, we will separately tell, you will know and attain God, यथा ज्ञास्यसि तत् शृणु – that is what is going to be topic and therefore carefully listen: Continuing;

Verse No .02

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७-२॥

ज्ञानम् ते अहम् सविज्ञानम् इदम् वक्ष्यामि अशेषतः ।

यत् ज्ञात्वा न इह भूयः अन्यत् ज्ञातव्यम् अवशिष्यते ॥ ७-२॥

अहम् इदम् सविज्ञानम् ज्ञानम् ते अशेषतः वक्ष्यामि, यत् ज्ञात्वा इह भूयः अन्यत् ज्ञातव्यम् न अवशिष्यते ।

कृष्ण continues with the introduction. कृष्ण said in the first verse, you are going to get ईश्वर ज्ञानम् completely and I explained what is complete knowledge, complete knowledge means both the higher निर्गुण स्वरूपम् and the lower सगुण स्वरूपम्, both knowledge I am going to give you. So सगुण ईश्वर ज्ञानम्, निर्गुण ईश्वर ज्ञानम् both I am going to give. And here सगुण ईश्वर ज्ञानम् is given a technical name, ज्ञानम् and निर्गुण ईश्वर ज्ञानम् is given another technical name, विज्ञानम्. So विज्ञानम् is not science here, here विज्ञानम् does not mean material sciences, here विज्ञानम् means निर्गुण ईश्वर ज्ञानम्. So कृष्ण says अहम् ज्ञानम् वक्ष्यामि – I shall impart to you, सगुण ईश्वर ज्ञानम् also and सविज्ञानम् – I shall also impart to you निर्गुण ईश्वर ज्ञानम्. And the beauty is another secret. The beauty is when a person is at सगुण ईश्वर ज्ञानम् level, that person will see a division between God and the devotee, at सगुण level there is a difference between God and devotee, when a person elevates himself and knows the निर्गुण स्वरूपम्, to his utter surprise he finds the difference between God and the individual is removed. It is like looking at the wave and ocean. As long as you look at the wave and ocean, from the name and form standpoint they are different, names are different, one is called wave, other is called ocean, forms are also different, wave has got a small wavy form, whereas ocean has got a vast magnitude. So when you are absorbed in the name form level, you see the difference and you go to the essential nature of both, wave is essentially water, ocean is essentially water, H₂O, सत्-चित्-आनन्द and you find that wave and water are no more distinct. Similarly, सगुण ज्ञानम् means भेद ज्ञानम्, निर्गुण ज्ञानम् means अभेद ज्ञानम्, can you understand two words, भेद means difference between God and जीव and अभेद means oneness. So thus ज्ञानम् is equal to भेद ज्ञानम् and विज्ञानम् is equal to अभेद ज्ञानम्,

ज्ञानम् is equal to द्वैत ज्ञानम्, विज्ञानम् is equal to अद्वैत ज्ञानम्, I am going to give you both द्वैतम् and अद्वैतम्, how, अशेषतः, अशेषतः means thoroughly, totally, scrupulously, like that thoroughly analyze until you say, I have understood and it is enough, until you say that I will वक्ष्यामि अशेषतः. And what is the benefit of this knowledge, यत् ज्ञात्वा न इह भूयः अन्यत् ज्ञातव्यम् अवशिष्यते – having gained this knowledge you have nothing more to know, your intellect will get total satisfaction, all your intellectual questions will resolve. A person experiences संसार at three levels,

- There are gross people for whom संसार is only at the physical level, they talk about their diseases, they talk about their old age, they talk about their death, all the time their संसार is at the grossest body level and
- Then are some other advanced people, they are not bothered about the physical condition but they feel the emotional needs of life more, they say स्वामिजि I am very fine, my health is very good, my children take care of me very well, but they don't spend time with me, they don't even ask whether I am alive or not, why can't they ask me, How are you? So the need is no more physical, but the emotional deprivation, that is why they look for something, anybody comes they want to talk. So thus emotional need for love, care, compassion, enquiry, companionship, these are all emotional needs. And as long as I depend on external factors for emotional fulfillment I am a संसारि. First person is a grosser संसारि, because his are physical dependence, this person is an emotional संसारि and
- Then there is subtler and higher संसारि, his need is not physical or emotional, his is intellectual. Most of the scientists come under that, they have got burning questions regarding the creation, when did the creation come? We will wonder, what is there for me, we feel that such questions are waste of time or when did the

first human being come? Study the skeleton, going under the earth, they want to know, how did life start? What is the individual? What is Consciousness? Is death the end of a living being or something more? These burning philosophical questions afflict them, they have no time to talk to their wife also, and they don't feel the need. That is what I told you know, the wife was crying, don't you see tears in my eyes, can't you recognize, you don't spend time with me at all, then this fellow is a chemistry research person, I know what it is, it is NaCl H₂O, the tears are nothing but water with some salt, if it goes into your mouth, you feel salty, if you have not tried, try next time. So for him he doesn't see the emotional deprivation in the tears, he sees the chemical components of the tears, because his worry is intellectual.

वेदान्त solves this संसार at all the three levels, it gives you emotional fulfillment, it gives you even intellectual fulfillment, you find all the fundamental questions regarding जीव, जगत् and ईश्वर get resolved,

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ॥ मुण्डकोपनिषत् २-२-८ ॥

Therefore अर्जुन this chapter is worth studying, therefore come to the next class also.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 07, VERSES 02-04

In the first three verses of the 7th chapter, Lord कृष्ण is introducing the subject matter of the 7th chapter as well as the following chapters up to the 12th chapter and as I said in the introduction, the primary theme of all these six chapters including the 7th is ईश्वर स्वरूपम्, the nature of God, who is God or what is God, this is very elaborately discussed in these chapters. And this knowledge of God, कृष्ण introduces by the name of ज्ञानम् and विज्ञानम्, ज्ञानम् referring to the lower nature of the God and विज्ञानम् referring to the higher nature. You will be getting the details later. Lower nature represents सगुण स्वरूपम्, the nature with attributes, form and higher nature is the formless or निर्गुण स्वरूपम्. And when the Lord is seen with form, certainly there will be duality because once form comes divisions also come, anything that has got form is limited within space and therefore there will be plurality and therefore सगुण स्वरूपम् will be द्वैत स्वरूपम् or भेद स्वरूपम्, divisions cannot be avoided and that is why gods themselves are presented in our शास्त्रs as राम, कृष्ण, विनायक, etc., where form comes, plurality comes. Thus सगुण स्वरूपम् means भेद or division is involved. Therefore it is within the plane of द्वैतम्, which is presented as the lower nature of God. Higher nature is without attributes, without any गुण which means without a form also and once you knock off all attributes including form, naturally there cannot be any division, just as the space has no form and in space there is no division also and when we come to formless space, we have come to अद्वैतम् or अभेद. Similarly, when we come to formless God, all the divisions will dissolve even the division between the devotee and God also will dissolve. And therefore higher nature means अद्वैत स्वरूपम्, lower nature means द्वैत स्वरूपम्. Thus lower, सगुणम्, द्वैतम्, they are all synonymous, higher, निर्गुणम् and अद्वैतम्, they are all synonymous. And since the higher nature is without any attributes, it will be too abstract for a beginner either to conceive or

worship. How can you conceive of a formless attributeless God and how can you express your devotion to such a Lord? And therefore higher abstract ईश्वर is incomprehensible for a beginner, therefore everyone has to start from lower सगुण concrete ईश्वर, concrete ईश्वर means not made of concrete, I mean opposite of abstract, where it is tangible, form is there, अदरं मधुरं वदनं मधुरं नयनं मधुरं, beautiful eyes, beautiful lips all descriptions are there, which is tangible which you can conceive. And therefore the scriptures prescribe ज्ञानम् as the first stage and विज्ञानम् as the next stage and therefore everybody should travel from सगुणम् to निर्गुणम्, from द्वैतम् to अद्वैतम्, from concrete to abstract, from ज्ञानम् to विज्ञानम्. And therefore कृष्ण said: अर्जुन don't worry, I will give you both ज्ञानम् as well as विज्ञानम्. Therefore he said, ज्ञानम् ते अहम् सविज्ञानम्, द्वैतम् as well as अद्वैतम्, I will reveal both, सगुण as well as निर्गुण, I will reveal both, अशेषतः, completely, doubtlessly, convincingly, rationally, logically, I will reveal. यत् ज्ञात्वा न इह भूयः अन्यत् ज्ञातव्यम् अवशिष्यते. This knowledge will be so comprehensive and so complete that all your intellectual questions regarding the world, God and yourselves will be answered. Human intellect wants to know three basic things, that curiosity, that thirst for knowledge is there in every human intellect even from our young age we have this question. We want to know what is world, we want to know what is God. First, is there a God and if there is one, what is the nature of the God. So questions regarding the world, questions regarding God and questions of course regarding myself, why I am born, after birth, after everything is over, why I am born, where I am going,

कस्त्वम् कोऽहम् कुतः आयातः ... ॥ भजगोविन्दम् २३ ॥

thus question regarding myself also are always there and we have asked these questions to our parents and they without knowing the answers has said shut up and therefore having asked enough, we have dropped those questions and not only that, other worries, the very survival is a

problem now, so other worries have occupied the mind and displaced these fundamental questions now. And until these questions are answered, human curiosity will be there, this is intellectual संसार and कृष्ण says this intellectual संसार will go, you will know what is God, what is world, what are you and also the relationship among these three. All these things I am going to give. So big advertisement, before the program comes, trailer, something like that, कृष्ण is giving the trailer here. So यत् ज्ञात्वा न इह भूयः अन्यत् ज्ञातव्यम् अवशिष्यते. Those of the Upanishadic students, if you remember मुण्डकोपनिषत्, the question asked was

कस्मिन्नु भगवो विज्ञाते सर्वमिदम् विज्ञातम् भवतीति ॥ मुण्डकोपनिषत् १-१-३॥

what is that knowing which everything else is known, that fundamental wisdom is called परा विद्या and परा विद्या is that विद्या, knowing which all your intellectual curiosity subsidies and it is based on that मुण्डकोपनिषत् that कृष्ण writes here, एक विज्ञानेन सर्वम् विज्ञानम्. Up to this we saw in the last class. Continuing;

Verse No .03

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेति तत्त्वतः ॥ ७-३॥

मनुष्याणाम् सहस्रेषु कश्चित् यतति सिद्धये ।

यतताम् अपि सिद्धानाम् कश्चित् माम् वेति तत्त्वतः ॥ ७-३॥

मनुष्याणाम् सहस्रेषु कश्चित् सिद्धये यतति यतताम् सिद्धानाम् अपि कश्चित् माम् तत्त्वतः वेति ।

So in this verse, कृष्ण is talking about the glory of this knowledge, ईश्वर ज्ञान प्रशंस, the glory of the knowledge of God, both in his lower and higher nature, सगुण निर्गुण ईश्वर स्वरूप ज्ञान प्रशंस. And the knowledge is glorified in our scriptures in several ways, in this verse, कृष्ण says this knowledge is extremely rare. So the glory of this knowledge is its rareness itself. Because we know, when something is

extremely rare we would like to possess that and then show to our neighbors and they should try to get all over and miserably fail and then we feel very happy. This is human psychology, you want to have something which nobody has, this is human psychology. कृष्ण also uses the same thing: this knowledge is a rare one that very few people have it. And why is this knowledge very rare? Because majority or people are busy pursuing so many other things in life. The scriptures talk about four पुरुषार्थs, धर्म, अर्थ, काम and मोक्ष; अर्थ meaning security or wealth, काम meaning entertainment, धर्म means पुण्यम् for higher लोक and मोक्ष meaning inner freedom. Of these four पुरुषार्थs, you will find majority of people are busy running after either अर्थ, or काम, or धर्म, very few people are interested in मोक्ष. And even if you talk about मोक्ष, they will say we will take care of that after fulfilling धर्म-अर्थ-काम, so when the waves subside in the ocean they want to take bath, Similarly, they go on postponing, rarely few people desire for मोक्ष, this is called मोक्षेच्छा. So first very few have मोक्षेच्छा and even if a person develops a desire for मोक्ष, most of them don't know what is the means of attaining that मोक्ष, that inner freedom how it comes, they do not know and therefore they are carried away by so many things and therefore among the desirers of मोक्ष also, very few people know the method and what is that, ईश्वर ज्ञानात् एव मोक्षः, majority doesn't know. And a few people know, I want मोक्ष and for मोक्ष I require ईश्वर ज्ञानम्. Now filtered, number of people wanting मोक्ष few, among them number of people who want ईश्वर ज्ञानम् still less and among those people who are interested in ईश्वर ज्ञानम्, majority does not know how to get ईश्वर ज्ञानम्. So therefore they try all kinds of things for getting knowledge, not knowing what is the method and the only method of gaining ईश्वर ज्ञानम्, which कृष्ण himself presented in the presented in the 4th chapter is,

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

The only means of getting ईश्वर ज्ञानम् is गुरु शास्त्र उपदेश श्रवणम्. So श्रवणम् or enquiry into, or exposing oneself to the teaching of the शास्त्र by a competent आचार्य. So गुरु शास्त्र उपदेश श्रवणम् is the only method of knowledge and majority of people do not know, a few people know this. If there are five billion people, I don't know, it has become six I think, out of this four billion is not interested in मोक्ष; of 1 billion, fifty percent they want, but they do not know ईश्वर ज्ञानम् is the means. And half of that, they know that ईश्वर ज्ञानम् is the means but they do not know गुरु शास्त्र उपदेश is the means, therefore they are also gone. After filtering, there are only very few who know that शास्त्र विचार is important. And then कृष्ण says among those people, because of some पुण्य, who have recognized the importance of शास्त्र विचार, there also majority do not understand what is taught. From that itself one percentage gone, after filtering all these, how many people are there? Very very few people have this knowledge. And therefore this is the rarest form of wisdom. So कृष्ण says मनुष्याणाम् सहस्रेषु – among thousands and millions of people, कश्चित् – only some rare people यतति – strive in the right direction, in the right direction means what: गुरु शास्त्र उपदेश श्रवणम् is the right direction, exposing oneself to the scriptural teaching is called here प्रयत्नः and for what, सिद्धये, सिद्धि means inner freedom, inner security. Because according to शास्त्र, ultimately insecurity is only a notion in our mind born out of ignorance, insecurity is a sense and that is why as long as we don't attack that inner sense of insecurity, whatever be the security you have outside that will never give the sense of security, because really security does not come from outside. And especially in India, people will know this very well, one of the prime ministers was killed by security. So therefore insecurity is not a fact but it is a notion in our mind and any notion can go through knowledge alone and that freedom from insecurity gained by knowledge is called सिद्धिः. So this सिद्धि very few people try. And सिद्धानाम् अपि, so here सिद्धानाम् means साधकानाम्,

very carefully we have to note, in this context सिद्धानाम् means साधकानाम् – among those seekers also, यतताम् – who are striving in the right direction, they have understood the problem is within, not the external security, not money, not house, none of them, there are all required for survival but not for security. So a few people have understood and they want to get rid of inner sense of security, but among them also very few people succeed in discovering that inner security and therefore यतताम् अपि and even among those who strive in the right direction, कश्चित् – a few people माम् वेति – gain my knowledge. Here My knowledge means ईश्वर ज्ञानम्. So very few people gain ईश्वर ज्ञानम्, तत्त्वतः – in reality, in totality, which should include both सगुण, निर्गुण ईश्वर ज्ञानम्. Having glorified this knowledge, कृष्ण wants to enter the topic proper hereafter.

Verse No .04

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४॥

भूमिः आपः अनलः वायुः खम् मनः बुद्धिः एव च ।

अहङ्कारः इति इयम् मे भिन्ना प्रकृतिः अष्टधा ॥ ७-४॥

भूमिः, आपः, अनलः, वायुः, खम्, मनः, बुद्धिः एव च अहङ्कारः इति अष्टधा भिन्ना मे इयम् प्रकृतिः ।

With the 3rd verse, the introduction part is over. Now कृष्ण enters into the central teaching from the 4th verse up to the 12th verse we get the main teaching of the 7th chapter. In fact, one of the most important portions of the entire भगवद्गीता, wherein we get ईश्वर स्वरूप revelation, revealing the nature of God. And you should remember all these teachings is purely based on the Upanishadic teaching. कृष्ण does not add even one single idea of his own, the whole teaching is borrowed from the उपनिषत् alone. That is why we should remember, there is no कृष्ण philosophy at all, there is only Upanishadic teaching which is given a further revival by Lord कृष्ण. And therefore to

understand these verses, you should keep some of the essential teachings of the उपनिषत् in mind. With the Upanishadic background you can understand these verses and therefore I will just give you a view of the teaching as given in the उपनिषत्s. All the उपनिषत्s define God as जगत् कारणम् – the cause of the universe, ईश्वर is defined as जगत् कारणम्, the cause of the universe. And once you talk of about the cause of something, you should know that everything has got a two-fold cause, any creation requires a two-fold cause. If you take this very desk itself, you require two causes, one is the raw material out of which the desk is made. Therefore any creation requires a raw material in संस्कृत it is called उपादान कारण – material cause. And what is the second thing? A raw material does not become a product by itself. If I bring the raw material like wood or iron and keep there in an almirah or in a room, after two three days, it is not that the raw material gradually assembles itself and becomes a table, if it happens wonderful. And Similarly, even for cooking, not that you buy all the raw materials and keep it in the kitchen, by evening, before coming to the class, you keep everything, wheat-flour or something and come to the class. And when you go back all chapattis have come, wonderful it will be, all ladies will be happy. Unfortunately no raw material by itself becomes the product, you require an intelligence principle which is responsible for the conversion of the raw material into an appropriate effect and this second principle, the intelligent principle is called the intelligent cause or the निमित्त कारणम्. Thus every creation involves उपादान कारणम् and निमित्त कारणम्, anything, you take this dress, there is a निमित्त कारणम्, weaver is involved and there is उपादान कारणम्, cotton is involved. The hall you take, the निमित्त कारणम्, the intelligent person or the architect or the engineer, whatever you call and उपादान कारणम्, bricks and mortar and all those things. Now the उपनिषत्s point out that the Lord is the cause of the universe and before the creation came into being, this Lord which is the cause of the creation or who was the

creation alone was existent. So before the creation evolved there was the Lord alone and when we say the creation, it includes even time and space, because remember, time and space are also integral parts of the creation. Therefore the whole creation along with time and space evolved later and before its evolution, God alone was there. And if God alone was there, what type of cause the Lord will be? Problem! If you say God is the intelligent cause, your question will be what, what is the material cause? If you say God is the material cause, your question will be what is the intelligent cause? And therefore the scriptures point out that since God alone was there, God happens to be both the intelligent as well as the material cause of the creation. God happens to both the intelligent and material cause of the creation. From the standpoint of the intelligent cause we say God created the world, from the standpoint of the material cause we say God evolved into this universe. As intelligent cause, God is the creator and as the material cause, God Himself has evolved into this creation. And then the next question will be how can I accept this fact? It looks like a cock and bull story, because normally I see intelligent cause is separate, material cause is separate; carpenter is different, wood is different; weaver is different, cotton is different; mason is different, bricks are different; cook is different, rice is different; any doubt, rice is the material cause and the cook is the intelligent cause, they are not identical. So the question will come, how can the one and same principle be both the intelligent and material cause of the creation? The उपनिषत् expects us to ask such intelligent question. Very rarely we ask, we all ask only irrelevant questions like an idiot and not intelligent questions, so the उपनिषत्s expects us to think and ask very intelligent questions, how can one entity serve as both. For that the उपनिषत् answers, the general law is that the intelligent and material causes are different, but there are exceptional cases where both happen to be one and the same, both means what: intelligent and material cause, rarely can become one,

because every rule has got an exception. And what is that exception, मुण्डकोपनिषत् says, those who have attended the मुण्डकोपनिषत्, hope you remember:

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्याम् ओषधयः सम्भवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥

What is the example, the spider is the example. Any living being you take, it builds a place for stay, a residence for itself out of external raw material. You will build a house and the raw material is from outside, birds build nest, they build raw materials from outside, but have you ever studied a spider which spins the web, the spider's silk or web is supposed to be of a most unique creation. So much research is going into that now, because we find that it is the lightest material and the most strongest material also and they want to create even bullet proof vests out of that or something similar to that, so much research, which we complain, when there is so much web around, one of the wonders of the creation, scientists declare, anyway that is aside. Now when the spider wants to spin the web where does it find the raw material, where does it find, it has got the material also within itself and therefore we can say spider is not only the intelligent cause of the web, it is also the material cause of the web and in संस्कृत, such a case is called अभिन्न निमित्त उपादान कारणम्, it is a technical word, अभिन्न निमित्त उपादान कारणम् means what: a condition in which one cause happens to be both the intelligent and material cause and the Lord is both the intelligent and material cause of this wonderful creation. And now the next question is what is the nature of such a God, जगत् कारणम्? And in the उपनिषत् and in keeping with that Lord कृष्ण also pointed out that Lord consists of two principles, two principles put together is God, which is symbolized in our religion as अर्धनारीश्वरः, अर्धनारीश्वरः represents the two principles of God and these two principles are known differently by different names in the उपनिषत्. कृष्ण names these two principles as the परा प्रकृति, the higher principle and the

अपरा प्रकृति, the lower or inferior principle. PP and AP, OK for shortening, if you are writing notes. You cannot write every time परा प्रकृति and अपरा प्रकृति, class will be over, then you should have your own dictionary. When I was studying, many places I had written PB and after much time, when I was seeing, I was wondering whether it is Physical body or परम् ब्रह्म, for both we write परम् ब्रह्म, like that you should not have confusion later, you may have shorthand, and also a key. So PP means परा प्रकृति, higher nature; AP means अपरा प्रकृति and both of them put together is ईश्वर. Now we have to understand what are the features of these two principles. These two principles have got some common features as well as some uncommon features. First we will know what is the common feature, the common feature is that both of them are beginningless principle, they are eternal, they are never created or destroyed, just as the scientists point out matter can never be created, matter can never be destroyed, we can only transform matter. When a candle burns nothing is lost, you might have heard the saying, what does it mean, the law of conservation of energy and matter. In keeping with this principle, the उपनिषत् also points out that this PP and AP, both of them are अनादिः, नित्यः, neither created nor destroyed, this is the common feature. Now we have to find out what are the uncommon features. Many uncommon features are described in the उपनिषत्s, I will mention four of them for our present consideration.

1) The first difference between the higher and lower nature is the परा प्रकृति is चैतन तत्त्वम्, it is conscious-principle and according to our scriptures, Consciousness can never be created or destroyed. Consciousness can never be created or destroyed. Fortunately some of the scientists are coming around to agree to that. So Consciousness is the nature of परा प्रकृति, whereas अपरा प्रकृति is अचेतन तत्त्वम्, it is of the nature of जड, it is material-principle, matter-principle. While one is spirit, the other is matter, while one is Consciousness, the other is inert,

this is the first difference. And matter also is never created or destroyed. Therefore what is the what lesson we learnt - Consciousness is never created or destroyed, matter is also never created or destroyed, this Consciousness-matter mixture is called God.

2) Then the second difference परा and अपरा प्रकृति is Consciousness in its pure form is without attributes, physical or chemical, those who are science students you will know, those who do the salt analysis, when you have to find out the physical attributes and chemical attributes, you see which group it is, first group, second group and hydrogen sulphate you pass through, whether the precipitate comes, also some of you might have seen and having studied physical and chemical properties you say this is copper sulphate, this is calcium carbonate. So physical and chemical properties belong to matter, Consciousness does not have any physical or chemical properties, in संस्कृत, निर्गुणम् चैतन्यम्, whereas अपरा प्रकृति, the lower nature, the material nature is सगुण स्वरूपम्, which has got all the properties that you know, that you find, that you discover and that is why some of the scientists have come to the conclusion that all our studies which are based on the physical and chemical properties will deal with only matter, Consciousness will never be available for scientific study. We deal with matter. Consciousness is never available for study and some scientists say that it will never be available for scientific study, it will be an eternal mystery. If they are available to us, we will say that it is not a mystery, come to उपनिषत्, we have an answer. So one is निर्गुणम्, the other is सगुणम्.

3) Then what is the third difference between परा and अपरा प्रकृति? The उपनिषत्s point out that this चैतन, निर्गुण तत्त्वम् is free from all modifications, it never undergoes change, the Consciousness-principle can never undergo any change under any condition. In fact, whatever changes we are talking about are at the matter level alone, brain can change, body can change, matter can change. Therefore in

संस्कृत, परा प्रकृति is निर्विकार तत्त्वम्, without modifications. And अपरा प्रकृति is सविकार तत्त्वम्, सविकार means what subject to modifications, continuous modifications. In fact, nothing is stationary in the creation. Even when you think that this wall is stationary they declare that within the atom of the wall, all the electrons protons neutrons they are violently changing and in Tao of Physics written by Fritjof Capra, to symbolize the ever changing world, you know what he has chosen, he has taken our नटराज for that, नटराज is constantly dancing and there is one तमिळ् song also, aren't you tired of dancing? नटराज represents eternal material dance of this creation, continuous harmonious dance of creation, it is सविकार, this is the third difference. So what is the first and second: चैतन तत्त्वम् - अचेतन तत्त्वम्, निर्गुण तत्त्वम् - सगुण तत्त्वम्, निर्विकार तत्त्वम् - सविकार तत्त्वम् and

4) The fourth and final for the time being is the परा प्रकृति is said to be सत्यम्, independently existent, conscious-principle, चैतन तत्त्वम् is always independent, whereas the अचेतन तत्त्वम्, जड तत्त्वम् will have to depend upon the चैतन तत्त्वम् for everything. So therefore this is said to be सत्यम् or स्वतन्त्रः and the अपरा प्रकृति is मिथ्या, परतन्त्रः, अस्वतन्त्रः. These are the differences between अपरा and परा प्रकृति, these two put together is ईश्वर and this ईश्वर is the cause of the creation. So can you withstand, some more I have to develop. Now you imagine a state before evolution, you imagine the state before the evolution of the creation when God alone was there, both the परा and अपरा प्रकृति features, principles were there together and out of that God, takes place the evolution of this world. Now the scriptures talk about this evolution very elaborately, it is called सृष्टि प्रकरणम् and here in the 7th chapter, कृष्ण presents the evolution in two stages, just like a seed becoming a plant, which is an intermediary stage and there afterwards the plant becomes the full fledged tree, exactly like that, this creation also evolves in two stages. And how does it happen? This evolution which is called in modern science cosmology, it is a very big

topic and it is also a mind-boggling topic, cosmology and there are theories and theories and theories of cosmology right from the Big Bang theory onwards and so many theories and so many new theories displacing the old one and both will get PhD also. Because you cannot verify, how do you know what happened at the time of Big Bang, it is all speculative, therefore there is nothing to prove. So not only the scientists have done, all our Indian philosophers and our scriptures have done and here कृष्ण presents the evolution based on the साङ्ख्य philosophy. There is one of the well-known philosophy or दर्शनम् in our tradition and one such is the साङ्ख्य दर्शनम्, presented by कपिल मुनि, which is slightly different from the वैदिक evolution. साङ्ख्य differs, but even though it differs, we can utilize for our discussion and therefore कृष्ण presents and according to this, the creation comes in two levels, the first level is one परा प्रकृति and one अपरा प्रकृति, that is the प्रलय stage, deluge stage and the intermediary stage, what happens, this one अपरा प्रकृति, multiplies itself into eight-fold principle, one अपरा प्रकृति multiplies itself into like amoeba, amoeba multiplies by division, have not you heard this, like that अपरा प्रकृति becomes what, अष्टधा अपरा प्रकृति, which is intermediary stage and what happens to the परा प्रकृति, nothing happens. Why nothing happens to परा प्रकृति, because we have said परा प्रकृति cannot undergo any modification. Therefore the Consciousness-principle remains the same, the material aspect alone multiplies into अष्टधा and therefore in the intermediary stage, there are how many factors, eight-fold अपरा प्रकृति, plus one-fold परा प्रकृति, totally 9, this is the intermediary stage of whom: God, you should not forget भगवान्, this is the intermediary stage of God and there afterwards comes the final explosion, final magnification wherein the अष्टधा प्रकृति multiplies into the manifold universe,

आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।

पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ तैत्तिरीयोपनिषत्
२-१-२ ॥

And once पुरुषः come, all mischiefs, all problems will start, that is called संसार, OK. So अपरा प्रकृति, the eight-fold अपरा प्रकृति becomes the manifold creation. Therefore whatever material aspect you are seeing in front of you, they are all what, the अपरा प्रकृति aspect of God. And then what happens to परा प्रकृति, nothing happens and where is that परा प्रकृति now, where is that परा प्रकृति now we are running running running कृष्ण says stop running, that परा प्रकृति is You the observer. So the very जीव तत्त्वम्, the very observing conscious-principle, you are conscious or unconscious, any doubt, very you who are the observer is परा प्रकृति and whatever is observed is अपरा प्रकृति, this is going to be the development, assimilate this much. We will continue in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 07, VERSES 04-07

After introducing the subject matter in the first three verses, Lord कृष्ण has entered into the serious discussion of ईश्वर स्वरूपम् from verse no.4 which goes up to verse no.12 and कृष्ण defines God as the cause of the universe, especially the material cause of the universe. Even though the Lord happens to be the intelligent cause also, but in this context, the Lord is stressing the material cause aspect, which means just as the material cause alone evolves into the effects, God alone evolves to become this creation. In short, the entire creation is a manifestation of the Lord. And then naturally the question comes, what is the nature of such a God. And in the last class I pointed out that the Lord is a mixture of two principles known as the higher principle, the परा प्रकृति and the lower principle, the अपरा प्रकृति and both of them happen to be beginningless, eternal and they have got certain fundamental differences which we saw,

- The higher principle is conscious-principle, the lower principle is inert-principle,
- The higher one is निर्गुण without properties, the lower one is सगुण, with properties,
- The higher one is not subject to any change, which means it is beyond time, whereas lower one is subject to change, time is an integral part of matter, whereas Consciousness is beyond time and finally,
- The higher principle is the independent principle called सत्यम् technically and lower principle is dependent on the higher principle, therefore it is called मिथ्या.

Thus चेतन-अचेतन, निर्गुण-सगुण, निर्विकार-सविकार सत्य-मिथ्या, this परा and अपरा प्रकृति put together is God, symbolically presented in our religion as अर्धनारीश्वरः तत्त्वम्. And this mixture existed even before the evolution of the world. And then कृष्ण wants to

talk about how the universe evolves, emerges out of this mixture. This emergence or evolution doesn't take place suddenly, but it takes place gradually in two stages. Just as a seed becomes a plant and then becomes a tree, just as an embryo becomes a baby and then becomes an adult. Similarly, the creation has two stages and कृष्ण is presenting the intermediary stage in the two verses 4th and 5th, which I was explaining in the last class, when there is an evolution from the 1st to 2nd stage, the परा प्रकृति remains the same, because परा प्रकृति, the Consciousness by nature is not affected by काल.

सान्द्रानन्दावबोधात्मकम् अनुपमितन् कालदेशावधिभ्याम् निर्मुक्तम् नित्यमुक्तम् निगमशतसहस्रेण निर्भास्यमानम् ।

In नारायणीयम्, in the first verse भट्टथिरि defines God काल देश अवधिभ्याम् निर्मुक्तम्, beyond time space parameters and because of this reason, the परा प्रकृति continues to be one changeless principle and therefore only indivisible principle also, because for division a thing must fall within space. Change is possible only when something is within time and the division is possible only when one thing is within space and what is beyond time and space, is unchanging and indivisible, therefore the higher principle remains undivided and unchanged. Whereas the lower principle called अपरा प्रकृति which is the basic matter-principle, which you may choose to call energy also, doesn't matter, that divides itself into eight-fold principle, अष्टधा अपरा प्रकृतिः. So we have got nine principle in between, in the intermediary stage, one परा प्रकृति and 8 अपरा प्रकृति, is the like the plant stage of the creation. And then in the final stage what happens the eight-fold अपरा प्रकृति further magnifies and expands to become the multifarious creation consisting of everything - the galaxies, the solar system, the planet, the continents and ultimately even the body which is also modified matter and even the mind comes under modified matter only. According to scriptures mind is also matter only, the only difference being it is subtle matter. You should remind yourselves of तत्त्वबोध,

which I had taught you as an introductory text, those who have not studied better study it, those who have studied better refresh it. There we talked about the nature of the mind,

अपञ्चीकृतपञ्चमहाभूतैः कृतम् सत्कर्मजन्यम् सुखदुःखादिभोगसाधनम्
यस्तिष्ठति तत्सूक्ष्मशरीरम् ॥ तत्त्वबोधः १८॥

In short what I want to tell you is mind also is subtle matter and therefore the mind is a product of अपरा प्रकृति, body is a product of अपरा प्रकृति and the entire visible creation is also a product of अपरा प्रकृति, but what we are experiencing now is the final product, but कृष्ण is now talking about not the final product, but he is talking about the intermediary stage. That is described, look at the श्लोक, so कृष्ण enumerates the eight-fold अपरा प्रकृति which is matter-principle or energy-principle or inert-principle consisting of what भूमिः, भूमिः means the earth, आपः the waters, अग्नौ means fire, वायुः means air and खम् – the space, the पञ्च महा भूतानि, the five elements. But here also we have to note in our scriptures they talk about two types of पञ्च महा भूतानि, one type of पञ्च महा भूतानि is called स्थूल भूतानि, the tangible, the concrete five elements and these concrete elements are the final products, but before the arrival of the concrete elements they have got an abstract form, which is सूक्ष्म पञ्च महा भूतानि, the subtle elements, which also we have seen in तत्त्वबोध, therefore I don't want to go to the details. In English subtle elements and gross elements, subtle elements are intermediary products, gross elements are the final product. In this verse कृष्ण is talking about what, not the final stage, therefore we have to take these five as subtle elements. Therefore भूमिः means सूक्ष्म भूमिः, the invisible earth, आपः – the सूक्ष्म जलम्, the invisible water principle, Similarly, सूक्ष्म अग्नौ, सूक्ष्म वायु and सूक्ष्म खम्, खम् means अकाश, the subtle space. And not only these five subtle elements, another three more principles which are known here as मनः, बुद्धिः and अहङ्कारः and these three principles are based on the साङ्ख्य philosophy, you can understand it as an intermediary stage of

matter. So these are technical words, you should not take मनः as this mind, this mind is a final product, we are not talking about the individual human mind, here the word मनः is a technical word, बुद्धिः also is not intellect, it is a technical word, even अहङ्कारः, all these three are jargons existing in साङ्ख्य philosophy. So you can understand it as three matter-principles, intermediary stage. Just as we have got technical words in any science; suppose they talk about inflation in economics, what is the meaning of inflation, it is totally different from inflation of a cycle tube or football, there inflation is to pump air, what is meant by freezing the accounts of cricket stars, freezing the accounts means all the account books to be kept in refrigerator? There the word freezing is a jargon occurring in that particular science, thus every science has got its own jargon, here the word मनः, बुद्धिः and अहङ्कारः are words occurring in साङ्ख्य philosophy. I don't want to go into the technical details and शङ्कराचार्य in his commentary, makes some corrections also here, instead of taking मनः, बुद्धिः and अहङ्कारः. शङ्कराचार्य says मनः should not come, it should be replaced by the word अव्यक्तम्. So thus we have got अव्यक्तम्, महत्, अहङ्कारः and पञ्चभूतानि, three plus five eight principles together making the intermediary stage of अपरा प्रकृति. And at this stage remember, all these fourteen लोकs have not come to existence, all our physical bodies have not come to existence, these are all the subtle stage, like they talk about in Big Bang theory, what was the condition of the universe, one hundredth of a second after Big Bang and then one tenth of a second after Big Bang and then after one second, after one hour and after so many hours, something like that, it is cosmology, साङ्ख्य cosmology. And these 8 put together is called अपरा प्रकृति. So He says, भिन्ना अष्टधा प्रकृति, this is the अपरा प्रकृति, divided eight-fold, भिन्ना means divided. Now कृष्ण wants to introduce परा प्रकृति, the higher nature. Because only I have introduced

परा प्रकृति, कृष्ण has not yet introduced, therefore he is going to do that in Verse no.5;

Verse No .05

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५॥

अपरा इयम् इतः तु अन्याम् प्रकृतिम् विद्धि मे पराम् ।

जीव-भूताम् महाबाहो यया इदम् धार्यते जगत् ॥ ७-५॥

हे महाबाहो! इयम् अपरा (प्रकृतिः अस्ति) इतः तु अन्याम् जीव-भूताम् मे पराम् प्रकृतिम् विद्धि, यया इदम् जगत् धार्यते ।

An important and significant verse from Vedantic angle, कृष्ण says इयम् अपरा, so the eight-fold material principles mentioned in the previous verse is called अपरा, here the word इयम् indicates the eight-fold principle mentioned in the previous verse, i.e., the 4th verse, is called अपरा प्रकृति, अपरा means अपरा प्रकृति, the lower nature. Because according to our scriptures, matter is also inferior, energy is also inferior, because both matter and energy come under अचेतन तत्त्वम्, inert-principle. Whereas the scriptures consider Consciousness as superior because according to the scriptures, Consciousness is neither matter nor energy. Many people mistake Consciousness as a form of energy, no शास्त्र does not look upon Consciousness as a form of energy, because energy is subject to change, mechanical energy, electrical energy, magnetic energy all these are inter-convertible, electrical energy is converted into mechanical energy in the fan and it is converted into sound energy, energy is subject to modification, whereas Consciousness is that principle which is not subject to modification. Therefore Consciousness is neither matter nor energy. Then what is Consciousness? Consciousness is Consciousness. Therefore He says: मे पराम् प्रकृतिम् विद्धि – may you know my higher nature, which is other than matter and energy, which is beyond scientific study, which is beyond our observation, which is beyond the

physical and chemical laws. Some of the scientists themselves have concluded that Consciousness is beyond physical and chemical laws of nature. It is beyond the law. Therefore that विद्धि – may you know. And where is that परा प्रकृति located? That परा प्रकृति also is very much within this creation only, just as अपरा प्रकृति is here, परा प्रकृति is also very much within this creation. And where is it? Whatever is changing you should put into अपरा प्रकृति list and you have to search and find out परा प्रकृति, you have got a new project, find out परा प्रकृति and a clue has been given, ‘Who Will Become A Millionaire!’ OK. I am very much up-to-date. So you have to find out, I will not give you one crore and all, now what should you do, look at the whole creation, whatever you see or come across is subject to modification, even space according to Einstein, according to the scientists, it is expanding, which means even space is changing. Therefore you can rule out everything, because all of them are changing, therefore they come under what: अपरा प्रकृति, you are in search of what? परा प्रकृति. Then having ruled out the world, you come to your own body and what do you find, the body is also going out of shape in spite of all your effort for keeping it fine and slim, body is changing, then what about mind, you don’t have ask, violently changing, therefore body is अपरा प्रकृति, mind is अपरा प्रकृति, world is अपरा प्रकृति. In fact, whatever I observe is अपरा प्रकृति. कृष्ण tells that there is परा प्रकृति, here and now, find it out. This fellow says I am searching all over, where to find? Then कृष्ण reveals the answer, because they could not answer, so कृष्ण says whatever you experience is अपरा प्रकृति, then what is परा प्रकृति, You, the experiencer is परा प्रकृति. Because you the experiencer or conscious-principle or inert-principle, if you are the experiencer, you have to be what, Consciousness-principle only and therefore the observer, जीव is परा प्रकृति. The observed शरीरम् is अपरा प्रकृति, the observed mind is अपरा प्रकृति, but the observer जीव, the awarer, the experiencer, the ‘I’ am परा प्रकृति, तत् त्वम् असि. That is why it is said

that this verse is important, because this contains महावाक्यम् in that. And therefore कृष्ण wants to say that the whole creation is a mixture of परा प्रकृति the experiencer and अपरा प्रकृति the experienced; परा प्रकृति the observer and अपरा प्रकृति the observed, this is the creation. Therefore He says हे महाबाहो! हे अर्जुन! the powerful one, it is not enough that you have a powerful arms, better you have a powerful intellect, हे महाबाहो! जीव-भूताम् विद्धि – may you know the परा प्रकृति as the very जीव, means what: the very Consciousness, the experiencer behind the body-mind-complex. Just as the electricity, the invisible one is blessing the fan and enlivens it, activates it, just as the electricity the invisible principle is behind this gadget activating it, this inert body-mind-complex is enlivened and activated by the touch of Consciousness, that Consciousness is my higher nature. So जीव-भूताम् विद्धि. And what is the glory of that Consciousness, यया – because of that spirit alone, Consciousness can be called spirit and I don't want to use that word, you may think of some other spirit, OK, so therefore take it in the proper sense, because of that spirit, because of that Consciousness-principle alone, इदम् जगत् धार्यते – the entire inert material universe is sustained, maintained. At the physical body level, the Consciousness is experienced in the form of very life principle. If you have any doubt, touch your body, the body is sentient, means what: the body is blessed by the Consciousness-principle and as long as there is life the body is together and functioning, the moment the life principle is not there the body disintegrates, the dearest body has to be disposed at the earliest, now this body is bathed, dressed and perfumed and all kinds of things are done, it is together, but without life this will disintegrate. Extend this the cosmic level, the whole cosmos is in harmony only because of the intelligence principle, the चैतन्य तत्त्वम्, the world is functioning as though a cosmic human being, because of the परा प्रकृति alone, the world is in harmony. And that is why in our religion, we look up the universe itself as a cosmic person, the visible

part of the creation is अपरा प्रकृति, the invisible sustaining principle is called परा प्रकृति and the creation itself is called a cosmic person. That is why, we have पुरुषसूक्तम् which means the cosmic person, translated into तमिळ्, it becomes *Perum-All*, this is *Chinna-All* and the whole cosmos is *Perum-All*, combine it, becomes what *Perumal*, i.e., भगवान्. So यया इदम् जगत् धार्यते, धार्यते means sustains. Continuing;

Verse No .06

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहम् कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६॥

एतत् योनीनि भूतानि सर्वाणि इति उपधारय ।

अहम् कृत्स्नस्य जगतः प्रभवः प्रलयः तथा ॥ ७-६॥

सर्वाणि भूतानि एतत् योनीनि इति, उपधारय । अहम् कृत्स्नस्य जगतः प्रभवः तथा प्रलयः (अस्मि)।

In this verse कृष्ण talks about the conversion of the intermediary stage into the final cosmos. Because in the previous two verses, he had talked about only the intermediary stage consisting of one परा प्रकृति and eight-fold अपरा प्रकृति, that is the plant stage as it were and now कृष्ण says from this plant stage alone the huge tree of cosmos consisting of gross elements and as well as the elementals, the gross elements means what: the gross अकाश, वायु, अग्नि, आपः, पृथिवी and not only the elements, the elementals, elementals means what: those products which are formed by the combination of the elements. What is the example for an elemental? Our body itself is one of the combination assembly. We have got earth in the body, body is made up of refined mud, remember, some time we say clay is only in the head, but according to शास्त्र, the whole body is made up of clay, may be some extra in the head, I don't know, it is only fine earth, like porcelain and all, it is refined and there is water in the body, In fact, water alone gives the shape to the body and then there is fire in the body in the form of temperature, you may go to कैलास or बद्रि, where the

temperature maybe one degree, but the body maintains the temperature, अग्नि तत्त्वम् is there, वायु is there in the form of life breath and अकाश is there, OK, empty space is there, sometimes in the head or certainly in the stomach, off and on space is there. In short, body is an elemental, in संस्कृत an elemental is called भौतिकम्, element is called भूताम् and elemental is called भौतिकम्, कृष्ण says out of this plant stage came, भूत भौतिक प्रपञ्चः. So सर्वाणि भूतानि – all the things and beings that you experience from the minutest micro organism to the most evolved human body, everything, एतत् योनीनि – has its cause as me, the परा-अपरा प्रकृति. So here एतत् means what परा-अपरा mixture, योनि means what: the source. So the परा-अपरा mixture alone is the source of the entire creation and this परा-अपरा mixture is called God. And therefore God alone has evolved in the form of this creation. So कृष्ण is revolutionizing the concept of God. Until we study this our concept of God is what: a person, sitting beyond the cloud, either शिव sitting in कैलास or विष्णु lying on the आदिशेष, क्षीरसागर is there, the milky ocean and then he goes on creating and dumping down, he makes earth and dumps down and little bit plants and then stars, then sun, the moon, the planets. So we have an idea, that idea is in the beginning stage, because we cannot appreciate God in his true nature in the beginning. Therefore the scriptures introduce God in three levels, God as a person, God as the universe and God as the निर्गुण चैतन्यम्, the propertyless Consciousness, the abstract truth. God as abstract truth very few people can appreciate, therefore it is never presented in the beginning. God is presented as a person in the beginning, then as the universe, then the absolute. Now कृष्ण says don't look up God as a person, learn to look at everything as my own manifestation. Therefore सर्वाणि इति उपधारय, उपधारय means assert in your mind, digest, assimilate this teaching. And not only the whole universe evolves out of me, the whole universe rests in me alone. And what is the fate of this universe? So the scientists who are studying the cosmology, they are talking about the

Big Bang theory, that also whether right or wrong, lot of controversy and according to this theory creation at the time of Big Bang started evolving and expanding and they say that even now the universe is expanding, now what they are worried or wondering at is whether this expansion will be eternal or will it stop and if it stops, it will stop permanently or will it reverse back. Some people talk of big crunch, Big Bang opposite is big crunch, means what the whole thing will expand, reach a stage and thereafter the whole will again come back to singularity, they call it singularity and again expand. This is what they are wondering. According to scriptures this evolution of the world later will have to be reversed, so सृष्टि स्थिति will be followed again by प्रलयम् and at प्रलय time what will be there, again परा प्रकृति and अपरा प्रकृति and then what will happen, again it will expand, don't worry, each one will take infinite time, not tomorrow or day after, certainly not in our life time and again it will contract; expansion, existence and contraction; evolution, existence and involution; Big Bang, existence, big crunch. This कृष्ण had indicated in the 2nd chapter, if you remember.

अव्यक्त-आदीनि भूतानि व्यक्त-मध्यानि भारत ।

अव्यक्त-निधनानि एव तत्र का परिदेवना ॥ २-२८॥

Everything goes back to unmanifest condition. Again from unmanifest condition it will come to manifestation and again. And if you want a mini सृष्टि-स्थिति-लयम्, भगवान् has given a sample, micro and what is that, daily it happens, during the morning time when we wake up, all our activities evolve from us, thoughts evolve, actions evolve, the moment we wake up. And during the night everything is withdrawn into ourselves, actions are withdrawn and thoughts are withdrawn, not permanently; next morning again start, next night again close. Therefore the whole creation is a cyclic process. And when did the whole thing start? We are particular to know that only, when it all started? When we talk about a cycle, understand it is a not line, only

with regard to a line we can talk about beginning and end, with regard to a cycle or circle you can never talk about beginning and end and therefore the scriptures say, it is an eternal process, अनादि अनन्त, the cycle will not end but you can get out of the cycle, that is called मोक्ष. You have got into merry-go-round, which will never stop, no switch, merry-go-round after some time becomes sorry-go-round, first few rounds fine, then you just want to come out. So you ask someone to switch it off, they say that there is no switch off, the only way is what, you jump out, it will continue, this is called मोक्ष. Therefore कृष्ण says अहम् कृत्स्नस्य जगतः प्रभवः – I am the source, उत्पत्ति स्थानम्, प्रभवः means उत्पत्ति स्थानम्, the origin of the entire universe. And not only I am प्रभवः, तथा प्रलयः – in the same way I am the resolution ground also, I am the graveyard of this creation, the whole thing will come to Me alone. So I throw out and I resolve and in the scriptures they give another example to assimilate this, it is exactly like our projection of the dream universe. If you can imagine the process of dream, out of your mind emerges the vast dream world, which has got not only creations or लोकs, but you generate even time and space out of your mind; remember the dream time is different from the waker's time and that is why within a few minutes dream, according to scientists dream last for 1-1/2 minutes or something. Even the longest dream it is only for a short while, they called it REM – Rapid Eye Movement. At that time, the dream projections come, even though the dream is for 1-1/2 minutes from waker's time, you will find within that time he will get married, have children and grandchildren, in 1-1/2 minutes, these can all happen for flies. But how can human being have grandchildren in 1-1/2 minutes, if you ask then the answer is the dream time range is different from waker's time and who created that dream time, my mind created the time, my mind created the space and when I wake up, what do I do, I just swallow the whole thing - I am the सृष्टि कर्ता, I am the स्थिति कर्ता and I am the लय कर्ता, with regard to the dream time,

space and object. Similarly, God is सृष्टि-स्थिति-लयम् कर्ता of the whole cosmos and therefore सृष्टि-स्थिति-लय कारणम्. Continuing;

Verse No .07

मतः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७-७॥

मतः परतरं न अन्यत् किञ्चित् अस्ति धनञ्जय ।

मयि सर्वम् इदम् प्रोतम् सूत्रे मणिगणाः इव ॥ ७-७॥

हे धनञ्जय! मतः परतरं अन्यत् किञ्चित् न अस्ति । सूत्रे मणिगणाः इव इदम् सर्वम् मयि प्रोतम् ।

Normally, when we study the creation, we observe one law. And what is that: every cause has got its own cause. If you take our own parents, we are the products with regard to whom are parents are the cause, but what do we discover, the parents themselves have got a cause, who are the grandparents and with regard to grandparents they become an effect, a product and what about the grandparents, they are cause with regard to parents, but the grandparents themselves are effects with regard to great-grandparents. Thus the general law that we observe is every cause has got its own cause. Since we are observing this in the creation, our question will be what, if God is the cause of the creation, then we will raise the question, who is the cause of God, who are the parents of God? कृष्ण says, I am the parent-less-parent of this creation, I am the causeless-cause of the creation, because I am never an effect of anything and that is the reason I told in the introduction itself, परा प्रकृति is अनादि, अपरा प्रकृति is अनादि, अनादि means beginningless, परा प्रकृति, the conscious-principle is beginningless, अपरा प्रकृति, the inert-principle is beginningless and therefore their combination is what: God, therefore God also must be what, beginningless and therefore God doesn't have anyone, Godder than the God is not there or else God, Godder, Goddest will come. And this alone in the पुराण and all they say, there is a song also, I don't hear this

that often now, ‘Oh dear, but for parents one wouldn’t pass through so much of afflictions’, it is a beautiful तमिऴ् song, So there was a great musician, वसन्त कोकिलम्, this generation may not know, she has sung that song, very beautiful song, Oh Lord शिव you have suffered a lot, one has beaten, this has been done, that has been done, if only you had parents, they would have come to your rescue, you don’t have parents and therefore you are suffering; it is not suffering and all, what I say is thus the devotee brings out his feeling. But there what is the philosophical teaching involved, God doesn’t have parents means; that’s why somebody said पार्वती is lucky because she doesn’t have a mother-in-law! To put in modern language, if there are any mother-in-laws please don’t get angry with me; some time some mother-in-law comes and says: स्वामिजि you always criticize mother-in-law only and why can’t you for a change criticize the daughters-in-law also. You should have a balanced vision, so just a joke, don’t take seriously. Therefore He says, मतः अन्यत् परतरम् किञ्चित् न अस्ति, परतरम् means another cause, there is no other cause for Me, I am the ultimate cause, I am the absolute cause of the creation. And now in the 2nd line, he comes to a very important corollary, these are all important philosophical ideas revealed here. For that I have to go an example. I said God is the material cause of the creation, therefore God alone has evolved to manifest as the creation. Now we have to remember a general law, what is that, material cause is inherent in all the products, material cause is inherent in all the products. In fact, all the products exist only because of the inherent material cause, like what, all the earthen wares are pots exist because of what, the clay which is inherent in all pots, all the ornaments are existing only because of the inherent gold, remove the gold, no ornaments. If you have any doubt, at the end of the class give me the gold and take away your ornaments, is it possible, not possible, if you take the inherent wood, the furniture cannot be there. कृष्ण says: I being the material cause of the creation, I

am the अन्तर्यामि, I am the inherent principle, the cause of whom the whole world is together and कृष्ण gives an example, just as a माला has got the inherent thread which is keeping all the beads together, when you look at the माला, the beads are visible, but you know that, within the visible beads, is what, the invisible सूत्रम्, सूत्रम् means the thread and because of the thread alone the माला is there, without that there is no माला. Similarly, I am inherent in the creation, so सूत्रे मणिगणाः इव, just as the beads are threaded together by the string, Similarly, the whole universe is threaded together because of this string called God. And therefore if somebody asks where is God, what should be your answer, you should not answer, you should ask a counter question, where is not. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 07, VERSES 07-10

After introducing the subject matter in the first three verses of this 7th chapter, now from the 4th verse onwards, Lord कृष्ण has entered into the main theme of the 7th chapter, not only the 7th chapter, the entire middle section of the गीता, that is up to the 12th chapter. And one of the central themes of the middle sections is ईश्वर स्वरूपम् or the nature of God, what is God and what is the function of God? And we saw God is defined as जगत् कारणम्, the cause of this universe. And when we say जगत् कारणम्, both the intelligent cause of this creation as well as the very material cause of the creation, which means not only God has created the world, but being the very material cause, God himself has evolved into this universe. Therefore the main idea that कृष्ण wants to convey is that the entire cosmos is the manifestation, the evolved form of the Lord. Don't imagine, God as a person sitting in a place, but learn to understand that the very universe is the manifestation of the Lord. And when I learn to look at the very world as the manifestation of God, that vision is called विश्वरूपदर्शनम् and this विश्वरूपदर्शनम् not only requires the understanding of this teaching, but it also requires the inner maturity to learn to look at this very world as ईश्वर's manifestation. Until we study this portion, our assumption is that God is a person and ईश्वर दर्शनम् is coming in contact with a personal God. Until we understand the middle section of the गीता, our assumption is that God is a person and we think, ईश्वर दर्शनम् is coming personally in contact with a personal God. कृष्ण wants to remove this idea from our mind and कृष्ण wants to refine our understanding and He wants to present ईश्वर दर्शनम् as nothing but the maturity to look at the very creation as the Lord विश्वरूप, for which कृष्ण is preparing from the 7th chapter. In the 7th, 8th and 9th and 10th chapters कृष्ण prepares our mind so that in the 11th chapter, we don't ask for the arrival of God, but we understand that God has already arrived in the form of अकाश, वायु, अग्नि, जलम्, पृथिवी. So thus not

only I should understand what is God but I should reorient the mind to see the very world as God. When I look upon God as a person, it is एकरूप ईश्वरः, कृष्ण doesn't want us to confine to एकरूप ईश्वरः, कृष्ण want us to appreciate the अनेकरूप ईश्वर. The entire गीता is aiming at अनेकरूप ईश्वर दर्शनम्, विश्वरूप ईश्वर दर्शनम् and कृष्ण considers this ईश्वर दर्शनम् as superior because एकरूप ईश्वरः or personal God is subject to arrival as well as departure. And therefore there is a happiness of perception and there is an unhappiness of separation also as given in the भागवतम्, गोपी's attitude, so they have got विरह गीतम्, called गोपीका गीतम्, they were so upset because कृष्ण appeared and disappeared. And when कृष्ण disappeared, they cried, the only difference is they cried in राग, that is the only difference, when we cry, श्रुति will not be there, रुरुदुः सुस्वरम् राजन्, it is said in भागवतम् (गोपीगीतम् १०-३२-०१/०२), रुरुदुः means they cried, how did they cry, that is the difference between them and us, सुस्वरम्, melodiously cried, because of कृष्ण दर्शन लालसाः and because of their crying Lord again appeared, तासाम् आविरभूत् शौरिः स्मयमान मुखाम्बुजः, with a smiling face, पीताम्बरधरः स्रग्वी साक्षात् मन्मथ मन्मथः. So this beautiful कृष्ण appeared all smiles, again कृष्ण disappeared, all crying, we don't decry that devotion, that is wonderful, that is beautiful, it has got its own charm, but that is lower level of appreciating God. And therefore कृष्ण wants to take us to a higher level which is seeing the very world as विश्वरूप. And what is the advantage of such an ईश्वर दर्शनम्, there is no question of disappearance. Wherever I see, whatever I see, सर्वम् विष्णु मयम् जगत्, सर्वम् शिव मयम् जगत्, सर्वम् देवी मयम् जगत्. This विश्वरूपदर्शनम् is going to be presented, for that alone भगवान् introduces himself or God as जगत् कारणम्. And then कृष्ण pointed out that this ईश्वर consists of two aspects or अंशs, अंश द्वयम्, one is called the परा प्रकृति, the Consciousness part, the चेतन अंशः and अपरा प्रकृति, the अचेतन अंशः, the higher and lower nature put together,

Consciousness and matter put together is God. And how does this God evolve into the universe. कृष्ण said that it happens in two stages,

- In the initial stage, it is one परा प्रकृति and one अपरा प्रकृति, then in the intermediary stage, the अपरा प्रकृति divides itself into eight-fold अष्टधा प्रकृति, परा प्रकृति continues one only and
- Then in the final stage the eight-fold अपरा प्रकृति becomes the manifold creation. And then also the परा प्रकृति continues to be one and the same and in this creation.

Wherever you see the changing matter, you appreciate it as the अपरा प्रकृति of ईश्वर and wherever you see Consciousness which you can feel in your body, if you have doubt, you can touch. And because of Consciousness alone, you are able to hear my words, that invisible, inherent Consciousness-principle, because of which

येन रूपम् रसम् गन्धम् शब्दान् स्पर्शश्च मैथुनान् ।

एतेनैव विजानाति किमत्र परिशिष्यते । कठोपनिषत् ॥ २-१-३ ॥

We saw somewhere, where, yesterday, that principle because of which you are aware of my words, that invisible changeless awareness principle is परा प्रकृति; the changing body-mind-complex is अपरा प्रकृति. And then कृष्ण says whatever is other than these two, that belongs to you, you can take, other than which two, Consciousness and matter, what is there and this alone is symbolized by the महाबलि story, with one step the Lord has measured the entire परा प्रकृति, with another step the Lord has measured the entire अपरा प्रकृति and there is nothing else other than what, your ego, that is the problem, which claims this is my body, this is my mind, this is my property. Therefore भगवान् takes the third step and removes that ignorance, the ego, to indicate that there is nothing other than God. This the systematic destruction of जीव and the जगत्, there is neither जीव nor जगत्. Can you understand, can you understand, the जीव means the individual you, जगत् means the world, your possessions. कृष्ण wants to say that there is neither जीव nor जगत्

other than ईश्वरः, तन मन धन सबकुछ तेरा(thou art my all in all), you do आरति in express mode and take the प्रसाद, remember that it is a highly philosophical आरति मन्त्र, तन मन धन सबकुछ तेरा, तेरा means you alone are there, there is nothing other than God. This is the teaching, which we are seeing now, very very important portion, in which we are seeing the 7th verse, मतः परतरम् न अन्यत् किञ्चित् अस्ति धनञ्जय. अर्जुन there is nothing called effect other than cause, there are no ornaments other than gold, there are no furniture other than wood, there are no walls other than bricks, there are no waves and oceans and rivers other than water. Then what are waves,

वाचारम्भणम् विकारो नामधेयम् ॥ छान्दोग्योपनिषत् ६-१-४॥

river is only a name, there is no substance called river. Therefore the teaching is there is no product other than cause and the Lord being the cause, the world being the product, कृष्ण wants to say the world is only a word, remove the 'I' from the world, world is only a word, there is no substance called world, then what is the substance, the substance is only the cause and what is that cause, God. Therefore He says मयि सर्वम् इदम् प्रोतम् सूत्रे मणिगणाः इव – just as the thread is inherent in the beads, I am the सर्व अन्तर्यामि. In fact, there is one name for भगवान्, that is सुत्रात्मा, why is भगवान् called सुत्रात्मा, just as the thread is inherent in the entire माता, without the thread माता cannot exist, Similarly, भगवान् is the thread inherent in the creation. Up to this we saw. Continuing;

Verse No .08

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः स्वे पौरुषं नृषु ॥ ७-८॥

रसः अहम् अप्सु कौन्तेय प्रभा अस्मि शशि-सूर्ययोः ।

प्रणवः सर्व-वेदेषु शब्दः स्वे पौरुषम् नृषु ॥ ७-८॥

हे कौन्तेय! अहम् अप्सु रसः, शशि-सूर्ययोः प्रभा, सर्व-वेदेषु प्रणवः, स्वे शब्दः, नृषु पौरुषम् अस्मि ।

कृष्ण wants us not only to understand this fact, but कृष्ण wants our attitude also to change accordingly. Any attitudinal change is based on understanding. If you have got love and reverence for your parents, how does it come, the more you think of the fact of what all things they have done, proportionally in keeping with that understanding I develop the attitude of reverence. Any attitude is based on knowledge; that is why when you meet a totally unknown person, what is the attitude that you have, it is neutral, neither रागः or द्वेषः, that is उदासीन भाव, औदासीन्यम्. But as you move with that person, suppose you know that he is a man of principles, he has sacrificed so much, he has done so much to the society, you read the biography of गान्धिजी or any such person, because you have the knowledge, then you develop what, reverence, you read the biography of Veerappan, now fresh hot hot topic, so I can easily quote that, what comes, blood boiling. If you don't know anything you don't have an attitude. Therefore remember, attitude is based on knowledge. As you understand the world so you entertain the attitude and as your understanding of the world undergoes a change, correspondingly there should be an attitudinal change also. When I look upon world as world, my attitude is रागः or द्वेषः, but when I understand the world as विश्वरूप, the manifestation of God, then what is my attitude, reverence. In fact, the basic teaching of Hinduism is reverence to the creation as manifestation of God. In fact, you can spend your whole life to develop this reverence, Hinduism has fulfilled. You see all the prayers, रुद्रम् which is supposed to be one of the most potent and beautiful prayers. What is रुद्रम्, many people think that रुद्रम् has the highest philosophy. No, रुद्रम् is only विश्वरूपदर्शनम्. If you read the translation of रुद्रम्, very interesting, you will find I do नमस्कार to Lord शिव who is in the form of mud, मृदाय नमः, who is in the form of leaf, that also two leaf, dry leaf, and who is fresh leaf also, you will find that everything in the creation is enumerated and we are asked to look at everything reverentially and

when the Sun rises in the morning, don't look at it as a matter-principle, even if you look at it as matter, it is what, matter, what is matter, matter is अपरा प्रकृति,

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः । ये चे मार्गे रुद्रा अभितो दिक्षु । ॥
श्रीरुद्रप्रश्नः १-७ ॥

असौ यः ताम्रः अरुणः I do नमस्कारम् to Sun, which has got red color, yellow color, white color, at every stage, I reverentially worship the Sun. Knowledge can be gathered immediately, but attitudinal change takes time, like eating food is immediate and especially now-a-days people are so many busy, they finish off a dozen idlis in two minutes, eating is simple, but if the whole thing should be digested it takes hours. Similarly, we have got two-fold job, understanding the teaching and also bringing about an attitudinal change, perspective change and this project is divination of the world, this is our project. And when the world is seen as world it will persecute you, it will disturb you, it will create fear. So the world as world will cause संसार, but the very same world as ईश्वर will not cause any संसार. In fact, this is the first मन्त्र of ईशावास्योपनिषत्, ईशावास्यम् इदं सर्वम्. May you learn to look upon the very world as ईश्वर स्वरूप, ईश्वर भावनया आच्छादनीयम्, paint the world with ईश्वर भावना. What a wonderful painting! Paint the world with ईश्वर भावना and therefore कृष्ण says what should you do hereafter. In the following verses, He asks you to bring about a attitudinal change, रसः अहम् अप्सु कौन्तेय, अर्जुन, when you drink water, you just don't look upon it as water, but the very essence of water, because of you are alive, that very essence is remember Myself, रसः means what the essence of water, the very basic taste of water is called रसः, that essence I am and that is why in the early morning सन्ध्यावन्दनम्, we worship water, आपो वा, those who do the सन्ध्यावन्दनम् will remember,

आपो वा इदं सर्वं विश्वा भूतान्यापः प्राणा वा आपः पशव आपोऽन्नमापोऽमृतमापः

सम्राडापो विराडापः स्वराडापश्छन्दोऽस्यापो ज्योतीष्यापो यजुष्यापः
सत्यमापः

सर्वा देवता आपो भूर्भुवः सुवराप ओम् ॥ महानारायणोपनिषत् २९-१ ॥

आपः means water, then

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । ऋग्वेदः १०-९-१॥

Oh waters you are not waters, you are Lord and Oh Lord you bless me with that knowledge, so that I will be able to look at everything as ईश्वर स्वरूपम्. In fact, that is my destination, the ultimate goal of my life is learning to look at everything as God. Therefore अहम् अप्सु रसः अस्मि हे कौन्तेय! हे अर्जुन!; शशि-सूर्ययोः प्रभा अस्मि, I am the light, radiance, the brilliance in the sun and the moon, शशि means moon, सूर्य means the sun, प्रभा means the brilliance. In fact, this brilliance or light alone is worshiped in the most famous गायत्री मन्त्र, which is considered to be the essence of all the four वेदs, that गायत्री मन्त्र is prayer addressed to the light in the sun, the light symbolizing the conscious-principle परा प्रकृति, so तत् सवितु वरेण्यम् भर्गः, भर्गः means प्रभा. Literally भर्गः means the destroyer of darkness. So I am worshiping that brilliance, sunlight, which represents Lord, because of which light of Consciousness alone, धियो यः नः प्रचोदयात्, that Consciousness alone makes my inert brain into a live knowing instrument. So therefore, I look upon the sunlight (not the soap Sunlight), that is also भगवान्, sunlight and moonlight. And प्रणवः सर्व-वेदेषु, I am the प्रणवः, प्रणवः means ॐकारः, which is considered to be the essence of all the वेदs. So वेदs are condensed at three levels, the first level condensation is गायत्री मन्त्र and that is why it is considered that chanting the गायत्री is equivalent to the chanting of the whole वेदs. We have done the entire वेद पाठायणम् when you chant गायत्री and later the गायत्री is further condensed into व्याहृति, called the भूः, भुवः, सुवः मन्त्र. So वेद condensed is गायत्री, गायत्री condensed is व्याहृति – भूः, भुवः, सुवः and later the व्याहृति is also further condensed and that is अ, उ and म, joined together becomes ॐ. So वेद condensed is ॐकार and ॐकार

diluted is वेद, just like you have got some condensed fruit juice, which you pour water again and again and you keep on giving to hundreds of people. Only one bottle and go on adding, why because it is supposed to be the सार,

यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः ।

तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ॥ उत्तरगीता १८ ॥

So ॐकार is the essence of the वेदs, कृष्ण says that ॐकार is also Myself, so सर्व-वेदेषु प्रणवः; शब्दः खे – and I am the essence of the all-pervading space, which is शब्द तत्त्वम्, the sound principle is supposed to be the essential nature of आकाश. So I am खे खे means आकाशे, शब्दः - that is called शब्द ब्रह्मन्,

शब्दब्रह्ममयी चराचरमयी ज्योतिर्मयी वाङ्मयी नित्यानन्दमयी निरञ्जनमयी तत्त्वमयी चिन्मयी ।

तत्त्वातीतमयी परात्परमयी मायामयी श्रीमयी सर्वैश्वर्यमयी सदाशिवमयी मां पाहि मीनाम्बिके ॥ मीनाक्षीस्तोत्रम् ८ ॥

चराचरमयि, शब्द ब्रह्ममयि you are शब्द ब्रह्मन्, therefore the sound you are; and पौरुषम् नृषु – so you are the very manliness or humanness in every human being, that essential nature which makes a human being, a human being, that essential nature, you are. Continuing;

Verse No .09

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७-९॥

पुण्यः गन्धः पृथिव्याम् च तेजः च अस्मि विभावसौ ।

जीवनम् सर्व-भूतेषु तपः च अस्मि तपस्विषु ॥ ७-९॥

च पृथिव्याम् पुण्यः गन्धः, विभावसौ च तेजः अस्मि, सर्व-भूतेषु जीवनम्, तपस्विषु च तपः अस्मि ।

So पृथिव्याम् पुण्यः गन्धः – the essential nature of पृथिवी, the earth is its fragrance or smell. Among the five elements the earth alone has got गन्धः गुण, the other four elements do not have गन्ध. So

आकाश has got शब्द गुण, वायु has got शब्द and स्पर्श, स्पर्श means touch, अग्नि has got शब्द, स्पर्श and रूपम्, visible, जलम् has got शब्द, स्पर्श, रूप and रस, unique and पृथिवी has got शब्द, स्पर्श, रूप, रस and unique one is गन्ध. The other four elements cannot have गन्ध, स्वामिजि our corporation water has got many गन्ध, don't say that, pure water does not have गन्ध and if you get all kinds of smell, it is because it is mixed with all kinds of पृथिवी, chlorine, etc. So therefore and there also कृष्ण is very careful, smell is of two types, कृष्ण says fragrance I am in the earth, because earth by itself is fragrant, only because of we polluting the earth it has got all foul smell and you can feel that fragrance when there is a fresh rain and if you have got mud, you will not get in city, because all tar road. In the villages, wherever mud is there, when the first rain comes a beautiful earth fragrance is felt. So therefore I am the वासना in the earth, the पृथिवी; तेजः अस्मि विभावसौ, विभावसौ means अग्नि तत्त्वम् and तेजः means the heat principle in the fire, the essential nature of fire is heat, even the form and color may not be available all the time, in the hot water you cannot see the fire but you can feel the heat of the fire and therefore तेजः means the heat and that heat principle I am and जीवनम् सर्व-भूतेषु – the very life principle, because of which a living being is a living being, without which a living being is a dead corpse, शिव minus life, remove the इ, in शिव remove the इ, you go home and think well, therefore the body becomes a dead corpse (शव), that life-principle I am.

देहो देवालयः प्रोक्तः जीवो देवः सनातनः ।

That is why our basic religion is: respect all life principles, that is the uniqueness of our religion. In many other religions, they think all other living being are meant only for one purpose, स्वाहा, our consumption and they have got a convenient philosophy, animals do not have souls, plant do not have souls. Therefore भगवान् has created, according to them, all animals and plants for what purpose, our consumption and if they want to protect the animals and plants, it is not because of respect

for life, but for the sake of our consumption and enjoyment, whereas Hinduism is talking about ecological protection, because every plant has got life principle, the आत्मतत्त्वम् is there. And therefore respect everyone, therefore that जीवनम् I am in every living being; and तपस्विषु तपः च अस्मि – among the human beings there are some who are more evolved. In the previous verse, he talked about general human beings, पौरुषम् नृषु, there नृषु means the human being in general, they also ran, like that, common ones. But there are some evolved beings, they are called तपस्विनः, because of their तपस्, because of their perseverance, because of their commitment they have accomplished something, either materially or spiritually and in those तपस्विस I am तपः, I am the austerity in the austere people, I am the saintliness in the saintly people. Therefore तपस्विषु तपः च अस्मि, if you study these two verses, कृष्ण has covered all the पञ्चभूतs, पृथिवी, जलम्, अग्नि, आकाश, वायु, you supply. In short, we look up the five elements themselves as God, that is why I told you the other day we have five temples, each temple dedicated to one one भूत, आकाश लिङ्गम् in विदम्बरम्, वायु लिङ्गम् in काळहरित, अग्नि लिङ्गम् in तिरुवन्नामलै, जल लिङ्गम् in जम्बूकेश्वरम्, तिरुवनैकवल and पृथिवी लिङ्गम् in काञ्चीपुरम्. What does it mean? I learn to look or see the five elements themselves as ईश्वर's manifestation, all these indicate what, attitudinal change. Continuing;

Verse No .10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७-१०॥

बीजम् माम् सर्व-भूतानाम् विद्धि पार्थ सनातनम् ।

बुद्धिः बुद्धिमताम् अस्मि तेजः तेजस्विनाम् अहम् ॥ ७-१०॥

हे पार्थ! माम् सर्व-भूतानाम् सनातनम् बीजम् विद्धि, अहम् बुद्धिमताम् बुद्धिः अस्मि, तेजस्विनाम् तेजः ।

Look at the second line, बुद्धिमताम् बुद्धिः अस्मि – I am the very intelligence principle behind the intelligent people. There are some people who are extra-ordinarily intelligent and their glory is because of their intelligence, that intelligence I am. That means what: because of my blessing alone the intelligent people are enjoying the intelligence and Similarly, तेजस्विनाम् तेजः अस्मि – I am the boldness, the valor in the valorous, in the bold people. So boldness stands for that capacity because of which a person is able to overcome obstacles, that is called boldness, पराक्रमः, bulldozer capacity, what is bulldozer, anything comes it pushes and goes forwards, whereas our car or cycle, the least obstacle it stops. Similarly, there are some people, slightest suspicion of obstacle they will withdraw, but there are some people who have the capacity, come what may, they conquer the obstacle and go forward, that is called पराक्रमः, आक्रमः means overcoming, पर means any obstacle, human or non-human and that is called तेजस्, brilliance or boldness and that पराक्रमः in people also I am. And from all these things, we have to derive certain important corollary also,

i) because the essential nature of everything is God, if we have got any of these virtues, like boldness, like intelligence, like austerity, like knowledge, if anyone of these virtues is in me, I should remember they really do not belong to me, but they are the manifestation of God. Therefore the credit does not go to me, but it goes to the Lord alone, therefore the more I appreciate God the more humble I will become. Humility born of knowledge will remain, but without proper understanding humility will be only a show, outside they will be humble and inside they will be arrogant, real humility will come only when this is understood. And that is why in केनोपनिषत् we had this story, when the देवस got a victory over असुरस, even they become arrogant claiming that we have attained, accomplished the victory and then you know the story, how भगवान् came in the form of a mysterious यक्ष and to find out this Lord, the mysterious God, अग्नि

देवता comes and the Lord places a blade of grass and asks अग्नि to burn and the arrogant अग्नि thinks that I have got the infinite heat, I can raise my temperature and this is just a dry blade of grass and अग्नि goes on trying but the blade of grass doesn't burn. Then he recognizes the heat principle in अग्नि is भगवान्'s glory, better you accept. Then वायु देवता comes, already air is so much, वायु देवता what will have, lot of air, puffed with air. Then the Lord asks what he can do and shows the same blade of grass and asks him to lift this dry grass, then वायु also attempts and miserably fails. All these to show that the essential nature of everything is भगवान्. Therefore if you get any degree, any honor or anything glorious is there and when somebody praises you, better remember God and if you get any award also, place it in front of the Lord. This is one corollary, understanding ईश्वर will give you humility. Ignorance of ईश्वर will lead to arrogance.

ii) And the second advantage is which is equally important, that when I see glory in any other person also I will never become jealous. When does jealousy come, when I compare my glory (which is not there, my assumed glory) to another person's glory. And I find that the society is glorifying that person more than me; better award, better degree, better salary, better appreciation; comparison leads to jealousy, which is terrible, jealousy is the worst form of diseases, because it burns you eternally. When I appreciate God I can never have jealousy because all the glories belong to only soul and if I can sing well (I cannot), if I can sing well and you can sing well, I am not going to compare because, both the capacity belongs to one God and we too are only empty pipelines. We don't have any glory. Somewhere there is a thick pipeline and somewhere there is a thin pipeline. In thick pipeline, there is lot of water come and in thin pipeline there is less water, but whether it is more water or less water, all water belongs to only one soul, the water tank. Similarly, we are all only pipes and all the glories belong to only one central water tank and that is ईश्वर. So wherever I

see any glory let me learn to congratulate, if a person sings better than me, I go and appreciate, I am able to see Lord's glory in you. Therefore humility is one result and non-jealousy or appreciation is another benefit of ईश्वर ज्ञानम्.

Then come to the first line, कृष्ण says सर्व-भूतानाम् सनातनम् बीजम् विद्धि. In fact, this should be read at the end, which is the summing up line, but anyway कृष्ण gives it here, बीजम् means the seed, the primal cause, the basic cause. We use the word primal cause because the causes can be divided into two types, one is the intermediary cause or relative cause and the other is the ultimate or absolute cause. For example, our parents are the cause of us, therefore certainly they are कारणम्, but they are not the ultimate cause, they are all intermediary cause because they themselves have their cause and grandparents have their cause, therefore, whatever is an intermediary cause, that is आपेक्षिक कारणम्, but God is not आपेक्षिक कारणम्, but it is the absolute primal cause and how do you define primal cause, the absolute cause is that which is the cause of everything but which itself is not the cause of anyone. Therefore causeless cause, God is parentless parent, he is fatherless father of the creation, motherless mother of the creation, causeless cause of the creation. Therefore कृष्ण says सर्व-भूतानाम् बीजम्, which is सनातनम्, सनातनम् means which doesn't have a beginning, अनादि कारणम्. So never ask the question, one small boy used to come to this class, at the end he came and ask, 'स्वामिजि, what is the cause of God?' Because that comes to the mind, so when we think of any cause, we come to know that cause has got some other cause, so when I say God is the cause, people ask the question, what is the cause of God, कृष्ण knows that you will ask the question, therefore he puts the adjective सनातनम् बीजम् – I am the eternal cause, I am the causeless cause of the creation. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 07, VERSES 11-13

In the 7th chapter, from verse no.4 onwards, Lord कृष्ण has been talking about ईश्वर स्वरूपम्, the nature of God and the Lord pointed out that ईश्वर consists of two parts, one is the higher nature, which is of the nature of Consciousness and the other is lower nature, which is of the nature of matter and this चित्-जड-मिश्रम्, this mixture consisting of चित् and जड or चेतन-अचेतन अंश द्वयम् is the nature of God and this ईश्वर happens to be the basic cause of the universe from whom the universe arises, in which the universe rests and into whom the universe resolves. And while studying this aspect that is God as the cause of the universe, we have to remember an important law and that law is whatever be the composition of the cause, the same will be the composition of the effect also. In संस्कृत it is presented as कारण गुणाः कार्ये अनुवर्तते, the features of the cause inhere the effect also. If out of a lump of gold we create ornaments, then the composition of the gold and the ornaments will be the same, which means if gold has got six percent copper in it, then the ornaments also will have the same percentage of copper. This is not only in the case of the regular products that we make, even when we study the character of children, we find that the character of the parents inhere the children. Since Father and mother are involved, परा and अपरा प्रकृति, I don't want to say, who is परा प्रकृति and who is अपरा प्रकृति and get the wrath of one section of the students, that you can decide! Just as परा and अपरा प्रकृति are there, here also every child has the parents and we know that the children inherit the characters of father as well as mother. In fact, when the child is born, one of the important job of the visitors is to find out which one the child resembles, a big quiz, 'Who Will Become A Millionaire!' Is the child like the father or the mother and some people like to compromise and say that nose is like the father, etc. and brain is like the mother, I don't know which is better, because we know that not only in good features even with regard diseases like pressure, sugar,

etc., parents' diseases get transferred to the children. All these indicate the important law, what is the कारण गुणाः कार्ये अनुवर्तते. If this law is remembered, we can say ईश्वरस्य गुणाः, कारणभूत ईश्वरस्य गुणाः कार्यभूते प्रपञ्चे अनुवर्तते. And since ईश्वर is a mixture of चेतन तत्त्वम् and अचेतन तत्त्वम्, the universe is also a mixture of the conscious-principle as well as the inert-principle and therefore कृष्ण claims here that whatever glories are there in the creation all of them ultimately belong to me alone, because I am the essence, the सार of the creation and कृष्ण wants that a total transformation should take place in our mind, so that hereafter when we look at the creation we don't look at it as the world but we look at it as the manifestation of चेतन अचेतन मिश्र भूत ईश्वरः. And this vision, as I said in the last class, is the विश्वरूपदर्शनम् of ईश्वर and Lord कृष्ण is gradually preparing us for this दर्शनम्, so that in the 11th chapter we will have the culmination of विश्वरूपदर्शनम्. And here कृष्ण makes a small difference, when we say the whole creation is the manifestation of the Lord we know that not only the wonderful things are the manifestation of the Lord, even the terrible things also are ultimately the manifestation of the Lord only. But कृष्ण is very diplomatically, very intelligently suppressing the negative aspect, and he is claiming only the glorious and wonderful thing as himself. What is the purpose of this deliberate suppression? Because already we find it difficult to develop devotion to God. If भगवान् is going to claim all the negative things also as himself, one will never develop devotion. Therefore at the initial stages we learn to look at the positive side of the creation and learn to appreciate it as ईश्वर until we get maturity and once we are sufficiently mature we will be able to expand enough to include not only the positive, but also the negative. In short, we will be able to look at the totality of the creation, which requires a lot of maturity. And the beauty is once we are sufficiently mature you will find that a part of creation as negative is really speaking, is not negative at all, it is also as beautiful and required

as the positive things. In fact, they are not opposed to each other, they are complimentary pairs. Therefore we cannot hate a segment, hating a part of the creation is immaturity. For example, we look upon birth as मङ्गलम् and we always look at death as अमङ्गलम् and we don't want to talk about the death of people, especially death of family members and especially the death of very close people and especially the death of ourselves, because we think it is अमङ्गलम्. अमङ्गलम् means inauspicious and negative and according to शास्त्र, we look upon death as अमङ्गलम्, not because death is inauspicious but it is because our mind is not mature enough to look at death also objectively. And therefore कृष्ण will not initially talk about death as himself and then he will run away from कृष्ण, he will initially talk about सृष्टि and स्थिति only and once our mind is sufficiently mature, we will know that everything is भगवान् only, there is no question of good and bad, they are only complimentary pairs in the creation and that is the ultimate विश्वरूपदर्शनम्, but here कृष्ण is deliberately suppressing the so-called negative things. I won't call them negative, but the so-called negative and that is why, He says, verse no.10 we were seeing in the last class:

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७-१०॥

I am the intelligence in the intelligent people, you should not talk about dullness in the dull people. You don't want to talk about that until we are able to get sufficient maturity. Similarly, तेजः तेजस्विनाम् अहम्. In short, I am the seed of the entire creation. Up to this we saw in the last class. Continuing;

Verse No .11

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७-११॥

बलम् बलवताम् च अहम् काम-राग-विवर्जितम् ।

धर्म-अविरुद्धः भूतेषु कामः अस्मि भरतर्षभ ॥ ७-११॥

अहम् च बलवताम् काम-राग-विवर्जितम् बलम् अस्मि, हे भरतर्षभ! भूतेषु धर्म-अविरुद्धः कामः (अहम् अस्मि)।

The same idea is continued. हे भरतर्षभ! is another title of अर्जुन, भरत means the descendants of भरत, the भरत वंश जनाः is called here भरत, ऋषभ means श्रेष्ठ, so भरत वंश श्रेष्ठ, हे अर्जुन! who is the greatest in your family. If भीम is the student, कृष्ण will have said the same thing, the idea is the student should feel fine, when you feel fine, you understand well, that is the psychology, a happy mind absorbs and therefore teacher uses these techniques, you are wonderful, you are beautiful, whether you are not, He encourages the students. हे सौम्य! is oft used उपनिषत् expression, हे सौम्य! pleasing one. So हे भरतर्षभ अर्जुन, बलवताम् अहम् बलम् अस्मि – in the strong people, I am the very strength, because of which they enjoy the glory and status and therefore I am बलम्, the सारः, the essence, because the basic principle is कारणम् is the सारः of कार्यम्, cause is the सारम्, the essence of the effect. If you extend it, you can put it in any context, strength is the essence of all the strong people and therefore I am the strength. But कृष्ण wants to divide the strength into two types: one is positive strength, which is responsible for positive effects, constructive things, that also requires strength and the second is negative strength, brutal strength, अधार्मिक strength, which is the cause of all destruction. And having divided this strength into these two, constructive and destructive strengths, in the पुराणसु we will find all the राक्षससु also had strength but it is destructive, the strength of हिरण्यकशिपु, हिरण्याक्ष, रावण, all of them and we also see strength in आञ्जनेय, in राम etc. What is the difference, one is constructive and the other destructive and therefore कृष्ण very intelligently says I am the constructive strength in the strong people. And what is the definition of constructive strength, धार्मिक बलम्, positive strength. कृष्ण beautifully defines, it is free from काम-राग-विवर्जितम् – strength which is not backed by selfish desires. Only when selfishness dominates, the strength will become destructive,

because to become great I have to suppress and destroy others. So काम means desires, selfish desire and राग means attachment. Therefore a strength which is free from, which is not polluted by काम and राग, is the pure strength. What is the difference between काम and राग? काम is desire with regard to an object which is not yet acquired by me, so when this watch is in the shop, I have not bought this watch, I have a desire for this watch, अप्राप्त विषये कामः and the moment I buy the watch, there is no more the problem of desire, because it is already my watch. And therefore now कामः is converted into what, रागः means attachment to this watch. Therefore प्राप्त विषये रागः, अप्राप्त विषये कामः, before buying it is desire, after buying it is attachment. This कामः and रागः are the poison and that strength which is free from both of them is pure strength and कृष्ण says that pure strength I am. And not only that, in the 2nd line He says, हे अर्जुन! I am in the form of कामः, the desire also in the people who have desires, I am in the form of कामः also, in the people with desires, in the desire ridden people, I am the very desire. Now it is confusing. In the previous line कृष्ण said I am the strength which is not polluted by desire, that means in the previous line, desire was presented as an impurity and that is why he said strength must be free from the impurity called desire. Now in the second line, कृष्ण says, I am desire also, that means what I am impurity also, because in the previous line desire is an impurity, how to resolve this problem? Just as we divided strength into two types, we have to know that desires are also of two types, desires are also of two types one is called धार्मिक desire or कामः and the other is अधार्मिक कामः, those desires which will help me grow spiritually, constructive desires and those desires which will pull me down spiritually, destructive desires, अधार्मिक कामः. So if I have a desire to do some service to others, to do my duty, to help other people, they are also what desires only, but they are desires which will help me grow positively. In fact, ultimately desire for मोक्ष is also a desire which will come under pure

or impure desire? If desire for मोक्ष is impure desire, then the first lesson in the spiritual class should be what, don't have desire for मोक्ष, then why should one do साधन. In fact, while talking about the four-fold qualifications of the spiritual seeker, the 4th qualification mentioned is मुमुक्षुत्वम्, the desire for मोक्ष, desire for values, desire for साधन चतुष्टय सम्पत्ति, desire for गीता class, all धार्मिक or अधार्मिक desires? Any desire which will promote spirituality is धार्मिक कामः, any desire which will promote your inner growth is धार्मिक कामः and that is why even desire to earn wealth, शङ्कराचार्य tells in तैत्तिरीय, even desire for money can be a wonderful desire, provided, I want to earn plenty of money for what purposes, just to keep it under lock and key and enjoy only and then that becomes अधार्मिक इच्छा, but when I want of plenty of money for sharing with others, for helping the society, for पञ्च महा यज्ञाः, even that धन इच्छा becomes धार्मिक इच्छा, in तैत्तिरीय शङ्कराचार्य beautifully says.

धनम् धर्मार्थम् धर्मः चित्तशुद्ध्यर्थम् चित्तशुद्धिः ज्ञानार्थम् ज्ञानम् मोक्षार्थम् ।

Money can be used for noble activities, noble activities will be useful for purification of mind, purification will be useful for knowledge, knowledge will be useful for liberation, thus even desire for wealth can be a धार्मिक इच्छा and कृष्ण says such a धार्मिक desire I am and therefore He says: हे अर्जुन! अहम् कामः अस्मि and what type of desire, धर्म-अविरुद्धः कामः – I am the noble desire in the noble people, भूतेषु means मनुष्येषु, धार्मिक पुरुषेषु, I am the noble desire. Continuing;

Verse No .12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत् एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७-१२॥

ये च एव सात्त्विकाः भावाः राजसाः तामसाः च ये ।

मत्तः एव इति तान् विद्धि न तु अहम् तेषु ते मयि ॥ ७-१२॥

ये च एव सात्त्विकाः राजसाः तामसाः च भावाः, ते मत्तः एव इति तान् विद्धि, अहम् तेषु न (अस्मि), तु ते मयि (वर्तन्ते) ।

Until now, Lord कृष्ण talked about the external world, which is a product of the Lord and therefore which is a manifestation of the Lord. Now कृष्ण points out not only the external world, even the internal world of thoughts is a product of the Lord alone. Therefore He says: भावाः, भावाः means अन्तःकरण परिणामाः, the inner world of thoughts, inner world of वृत्तिs, are called here भावाः, चित्त परिणामाः and these thoughts are also a product of ईश्वर only and according to the scriptures, even thoughts are inert by themselves, but they appear to be sentient because of the pervasion of परा प्रकृति. And therefore in the mind there are two parts, one part is the changing thought and the other part is the changeless Consciousness, the Consciousness part belongs to परा प्रकृति, the changing thoughts belongs to the अपरा प्रकृति. But the problem is the thought and Consciousness are so intimately intertwined that we are not able to discriminate them. To remember our example, what is here, all of us will say, hand, then what else is there. In the hand, nails are there, what else is there, fingers are there, what else is there, lines are there, what else is there, bacteria or dust, that is there. In fact, we will enumerate everything missing one thing. What is that, the light which is not part of the hand, but which is a distinct entity, the light and hand are intimately mixed together. Of these two principles, the hand is the moving part, the light is the motionless part. Similarly, the scriptures point out, within our mind also there are two things, one is the changing thought which is changing every moment. In fact, right from the first word that I uttered, your mind has been changing. In fact, your mind has to entertain thoughts in keeping with the movement of my words. Every word I utter should generate what, it has to enter through your ears and you should know the meaning and in accordance with the meaning a thought should take place. And how are my words moving, fast and what about your thoughts, suppose your thought is

permanently stable, what first word I uttered that only remains, imagine, imagine my plight, not your plight, imagine my plight. In पञ्चदशि, विद्यारण्य compares thoughts to a greatest, greatest dancer of the world. How the dancer moves the hands and legs so fast, Similarly, the mind assumes thoughts after thoughts, the thoughts are varying but there is one thing which is not varying at all, what is that, I am conscious of your first sentence, conscious of your second sentence, conscious of your third sentence, conscious, conscious, conscious, no sentence and even when the mind is blank without thoughts, I am conscious of what, the blankness of the mind. Therefore what is continuously and changelessly present, the Consciousness is present which is called परा प्रकृति, because whatever doesn't change is परा प्रकृति and what is अपरा प्रकृति, whatever changes is अपरा प्रकृति and what is changing, thoughts. And कृष्ण says अर्जुन, every thought that rises in your mind is my own अपरा प्रकृति and then we saw before that परा प्रकृति is निर्गुणम् and अपरा प्रकृति is सगुणम् and this अपरा प्रकृति is supposed to have three गुणs, सत्त्व, रजस् and तमस्. सत्त्व standing for knowledge faculty and रजस् standing for dynamism or activity and तमस् standing for dullness or delusion. So knowledge, activity and delusion, सत्त्व, रजस् and तमस् are three गुणs belonging to अपरा प्रकृति and now the thoughts which are products of अपरा प्रकृति, they also will have three गुणs. By applying the same law, what is the law, कारण गुणाः कार्ये अनुवर्तते and since अपरा प्रकृति has got three गुणs, every product of अपरा प्रकृति has three गुणs, the entire material universe has got three गुणs, the body has three गुणs, the mind even the thoughts can be categorized into सात्त्विकाः भावाः, सात्त्विक वृत्तयः, standing for thoughts of knowledge, सात्त्विक or noble thoughts also you can say. More about the three गुणs we will be studying in the 14th chapter. Here कृष्ण indicates only three गुणs, since we will be seeing the details later I am not going to the details. Here सात्त्विकाः means noble thoughts, रजसाः भावाः, रजसाः means intermediary thoughts,

राजसिक thoughts or dynamic thoughts you can take and then तामसाः भावाः, thoughts of delusion, मोह वृतयः. शङ्कराचार्य generally comments as सुख-दुःख-मोह वृतयः. In short, varieties of thoughts occur in the mind and all of them arise from where? कृष्ण says मत्तः एव तान् इति विद्धि – all those mental states are also born out of Me alone, which part of Me, the अपरा प्रकृति part of Me alone. And here शङ्कराचार्य makes a small note, because this line can be misunderstood and misinterpreted also and शङ्कराचार्य's job is: wherever people can misinterpret there add a note. Now here कृष्ण has said all forms of thoughts are born out of Me alone, which means I am responsible all forms of your thoughts. Now very convenient and wonderful. So when we get violent anger or when we get jealousy, when we get destructive thoughts and cause problems and when other people come and complain and ask me to be responsible, I can easily answer, don't blame me at all because भगवान् has said in the गीता that He is responsible for all the thoughts. So therefore if you want to criticize, criticize भगवान्, I am innocent. Such a misinterpretation is possible, so that we can continue to be irresponsible by putting all the अक्षता on the Lord, we can be irresponsible. Therefore शङ्कराचार्य says भगवान् is only the सामान्य कारणम् for the rise of thoughts, is the only the general cause for the origination of the thoughts, whereas you and your बुद्धि and your free-will is the विशेष कारणम्, the specific cause for the type of thoughts. Therefore भगवान् is सामान्य कारणम्, you are the विशेष कारणम्. And what is the difference between सामान्य and विशेष? I will give you an example. What is the general cause of this hall, it is a product, this particular hall or auditorium. We can say brick and cement is the सामान्य कारणम् for the hall to come here, because without brick and cement this hall cannot come. Therefore brick and cement are called what, सामान्य कारणम्. In fact, it is the cause not only for this hall, but all the halls, In fact, all the houses also. But even though brick and cement is the cause for all the

halls, what particular shape this house should have, what should be the pattern of the house, whether it should be rectangular, whether it is square etc., that is not determined by the brick and cement, I have to decide what should be the pattern of the house and therefore my desire becomes, my plan becomes विशेष कारणम् and that is why from owner to owner, the pattern of the house differs, not because brick and cement differ, because that is the सामान्य कारणम् for all, but the houses differ why, the विशेष कारणम् is different. Or to give you another example, any number of example, petrol is the सामान्य कारणम् for the movement of the car, the fuel, fuel is the सामान्य कारणम् for the movement of the car, but whether the car should move on the road or on the pavements or anywhere else, the direction of the car is not determined by the petrol, it is determined by the particular driver. Therefore petrol becomes सामान्य कारणम्, driver becomes विशेष कारणम्. Similarly, for our thoughts also, God is the सामान्य कारणम् and our discrimination is the विशेष कारणम्. Here कृष्ण is referring to the सामान्य कारणम्, you should not mix up with विशेष कारणम्. Therefore मतः सामान्य कारणात् एव सर्वम् इति विद्धि. And then कृष्ण concludes न तु अहम् तेषु ते मयि, this entire creation being a product born out of Me, it is dependent on Me, the cause. Because the law is any effect depends upon the cause for its existence, कारणम् विना कार्यम् न तिष्ठति. Try to remove gold and have ornaments, not possible, try to remove wood and have furniture, not possible. Because the existence of the effect always depends upon the cause and therefore the effect depends upon the cause whereas the cause does not depend upon the effect, because even if the whole world is destroyed the cause ईश्वर will continue to exist. And therefore कृष्ण says अर्जुन I don't depend on the world, but the world depends on me. I don't depend on the world, that is why during प्रलयम्, even when the whole world is resolved, I continue to exist. And therefore He says तेषु, तेषु means कार्य पदार्थेषु अहम् न आश्रीतो भवामि न आश्रयामि, I don't depend upon

the products, the world, whereas ते – the worldly products or the entire world is मयि आश्रीताः वर्तन्ते – they depend upon me. And since the Lord has independent existence, the Lord is called सत्यम् and since the world has got dependent existence, the world is called मिथ्या. Therefore I am सत्यम्, the world is मिथ्या, Continuing;

Verse No .13

त्रिभिः गुणमयैः भावैः एभिः सर्वम् इदम् जगत् ।

मोहितम् न अभिजानाति माम् एभ्यः परम् अव्ययम् ॥ ७-१३॥

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७-१३॥

एभिः त्रिभिः गुणमयैः भावैः इदम् सर्वम् जगत् मोहितम्, (अतः) एभ्यः परम् अव्ययम् माम् न अभिजानाति ।

With the previous verse कृष्ण concludes the topic of ईश्वर स्वरूपम्, the nature of God. And what are the main points mentioned here:

- God is a mixture of परा-अपरा प्रकृति, that is चेतन-अचेतन तत्त्वम् is No.1.
- The second feature is God alone is the सृष्टि-स्थिति-लय कारणम् of the world, is the creator, the preserver and the destroyer, सृष्टि-स्थिति-लय कारणम् is the second important feature.
- And the third important feature is God being the cause, He alone manifests as the entire world and therefore world is the manifestation of God, the world is divine. This is what I call विश्वरूपः ईश्वरः, this is the third important feature.
- And fourth and final thing is since God is the cause and the world is the effect, God has independent existence, therefore सत्यम्, the world has dependent existence, therefore मिथ्या, तदनव्ययत्वम् आरम्भणशब्दादिभ्यः ॥ ब्रह्मसूत्र २-१-१७ ॥

व्यासाचार्य writes a very important portion of ब्रह्मसूत्र based on this idea, it is called आरम्भणाधिकरणम्, in ब्रह्मसूत्र, तदनन्यत्वम्. So with this ईश्वर स्वरूपम् topic is over.

Now in the following verses, that is the 13th verse कृष्ण wants to point out why the human beings suffer in the world, when everything is God why should there be suffering in the world, why do people get frustrated, संसार कारणम् किम्, is the question for which कृष्ण gives the answer in the 13th verse. First I will give you the essence of this verse, very important verse. We say very important because this gives the diagnosis all our mental problems and diagnosis is very important if the treatment should be successful. Without diagnosis you cannot go on trying all the medicines possible in all the system. In allopathy what all the medicines are there in the shop, give me all one dose, so whatever medicine is there I will take; only one dose and immediately close, that is the only thing can happen. You cannot afford to take any treatment without diagnosis. And In fact, even though this is the fundamental principle of all-treatments, In fact, the greatest wonder is we have been doing exactly that only. We have never really analyzed why sorrow comes in life, we never analyze, we are not interested in analysis also and without analyzing we keep on trying this solution, I thought education will give me happiness, there afterwards I thought getting a job will give me happiness and after job, parents say you should get settled, settled means unsettled, settled means get married. So then after marriage I thought I will be happy, then I discover it is worse sometimes, OK, not always, then I thought that children will make everything fine, children are born, then I thought their education and their marriage will settle the problem, They are settled and it goes on and on, till death we don't know why we have mental problems, depression, anxiety, fear, sorrow, irritation, anger, jealousy, because we are treating the disease called भवरोग without diagnosis. And what is the diagnosis, कृष्ण gives in this verse. What is that, I briefly tell, that

कृष्ण has pointed out that the whole universe is a mixture of two things, परा प्रकृति of ईश्वर and अपरा प्रकृति and परा प्रकृति happens to be, I hope you remember, चेतन निर्गुण निर्विकार तत्त्वम्. We said परा प्रकृति is the Consciousness-principle which is without any property, without any change, changeless, formless, propertyless, Consciousness is परा प्रकृति. And what is अपरा प्रकृति? अचेतन, सगुण, सविकार तत्त्वम् is अपरा प्रकृति, changing propertyed or attributed matter-principle is अपरा प्रकृति. Now since अपरा प्रकृति has all the properties, it is very much perceptible for our sense organs. Because अपरा प्रकृति has properties, properties means what sound, form, smell, taste, touch, all these properties are there. Therefore अपरा प्रकृति is visible to our sense organs, whereas परा प्रकृति being without शब्द, स्पर्श, रूप, if you remember कठोपनिषत्: अशब्दम् अस्पर्शम् अरूपम् अरसम् अगन्धम्, परा प्रकृति is invisible formless principle. So one is invisible and the other is visible and when there is a mixture of visible and invisible principles, we are always attracted to what, the visible changing अपरा प्रकृति alone. And therefore कृष्ण says we are distracted by अपरा प्रकृति to such an extent that we lose sight of परा प्रकृति, the higher nature, exactly like my example, you are so much carried away by the hand and its motion that you will always are distracted away from what, the very light principle. And that is why you take it lightly. You never say that. In a movie, the screen is the motionless substratum but once the movie is on, you are so much observed in the changing characters that you loose sight of what, the changeless screen and once you miss the परा प्रकृति, कृष्ण says, you are in trouble. And therefore, our problem is losing sight of परा प्रकृति, परा प्रकृति अज्ञानम् एव संसारस्य कारणम्, this is what कृष्ण is going to say in this verse, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

07, VERSES 13-16

With the 12th verse of the 7th chapter, Lord कृष्ण completed the description of ईश्वर स्वरूपम्, the nature of God, which topic He started from the 4th verse. And in this portion, He has pointed out that the entire creation is the manifestation of the Lord, consisting of the changeless spirit-principle and changing matter-principle, spirit meaning Consciousness and this matter-principle, He called अपरा प्रकृति, the inferior nature and the Consciousness-principle, the higher superior nature. Wherever we experience change and properties, we can blindly say it is अपरा प्रकृति of the Lord and with this norm when we study the creation, the whole external world, our own physical body, our own mind, even the thoughts and feelings, they all come under the changing अपरा प्रकृति, the formless changeless witness-Consciousness alone comes under परा प्रकृति. Having given this much description, now कृष्ण enters into the crucial subject matter, when everything is God and divine why should the human being suffer संसार. We are not talking about a particular human problem, but we are talking about the general human problem of संसार, because of which one feels incomplete, one feels insecure, one feels the need for a support, this sense of incompleteness, something lacking without being specific, some kind of discomfort or uneasiness and also insecurity, incompleteness and insecurity. This is the universal problem. Different people try to solve this problem in different ways by acquiring things, by increasing relationship, by extending the family, by having more position, name, fame, etc. We try to get out of this problem, but the truth is nothing really seems to work. And this problem, fundamental problem is called संसार. कृष्ण is diagnosing the disease called संसार and suggesting a remedy. And therefore these two verses are important, the 13th verse is the diagnosis and the 14th verse is the tablet or injection, whatever you call. What is the problem I was trying to explain in the last class. The problem is this. The superior nature of the

Lord happens to be formless, colorless, changeless principle and therefore generally we miss the परा प्रकृति, the higher nature. Because all our organs are meant to perceive and register the changing object with properties. And therefore the problem is परा प्रकृति is not available for our perception. That is why it is called अप्रमेयः, स्वप्रकाशः is not necessary now, अप्रमेयः, अप्रमेयः means not available for seeing, hearing, smelling, tasting, touching, Why? परा प्रकृति doesn't have शब्द, स्पर्श, रूप, रस, गन्ध. How can you perceive a निर्गुण object? And not only we don't perceive or recognize the परा प्रकृति, we don't even attempt to know the परा प्रकृति, because we are kept busy always by this wonderful, tempting, beautiful, attractive अपरा प्रकृति. And that is why कृष्ण is going to later call अपरा प्रकृति as मोहिनी, just as in the पौराणिक story, how मोहिनी came and all the असुराs were attracted by मोहिनी, I don't want to tell the story because you all know it and because they were attracted by the मोहिनी, what did the असुराs lose, अमृतम्, अमृतम् symbolizes what, the knowledge of परा प्रकृति and मोक्ष, both we miss, why because the wonderful मोहिनी called अपरा प्रकृति keeps us busy all the time. I am always preoccupied with this changing universe, of sound and color and form and smell and taste. If I am not preoccupied with the universe, I am preoccupied with the body, (decorating about it), therefore bothered about the body so much, books and books are written, how to maintain the hair, we are bothered more about what is outside the head rather than inside the head. So therefore hair care and skin care and nail care and this care and that care, the body keeps us eternally busy, otherwise the thoughts in the mind, the emotions, the feelings which also belongs to अपरा प्रकृति. Thus the world and the body and the mind are so wonderfully attractive that a person is carried away by them and because of this preoccupation, he is never interested in परा प्रकृति, who wants it. Therefore कृष्ण tells in the 13th verse, त्रिभिः गुणमयैः भावैः इदम् सर्वम् जगत् मोहितम् – so because of the अपरा प्रकृति endowed with त्रिभिः

गुणमयैः, attracted either by सत्त्वगुण or रजोगुण or तमोगुण, in the 14th chapter we will see how each गुण is responsible for our bondage and because of this त्रिभिः गुणमयैः भावैः, भाव represents not only the external objects, according to शङ्कराचार्य, भाव represents the emotions also because of that, इदम् सर्वम् जगत्, 99.99% of the world, except some rare ones,

परान्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराऽपश्यति नान्तरात्मन् ।

कश्चिद्भारः प्रत्यगात्मानमैक्षदावृतवक्षुर्मृतत्वमिच्छन् ॥ कठोपनिषत् २-१-१॥

We saw in कठोपनिषत् recently only. And therefore सर्वम् जगत् here means all the people of the world. The world जगत् means the humanity. If the animals are carried away, we cannot complain because they are not meant to come to परा प्रकृति, you don't expect a cow to study वेदान्त, only a human beings have the faculty to study, but they don't the time or the inner leisure to think in those lines:

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः

वृद्धस्तावत् चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ भजगोविन्दम् ७ ॥

And therefore मोहितम्, deluded and therefore what happens माम् एभ्यः परम् अव्ययम् न अभिजानाति – they do not come to know, they do not even attempt to know, माम् – Me, Me means, which Me, the higher Me, the superior Me, एभ्यः परम् means गुणेभ्यः परम्, निर्गुणम्, so निर्गुणम् माम्, परा प्रकृति रूपम् माम्, चैतन्य रूपम् माम् and अव्ययम् – which is never subject to change, which is शाश्वतम्, this people don't know. Now the question is what is the harm if I don't know the परा प्रकृति, what is the harm? In fact, I find अपरा प्रकृति is wonderful and it is capable of providing everything to me or for me, so if I can manage my life with the help of अपरा प्रकृति itself, why at all should I waste my precious time in the pursuit of परा प्रकृति? For that शास्त्र answers, you should know that अपरा प्रकृति cannot give some of our basic needs of

life, अपरा प्रकृति can never give some of the fundamental needs of our life.

1) The first thing that we need is पूर्णत्वम्: fulfillment, completeness we expect, we have a yearning for that and that पूर्णत्वम् अपरा प्रकृति cannot give because, everything within अपरा प्रकृति is finite in nature, because it is bound by time and space. And if पूर्णत्वम् is not there, शान्ति will not come, fulfillment in life will never come, fulfillment and peace go with पूर्णत्वम् and शास्त्र points out that परा प्रकृति alone has got पूर्णत्वम्, anything within अपरा प्रकृति happens to be finite and therefore there will be constant sense of अपूर्णत्वम्, as long as you hold on to अपरा प्रकृति only. So शान्ति if you need, peace if you need, choice is yours, so if you want peace, पूर्णत्वम्, fulfillment, you have to necessarily go to परा प्रकृति alone, that is No.1.

2) The second thing is everything that obtains in अपरा प्रकृति is in constant flux. It is subject to time and therefore nothing is शाश्वतम् in अपरा प्रकृति, nothing is शाश्वतम् in अपरा प्रकृति and since शाश्वतम् means permanent, nothing is permanent in अपरा प्रकृति. And therefore if you hold on to anything in अपरा प्रकृति, after some time it will give way, it will end, it will disappear and since everything within अपरा प्रकृति will end, it can never give you security, nothing in अपरा प्रकृति can give security because, whatever you hold on to is attacked by time, as शङ्कर said in भजगोविन्दम्,

मा कुरु धन जन यौवन गर्वम् हरति निमेषात्कालः सर्वम् । ॥ ११ ॥

Just because you have money, just because you have people around, just because you occupy a higher post now, don't have गर्वम्, because हरति निमेषात्कालः सर्वम् and therefore one thing a human being wants is something changeless, as an anchor in his life. We want something permanent to hold on to, holding on to something permanent we can play with the impermanent. If you want to take a dip in a gushing river गङ्गा, in हरद्वार you want to take a dip, in fact, it is very enjoyable and interesting, because in a flowing river alone you will have that

freshness and it is a cold water and it will refresh you, but if you want to dip in that river and enjoy, nothing wrong in enjoying, the first thing you should look for is what, something to hold on to and that is why on the shore they have kept the chain, iron chain and holding on to iron chain, you can go on dipping, playing and enjoying, do whatever you want, but one thing hold on to chain. And why you are boldly holding on to, because of the faith that, In fact, one of the students, long before I took the students to बद्रीनाथ and that person there also there was facility for bath and chain and he just took the chain and the chain gave way, but thank God there was lot of rocks and he was held there and he was pulled. So in a flowing river you require a non-flowing chain. If you want hundreds of changing relationship, at least you require one changeless relationship. So that all the other relationships continue or not you hope at least you can hold on to one relationship. Therefore human mind requires something permanent and the unfortunate thing is we try to stick to something belonging to अपरा प्रकृति and expect that to be permanent and the tragedy strikes at the most unexpected moment. What we thought is permanent, gives away and suddenly we feel the ground underneath is disappearing. Imagine, that is what happens in mountaineering, all have got tents and it will have been fixed properly, deeply driven, tied the rope and everything is fine, but what happens you know, the whole chunk, that area, that itself will break and fall, what will you do. So therefore we require something शाश्वतम् to hold on to and that शाश्वत वस्तु is called भगवान्, especially the higher aspect, the परा प्रकृति and if we have got that chain called the Lord then the worldly life is enjoyable, you can repeatedly take a dip and you are not going to expect anything to be permanent because you know in अपरा प्रकृति nothing can be expected. But let anything go away, I know, I have got that chain called God and कृष्ण says this is the one unintelligent people miss and therefore terribly suffer. And therefore He says मोहितम् deluded they expect

शाश्वतम् from अशाश्वतम्. So this is the trouble with humanity. Therefore what is the solution? Don't hold on to अपरा प्रकृति, hold on to परा प्रकृति, you need not renounce अपरा प्रकृति. Use अपरा प्रकृति is playing around, use परा प्रकृति for security, in chain you cannot dip. Only chains are there, no water, mere परा प्रकृति will be boring, therefore there should be the river, but there should be the chain also, the flowing river should have a chain. Similarly, अपरा प्रकृति is the river, परा प्रकृति is the chain, hold on to that and play with अपरा प्रकृति, it can never threaten you, because it is not unexpected. So the solution he is going to give in the next श्लोक, we will see,

Verse No .14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४॥

दैवी हि एषा गुणमयी मम माया दुरत्यया ।

माम् एव ये प्रपद्यन्ते मायाम् एताम् तरन्ति ते ॥ ७-१४॥

एषा दैवी गुणमयी मम माया हि दुरत्यया । ये माम् एव प्रपद्यन्ते, ते एताम् मायाम् तरन्ति ।

So in this context only I remember an experience I had during that बट्टि-केदार trip only. You have to cross many mountains, they will have cut a path, bridle path and sometimes you see a mountain, the path will go around, but you see that it is a small hill, instead of going the roundabout way, just cross over and climb over and you have saved a lot of distance, but the most dangerous thing is, the hills appear very small but if you try to climb only it is very really big and I was going in front, nobody was around and I thought that before the other people come I will just go like that and I just climbed a little bit and found that it is going on and on and suddenly I slipped and when I slipped I started coming down because it is a slope and I just, naturally, tried to get a hold and therefore I put one leg there and there I found lot of dry leaves had fallen and therefore you keep the leg there, that leg goes and

therefore what do you do, you try to keep the other leg, that also goes, because there also dry leaves, whole area is full of dry leaves, then when both legs go forward, what do you do, fall down and you hope that you will have a hold with the hand and you keep the hand down and there also the dry leaves and then you have got only four limbs, two legs and two hands and you just keep down the other hand, there also dry leaf and now I find myself on all the fours on dry leaves and having a beautiful skating or whatever it is and I see that I am coming down helplessly. Why because if you want to stop, you want something to hold which is motionless and thank God, after a distance I found one tree was half broken and the stump of the tree was there and it was deep rooted and till then, maybe a few feet or 10 feet or 15 feet, I was slipping, I just came down. Now I am laughing, but at that time you know what was happening. So down below I see a mountain tribal was shouting, why are climbing such trees, it is dangerous, I know I should not but what will I do now. Therefore what saved me was something which is motionless. In fact, this is संसार, wherever you hold to is to is dry leaves, we think that it is a शाश्वतम्, the only support, remember कृष्ण says, is Me alone. So before tragedy strikes better hold on to Me, that is the solution He gives here, एषा माया – this अपरा प्रकृति which is सगुण, सविकार, सविकल्प अपरा प्रकृति is माया, माया means capable of deluding the human mind, tempting the human mind, taking the mind away from the Lord. People will think why should there be religion, why should there be God, we can manage everything by ourselves, this arrogance comes because things are going nicely now and therefore it is माया, माया means मोहिनी, it deludes, how, turning the mind away from the परा प्रकृति to अपरा प्रकृति and दुरत्यया – it is so powerful a deluding principle that we can never transcend that by our own intellect, it is superhuman, it cannot be ordinarily crossed over, because we don't even know that we are deluded and therefore दुरत्यया means it cannot be easily conquered and why because गुणमयी

– because it has got three गुणs to trap, either तमोगुण will trap or रजोगुण or सत्वगुण, in one trap or the other everybody will get caught. So how these गुणs trap a person, I am not going to the details, because in the 14th chapter it will come. If I tell here itself, you won't come for the 14th chapter, so therefore I will keep it secret. Therefore गुणमयी and where is that अपरा प्रकृति located, दैवी – it belongs to me, the परा प्रकृति, the only one upon which the अपरा प्रकृति is dependent is परा प्रकृति, so it belongs to me, the higher lot. And what is the solution, कृष्ण says the only solution is ये माम् प्रपद्यन्ते – those people who surrender to me, who take shelter in me humbly, without being arrogant, 'I don't require God or religion' without saying that humbly understand that संसार we cannot cross independently we require ईश्वर कृपा and that ईश्वर alone will give गुरु, relay race, ईश्वर will get you to गुरु, गुरु will give you the शास्त्रम्, don't hold on to me but the शास्त्रम्, the teaching, so from teacher to the teaching and the शास्त्र will handover you to *YOURSELVES*, you will discover that security ultimately in yourselves, but to start with you have to depend upon God alone. And therefore माम् एव ते प्रपद्यन्ते – those who surrender to me, those who practice भक्ति, ते एताम् मायाम् तरन्ति – so they alone will cross over this माया, भक्तs alone will cross over this माया. So therefore what is the solution, भक्ति is the solution, which कृष्ण calls here प्रपत्तिः, otherwise शरणागति, all these words are synonymous, भक्ति, प्रपत्तिः or शरणागतिः. Then naturally the next question will be: what exactly is भक्ति and this कृष्ण himself will clarify later, there we will see the details, भक्ति has to go through three stages, कृष्ण will point out:

- 1) In the initial level of भक्ति, I use the Lord as a means for worldly ends, for अर्थ, काम, धर्म, etc., this is the lowest form of भक्ति called मन्द भक्ति, where God is the means, worldly things are the end.
- 2) Then gradually that भक्ति has to evolve and become more and more mature and मन्द भक्ति should give way of मध्यम भक्ति, in which the Lord is no more a means for worldly end, but God is the end-in-

itself, because I have discovered the limitations of all other things, that is when a person goes from world-dependence to God-dependence, because I know that nothing in the world is dependable, when I discover that, God becomes the goal of my life, which is called मध्यम भक्ति.

3) And then comes the final level of भक्ति, उत्तम भक्ति, where God is neither the means nor the end, the God is I myself, because means is also different from me, end is also different from me, God is neither the means nor the end. Ultimately

ईश्वरः सर्वभूतानाम् हृत्-देशे अर्जुन तिष्ठति । ॥ १८-६१॥

The real Lord that you are seeking is never away from you. That is I myself.

These are the three levels of भक्ति, which one has to go through and only when a person comes to उत्तम भक्ति, one will get liberation or total freedom. So we have to start with मन्द भक्ति, graduate to मध्यम भक्ति and culminate in उत्तम भक्ति, in उत्तम भक्ति, one gets liberation. It is that भक्ति that is pointed out here.

Verse No .15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ ७-१५॥

न माम् दुष्कृतिनः मूढाः प्रपद्यन्ते नर-अधमाः ।

मायया अपहत-ज्ञानाः आसुरम् भावम् आश्रिताः ॥ ७-१५॥

मायया अपहत-ज्ञानाः आसुरम् भावम् आश्रिताः दुष्कृतिनः मूढाः नर-अधमाः माम् न प्रपद्यन्ते ।

So here points out that the many people do not take recourse to the भक्ति साधन because they don't have the पुण्यम्. Even to come to भक्ति a person require a पूर्वजन्म पुण्यम्. कथम् अकृत पुण्यः प्रभवति, in सौन्दर्य लहरि शङ्कराचार्य says अकृतपुण्यः कथम् प्रभवति, if पुण्यम् is not there, first thing he will not be born in a culture which talks about

मोक्ष. He will be born in a materialistic culture, where the whole life is अर्थ-काम प्रधान, therefore I should have sufficient पुण्यम् to be born, first to be born as a human being and there in a culture which talks about four पुरुषार्थs, most of the culture talk about only two, अर्थ and काम and thereafter above that to speak of धर्म and then मोक्ष and not only that I should get interested in that,

मनुष्यत्वम् मुमुक्षुत्वम् महापुरुषसंश्रयः ॥ विवेकचूडामणि ३ ॥

All these things I require पुण्यम्, कृष्ण says many people don't have that पुण्यम् to come to this. Therefore कृष्ण says दुष्कृतिनः, there are many who don't have the पुण्यम्, they have sufficient पुण्यम् to be born as a human being but not sufficient पुण्यम् to come to भगवान् or the शास्त्र. Therefore दुष्कृतिनः means पापिनः, पापवन्तः and because of that, what do they do, मायया अपहृत-ज्ञानाः – they are deluded by the माया, which keeps them busy in the pursuit of अर्थ and काम, money and entertainment or else how do you account for so many channels in the TV. And 24 hours movie, movie channel alone, this channel alone, that channel alone, we can all the time spend in front of TV, entertainment, if not then office, either earn or entertain yourselves. This is the trick of माया, माया keeps you busy and it will never allow you to come near any महात्मा, anywhere a शास्त्र, सत्सङ्ग, or lectures like this, there will be no interest at all, why, because it is the glory of the माया, मायया अपहृत-ज्ञानाः, ज्ञान means discrimination, their discriminative power is robbed away by माया, माया means अपरा प्रकृति. If they had discrimination, a little bit discrimination, they can easily discern that all these things are perishable, because he has seen many people having money and losing everything, having position and losing everything, having people and being deserted by them, constantly he is seeing impermanence, but he doesn't apply that in the case of his life, why, that is the job of the माया. It will all come for them and not for me. Until he gets some bitter experience he never turns his mind, that is the job of माया, मायया अपहृत-ज्ञानाः. And

therefore only मूढाः – utterly deluded, delusion is taking the impermanent to be permanent, अनित्यम् नित्यत्वेन भावयति अतस्मिन् तत् बुद्धिः अध्यासः. This is called शोभना अध्यासः in शास्त्र, शोभना अध्यासः means what? Superimposition of the wrong things on the object. Therefore मूढाः. Knowing that we will be deluded भगवान् has given गुरुs and शास्त्रs. He knows we will be caught, therefore भगवान् has kept गुरुs and शास्त्रs, in the creation in the world,

सह-यज्ञाः प्रजाः सृष्ट्वा पुरा उवाच प्रजापतिः । ॥ ३-१०॥

Like a manual coming along with the gadget, what to do and what not to do, do's and don'ts with regard to various instruments. We have got gas in the house, how to carefully handle, otherwise it is dangerous, Similarly, गुरुs and शास्त्रs are there, but this person will be arrogant, अविद्यायामन्तरे वर्तमानाः स्वयम् धीराः पण्डितं मन्यमानाः। ॥ मुण्डकोपनिषत् १-२-८ ॥

मुण्डकोपनिषत् describes this बृहस्पतिः, they do not know anything, but they think they know everything, so why should I approach anyone, why should I study the scriptures, therefore they don't take the help available for them, help in the form of गुरुs and शास्त्रs. And therefore they become नर-अधमाः, नर-अधमाः means the meanest people, the lowliest among the human being and why they are नर-अधमाः, this human life can purchase or accomplish the highest goal of मोक्ष, but they miss that highest goal and use that precious human life for accomplishing ordinary thing, like using the sandalwood as fuel. Do anyone use sandalwood as fuel? Similarly, this wonderful human life, which can get the highest, they use for getting the lowest of thing, therefore they are नर-अधमाः, indiscriminate people and not only that, कृष्ण says, आसुरम् भावम् आश्रिताः, they get into problems for themselves as well as others, because when I use my life for procuring अर्थ and काम, I will find that any amount I get I will not be satisfied, न वितेन तर्पणीयो मनुष्यः ॥ कठोपनिषत् १-१-२७ ॥

we saw in कठोपनिषत्, any amount we get we will not get satisfied and therefore there is always an ambition, a desire for more and a time will come when we cannot fulfill our desires by legitimate earning. Because our earning increases in a particular proportion, it increases or decreases, let us assume, that there is a monthly increment or yearly increment, but the increase of desire is not proportional, therefore a time will come when we clearly know that earning by right means and fulfilling our desires will not work and once we begin to see that fact and the pressure of desire is so much and therefore what we will do, some adjustment, some here and there, cutting corners, compromise and initially it pricks because we have a conscience and if we do a thing for some time that conscience becomes blunt and blunt and blunt and we don't mind doing anything for the sake of money. Otherwise see the match fixing, what do you need more, why should these cricketers fix the match when their earning is so much, in fact, so much earning that they have got that for three generations or five generations and adored by the society, but there afterwards never possible to recover also, life is gone, that South African captain imagine, his life is totally gone, so much earning, in India I don't know what is the earning amount they get, I think in India also they get a lot of money, advertisement money, and this money and that money, but any amount and then you begin to compromise and therefore once life becomes अर्थ-काम प्रधान, अधर्म will start. And कृष्ण calls it आसुरीक स्वभाव, आसुरम् भावम् आश्रिताः, they will gradually compromise with धर्म.

कामः एषः क्रोधः एषः रजः गुण-समुद्भवः ।

महा-अशनः महा-पाप्मा विद्धि एनम् इह वैरिणम् ॥ ३-३७॥

All these problems will come and therefore they are the most unfortunate people, whereas there are some people who are पुण्यवान्, they are talked about in the next verse.

Verse No .16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

चतुः-विधाः भजन्ते माम् जनाः सुकृतिनः अर्जुन ।

आर्तः जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

हे भरतर्षभ! अर्जुन! आर्तः, जिज्ञासुः, अर्थार्थी, ज्ञानी च (इति) चतुः-विधाः सुकृतिनः जनाः माम् भजन्ते ।

Whereas there are some other people who have got some पुण्यम्. So हे अर्जुन! जनाः सुकृतिनः, as opposed to दुष्कृतिनः in the previous verse, दुष्कृति are अभक्तः, सुकृतिनः are भक्तः and these भक्तः can be classified into four types, चतुर्विधा, based on their motive, based on their purpose, we can classify all the devotees into four types, हे अर्जुन! चतुर्विधा and what are those four types,

1) आर्तः, crisis भक्तः, OK. Crisis भक्तः means what: when there is a crisis, not for the Lord, when there is a crisis for them, suddenly devotion comes from nowhere. So Oh Lord somehow remove my stomach pain, somehow take me out of this mess, then if you do that and immediately a contract, this is called contract भक्ति, business भक्ति, सकाम भक्ति, commercial भक्ति, this is how भक्ति starts. कृष्ण calls them आर्तः – a person in distress, in difficulty and this starts from childhood itself, whenever we have a tough subject, examination and we have not studied properly, or we have studied only certain chapters, we want the questions to come from only those chapters, because we have mugged up only those three lessons and teachers also say that there will not be question from these chapters. So that is आर्तः, examination-आर्ति it is called, those days you find special नमस्कार, temple visit, all those things are there and we have got so many examples in the पुराण also,

आर्तत्राणपरायणः सः भगवान् नारायणो मे गतिः ॥

वात्सल्यादभयप्रदानसमयादार्तिनिर्वापणा

दौदार्यादयशोषणादगणितश्रेयःपदप्रापणात् ।

सेव्यः श्रीपतिरेव सर्वजगतामेकान्ततः साक्षीणः

प्रह्लादश्च विभीषणश्च करिण्ड पाञ्चाल्यहल्या ध्रुवः ॥ मुकुन्दमालास्तोत्रम्
१६ ॥

There are six examples in our शास्त्रs to show that the Lord will rescue a person when he is in distress, if that person surrenders to the Lord. Therefore Lord has a special title, आर्तत्राण परायणः नारायणः, so crisis-management Lord and who are the examples, विभीषण, प्रह्लाद, ध्रुवः, पाञ्चाली, अहल्या, all these examples are there, he is भक्त No.1.

2) The second one अर्थार्थी, I am the changing the order for convenience, अर्थार्थी, this person is not crisis-भक्त, he doesn't want a crisis for भक्ति, whenever he starts something, a business, or something or the other and he wants to get profit or benefit then he goes to the Lord. So the first one is दुःख निवृत्त्यर्थम्, the second one is सुख प्रप्त्यर्थम्, one is for removal of a problem, another is for getting something, either for getting or getting rid, so is called अर्थार्थी, so when the business starts, he does special पूजा and all and there is a big photo of लक्ष्मीदेवी and all, सरस्वती will not come near, big लक्ष्मीदेवी and there is a special लक्ष्मीदेवी with a huge pot, pot full of gold coins and then those are falling down, what happens if she is keeping it, therefore it is falling down and then right underneath his table is there, so the gold coins साक्षात् from the लक्ष्मी's hands falls on his table. This is another type of भक्ति, it is called अर्थ अर्थी भक्ति, अर्थी means desirer, अर्थ means wealth, one who is desirous of wealth, profit, position, etc. And both of them together we call मन्द भक्ति, both these people have got भक्ति, which we call as मन्द भक्ति or सकाम भक्ति, because this भक्त is not interested in God, he is only using God for getting what he is interested in. So God is not an end for him, God is only a means and you love the means more or end more, think of! You love the means more or end more, you love the end only more than the means. Why, because one the end is accomplished, means is often given up also. If

there is an alternative means we will give up this also. Therefore God is a give-upable (I don't know whether such word is there), So God is a means.

3) Then comes the third type of भक्त, जिज्ञासुः, the one who is interested in knowing more about God and attaining the God himself. So जिज्ञासुः भक्त is a person for whom God is the goal itself, not a means, therefore dearer, that is why we call it मध्यम भक्ति, otherwise called निष्काम भक्ति. So he doesn't ask for this and that, he says Oh Lord I want you and nothing else and for getting you I am ready to sacrifice everything else also. This is the जिज्ञासुः.

4) And the fourth and final variety is our hero, ज्ञानी, ज्ञानि means the भक्त who has discovered that the Lord is never away from him, who has accomplished the Lord and he is उत्तम भक्तः, the highest भक्तः, for whom God is neither साधनम् nor साध्यम्, साधनम् means *the means*, साध्यम् means *the end*. For him God is सिद्धः, which means it is already accomplished, सिद्धः means I myself. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 07, VERSES 16-19

After dealing with ईश्वर स्वरूपम् consisting of परा and अपरा प्रकृति in the initial part of this chapter, कृष्ण pointed out the cause of संसार or human problems in the 13th verse and the cause that He pointed out is misplaced searching on the part of the human being. Seeking security from the insecure objects of the world, seeking permanence from the impermanent objects of the world, seeking fulfillment from the finite objects of the world, seeking happiness from the sorrowful or sorrow giving objects of the world, this misplaced seeking is the cause of misery. And since our expectations are wrong-expectations and therefore they are never fulfilled in life, and leading to depression and sorrow and once I have diagnosed this problem then I will go in the right direction. अपरा प्रकृति cannot give security and fulfillment and permanence, परा प्रकृति alone can give security and permanence. Having discussed the संसार कारणम् in the 13th verse, कृष्ण started discussing the solution from the 14th verse which runs up to verse no.19. 14 to 19 is संसार निवृत्ति कारणम्. So what is the remedy for the problem of संसार and this remedy कृष्ण calls ईश्वर प्रपत्तिः, ईश्वर शरणागति, or ईश्वर भक्तिः, devotion to Lord कृष्ण presents as the solution. Naturally the next question will be what exactly is भक्ति and therefore he begins the topic of भक्ति and starts elaborating on the topic and also dealing with various stages of भक्ति. First कृष्ण pointed out that many people do not turn to भक्ति because they don't have sufficient पुण्यम् for that and therefore they remain नास्तिकाs, they don't believe in God and therefore they turn away, but there are some blessed ones and because of their पुण्यम्, they turn towards God. Even though they don't know what exactly is the nature of God, until we know the real nature of God scriptures temporarily present various forms of God for our worship. Just as in Mathematics until we find an answer to a problem, we say suppose it is X. X only represents the solution and keeping that X, you start working and at the end, you find

out X is equal to so and so. Similarly, we have got personal gods or formed gods or इष्ट देवता which are like the X of mathematics, until I know what exactly is God, I hold on to that ईश्वर. And then कृष्ण pointed out that those people who surrendered to the Lord or God in the form of this इष्ट देवता can be classified into four types:

चतुः-विधाः भजन्ते माम् जनाः सुकृतिनः अर्जुन ।

आर्तः जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

In verse no.16 which we saw in the last class, these devotees can be classified into four and what are those four varieties:

1) आर्तः, is the first variety who uses the Lord only in crisis, In fact, he requires a problem to be a devotee. As कुन्ती asked, Oh Lord give me continuous problem so that I will not forget, this is called आर्तः भक्ति, we can say दुःख निवृत्त्यर्थम् भक्ति and generally people start with this devotion only, as I said, as children we have got भक्ति whenever some problem comes, the mother introduces and as I said especially before tougher examination there is real भक्ति and there is nothing wrong and that is why many people consider religion is only for weaker people. There is a conception like that. Because generally we go to the Lord when we have a crisis and we are not confident enough of solving that, we go to some temple or some स्वामि or somebody or the other, therefore this is the majority, you go to any temple, they all have got a petition, like the prime minister they have petitions, petitions are there, because we generally see आर्त भक्ति prevalent, many people think that भक्ति is only for weak people because that is how it begins.

2) And later, the आर्त भक्ति gets promoted to अर्थार्थी भक्ति, not only for solving the problem, but for my progress in life, for my material accomplishments also I use the भक्ति, he is called अर्थार्थी.

3) And then the third type is जिज्ञासुः भक्त, the one who considers that the Lord himself is the end, while आर्त and अर्थार्थी uses the Lord as

a means for worldly ends, जिज्ञासुः is the only one who considers the Lord not as means, but as an end-in-itself.

4) And a ज्ञानि is one for whom God is neither a means nor an end, but God is I myself, the traveler, wherein the seeker becomes identical with the sought.

Now here कृष्ण has presented these four as four types of people or four types of भक्तस, we can read the very same verse from another angle also, not as four types of भक्तस but four stages of भक्ति in one and the same person. So instead of taking as four different types of भक्तस, we can say one and the same person goes through these four stages of भक्ति. Initially I start my भक्ति as an आर्तः and अर्थार्थी, for दुःख निवृत्ति and सुख प्राप्ति and as I said, Lord is the means and these material ends are the goals. Then once I use the Lord and भक्ति for material ends, after some time I become more mature and the maturity is I understand that the worldly things cannot give me security, fulfillment and happiness and once I have understood the limitations of the world, I continue to be a भक्त, but I am no more सकाम भक्त but I become a निष्काम भक्त, where my goal becomes God. So this is my own evolution in the भक्ति ladder. And a जिज्ञासुः भक्त is one who is really informed to a great extent. For a जिज्ञासुः भक्त, certain factors are very clear, the first thing is:

➤ For him one thing is very clear, God alone can give me security and happiness, this is doubtless for him.

➤ Then the second factor that is very clear is God can be accomplished only in terms of ज्ञानम्, accomplishing God is not a physical event, it is not a travel in time, accomplishment of God is in terms of knowledge. Because if God is all-pervading, I don't have to travel for reaching the all-pervading God. Previously I thought God is a person, sitting in वैकुण्ठ or कैलास, but I have got sufficient knowledge that God is omnipresent, why should I travel to reach the omnipresent

God and therefore what I require is not a physical journey, but what I require is a discovery of the Lord who is here and now and this discovery alone is called accomplishment, therefore ईश्वर प्राप्ति is equal to ईश्वर ज्ञान प्राप्ति:. Previously I said I *want God*, now I say I *want knowledge of God* and that is why this person is called जिज्ञासुः, जिज्ञासुः means desirer of the knowledge of God.

➤ And then he knows another important factor, जिज्ञासुः भक्त is a very evolved भक्त, so all these steps remember. So he knows I want God alone, then he knows I want God knowledge alone, then he also knows that ईश्वर ज्ञानम् is possible only in a purified mind and therefore he says for ईश्वर ज्ञानम्, I want *purity of mind*. Therefore I want God, for that purpose I want knowledge of God, for that purpose I want purity of mind and therefore जिज्ञासुः भक्त continues to be a religious person, but he uses religion for purity of mind and this conversion is conversion of a religious person into a spiritually religious person. What is the difference between a religious person and spiritual person, a doubt may come, because we have two types of religious people, materialistic religious people and spiritual religious people. आर्तः भक्त and अर्थार्थी भक्त, these two people are religious alright, but they are materialistically religious, because they use religion for materialistic purpose, whereas जिज्ञासुः भक्त is also a religious person, but he uses religion for what? Oh Lord, I should get purity of mind, every पूजा he does, every नमस्कार he does, every temple he visits, he utilizes this for purity. Purity is meant for what, ज्ञानम्, ज्ञानम् is meant for what, attainment of God, attainment of God is meant for what, for getting पूर्णत्वम् and security. And therefore जिज्ञासुः भक्त is a कर्मयोगि, कर्मयोगि means a spiritually religious person, whereas कर्मि is one who is materially religious person. And this जिज्ञासुः भक्त is initially a कर्मयोगि, because he wants purity of mind and this जिज्ञासुः भक्त becomes later ज्ञानयोगि for getting ज्ञानम्. Therefore कर्मयोगि is जिज्ञासुः भक्त, ज्ञानयोगि is जिज्ञासुः भक्त, he is a

spiritually religious person, he wants only ईश्वर ज्ञानम् and ईश्वर प्राप्ति, this is the third stage and therefore जिज्ञासुः भक्त's travel is very long, कर्मयोग for purification is not for a day or two but for months and years, he is a कर्मयोगि, जिज्ञासुः भक्त and after purification he has to go through ज्ञानयोग, ज्ञानयोग means what? The study of scriptures, for what purpose, for gaining ईश्वर ज्ञानम् and that also is elaborate life, just जिज्ञासुः भक्त has to travel a lot.

➤ And finally he gets converted into what: a ज्ञानि भक्तः. Having successfully completed कर्मयोग and ज्ञानयोग, जिज्ञासुः भक्त gets converted into a ज्ञानि भक्त, he has discovered the Lord and what is the discovery of the Lord, the Lord is never away from me. And therefore since the Lord is never away from me, द्वैत भक्ति gets converted into अद्वैत भक्ति. I am never away from the Lord, the Lord is never away from me. So thus आर्तः, जिज्ञासुः, अर्थार्थी, ज्ञानि, these four can be understood as the four levels of भक्ति, which everyone has to go through. And since everyone has to go through these four levels, we need not feel bad if we are आर्तः भक्त, because कृष्ण accepts that everyone has to go through these four levels. Why should feel bad if I am an आर्तः भक्त, people ask 'स्वामिजि I am a गीता student. Can I go to the temple and pray for removal of some diseases,' nothing wrong, you can go to temple and you can also have a prayer, if this disease goes away I will do तुलाभारम्, अङ्गप्रदक्षिणम्, you need not feel any inferiority complex, you can happily be an आर्तः भक्त, but what कृष्ण wants is don't be a permanently a आर्तः भक्त, gradually. You can go to the school, nothing wrong in it, but what is wrong is sitting there itself. That is what is the problem, entering आर्तः भक्ति is not a problem, but permanently sticking to आर्तः भक्ति is a problem and gradually become अर्थार्थी भक्त, gradually become जिज्ञासु भक्त, gradually become a ज्ञानि भक्त and our scriptures are so generous. You can take even many जन्मs for that. In this whole जन्म you can be a आर्तः भक्त, nothing wrong, at least in the next जन्म become अर्थार्थी भक्त, at least try to

finish in four जन्मs. So therefore never feel bad to ask something to the Lord, happily ask, but your aim should be transcending one level to another. Continuing;

Verse No .17

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७-१७॥

तेषाम् ज्ञानी नित्य-युक्तः एक-भक्तिः विशिष्यते ।

प्रियः हि ज्ञानिनः अत्यर्थम् अहम् सः च मम प्रियः ॥ ७-१७॥

तेषाम् नित्य-युक्तः एक-भक्तिः ज्ञानी विशिष्यते । अहम् हि ज्ञानिनः अत्यर्थम् प्रियः (अस्मि), सः (ज्ञानी) च मम प्रियः (अस्ति)।

So कृष्ण has talked about four types of भक्त or to put it in another languages, four levels of भक्ति. Once there are four types and four levels, naturally our mind will compare. The human intellect's job is what, comparison, anything you take you compare, this is human nature. Therefore the question will be among the four types of भक्तs, who is the greatest or among the four levels of भक्तिs which is the highest. And now कृष्ण says तेषाम् ज्ञानि विशिष्यते – among the four types of भक्तs or four levels of भक्तिs, ज्ञानि भक्ति or ज्ञानि भक्त is विशिष्यते, he is the greatest one, he alone excels all others. So this is a very important thing that we have to note because this श्लोक removes many misconceptions. First misconception is what, people think that I can follow भक्तियोगः without coming to ज्ञानम्, this is the one of the biggest misconception. They say ज्ञानम् is the most difficult thing, ज्ञानयोग is the driest साधन and in कलियुग ज्ञानयोग is not possible and therefore I will come comfortably follow भक्ति. Here कृष्ण removes that idea, if you have to follow भक्तियोगः you have to ultimately come to ज्ञानम्. So a भक्ति योगि cannot escape from ज्ञानम्, he has to come to ज्ञानम्. Initially he can confine to कर्मयोग alright, but having attained the purity he will have to come to ज्ञानम्. And coming to ज्ञानम् means what? What do you mean by coming to

ज्ञानम्, people think coming to ज्ञानम् means meditation, another misconception, coming to ज्ञानम् does not mean meditation because in meditation you can reproduce only what you already know, you can go on repeating that you already know, how can you know something new through meditation and therefore what is ज्ञानयोग, कृष्ण has already said in the 4th chapter.

तद्विद्धि प्रणिपातेन परिश्रमेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

ज्ञानयोग means systematic study of scriptures under the guidance of a competent आचार्य, coming to ज्ञानयोग means systematic study of scriptures, what types of scriptures? Those scriptures which deal with the lower as well as higher nature of God. Not only the सगुण ईश्वर स्वरूपम्, we should study that scripture which deals with the निर्गुण स्वरूपम् also. So many people talk about भागवतम्. In fact, भागवतम् is a wonderful scripture which deals with both सगुण कृष्ण and निर्गुण कृष्ण but the problem is they filter the निर्गुण portion. They will talk about अजामितोपाख्यानम्, जडभरतोपाख्यानम्, all the उपाख्यानम्s are there, the story part is beautifully described and when there is the higher nature, quietly they skip, like the school teachers leaving certain portion, saying this will not come in examination and if at all it comes, leave it using your choice and write the simple ones, you have got a choice, you can leave it out. No. You have to study both the सगुण and निर्गुण, अपरा and परा and therefore coming to ज्ञानम् means systematic study of scriptures. And also this removes another misconception that whoever is a ज्ञानि, he cannot have भक्ति, this is the biggest misconception. If ज्ञानम् comes भक्ति goes away. Some people complain also, स्वामिजि after studying वेदान्त my भक्ति is going. If the भक्ति going then we are only studying वेदान्त but not understanding, really if it is understood भक्ति will never go away, in fact, कृष्ण asserts that a ज्ञानि alone is the greatest भक्त and therefore this is very important, तेषाम् – among all forms of devotees, ज्ञानि विशिष्यते,

वेदान्त ज्ञानि, अद्वैत ज्ञानि, परा प्रकृति ज्ञानि, निर्गुण ईश्वर ज्ञानि विशिष्यते and why does he excel, the reason is given, नित्य-युक्तः – because he is ever established in my nature, he is ever steadfast. Because in द्वैत भक्ति, God is subject to arrival and departure, he comes, gives दर्शनम्, blesses and goes away. Therefore my association with the Lord is subject to arrival and departure, whereas in this भक्ति, the Lord is never away from me, therefore I am also never away from God. Therefore he is नित्य युक्तः, ईश्वर निष्ठा and एक भक्तिः – he is एक भक्तः means अद्वैत भक्तः, अभेद भक्तिः he has got. So here also a beautiful aspect we have to remember. So about love, there is a discussion in बृहदारण्यकोपनिषत्. Which one a human being loves most? There is a discussion, which one a human being loves most and then the उपनिषत् comes to the conclusion, there is only one thing everyone loves the most. And you know what is that one thing, you know what is that one thing, people will say that it is husband, wife, or the only child, or dear mother, or dear father, he will enumerate everything, the उपनिषत् clearly says,

न वा अरे पत्युः कामाय पतिः प्रियो भवति आत्मनस्तु कामाय पतिः प्रियो भवति ।

न वा अरे जायायै कामाय जाया प्रिया भवति आत्मनस्तु कामाय जाया प्रिया भवति ॥ बृहदारण्यकोपनिषत् २-४-७ ॥

No one loves anyone, everyone loves oneself only, is a very disturbing fact, because we were thinking that all our family members. And that is why we also, especially from Western things that is coming, regularly say that I love you, why you have to say regularly I love you, because always fear, doubtful and now there are articles coming, how to keep your husband with you all the time, how to keep your wife with you all the time. All the time there is a fear that he or she may leave me and go, why because everybody is interested in one's own happiness only, as long as those external factors are conducive we love that, once they

are not conducive, like a hot potato, everything is rejected; this is truth, the bitterest truth.

यावत् वित्तोपार्जनं सक्तः तावन्नित्यं परिवारो रक्तः ।

पश्चाज्जीवति जर्जरं देहे वार्ताम् कोऽपि न पृच्छति गेहे ॥ भजगोविन्दम् ७ ॥

As long as I am a productive earning member I have got some extra respect. Whether you need coffee, tea, etc., once retired you attend yourselves. So that is why many people in old age feel rejected, just they wonder, I was respected until now, I think respect is coming down. Therefore the fact is everybody loves oneself, nobody loves anything else, even if anything else is loved it is only conditional love and what is the condition, that object of love should be favorable to me. Its favorability is the condition, the moment it becomes unfavorable, I try to get out. If I cannot get out, I pray, somehow I should get out. And the शास्त्र goes one step further, even love of God, when God is an object other than You, even love of God is conditional. And when a भक्त suffers, his भक्ति becomes you know wavery, today something was telling me, it is a lady, स्वामिजि I had so much devotion and I faced problem after problem so I was wondering what is the use of devotion, whether God is there or not, I got doubt, therefore I dropped going to temples, I threw away all my photos. So that means what I want to love God as long as he or she is favorable to me and therefore Self-love is the highest object-love is conditional, therefore inferior. Now therefore the उपनिषत् says what a beautiful logic you see, if love towards God must be the highest, if love towards God must be the highest, it is possible only under one condition, can you guess, if love towards God must be the highest, it is possible only under one condition, I have given you the clue, Self-love is the highest I have given. If love towards God must be highest, the Lord should not be away from or different from me. When I and God become identical, God love be equal to Self-love and since Self-love is the highest, God love will be the highest and for a ज्ञानि, God and self have become one

and therefore for a ज्ञानि alone, God love is equal to Self-love and therefore it is the highest love, एक-भक्तिः विशिष्यते. A beautiful topic, worth meditating upon. It is based on the बृहदारण्यकोपनिषत् approach, it is a beautiful portion, so एक-भक्तिः विशिष्यते. And भगवान् says, प्रियः हि ज्ञानिनः अत्यर्थम् – so a ज्ञानि is the greatest devotee because for a ज्ञानि I am the dearest one and why for a ज्ञानि I am the dearest, can you see the logic, for a ज्ञानि, also he is the dearest one, but since a ज्ञानि has identified Myself with him, I become dearest to him. Therefore अहम् प्रियतमः and not only that, अहम् सः च मम प्रियः and मम सः प्रियः, so अहम् ज्ञानिनः अत्यर्थम् प्रियः and सः मम अत्यर्थम् प्रियः. I also love a ज्ञानि as the closest to me, so a ज्ञानि is dearest to me, I am dearest to a ज्ञानि, because both have become identical. Continuing;

Verse No .18

उदाराः सर्वे एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७-१८॥

उदाराः सर्वे एव एते ज्ञानी तु आत्मा एव मे मतम् ।

आस्थितः सः हि युक्त-आत्मा माम् एव अनुत्तमाम् गतिम् ॥ ७-१८॥

एते सर्वे एव उदाराः (सन्ति), ज्ञानी तु (मम) आत्मा एव (अस्ति इति) मे मतम् । सः हि युक्त-आत्मा अनुत्तमाम् गतिम् माम् एव आस्थितः (अस्ति)।

So when कृष्ण mentioned this, the other types of devotees may feel bad. भगवान् has voted for the ज्ञानि and therefore भगवान् doesn't like us, we may feel, therefore कृष्ण says, don't worry, I love all devotes, एते सर्वे एव उदाराः – all devotees are indeed great, whether it is आर्तः, अर्थार्थी, जिज्ञासु or ज्ञानि, all are great devotees only but difference is ज्ञानी तु आत्मा एव मे मतम् – ज्ञानि happens to be identical with me, in the case of other भक्त's, भक्त and God are different and therefore love towards God is conditional only, invariably conditioned. Therefore ज्ञानी तु आत्मा एव मे मतम्, this is a महावाक्य श्लोक, where the ऐक्यम्, oneness between ज्ञानि and भगवान् is revealed. And what

is the greatness of this person? सः हि युक्त-आत्मा – and he is the one who has got a committed mind and integrated mind, which is very clear about the goal of life, viz., Liberation or मोक्ष. Therefore he is a person of commitment, he is a person for whom the destination is very clear and direction is माम् अनुत्तमाम् गतिम् आस्थितः – he has come to the highest goal of life, which is myself, so माम् आस्थितः, he has come to the highest goal of life, गतिः means goal, अनुत्तमाम् means the highest. कृष्ण will explain this later, in the case of आर्तः भक्त, अर्थार्थी भक्त etc., they have different goals alright, but those goals are inferior and finite goals, therefore by the grace of Lord they may get. In fact, in भागवतम् there is a beautiful story, a couple who do not have children, they pray to a ऋषि that somehow we want a child only, we don't want anything, including मोक्ष. Therefore now I want only a child and especially in a culture where the look down upon a women if she doesn't have a child. Socially, she faces a lot of problems and therefore this lady prays for a child and the ऋषि says OK, I have given and then the ऋषि goes away and after some time something happens and the child dies; where birth is there, death also can happen. We do read many cases where the child dies and then this couple cries and the same ऋषि comes and then the ऋषि gives a special boon that you can talk to your child who has gone to another लोक and then the couple they address the child, we are your parents, you are our child and the child asks the question, which parent you are talking about, because you can talk about a particular parent only from the standpoint of a particular body, but you know that in many जन्मs we had many bodies and with regard to each body we had parents and since the child has dropped the body, so the relationship is broken. Then only they recognized that all these accomplishments are only relative.

ऋणानुबन्धरूपेण पशुपत्तिस्तुतालयः । ऋणक्षये क्षयम् यान्ति तत्र का परिदेवना ॥ सुभाषित ॥

Even the best relationship is subject to arrival and departure, then they ask for the wisdom and they are given the knowledge. Therefore any other gain in the world is inferior only which means subject to end, whereas अहम्, कृष्ण tells that Lord is not a relative accomplishment, this is the highest one. Continuing;

Verse No .19

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९॥

बहूनाम् जन्मनाम् अन्ते ज्ञानवान् माम् प्रपद्यते ।

वासुदेवः सर्वम् इति सः महात्मा सुदुर्लभः ॥ ७-१९॥

ज्ञानवान् बहूनाम् जन्मनाम् अन्ते 'वासुदेवः सर्वम्' इति (अनुभूय) माम् प्रपद्यते । सः महात्मा सुदुर्लभः ।

So here कृष्ण himself admits that these four stages of भक्ति a person cannot go through in one जन्म itself. It takes time, it takes maturity and therefore बहूनाम् जन्मनाम् अन्ते, initially when I am suffering from problems, imagine, water is not there and भगवान् comes and asks, do you want water or Me, what will we say, we will say anyway You are eternal, anytime I can take you, wait, this is urgent, therefore I will see you later, give me water now. Therefore, when we have got pains and problems our first aim is removal, that is why स्वामि विवेकानन्द or somebody said, in front of a hungry person even God has to come with only bread, not with गीता, उपनिषद्, साधन चतुष्टय सम्पन्न अधिकारि, etc., who wants साधनम् or चतुष्टयम्, I am hungry. Therefore when there are problems in life, first we will try to get rid of that only, it is natural and thereafter gradually we begin to use भक्ति for various worldly accomplishments. When we have got so many desires, how can I talk about मोक्ष. So काम is important, that is why we have accepted काम पुरुषार्थ also. In fact, the entire वेदपूर्व भाग is nothing but using भक्ति to fulfill your worldly desires. You use भक्ति for that, there is no पापम् is सकाम भक्ति and then having

accomplished so many things, we get bored, diminishing returns as they say. We have seen everything स्वामिजि, I have understood, the world is only that much, if you ask his age, he says 93. So therefore I have understood everything that the world is this much only at 93 years old, doesn't matter, at least now some realization took place, better luck next birth. And there afterwards I want मोक्ष but I don't know, there is again struggle and therefore having gone through several जन्मs. Then you will get a doubt? स्वामिजि that means I have to go through several जन्मs now? कृष्ण has said several जन्मs, but he didn't say beginning from when. So why do you take it as beginning from this जन्म, you can assume that you have already started several जन्मs before and this the last. You can take it anyway. So don't be pessimistic. So therefore, बहूनाम् जन्मनाम् अन्ते – at the end of many जन्मs alone one will begin to value मोक्ष, valuing मोक्ष is needed for maturity, मनुष्यत्वम्, मुमुक्षुत्वम्. And therefore at the end of many जन्मs, ज्ञानवान् भवति – a person becomes a ज्ञानि, that is the 4th level of भक्ति he comes to and how he become ज्ञानवान्.

वेदान्त श्रवण मनन निदिध्यासन द्वारा गुरु उपदेश द्वारा सः ज्ञानवान् भवति.

And माम् प्रपद्यते – and he attain Me, he becomes one with Me, he merges into Me or the gap between him and me is removed and what is his ज्ञानम्, he attains ज्ञानम् alright, what is the type of ज्ञानम्, वासुदेवः सर्वम् – so वासुदेवः alone is everything. So वासुदेव is everything means what? Who is वासुदेव? Because वासुदेव we understand generally as what, Mr. V. कृष्ण, son of वसुदेव. So वासुदेवः सर्वम् does it mean personal God कृष्ण is everything? It is logically impossible. If you are talking about a personal God कृष्ण, you know that personal God is finite in nature, spatially finite, time-wise finite, जन्म अष्टमि beginning is there and also स्वर्गारोहण end is there and Similarly, physically also personal god is limited and that is why we got away from गोपी and again he went to गोपीs, therefore personal कृष्ण cannot

be everything and therefore, the आचार्यs give a different meaning to the word वासुदेव. Here वासुदेव does not refer to the finite personal God, but the infinite ब्रह्मन्, wherein वासुः means सत्-रूपम् ब्रह्म, the Lord who is in the form of very existence principle, we will see the details some time later, just hinted here, वासुः means सत्-रूप ईश्वरः. How do you know that: वसन्ति सर्वाणि भूतानि अस्मिन् इति वासुः, so वासुः means that existence principle in which all beings exist. And देवः means चित्-रूप ईश्वर or ब्रह्म, दीव्यति स्वयम् प्रकाशते इति देवः. Therefore वासुः means सत्-रूप, देवः means चित्-रूप, वासुश्च असौ देवश्च सत्-चित् रूपम् ब्रह्म is here वासुदेवः and that is why in the 4th chapter, ब्रह्म-अर्पणम् ब्रह्म हविः ब्रह्म-अग्नौ ब्रह्मणा हुतम् । ॥ ४-२४॥

So he knows कृष्णपरमात्मा, the formless कृष्ण is in the form of the entire creation, सर्वम् इति ज्ञानवान् – such a knowledge he has got and सः महात्मा – such a ज्ञानि alone is महात्मा, the greatest seeker, the greatest person, the noblest soul and सः सुदुर्लभः – such a person is extremely rare, कृष्ण has said in the beginning of this chapter:

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेति तत्त्वतः ॥ ७-३॥

Many people don't want मोक्ष, among those who want only a few people come to this stage of भक्ति and therefore he is the rarest, अर्जुन, may you strive to become a ज्ञानि भक्त, of course, starting from आर्तः भक्त, but end with this. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 07, VERSES 20-22

Having talked about the problem of संसार in the 13th verse of the 7th chapter, कृष्ण talked about the remedy for संसार, from verse no.14 up to 19th. The problem of संसार कृष्ण presented was that the human being basically seeks three things, one is security, another is permanence and the other is fulfillment in life or happiness. Security, something permanent to hold on to and fullness or पूर्णत्वम् or you may call it आनन्द, these three things every human being basically seeks. But the problem with the human being is he does not know where to find them, he does not know the sources of these three basic things. The source happens to be परा प्रकृति, the higher nature of God and since one does not know the higher nature of God, he searches for these three things in the lower nature or the perishable creation. And unfortunately all these three things are not available in the creation; the world cannot give security because it itself is bound by time, the world cannot give permanence because it is all the time changed by time and the world cannot give पूर्णत्वम् or आनन्द because everything in the creation is अपूर्णः or finite. छान्दोग्योपनिषत् beautifully says:

न अल्पे सुखम् अस्ति ॥ छान्दोग्योपनिषत् ७-२३-१ ॥

अल्प वस्तु cannot give happiness, because happiness is the expression of पूर्णत्वम्, so

यो वै भूमा तदमृतम् ॥ छान्दोग्योपनिषत् ७-२४-१ ॥

पूर्ण वस्तु can alone give आनन्द, अपूर्ण वस्तु cannot give आनन्द or fulfillment. Even if it seems to give आनन्द, it is only a fake आनन्द, that is why when one actually gets into that one does not find any आनन्द. And because he doesn't know the real source he is expecting these three things from the world where it is not there and since his expectations are wrong expectations all the expectations fail and this failure leads to sorrow, depression, disappointment, frustration, all these consequences put together we call संसार. And then what is the

remedy, कृष्ण said the remedy is भक्ति alone and then he elaborated the भक्ति and therefore भक्त alone will be able to fulfill this basic earning of security, permanence and पूर्णत्वम्, a भक्त alone will be able to fulfill. Then कृष्ण wants to clarify that further and for that purpose, he divided भक्त into four types, आर्तः, अर्थार्थी, जिज्ञासुः and ज्ञानि. And he said among these four भक्त, only the 4th भक्त will be able to fulfill these three urges. The first three are great only,

उदायः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७-१८॥

The 4th type of ज्ञानि भक्त alone will become successful. And therefore the aim of a seeker is becoming a ज्ञानि भक्त and a ज्ञानि भक्त knows where to tap to get these three things. What are those three things, security, permanence and fulfillment and he said it will take time, initially a person cannot directly become a ज्ञानि भक्त, he has to go through stages:

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९॥

It is a long journey but one has to become a ज्ञानि भक्तः, a ज्ञानि भक्त means a wise devotee. This much we saw in the last class, with the 19th verse, the topic of भक्ति as remedy for संसार, संसार निवृत्तिः उपाय रूप भक्ति, that topic is over. Now कृष्ण is entering another topic from the 20th verse, we will enter.

Verse No .20

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७-२०॥

कामैः तैः तैः हृत-ज्ञानाः प्रपद्यन्ते अन्य-देवताः ।

तम् तम् नियमम् आस्थाय प्रकृत्या नियताः स्वया ॥ ७-२०॥

तैः तैः कामैः हृत-ज्ञानाः स्वया प्रकृत्या नियताः (अज्ञानिनः) तम् तम् नियमम् आस्थाय अन्य-देवताः प्रपद्यन्ते ।

In the following portions, कृष्ण is going to classify भक्ति broadly into two types, सकाम भक्ति and निष्काम भक्ति, सकाम भक्ति and निष्काम भक्ति these are the two classifications of which कृष्ण is going to deal with सकाम भक्ति, from verse 20 up to verse 26. He will talk about both the plus points of सकाम भक्ति, the advantages and he will also talk about the minus points of सकाम भक्ति. It is an objective presentation of what is what and then from verse no.27 to 30, कृष्ण will talk about निष्काम भक्ति and also its advantages. Therefore we get a compare and contrast study of सकाम, निष्काम भक्ति. Now what is the general meaning of these two words? भक्ति we can roughly translate as devotion and worship of God. So the attitude of devotion and the act of worship, both together we call भक्ति.

1) And सकाम भक्ति means using भक्ति as a means for finite ends of the creation, of the world, using भक्ति, i.e., devotion and worship as a means for accomplishing finite goals of life. In the शास्त्र all the finite goals are classified as धर्म, अर्थ, काम पुरुषार्थ, अर्थ means all types of material wealth which is one form of finite goal, why it is finite goal, all forms of wealth will end, get exhausted. Similarly, काम means all forms of sense pleasures or entertainments come under काम, that is another form of finite goal, because that will also end. And धर्म means all forms of पुण्यम् which will take a person to higher worlds after death, भू लोकः, भुवर्लोक, सुवर्लोक, महर्लोक, etc., and according to शास्त्रs, all the higher लोकs are also finite in nature. So therefore धर्म, that is पुण्यम्, अर्थ, काम, they all will come under what finite goal. And to generalize we can say, anything other than God is finite goal, because God alone is beyond time and space, everything other than God falls within time and space and whatever falls within time and space is finite and therefore everything other than God is finite goal. So finite goals we can present in different forms, धर्म-अर्थ-काम finite goals, if you use कठोपनिषत् language, all forms of प्रेयस् is finite goal, if you have to put in religious language, everything other than God is

finite goal and if you want to present in Vedantic language, all material things are finite goals, all अनात्मा, all material things are finite goals because all materials are subject to destruction. And सकाम भक्ति means a भक्ति through which I seek finite goals, in simple language we can say materialistic भक्ति, business भक्ति, commercial भक्ति. I will do this, in return, you give me that, not even in return, first you give me that, he wants to be very safe, play safe, you don't want to risk, I will keep that money in my पूजा room, you cure my disease and then I will give. Somebody promised a ring it seems to तिरुपति वेङ्कटाचलपति, I will give this diamond ring, if this is cured and Lord is very very truthful and honest and therefore he fulfilled his contract and cured. Then he had to give it and then he thought, see when I promise, what will be the price of the ring, now the ring is much much much more costlier and therefore I have said that I will give the ring, now I will give the equivalent of that ring, instead of the ring. And on the day of promise it was a few thousand, now it is double and then what he did and he took the money and he put in the हुण्डि and if you are smart, वेङ्कटाचलपति wants to prove that he is smarter and when he dropped the money, the money and ring both fell into the हुण्डि, OK. यत् गत्वा न निवर्तन्ते, you cannot collect back that. So therefore generally we are business भक्त, commercial भक्त, contract भक्त, this कृष्ण calls सकाम भक्ति.

2) Then the second type of भक्ति is निष्काम भक्ति, निष्काम भक्ति is a भक्ति which is not used for material end. There is no desire for material end. निष्काम भक्ति does not mean total desirelessness. In निष्काम भक्ति also there is a desire, in निष्काम भक्ति also there is a desire, but the desire is for infinite or for God. So निष्काम भक्ति is a सकाम भक्ति, निष्काम भक्ति is a सकाम भक्ति in which a person is no more interested in धर्म, अर्थ or काम, no more interested in finite ends, no more interested in material ends, but he is interested in infinite, i.e.,

security, fulfillment and permanence. This is निष्काम भक्ति, मुमुक्षु भक्ति is निष्काम भक्ति, बुभुक्षु भक्ति is सकाम भक्ति.

And having talked about both these भक्तis, कृष्ण wants to say both are OK, but ultimately you should know that निष्काम भक्ति is superior to सकाम भक्ति and ultimately you have to come to निष्काम भक्ति. You take your own time, but you have to come to. This is what कृष्ण wants to convey in these verses. But for this purpose, कृष्ण uses a symbolic language, what is that, in the भगवद्गीता, कृष्ण points out that He, the Lord कृष्ण represents the infinite. In the भगवद्गीता, Lord कृष्ण symbolizes the infinite मोक्ष and all other gods represent finite ends in the भगवद्गीता, because even though कृष्ण as a personal God is a finite only. As a personal God कृष्ण is finite or infinite? You should not have a doubt, कृष्ण has a date of birth and date of departure and कृष्ण has got a finite size, He has got a form and therefore any personal God is finite only, but a personal God can symbolize the infinite, very careful, personal God is finite, but a personalized God can symbolize the infinite, exactly like the flag is very small, but a small flag can symbolize the vast country. What is the size of the flag you know, what is the size of India you know, even though flag is not India, flag represents India. Therefore you learn to superimpose India on the national flag and then when August 15 comes, January 26 comes and at other times, Olympic, if some medal comes, you do that, anyway one came, great. And we have got in our religion, any number of symbols, because deities are countless in our religion, राम is there, कृष्ण is there, शिव is there, वैष्णवदेवता is there, अय्यप्पा is there, 33 crore it is said, countless देवताs are there, each देवता is finite, but any finite देवता can represent the infinite and the general convention is depending upon the type of scripture the representation will change. If you read शिवपुराणम्, then who is the hero of शिवपुराणम्, don't crack your head, who is the hero of शिवपुराणम्, Lord शिव and therefore in शिवपुराणम्, Lord शिव will represent infinite and all other gods will

represent finite goals and if you go to भागवतम्, विष्णु will represent the infinite, poor शिव will be a part of विष्णु, then go to देवी भागवतम्, it is women's lib, देवी is the ultimate, Lord शिव, ब्रह्म, विष्णु etc., they are all at the feet. Similarly, if you take सुब्रह्मण्य's or any पुराणम्, therefore you remember, no deity is infinite, any deity can be used by us to invoke the infinite and therefore, which deity is superior will be determined by what, which deity is superior will be determined by your invocation. If my इष्ट देवता is कृष्ण will represent infinite for me and all others will be what finite and if my इष्ट देवता is गणेश, गणेश will represent infinite and all the others will be finite. That is why I give the example of the cheque leaf. In the cheque book there are so many leaves. Which leaf is superior and which leaf is inferior, more valuable or less valuable, I ask you, I give the cheque book, what will be your answer, before writing all leaves are the same, after writing which leaf is more valuable, will be determined by what you write, if the first leaf you write one rupee and in the second you write, one lakh rupees, the second is superior. If in the first you write one lakh and in the second one you write one rupee, then naturally the first leaf is superior. Therefore tell me, विष्णु is great or शिव is great, people are quarrelling even now, वैष्णवs claim विष्णु alone is great, शैवs claim शिव alone is great, our शास्त्रs say that both have not understood the वैदिक teaching, who is great depends upon your invocation. In the भगवद्गीता, कृष्ण represents infinite and therefore all the अन्य देवताs represent finite goals of life. And therefore in the following portions, सकाम भक्ति will be presented as अन्य देवता भक्ति, symbolically सकाम भक्ति means अन्य देवता भक्ति and अन्य देवता भक्ति means what: worship of any God other than कृष्ण and निष्काम भक्ति will be equal to what, कृष्ण भक्ति will represent निष्काम भक्ति, where the goal is what, कृष्ण the infinite and in शिव पुराण, शिव भक्ति will be निष्काम भक्ति and the goal will be शिव the infinite and विष्णु भक्ति and गणेश भक्ति will be what, अन्य देवता भक्ति, inferior भक्ति. Keeping this symbolism, we have to

read the following श्लोकs and first कृष्ण will talk about अन्य देवता भक्ति, otherwise known as सकाम भक्ति. So He tells in this verse, कामैः हत-ज्ञानाः अन्य-देवताः प्रपद्यन्ते – there are some भक्तs, they are interested only in finite ends, कामैः means धर्म-अर्थ-काम इच्छया, either they want wealth or they want entertainment or they want पुण्यम् and higher लोकs and because of these various desires, what do they worship, अन्य देवता भजन्ते – they worship other finite deities, each finite deity can give only one finite result. For example, लक्ष्मी देवी will represent only one finite end, what is that, only wealth and another देवता will represent only health, अश्विनि देवता or धन्वन्तरि देवता and another देवता, सूर्य देवता will represent only the power of perception, गणेश देवता will represent only freedom from obstacles. Thus each देवता giving a finite result is worshiped by this सकाम भक्त and अन्य देवता भक्तः and one will say नवग्रह also. Go to राहु temple, go to केतु temple (whether it is there?) or whatever temple, go to शनीश्वर temple, that is the most respected temple in the entire India, if you say शनि everyone will be भक्ति मयम्. Some people going to this deity and that deity, all for what, either for removal of a particular problem or attainment of a particular result, प्रपद्यन्ते अन्यदेवताः, because of their intense desire. And because of this desire, what happens, हत-ज्ञानाः – their discriminative power is stultified, obstructed, blunted and why do we say that their discriminative power is blunted, if they think a little bit they can easily know that, even if the finite desires are fulfilled they cannot give lasting happiness because those objects of desire will go away. Why it will go away, because they are finite, therefore they can give me only a temporary fulfillment, the fulfillment will not last long, they don't have that farsightedness. There हत-ज्ञानाः means these people are shortsighted people, who cannot see beyond their nose. Therefore हत-ज्ञानाः, मूढाः, अल्प-बुद्धयः, मन्दाः, अन्य देवताः प्रपद्यन्ते, they are सकाम भक्तs and then once you seek finite ends through भक्ति, you have to follow all the rules of पूजा, conditions are many, because

you seek a benefit, there are so many conditions. So they will say you have to do the पूजा at a particular time, you have to go that temple, you have to take one lime, two limes or three limes, all these and you have to go for seven weeks, I don't know, you know better, therefore there are so many temples, particular days are there, how you should approach and if the wedding of son or daughter is desired you have to go to that temple, give a माला and keep one माला with you, (don't ask स्वामिजि, how you now, I have not tried that) therefore this माला you keep and that माला made for the wedding and exchange that माला, etc. So many. So therefore every rule you have to observe. आहार नियम, नैवेद्य नियम, which deity will like which particular नैवेद्य, not what you like, they will say, which particular dress should be given and what color, green dress, yellow dress, all those things are there. And therefore कृष्ण says, तम् तम् नियमम् आस्थाय – they very religiously observe all those rules for the sake of getting that benefits. So here तम् तम् is repeated to indicate the respective rule associated with that respective देवता, so तम् तम् नियमम् आस्थाय, all because of what, स्वया प्रकृत्या नियताः – because they are whipped up by their own राग-द्वेषः, because of intense राग-द्वेषः alone, either they want to get something, or they want to get rid of something else, for getting also one type of पूजा, for getting rid also another type of पूजा. All because of what, राग-द्वेषः, here प्रकृति means स्वभाव and स्वभाव means personal like and dislikes and even if somebody talks about मोक्ष they don't have time at all to think, because they are busy running after this and that and राग-द्वेषs are not one or two and they are infinite and anywhere you turn, every advertisement is meant to hook you with one रागः or the other. Therefore they are controlled, they are enslaved by their own काम. Continuing;

Verse No .21

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्यावलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१॥

यः यः याम् याम् तनुम् भक्तः श्रद्धया अर्चितुम् इच्छति ।

तस्य तस्य अचलाम् श्रद्धाम् ताम् एव विदधामि अहम् ॥ ७-२१ ॥

यः यः भक्तः याम् याम् तनुम् श्रद्धया अर्चितुम् इच्छति, तस्य तस्य ताम् एव श्रद्धाम् अहम् अचलाम् विदधामि ।

So this सकाम भक्त, who wants to fulfill various personal desires will go to the scriptures to find out which देवता will fulfill that desire. And we have got a huge literature, वेदपूर्व भाग is the vast literature which presents countless देवताs to fulfill countless desires,

पशुकामश्चिन्वीत । वृष्टिकामश्चिन्वीत । आमयावी चिन्वीत ।

ब्रह्मवर्चसकामस्स्वर्गकामश्चिन्वीत । ॥ तैत्तिरीय-आरण्यकम् ॥

do you want to glowing skin, glowing skin, because now lot of beauty parlors are there for men also and women also, because I want shining skin, even for that शास्त्र prescribes,

ब्रह्मवर्चसकामः चिन्वीत । ॥ तैत्तिरीय-आरण्यकम् ॥

So therefore भक्तः तनुम् अर्चितुम् इच्छति, तनुम् means a particular deity and it will vary from literature to literature, a person has some disease, if he is a विष्णु भक्त they say to worship धन्वन्तरि मूर्ति, they will not say मृत्युञ्जय, because वैष्णवs you know, they have got a deity, विष्णु associated deity to remove diseases and another person will you say chant त्र्यम्बकं यजामहे मन्त्र, which is मृत्यु, मृत्यु देवता पूजा, another person will say अश्विनि कुमार presides over आरोग्यम्, another person will say आरोग्यम् भास्करात् इच्छेत्, Lord सूर्य represents आरोग्यम्. Thus you choose one of them, सूर्य or धन्वन्तरि or मृत्युञ्जय or अश्विनि कुमारs, thus सकाम भक्त will take to one of these deities. And कृष्ण says सकाम भक्ति is also a valid भक्ति. Therefore, their desires will be certainly fulfilled, but what is the condition, श्रद्धया अर्चितुम् इच्छति, if one worships a particular deity to fulfill a particular desire certainly the desire will be fulfilled, but you should have faith in that,

मन्त्रे तीर्थे द्विजे देवे दैवज्ञे भैषजे गुरौ । यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥

There are seven items which will give you benefit directly proportional to your faith, higher the faith, higher the benefit, no faith, no benefit and in that ईश्वर भक्ति is also included and therefore श्रद्धया अर्चितुम् इच्छति. And what will happen, तस्य तस्य श्रद्धाम् अचलाम् विदधामि – I reinforce his भक्ति, I reinforce his भक्ति by fulfilling his desire. अहम् अचलाम् विदधामि, because faith is reinforced only in one way, how is faith reinforced, when your desire is fulfilled naturally it is reinforced, next time problem comes again you run and not only you run you propagate the message also and another person runs and another person runs also. And that temple becomes popular, so even temples have got जातकम्s, for some time they become popular, another time nobody goes there; not only temples even स्वामिs, if स्वामिs fulfill the desire of the devote then all these space is not enough, you will find a long queue, मोक्ष मोक्ष you say, limited number only comes, you have to fulfill that. And therefore कृष्ण says I fulfill the desire and thus reinforce his devotion, his श्रद्धा. And here you have to make an important note, कृष्ण says I will fulfill his desire, actually they are doing पूजा to whom, अन्य देवताः, finite देवताs, so therefore कृष्ण must be saying those deities will fulfill the desire, but instead of saying those deities will fulfill कृष्ण says I fulfill their desires. Why does कृष्ण says so, what is the significance of this statement? For that you should remember, in the भगवद्गीता, कृष्ण represents the totality, the infinite deity and all other deities represent what: finite deities, therefore in भगवद्गीता, शिव is finite or infinite? Finite. Don't worry, शिव will not get angry, because he knows शास्त्र, in भगवद्गीता गणेश is finite, कृष्ण is infinite. Now since कृष्ण represents infinity and all other देवताs are finite देवताs, all the other देवताs will become a part of कृष्ण, because all finite things are part of the infinite. All the finite should be included in the infinite or not, if it is not included in the infinite what will happen, the infinite won't be infinite and therefore all the देवताs will become part of कृष्ण and since all the देवताs are part of कृष्ण, the

infinite, any worship you give to a part it will go to the whole, कृष्ण alone is receiving every worship that is offered to any deity. That is what is said in the famous श्लोक,

आकाशात् पतितम् तोयम् यथा गच्छति सागरम् । सर्वदेव नमस्कारः
केशवम् प्रति गच्छति ॥

In this श्लोक, who represents infinite, केशवम् प्रति गच्छति, केशव represents the infinite, all the others are finite and therefore शिव पूजा will go to कृष्ण, गणेश पूजा will go to कृष्ण and since the पूजा is received by कृष्ण, not directly, but through various other देवताs, the पूजाफलम् is also given by whom, कृष्ण also gives पूजाफलम् also. But कृष्ण will not give पूजाफलम् directly and how does he give, through whichever deity he received the gift through the same deity he gives the फलम् also. Therefore the शिव भक्त thinks that he has worshipped and शिव has blessed him but what is the fact, through शिव the पूजा went to कृष्ण and through शिव कृष्ण gave the फलम् also. All the other देवताs will become the pipelines and कृष्ण will become the ultimate deity and therefore कृष्ण says that I bless every भक्त through that particular deity. But remember, if you are शिव भक्त you need not get disturbed because of that, because in the शिव पुराणम् if you see what will be said, शिव receives all the पूजा through other देवताs. Now how you should convert logically? We should forget शिव and विष्णु, logically you have to convert, the infinite God receives all the पूजा through finite form, that infinite God you call कृष्ण, you call शिव, you call देवी, you call Jesus, you call Allah, you call father in heaven, we don't bother about the name, but we are interested in knowing that whether you see it as infinite or not, that is what is important. Invocation is important, not the form. And that is why, you take any अष्टोत्तर अर्चन, you find that certain names will be common for all, the description will be different in अष्टोत्तर, शिव description will differ, विष्णु description will differ, but certain नामs will be common, अनन्ताय नमः, in all अनन्त will come, अनन्तः means infinite,

सर्वगताय नमः, all-pervading, how many all-pervading gods are possible. If विष्णु is also infinite, शिव is also infinite, विष्णु and शिव are two different names for one infinite God. That is why in विष्णुसहस्रनाम itself one of the नाम is what,

सर्वः शर्वः शिवः स्थाणुः ॥ श्रीविष्णुसहस्रनामस्तोत्रम् १७॥

When that is so, how can you say I will worship only विष्णु, I will not go to शिव temple, I will not even utter the name शिव, I will not do नमस्कार to a person who puts विभूति. So therefore कृष्ण says अहम् तस्य तस्य श्रद्धाम् अचलाम् विदधामि. Continuing;

Verse No .22

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ ७-२२॥

सः तया श्रद्धया युक्तः तस्याः राधनम् ईहते ।

लभते च ततः कामान् मया एव विहितान् हि तान् ॥ ७-२२॥

सः तया श्रद्धया युक्तः तस्याः राधनम् ईहते, ततः च मया एव विहितान् तान् कामान् लभते हि ।

Now since one infinite God fulfills the desire of the devotee through that particular deity, the devotee is going to say that शिव fulfills my desire and therefore शिव is 'boon-bestower'. Boon-bestower means what: he is working God and another person who worships another deity, his desire also will be fulfilled and he will say गुरुवायूरप्पन् is 'boon-bestower', another person will say that the बालाजि is the real fulfiller and another person will say that श्रीनाथजि is, श्रीनाथ is a very popular deity in Gujarat area and you go further North, further North, there is another different deity, each person thinks that my God is superior. मन्नाथः श्रीजन्नाथः, my God is superior he thinks and कृष्ण says I allow him to entertain such a conclusion and therefore He says: सः तया श्रद्धया युक्तः, now because of the fulfillment of the desire his भक्ति has been reinforced now, for a शिव भक्त शिव भक्ति is reinforced, for a गणेश भक्त गणेश भक्ति is reinforced. And that

is why even if anyone wants to chant a मन्त्र, they want to do some जप, generally if some आचार्य wants to give a जप, what does he does, he asks what is your इष्ट देवता? That is how the जप should be given. If my इष्ट देवता is कृष्ण it is perfectly alright to take a कृष्ण मन्त्र, the आचार्य who gives the कृष्ण मन्त्र may be a शिव भक्त or देवी भक्त, but he doesn't want everybody to become a शिव भक्त or देवी भक्त. Any भक्ति is OK. So if you ask नमः शिवाय is superior or नारायणाय is superior, all नामs are great. What is important is where your mind is attracted. Whereas some other आचार्यs they don't ask the question, they say you take शिव मन्त्र, because that is his इष्ट देवता, so some institutions give some standard इष्ट देवता, now in that the problem maybe what, this person chants a मन्त्र and his mind goes to another deity. So one lady came and complained स्वामिजि I have been given नमः शिवाय मन्त्र, but my इष्ट देवता is गुरुवायूरप्पन् and therefore I have got constant conflict. I say this मन्त्र and I try to visualize शिव but only गुरुवायूरप्पन् comes, all kinds of problems. Therefore, we can choose any particular नाम associated with any particular deity, it will bless, therefore कृष्ण says, reinforced शिव भक्ति or कृष्ण भक्ति or देवी भक्ति and that person will develop. And because of that what does He do, तस्याः राधनम् ईहते – he wants to do more worship of that deity राधनम्, he wants to do more राधनम्, राधनम् means अराधन and more worship he does naturally the benefit will also be more, so ततः कामान् लभते, he is able to fulfill more and more desires because of that भक्ति. And then कृष्ण once again reminds that all those desires are fulfilled by whom, you think शिव is fulfilling or देवी is fulfilling, कृष्ण says they are not fulfilling the desires really, because they are all finite देवताs, but I, the infinite Lord am fulfilling through that particular deity, मया एव विहितान् कामान्, so मया एव विहितान् means which are fulfilled by me alone. Therefore I am the ultimate receiver all पूजा and I am the ultimate fulfiller of all the desires also. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 07, VERSES 22-25

Lord कृष्ण is, in this portion of the 7th chapter, differentiating सकाम भक्ति and निष्काम भक्ति. सकाम भक्ति is a devotion and a form of worship of the Lord, through which a person seeks material ends in the form of either धर्म, अर्थ or काम or to use the Upanishadic expression seeking प्रेयस्. And कृष्ण wants to point out that निष्काम भक्ति as that form of devotion and worship through which the person seeks the spiritual end, which is called मोक्ष, or in the Upanishadic language, श्रेयः. To contrast सकाम भक्ति and निष्काम भक्ति, first कृष्ण is dealing with सकाम भक्ति. And as we were in the last class कृष्ण is presenting सकाम भक्ति in a symbolic language. Because a सकाम भक्त seeks only finite material ends, because all material ends are finite, so since a सकाम भक्त seeks only finite material ends, कृष्ण symbolically presents सकाम भक्ति as worship of finite deities. Worship of finite deities in the 7th chapter represents सकाम भक्ति, symbolic language and a निष्काम भक्त seeks the spiritual end which is infinite and therefore symbolically कृष्ण presents निष्काम भक्ति as the worship of the infinite Lord. Therefore परिच्छिन्न देवता भक्ति or अपूर्ण देवता भक्ति is सकाम भक्ति, अपरिच्छिन्न देवता भक्ति is निष्काम भक्ति. Now the next question is: who is finite deity and who is infinite deity, because you are talking about अपूर्ण देवता and पूर्ण देवता. If you analyze, every deity has got a form as described in the scriptures, therefore there is no question of infinite deities, because the very picturisation of deity indicates that it is finite. Therefore it is a contradiction to talk about infinite form, because form means finite. Therefore what can be infinite deity, what can be finite deity is the question, for which we give the answer, any deity can be infinite deity if we choose to invoke the infinite in that deity. On the other hand, if you choose to invoke the finite thing then the deity is called finite deity. Therefore राम also, if you talk a form, it is finite, कृष्ण also form-wise finite, गणपति also

form-wise finite, all the देवताs described in the स्मृति श्रुति पुराण इतिहासः, they all have got a form as described in the ध्यान श्लोक,

क्षीरोधन्वत् प्रदेशे शुचिमाणि वितसत् सैकते मौक्तिकानाम् । ॥
श्रीविष्णुसहस्रनामस्तोत्रम् ॥

The very ध्यान श्लोक gives a picture or form of the deity and from the ध्यान श्लोक we know that it is finite only, but upon the finite we have a choice to invoke, to visualize, to imagine, to superimpose the infinite, just upon a small flag we can invoke the nation which is much much more vaster than the flag. And if you invoke infinite in कृष्ण form, कृष्ण becomes infinite God for you and if you are a गणेश भक्त, गणेश will represent infinite, as far as the नामावलिs are concerned it will have both infinite नामs, infinite नामs means what: the नामs revealing the infinite and there will be certain other नामs which indicate the finite also. Almost अनन्ताय नमः is one of the नाम for every deity and in the भगवद्गीता, since Lord कृष्ण is the main deity, for us in the context of भगवद्गीता कृष्ण becomes पूर्ण अवतार, people talk about पूर्ण अवतार, there is no question of पूर्ण अवतार or अपूर्ण अवतार, every अवतार is पूर्णम्, every अवतार is a अपूर्णम्, whether it is पूर्णम् or अपूर्णम् depends upon how you invoke. And then कृष्ण says a सकाम भक्त can worship the finite देवताs, who are other than Lord कृष्ण, he calls them अन्य देवता भक्त and the one who is seeking infinite, in the भगवद्गीता will be called कृष्ण भक्त and having said this much, कृष्ण says अन्य देवता भक्तs, i.e., the devotees of other deities can worship them and seek finite benefit, like राहु worship, केतु worship. All the नवग्रहs are worshipped for what, for a particular result, for 7-1/2 Saturn, therefore a person wants to get out of that and कृष्ण says there is nothing wrong in worshipping the finite देवताs for a finite result and their worship is valid and their desires will be fulfilled. But when their desires are fulfilled, it appears as though the finite देवताs are blessing the devotee. कृष्ण says finite देवताs are seemingly blessing the devotees, but really speaking, those देवताs are not blessing, why the finite देवताs have

blessing power because of whom, because of me who represent the infinite. And therefore the infinite कृष्ण is giving the blessing power to all the finite देवताs and those finite देवताs in turn are blessing the devotee and therefore who is really blessing the devotee. कृष्ण says, I, the infinite alone, I am blessing everyone through varieties of देवताs, all those देवताs will become only postman. You know postman. When you receive the money order, suppose the neighbor talks to the postman, why you are very partial, you are giving money only to those people and not to me, what will be the postman's answer? He will say I am not giving the money, even though visibly, apparently I am giving, there is someone somewhere else and that person, your son or brother or father, that person is giving the money through the postman. Thus every परिच्छिन्न देवता is like a postman only, they are only intermediaries, कृष्ण alone is the ultimate receiver of all the worship and कृष्ण alone is the ultimate कर्म-फल धाता also. That is why at the end of the 5th chapter, कृष्ण said

भोक्तारम् यज्ञ-तपसाम् सर्व-लोक-महेश्वरम् ।

सुहृदम् सर्व-भूतानाम् ज्ञात्वा मां शान्तिम् ऋच्छति ॥ ५-२९॥

I am the ultimate receiver of all the पूजाs, just as the flowers offered into the river goes into the ocean only, any नमस्कार done to any finite देवता will go to कृष्ण and कृष्ण will bless the devotee through that particular deity. This is all to show that कृष्ण is infinite, all the other देवताs are finite. Therefore if you want मोक्ष, whom should you go to? In the context of भगवद्गीता you have to go to कृष्ण alone. If it is नवरात्रि, I am reading देवी भागवतम्, in the context of देवी भागवतम् if you want to मोक्ष, whom should you go to, देवी. So therefore, don't be enamored by the form, no form is superior, no form is inferior, what is inferior and superior is determined by what you invoke in that form and therefore कृष्ण says in verse no.22, which we were seeing in the last class, in the second line: लभते च ततः कामान् मया एव विहितान् हि तान्, लभते, अन्य देवता भक्तः लभते, so the devotees of the other finite

deities will certainly get their desires fulfilled, so अन्य देवता भक्तः, कामान् लभते, here काम should not be translated as desire, but here काम represents the desired end, the object of desire, काम्यते इति काम, कर्म व्युत्पत्ति, so कामान् विषयान् लभते. And what does the devotee think, he thinks my इष्ट देवता has blessed me he thinks, like a person thinking postman is giving money, a child thinking, but a parent knows, postman doesn't give, but somebody in मुम्बई, in America, in London, but that person is invisible. Similarly, behind the visible deities, परिच्छिन्न देवताs, I am there. Therefore मया एव विहितान्, विहितान् means given by, blessed by, offered by, or sanctioned by, that is nice, sanctioned by, I alone give the ultimate sanction, so मया विहितान्, मया here represents कृष्ण, the infinite God. So, in short, कृष्ण says, सकाम भक्ति is valid, सकाम भक्ति will also be successful, these are all the plus points of सकाम भक्ति. Because कृष्ण wants to talk about both the plus points of सकाम भक्ति and later he is going to talk about the minus points of सकाम भक्ति. Because कृष्ण's intention is not to make us सकाम भक्तs, but कृष्ण wants us to ultimately become निष्काम भक्तs, therefore not only He talks about the plus point, but He talks about minus points which we have to focus later. What are the plus points? It is valid, it is allowed, it is OK, it is not sinful, there is nothing wrong if you ask anything from God. People say that you should not ask anything from God, and they even say 'God knows.' So God knows 'you want many things,' but which one you want who has to decide, only you have to decide. If God has to decide, He will decide मोक्ष only. In fact, He is ready to give मोक्ष but when a person is eager to have a child, somehow I want to have a baby, I don't have one, so a couple, who are very very particular to have a child. Suppose भगवान् comes and says I will give मोक्ष, what will the couple say? मोक्ष is eternal, we don't want that now, we can see that later, we want a baby now. So therefore what you want God cannot decide and if God has to decide He will decide only one thing, which is good for all

of us and what is that, मोक्ष and God knows, even if He gives मोक्ष many are not ready to take it. स्वामिजि, now there is a water problem in the house, I want water first and मोक्ष later. Therefore what you want भगवान् cannot decide, what you want you alone have to decide. That is why in the शास्त्र, सङ्कल्प is presented before every पूजा. Otherwise if God knows what do you want, why should शास्त्र prescribe a सङ्कल्प? The very purpose of सङ्कल्प is for you to decide and see. And there is nothing wrong in seeking any particular फलम् that you want, you need not feel inferior, if you ask for a small little thing. And therefore, सकाम भक्ति is OK, but need not feel bad about it, it is not sinful, it is valid and it will produce the result, if the पूजा is properly done. That is why very big If. Because once it is a सकाम पूजा, I think we saw in the previous class, the rules and regulations are many. कृष्ण will emphasize this point very often, in सकाम पूजा, rules and regulations become very very important, to be carefully and minutely observed. And if anyone of them is violated the result cannot come. So observe the rules then it will produce the result. So up to now we have got the plus points of सकाम भक्ति, now we are going to enter into the minus points, what is that:

Verse No .23

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७-२३॥

अन्तवत् तु फलम् तेषाम् तत् भवति अल्प-मेधसाम् ।

देवान् देव-यजः यान्ति मत् भक्ताः यान्ति माम् अपि ॥ ७-२३॥

तेषाम् अल्प-मेधसाम् तत् फलम् तु अन्तवत् भवति, देव-यजः देवान् यान्ति, मत् भक्ताः अपि माम् यान्ति ।

So कृष्ण has presented the benefits. Now he wants to give a statutory warning, you now have in the cigarette packet, first they will advertise, I think advertisement is banned perhaps. So the advertisement is very big, 'Every Puff A Promise' or something like

that, OK, promise of what nobody knows, that is safe statement, 'Every Puff A Promise,' that is written in bold letters, in big letters it is written and then in invisible letters, 'statutory warning: cigarette smoking is injurious to health.' कृष्ण is doing exactly that, He says सकाम भक्ति is wonderful, it is enjoyable, you can fulfill your materialist desires, therefore the sense pleasures certainly you can get, but there is a problem. What is that? This we have discussed in the Upanishadic class and in गीता also, I think I have discussed this, every worldly gain, every materialist gain has got certain intrinsic दोष, which we classified into three varieties. Every materialistic end, either belonging to this world or even स्वर्गलोक, it has got intrinsically three defects. What are those defects I have talked about?

1) The first defect is दुःख मिश्रितत्वम्, all worldly accomplishments or pleasures are mixed with equal amount of pain also, just as the two sides of the coin, all worldly pleasures have got pain. How is it mixed with pain, first there is pain in accomplishing that, fighting all competition, 'Who Will Become A Millionaire!' Even to enter the competition you have to fight, competition, heavy competition. Therefore the first thing is acquisition involves struggle, anxiety, tension, worry, fear, jealousy, whether the other person will beat me. Once I have acquired, there is the pain of preservation. योग is followed by क्षेम, the preservation has got equal amount of problem. So अर्जने दुःखम् रक्षणे दुःखम् and then however much you struggle to preserve it, in spite of your effort and care, everything will be lost in time, all material accomplishments will be lost in time and the ultimate loss also will give pain and the pain will be directly proportional to the pleasure I derive. कृष्ण said in the 5th chapter,

ये हि संस्पर्शजाः भोगाः दुःख-योनयः एव ते । ॥ ५-२२॥

Every worldly pleasure is a potential pain, this is called pain born out of नाश, अर्जने दुःखम्, रक्षणे दुःखम्, नाश दुःखम्, therefore it is mixed with दुःखम्, we call it दुःख मिश्रितत्वम्, negative point No.1.

2) And the second defect in all the worldly accomplishment is अतृप्तिकरत्वम्, since every accomplishment is finite in nature, limited in nature, we never choose to enjoy what we have got, we always think of the next higher possibility. What the other person has, and always there are someone, some people who have got more than me and therefore I never enjoy what I have, I always suffer from the disease of comparison and comparison invariably leads to inferiority complex and jealousy, this is called dissatisfaction. In कठोपनिषत् नविकेतस् makes a very bold statement,

न वित्तेन तर्पणीयो मनुष्यः । ॥ कठोपनिषत् १-१-२७ ॥

No human being will be satisfied with any amount of wealth, otherwise why should there be corruption at higher level, lower levels understandable, why at higher levels, satisfaction never comes. So the second defect is what: अतृप्तिकरत्वम्, my beggarliness continues. As दयानन्द स्वामिजी beautifully says, he is a poor rich man or a poor moneyed man, previously he was poor without money, now he is poor with money, the poverty, the inner bankruptcy will not go, because finite plus finite is equal to infinite? No, finite plus finite plus finite is equal to finite only. Therefore since all these accomplishments keep me in finite level, my distance from infinity is the same, what is the distance between hundred rupees and infinite and what is between a million rupees and infinite, the distance is same. Therefore I continue to be अपूर्णम्. Therefore I travel from अपूर्णम् to अपूर्णम् in material accomplishments. So what is the second defect? अतृप्तिकरत्वम्.

3) And the third and final defect we have seen, it is what: बन्धकत्वम्, once you are used to those accomplishments, that status, that name, that fame, that attention, having enjoyed that we can never think of losing them, it leads to some form of addiction. That is why after retirement for some time we suffer, because that importance, of course importance in society is gone, previously I had a position, even in family suddenly I find position is gone, so therefore,

सम्भावितस्य च अकीर्तिः मरणात् अतिरिच्यते ॥ २-३४॥

Where does it come, भगवद्गीता, सम्भावितस्य च अकीर्तिः मरणात् अतिरिच्यते, having enjoyed those things I get addicted to them, that without them I cannot imagine a happy life. This addiction or slavery or weakness is the third defect.

And all these are the result of what, सकाम भक्ति. Therefore what कृष्ण wants to say is सकाम भक्ति will keep a person in संसार only. In सकाम भक्ति there is material progress, but in सकाम भक्ति there is spiritual stagnation; materially it is positive because there is progress, because of सकाम भक्ति he fulfills his desires. Therefore money is there, family is there, everything is there, there is progress, but from spiritual angle, सकाम भक्ति will keep a person in spiritual stagnation. That means what: he doesn't come down, there is no spiritual fall in सकाम भक्ति, because सकाम भक्त is not committing a sin, therefore there is no spiritual fall, but there is no spiritual progress, therefore neither fall nor progress, there is stagnation. In निषिद्ध कर्म there is spiritual fall, in निष्काम कर्म there is spiritual growth, in सकाम कर्म there is neither spiritual growth, nor spiritual fall, but there is spiritual stagnation; spiritual stagnation means संसार will continue. I am a religious संसारि. So an atheist cries everywhere because of संसार, this religious सकाम भक्त cries in front of God, the crying will continue, one cries in front of God, one doesn't cry in front of God, crying continues why: because he is a religious संसारि, why because he is a सकाम भक्त. This is what is said in this श्लोक, तेषाम् – so these people who are सकाम भक्त are अल्प-मेधसाम् – they are unintelligent people, indiscriminate people, why, because through the very same worship, they could have sought the infinite मोक्ष, but instead of seeking the infinite from the Lord they have chosen the finite result. So we have to imagine भगवान् has two pockets, in one he has got infinite that is श्रेयस्, in the other pocket there is finite, प्रेयस्, both भगवान् has got in his pocket and both his hands are inside the pocket so that he can

immediately give the benefit to the devotees and then He wants to see what a devotee asks after the नमस्कारम्, so this person says water problem should be solved, another person says someone in the family should be married, another says that tender I should get, another says I should get entry into 'Who Will Become A Millionaire!' everything except मोक्ष. Therefore भगवान्'s one hand is busy, giving giving, giving, the other hand is stuck in the मोक्ष pocket, nobody is asking and He is ready to give free. Therefore He says अल्प-मेधसाम् – unintelligent people, they have chosen a wrong destination, नित्य-अनित्य वस्तु विवेक रहितानाम्, therefore वैराग्य रहिताणाम्, therefore आर्त अर्थार्थी भक्तानाम्, they are those unintelligent ones and फलम् – they will get the result in the form of money, name, fame position, people, they will get those results, but what is the tragedy, अन्तवत् तत् – means what it is finite in nature, money will be exhausted, even the highest position you have to vacate. That is why in the 9th chapter, which is very very parallel to the 7th chapter, कृष्ण will say, even इन्द्र will have to vacate his position and become ordinary member in चेन्नै. ते तम् भुवत्वा स्वर्ग-लोकम् विशालम् क्षीणे पुण्ये मर्त्य-लोकम् विशन्ति ।

॥ ९-२१॥

you have to come back, back to Coovam bank and उपनिषत् goes one step further, even that is not guaranteed, it says

इमम् लोकम् हीनतरम् वा विशन्ति ॥ मुण्डकोपनिषत् १-२-१०॥

he may get even an inferior जन्म. Therefore अन्तवत् means finite in nature. And whose mistake it is: कृष्ण says don't blame me, my hands are in both the packets and I am ready to give anyone of them, प्रेयस् or श्रेयस्, but you have chosen the wrong goals, therefore don't the put the अक्षता on my head, don't blame me. So कृष्ण says, देवान् देव-यजः यान्ति – worshipers of finite देवताs will get finite results which means सकाम भक्ताः अन्तवत् फलम् प्राप्नुवन्ति. So worshipers of finite deities is a symbolic language for सकाम भक्ति. So सकाम भक्तs will attain finite result, देवान् यान्ति, here the word देव represents again finite

result, like higher position. Because according to the scripture, all the gods in heaven are none other than the ordinary जीवs only, who have got the exalted position because of their पुण्य कर्म, that is why यम धर्म राज said.

जानामि अहम् शेवधिः इति अनित्यम् नहि अध्रुवैः हि तत् ध्रुवम् प्राप्यते । ॥
कठोपनिषत् १-२-१० ॥

even यम धर्म राज is a post, you can become यम धर्म राज, already you might be यम. Similarly, you can become इन्द्र, you can become anyone, it is a finite post, even ब्रह्माजि is a finite देवता post you can become and even that ब्रह्माजि will have to vacate that post, there will be a last day when he will have to get down. Therefore देव-यजः, सकाम भक्ताः देवान् परिच्छिन्न फलम् यान्ति, whereas मत् भक्ताः – my devotee, my worshipers, worshipers of कृष्ण, the infinite, who represent निष्काम भक्ताः, the intelligent ones, विवेकिनः, जिज्ञासु भक्ताः, मुमुक्षवः, साधन चतुष्टय सम्पन्नः, those real ones, माम् अपि यान्ति – they come to Me. Here Me does not represent finite कृष्ण's शरीरम्. कृष्ण's शरीरम् is finite or finite? कृष्ण's body is finite, therefore going to कृष्ण means attainment of the infinite represented by finite शरीरम्. कृष्ण's body symbolizes the infinite ब्रह्मन्. So मत् भक्ताः, निष्काम भक्ताः, माम् यान्ति means पूर्णताम् यान्ति, मोक्षम् यान्ति, जीवन्मुक्तिम् लभन्ते. Continuing;

Verse No .24

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७-२४॥

अव्यक्तम् व्यक्तिम् आपन्नम् मन्यन्ते माम् अबुद्धयः ।

परम् भावम् अजानन्तः मम अव्ययम् अनुत्तमम् ॥ ७-२४॥

मम परम् अव्ययम् अव्यक्तम् अनुत्तमम् भावम् अजानन्तः अबुद्धयः माम् व्यक्तिम् आपन्नम् मन्यन्ते ।

So here कृष्ण talks about two types of people, one set of people who have not understood God properly and the other set who have

understood God properly. Previously while talking about the nature of God, कृष्ण pointed out that I have got two aspects, one is परा प्रकृति, the चेतन तत्त्वम्, and the अपरा प्रकृति, the जड तत्त्वम्; the चेतन अंश and अचेतन अंश. The चेतन तत्त्वम्, the Consciousness aspect is called the higher nature of God and the अचेतन जड तत्त्वम् is the lower nature of God. Now those ignorant people are ones who see only the inferior nature of God and mistake the physical body of the Lord to be the real God. The physical body of God is अपरा प्रकृति or परा प्रकृति, the physical body of God? Don't ask me what is परा प्रकृति and अपरा प्रकृति, I will be in trouble, that is why you have to keep revising the previous portions to get the full benefit. So कृष्ण's body comes under matter-principle only, therefore it is only अपरा प्रकृति. And when I look upon God as a personality, with the body, I take God as one who is subject to arrival and departure. So departure means the visible body will again become what, after स्वर्गारोहणम्, after the अवतार job is done, Lord कृष्ण disappears; in the भागवतम् कृष्ण departure and disappearance is said. So at the time of अवतार, the शरीरम् comes and after the अवतार, the शरीरम् goes, therefore the अपरा प्रकृति ईश्वर is subject to arrival and departure. Therefore if I say God comes and goes, I am talking about which aspect of God, परा or अपरा प्रकृति? I am only talking of अपरा प्रकृति, that is the material bodily aspect of God, that is why I am talking about arrival and departure. In fact, गोपीs had this problem only constantly and you talk about hide and seek; Lord comes, गोपीs are ecstatic, Lord goes, गोपीका गीतम्, I have told you the other day, therefore God comes, happy, God goes, unhappy, therefore it is आया राम गया राम God and whoever is talking about arriving and departing God, they only know the अपरा प्रकृति of the Lord and कृष्ण says they are ignorant people, they are unintelligent people, they are deluded devotees. Whereas those higher devotees, who know परा प्रकृति aspect of ईश्वर, which is Consciousness-principle. Is that God, i.e., the higher aspect of God subject to arrival and departure? Is

Consciousness subject to arrival and departure? It is never subject to arrival and departure, because it is all-pervading and not only it is all-pervading, Consciousness is one thing which is evident all the time. Isn't it? Consciousness is that which is evident all the time, स्वयम् प्रकाश रूपम्, नित्य प्रकाश रूपम्, अनावृत चैतन्य रूपम्. Things can be covered, if you are talking about a thing being covered, you are able to talk about the covering of a thing, because of what, because you are aware that is covered, that means what: Consciousness is one which is never covered by anything at any time. In fact, you are able to talk about all covers or coverings, because of what: the Consciousness,

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते ॥ मनीषापञ्चकम् १॥

And therefore the wise people know that God is here and now, all the time evident as what: the Consciousness in me.

प्रतिबोध विदितम् मतम् ॥ केनोपनिषत् ४ ॥

So they do not talk about God arriving, they do not talk about God departing, only unintelligent people talk about the arriving, departing God. He says: अबुद्ध्यः, अबुद्ध्यः means the unintelligent people, who mistake the Lord as the अपरा प्रकृति, the physical body, मन्यन्ते – they have got a misconception, so अबुद्ध्यः, the unintelligent unenlightened, uninformed devotees, have got a misconception of the Lord and what is the misconception, अव्यक्तम् व्यक्तिम् आपन्नम् – they think that Lord is अव्यक्त, अव्यक्त means has disappeared now. And again व्यक्तिम् आपन्नम् – the Lord has appeared now. In fact, in the पुराणम्, you will always read, the devotees performs तपस् for the Lord to appear. And the Lord will appear, in TV and all you can nicely see, out of nothing the Lord comes and says Oh! भक्त, I am very very pleased by your तपस्, what do you want. Then he asks: I should not die. Then after whatever blessing he wants and after he has been given the boon, again तत्रैवान्तर्दधे प्रभुः, the Lord disappears. Therefore the unintelligent people talk about the appearance and disappearance of God, which corresponds to what, the body, the physical God alone appears and

disappears. And why they have such a misconception, अज्ञानन्तः – because they don't know the higher nature of God, which is the not physical, which is not the body, which is not even the mind, which is not पञ्च भौतिक, which doesn't have date of birth, which doesn't have date of death, that higher nature, they don't know, परम् भावम्. And what is that higher nature, चैतन्य स्वरूपम्, which is everywhere all the time and ever evident, in fact, you are able to listen to every word of mine, because you are a conscious-principle. If you are conscious of the first word, you had conscious. You are conscious of the second word, you have the conscious and suppose I stop talking, what is there, silence. Are you conscious of the silence or not? If you are not conscious of silence, you cannot talk about silence. Therefore, whether there are thoughts or no thoughts, whether there are sounds or no sounds, forms or no forms, Consciousness is always there, that Consciousness is there परम् भावम्, that सत्-चित्-आनन्द स्वरूपम्, सत्यम् ज्ञानम् आनन्द ब्रह्म स्वरूपम्, अज्ञानन्तः, they don't know and what is the glory of that nature, अव्ययम् – it is never subject to change, whereas कृष्ण's physical body is only an inferior form of कृष्ण, because it is subject to change, he was a baby कृष्ण, then boy कृष्ण, then youth कृष्ण and there afterwards disappearing कृष्ण, therefore it is व्यय स्वरूपम्, whereas the higher चैतन्य स्वरूपम् is what, अव्ययम् स्वरूपम्, ever changeless, निर्विकारम्. And अनुत्तमम्, अनुत्तमम् means unsurpassable, the highest. So न विद्यते उत्तमम् यस्य तत्, बहुव्रीहि, that which is the highest form, अपरा प्रकृति is only lower form, सकाम भक्त holds on to the अपरा प्रकृति, the lower form of God, निष्काम भक्त alone knows the superiority of the higher form.

Verse No .25

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७-२५॥

न अहम् प्रकाशः सर्वस्य योग-माया-समावृतः ।

मूढः अयम् न अभिजानाति लोकः माम् अजम् अव्ययम् ॥ ७-२७॥

योग-माया-समावृतः अहम् सर्वस्य प्रकाशः न । अयम् मूढः लोकः अजम् अव्ययम् माम् न अभिजानाति ।

So in the previous verse कृष्ण said, कृष्ण has got higher nature, what is that, Consciousness and it is ever evident. कृष्ण has got a lower nature, what is that: the physical body, which is subject to arrival and departure. Now one may have a doubt, if you don't have, we will create that doubt, what is that? If Consciousness is ever evident and if Consciousness is the higher nature of God, how come the people miss the ever evident higher nature? And how come people are running after the inferior lower nature? Majority of devotees want to have ईश्वर दर्शनम्, I want to see the Lord, when they want to see God, they want to see inferior nature or superior nature? The very fact they say I want to see God, they have the picturisation of अधरम् मधुरम् नयनम् मधुरम् वदनम् मधुरम्, etc. One lady told I want to have the रास dance with कृष्ण, that is my desire, that is my program, what about मोक्ष? We can see that later, I want to have रास क्रीडा with कृष्ण. So therefore most of the people are interested only in the formed and finite God, why, if the infinite Consciousness is always available, why do people vote for the inferior one, कृष्ण says योग-माया-समावृतः. So the lower nature or अपरा प्रकृति, that is the material nature of God is always attractive, it is beautiful, अधरम् मधुरम्, so beautiful शब्द, the sound of the flute, beautiful स्पर्श, beautiful रूपम्, beautiful रस, beautiful गन्ध, the अपरा प्रकृति is always attractive. And therefore a person becomes extrovert, interested in that form. Therefore योग-माया-समावृतः, so योगमाया means that माया which consists of three गुणs, योग here means combination, combination of what, गुण, three गुणs, which is called माया, so योग माया means त्रिगुणात्मिका माया which belongs to the what, the अपरा प्रकृति and this माया is always मोहिनी, very very tempting and therefore आवृतः – so deluded by, tempted by, seduced by, carried away by, robbed by योग-माया-समावृतः, their intellect is

what, the thinking power is clouded. That is why people talk about ‘fall in love’, why do you use the word ‘fall’, I don’t know, it is indirectly indicated, why can’t a person rise in love, it doesn’t happen. So therefore enamored by some finite aspect or the other. Therefore, समावृतः, अहम् सर्वस्य न प्रकाशः – my higher nature is not evident because of extrovertedness, because of delusion. And therefore मूढः, even if people are interested in God, they are interested in formed God, they are interested in सगुण ईश्वर, they are not interested in formless निर्गुण ईश्वर; to get interested in that, you require some discrimination. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 07, VERSES 25-30

From the 20th verse of this chapter, the seventh, Lord कृष्ण is dealing with the topic of सकाम भक्तिः, a भक्ति or worship through which a person seeks everything other than God, the infinite. First कृष्ण talked about the plus points of सकाम भक्ति and the plus points are that सकाम भक्ति is also perfectly OK, it is not sinful to entertain सकाम भक्ति. By सकाम भक्ति, a person does not spiritually fall. And not only that, सकाम भक्ति is very much valid and if it is properly practiced, सकाम भक्ति can give the फलम् also. All these are the plus points of सकाम भक्ति. Thereafter, कृष्ण talked about the minus points of सकाम भक्ति, in verse no.23 and the minus point is that सकाम भक्ति however sacred and great it may be it can give only finite result either money or children or possession or position or the highest लोकs it can give, but one should remember that all of them are finite in nature and being finite in nature, they can give only pleasure for a limited time. And since they can give pleasure only a limited time, a time will come when those joys will have to be lost and when those pleasures are lost certainly they will give you pain. And therefore every finite pleasure according to वेदान्त is potential pain. And the pain that they can give will be directly proportional to the pleasure that one gains. And therefore all सकाम भक्तis will keep a person within संसार only, which involves temporary pleasure, again pain, again temporary pleasure, संसार will continue in सकाम भक्ति. A person may not fall alright, but a person will not spiritually grow through सकाम भक्ति. And therefore what should an intelligent person do, if he is far-sighted enough and if he knows that all finite things are potential pain, an intelligent person should seek only the limitless one, which alone can give permanent security, which alone can give permanent peace, which alone can give permanent happiness. So the next question is what is that infinite goal which is free from all these limitations, for which Lord कृष्ण says that infinite Goal I have already introduced before, which is परा प्रकृति, My

own higher nature. Everything falling within अपरा प्रकृति, अपरा प्रकृति means matter, everything falling within matter field will be finite, परा प्रकृति alone is infinite. Therefore one should seek परा प्रकृति. Then the natural next question is where is this परा प्रकृति available, where can I find it, कृष्ण says for this also I have given the answer before. And what is that answer, परा प्रकृति is the चैतन्यम्, the Consciousness-principle, which is everywhere including your own body. कृष्ण said this: जीवभूतां महाबाहो ययेदं धार्यते जगत् in the 5th verse of this chapter. कृष्ण had pointed out, परा प्रकृति is the higher nature of God, परा प्रकृति is the infinite, परा प्रकृति is चैतन्य स्वरूपम् and that चैतन्यम् is in every one. In fact, because of that Consciousness alone I am aware of everything including my body and my mind and thought. And therefore the infinite source of peace and happiness is where, it is closest in my very heart, in my very mind it is there. So the next question will be what, if the infinite is very much available closest, how come people run after finite goals of life? When infinite peace is my own courtyard, why should I go in search of finite? When I got water underneath in my house, just available for tapping, perennial source of ground water is available, why should I run after the miserable Corporation heavily chlorinated sewage mixed water, which is put in some water tank and fight for procuring it and why should I go after, when I have got perennial source of peace and security? कृष्ण says, there can be only one reason, what is that reason, when I have with me, I should not seek it outside, if I am seeking outside, it can be only one reason and that is sheer ignorance of this fact. This fact is covered from my eyes, this fact is covered from my mind, this fact is veiled and that is why we have to dis-cover, discovery means what: disssing the cover, dissing means dismissing. So we require discovery because there is covering. And the next natural question is who is responsible for this cover, for which कृष्ण gives the answer in 25th verse, which we were seeing in the last class. न अहम् प्रकाशः सर्वस्य

योग-माया-समावृतः. So योगमाया, my own माया शक्ति has got the covering power, आवरण शक्ति. And this idea also is not a new idea, कृष्ण has given this in the 13th verse of this chapter.

त्रिभिर्गुणमयैर्भावैरभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७-१३॥

Because of the power of माया, because of the three गुणS of माया, we miss our original nature and we are enamored by the three गुणS of माया, three गुणS of अपरा प्रकृति. And where are they, the three गुणS are in the outside world and three गुणS are in the form of my very body and the three गुणS are in the form of my mind, because mind is matter, body is matter, world is matter, I am enamored by matter and miss the Consciousness, the spirit. And therefore अयम् लोकः मूढः – the whole world is deluded by the attractive matter and miss the Consciousness. So मूढः अयम् न अभिजानाति – he doesn't recognize the fact that the very source of fullness is in his own body, मूढः अयम् न अभिजानाति. And there are people called water diviners, dowsers, dowsing they say and they will be able to find out where water is there, they use some material and they have got some special character in the body and they can fix up and they can say that water is down and if you make use of them, you can dig the well and access the water. Similarly, the गुरु- water diviners, they are ready to inform you that whatever you are seeking you have got underneath you and how to dig the bore-well they know, श्रवणम्, मननम्, निदिध्यासनम्, all these are not my idea. शङ्कराचार्य gives this in विवेकचूडामणि.

आप्तोक्तिम् खननम् तथोपरिशिलाद्युत्कर्षणम् स्वीकृतिम्

निवशेषः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति । ॥ विवेकचूडामणि ६५ ॥

So that the source of आनन्द, the source of peace is within you, there is a method of digging and owning that peace. Even though गुरुS are there to help, this person tempted by the materialism he doesn't have

time to come to the गुरु, he doesn't have time for शास्त्र. And therefore disowning what he has, he runs after the very same thing, externally. So what should we call him, मूढः, उपनिषत् is most impatient, it says विमूढः, कृष्ण is compassionate, therefore says मूढः, उपनिषत् says विमूढः means what, filtered Idiot, मूढः अयम् न अभिजानाति लोकः – the entire world is busy and bigger the city more you are busy, go to मुम्बई, my God, so busy, rush and go to America, still busier you are. And they criticize you are all lousy people, therefore busy, busy, busy, no time for the primary pursuit of life. We have forgotten for what we have come here, therefore कृष्ण is so angry. Therefore he says, लोकः, here लोकः means the people of the world, do not recognize Me, Me means परा प्रकृति, which is अजम्, birth-less and अव्ययम्, deathless, the eternal Me they don't have time to pursue. Continuing;

Verse No .26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७-२६॥

वेद अहम् समतीतानि वर्तमानानि च अर्जुन ।

भविष्याणि च भूतानि माम् तु वेद न कश्चन ॥ ७-२६॥

हे अर्जुन! अहम् समतीतानि वर्तमानानि च भविष्याणि च भूतानि वेद ।
कश्चन तु माम् न वेद ।

So in the previous verse कृष्ण said the whole world, that is the entire humanity is deluded by माया, that is why माया is called मोहिनी, deluder. So naturally the question comes, if माया is deluding everyone then will it not delude the Lord also because after all Lord is intimately associated with माया, the अपरा प्रकृति, because he has told before, दैवी हि एषा गुणमयी मम माया दुरत्यया, माया is my own माया, He has said, therefore will it not delude the Lord also. The question will come, because, if there is a book in between, because of the book if you cannot see me, because your vision is obstructed, the same thing holds good for me also, Isn't it? Because of the book covering you cannot see

me, then naturally, because of the very book I will also not be able to see you. Therefore, will not माया cover the Lord will be the question. कृष्ण says, that is not there, I am the master of माया, whereas you are the slave of माया, that is the difference. I am the master of माया, therefore even though माया is closest to Me, I am the controller, whereas you are deluded by माया. So स्वामि चिन्मयानन्द gives a beautiful example. It seems a father was taking the child on the road, then a person was coming in the opposite direction and policeman was holding him. Therefore the boy asked his father, who is he? The father said, this person is a thief that is why a policeman is nearby to take him to prison, then after person, another person was coming with two policeman, then he asked who is he, he said that he is a bigger thief and therefore there are two policemen, therefore he will not run away. Then the child made a beautiful law, what is that, more the number of policeman around bigger the thief. Then he saw the President coming, surrounded by too many policemen. Then the child said, daddy daddy, biggest thief of the country is going. Then the father has to tell, thief is also surrounded by police, the President is also surrounded by the police, but the difference is one is the controller, the other one is the controlled. President is the controller of the policeman, whereas the thief controlled by the police. Similarly, माया is around me also, माया is around God also, God is the controller of माया, why because he is God and I am controlled by माया, that is why I am called the जीव. Therefore कृष्ण says अहम् वेद – I know I don't have the problem of ignorance, I know both परा प्रकृति as well as अपरा प्रकृति in its entirety. So वेद अहम्, what भूतानि – all the beings, the entire creation I know thoroughly, I don't have the limitation caused by माया, समतीतानि वर्तमानानि भविष्याणि, समतीतानि means the past, वर्तमानानि means the presents, भविष्याणि means the future, all the three words are adjective of भूतानि, so समतीतानि भूतानि, वर्तमानानि भूतानि, भविष्याणि भूतानि, past beings, present beings, future beings. In

short, the entire creation, I know, I don't have the problem caused by माया, whereas कश्चन माम् न वेद – whereas the जीव does not know Me, especially my परा प्रकृति, therefore कश्चन here refers to जीवः, जीवः मायया आवृतः सन् न वेद. Therefore जीव has the problem of ignorance, ईश्वर doesn't have the problem of ignorance and therefore what, जीव suffers from संसार. That is explained.

Verse No .27

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ ७-२७॥

इच्छा-द्वेष-समुत्थेन द्वन्द्व-मोहेन भारत ।

सर्व-भूतानि सम्मोहम् सर्गे यान्ति परन्तप ॥ ७-२७॥

हे परन्तप भारत! सर्व-भूतानि इच्छा-द्वेष-समुत्थेन द्वन्द्व-मोहेन सर्गे सम्मोहम् यान्ति ।

So the जीव has missed the infinite God who is residing in himself, infinite peace which is within himself, infinite security which is within himself he has missed, when, right from the time of birth itself. Therefore कृष्ण says the second line, सर्व-भूतानि सम्मोहम् सर्गे यान्ति, सर्गे means what at the time of birth itself every जीव is affected by ignorance. And since I do not know that the peace and happiness are within myself, I seek the very same peace and happiness outside. Thus begins the life of extrovertedness, बालस्तावत् क्रीडासक्तः. First I seek happiness and security from toys as baby. Then as I grow up, motor cycles and what you call, computer games this and that and then a little bit grown up, wife and children through them I seek, little bit more grown up I seek something else, तरुणस्तावत् तरुणीसक्तः वृद्धस्तावत् विन्तासक्तः, throughout the life he is extrovert, he never asks the question, perhaps what I seek may be within myself, he doesn't have even that suspicion. In fact, he falls dead, but he never finds that what he wants is within himself. Therefore the entire world is deluded because of ignorance and not only that, the more the scientific

advancement is they try to make me more and more extrovert only, they increase the number of channels, increase number of entertainment, increase the possibility of traveling, you travel the whole world for Rs.99. Then immediately you think, it is good, world tour for Rs.99 only, then rest of life, you pay Rs.1,000 monthly, that is shown in a smaller print. So thus, you will find that you are kept busy throughout, never allowing you the time for Self-enquiry. And therefore He says, **द्वन्द्व-मोहेन** – whole world is deluded by **द्वन्द्व**, **द्वन्द्व** means pairs of opposites, caused by what **रग-द्वेषः**, **इच्छा** and **द्वेषः**, I divide the world into two, this is the source of joy, this is the source of sorrow, which is my own delusion. And having divided the world into two, the whole life I am interested in acquiring what I consider as a source of joy and I am busy getting rid of the things I consider source of sorrow, so **सुख हेतुम् प्रति प्रवृत्तिः दुःख हेतु विषये निवृत्तिः**, getting and getting rid, acquiring-disposing, acquiring-disposing, this is called **प्रवृत्ति - निवृत्ति** activities, born out of what, **रग-द्वेषः**. And since the delusion is born out of **रगः-द्वेषः** pair, it is called **द्वन्द्व-मोह**, **द्वन्द्व-मोह** means **रग-द्वेषः** pair caused **मोह**. And because of this delusion born out of **रगः** and **द्वेषः**, the whole world is running here and there. As far as **वेदान्त** is concerned it doesn't look upon the world as either cause of happiness or cause of sorrow. World is neither cause of happiness nor the cause of sorry. Cause of happiness is what knowing myself, cause of sorrow is what, not knowing myself. Sorrow and happiness are both centered on me. Self-ignorance being cause of sorrow, Self-knowledge being cause of happiness, this I don't know, therefore I put the responsibility on the world and go on adjusting, change the people, change the car and now-a-days people change the wives also and husbands also and if they are not available for change, change your body, change your hairstyle; oneday you have mustache, next day remove it, change the strap of the watch, change this and that, we go on adjusting the world thinking that a change of situation will make me

better. And I am so busy that there is no time for solving the real problem, so सम्मोहम् सर्गे यान्ति परन्तप. This is the lot of humanity, but there are some blessed people, somehow, they are different from the majority, who are they, the गीता students.

Verse No .28

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्रष्टुमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७-२८॥

येषाम् तु अन्तगतम् पापम् जनानाम् पुण्य-कर्मणाम् ।

ते द्रष्टु-मोह-निर्मुक्ताः भजन्ते माम् दृढ-व्रताः ॥ ७-२८॥

येषाम् पुण्य-कर्मणाम् जनानाम् तु पापम् अन्तगतम्, ते दृढ-व्रताः द्रष्टु-मोह-निर्मुक्ताः माम् भजन्ते ।

But there are blessed people who have done some पुण्य कर्म either in the previous जन्म or in this जन्म and because of the पुण्य कर्म they do in the form of पञ्च महायज्ञः prescribed in the 3rd chapter we saw, their mind gets purer and purer and therefore their पापम्s, obstacles get lesser and lesser. So पुण्य-कर्मणाम् जनानाम् पापम् अन्तगतम् – in the case of those people who have done some पुण्यम् their पापम् becomes lesser. And what is the indication of the reduction of पापम्? They begin to think. They begin to think, that means what? They begin to think means what? Until then they were not thinking. Did you understand? If not, it means that you were not thinking. कृष्ण says when पापम् comes down only we begin to think, ‘what am I doing?’ If adjusting the world can give me happiness, I should have discovered happiness long before, I have been busy adjusting from my childhood, I am now so many years old, you can fill up, 70 or 80, I have done so many things, but even now I am not happy. In fact, I feel like singing, ‘Back to those bygone days’ (in Tamil), those days seems to be wonderful. In spite of so many achievements, children are there, grandchildren are there, minimum achievements, other achievements are there or not, so many things I have acquired, but my problems

continues, perhaps my direction is wrong, if my direction is right at least I should have stumbled upon the solution. The very fact my, what you call, the disturbance continues, anxiety continues, worry has worsened, tension need not be asked, I require sleeping pills, therefore, for something must be wrong,

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात् ॥ मुण्डकोपनिषत् १-२-१२ ॥

once that purity comes he feels like asking someone, 'is there some other direction, do we have some other goal in life, is it merely अर्थ and काम or do I have something else'. And the moment the enquiry begins, the moment the purity comes, भगवान् begins to give direction. Their delusion subsided and they begin to understand सुखम् and दुःखम् are not outside, the problem is not outside the problem is within me. As दयानन्द स्वामिजि gave a talk, the Problem is You, the Solution therefore is You alone. So once the direction is turned towards myself then I have become spiritual. Until then, there was other spirituality!!! he was taking to that spirituality, the real spirituality is when I turn towards myself. कृष्ण says when the पापम् ends, ते दण्ड-मोह-निर्मुक्ताः भवन्ति - they are no more deluded, they have got नित्य-अनित्य वस्तु विवेकः, therefore they have got इह-अमुत्रः फल भोग वैराग्यम्, they have got, they have diagnosed the problem of life. And what is the problem, I don't know who I am, that is the only one, that is the fundamental problem. Without knowing what I am, I have been doing everything else, like a drunk I have been doing that and therefore what do they do, माम् भजन्ते - they begin to seek me, the परा प्रकृति. Not the अपरा प्रकृति personal God, but the परा प्रकृति, they begin to seek, which is called ब्रह्म अन्वेषणम्, seeking the infinite, which is called निष्काम भक्ति. Therefore because of confusion people are सकाम भक्तः, once clarity of thinking comes, one will become निष्काम भक्त. Then the next question is what is निष्काम भक्ति, which we will enter. Continuing;

Verse No .29

जरा मरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७-२९॥

जरा-मरण-मोक्षाय माम् आश्रित्य यतन्ति ये ।

ते ब्रह्म तत् विदुः कृत्स्नम् अध्यात्मम् कर्म च अखिलम् ॥ ७-२९॥

ये माम् आश्रित्य जरा-मरण-मोक्षाय यतन्ति, ते तत् ब्रह्म, कृत्स्नम् अध्यात्मम् अखिलम् कर्म च विदुः ।

Where does निष्काम भक्ति begin? When I know that world is neither the cause of sorrow nor the cause of happiness and when I know that I am the cause of both sorrow and happiness. How do I become the cause of both? When I have got a wrong understanding about myself, misunderstood-I is the cause of sorrow, rightly understood-I is the cause of happiness. Like when a rope is understood and seen as a rope it is not the cause of fear, but when the very same rope is misunderstood as snake it frightens. Similarly, when I am misunderstood I become the cause of sorrow, when I know myself I am the cause of happiness. Once I have this clarity, then my attempt will be what, to know myself, जिज्ञासा भक्ति begins. Therefore कृष्ण says, जरा-मरण-मोक्षाय – for attaining मोक्ष, freedom, from what, जरा मरणम् – freedom from संसार. संसार consists of what, many problems, but the most prominent problems, frightening problems are जरा and मरणम्, old age and death. These are two things we dread. We never want to die, we will tell, we are not afraid of death, till it comes near, when the death comes nobody wants and even if one is not frightened of death one is certainly frightened of old age. They say ‘स्वामिजि, I should die instantly’, I should go to bed and in sleep I should die, why, I am frightened of old age, where all the faculties go away and mind is fully active and it has got enough matter for worrying also. What else you need and you cannot share the worry because everybody else is busy. And they know that once they ask: How are you, you will start from

1917. Who has time for that? And you don't remember that you have told this story. Therefore repeatedly like a broken gramophone record, they will be telling the same thing. Therefore nobody to share, I have got so much to share, I cannot do anything, this is a mental problem, जरा is the worst संसार. So if you want to मोक्ष, मोक्ष is from जरा-मरण-मोक्ष. For this मोक्ष, ये यतन्ति – some people work for that immortality, work for that freedom, माम् आश्रित्य – by taking shelter in Me, i.e., seeking my grace, there are some people who want to go beyond काल, जरा and मरणम् represents time. Going beyond time means going beyond matter, matter and time are inseparable. So going beyond old age and death means, going beyond time, see the logic, going beyond time means going beyond matter, going beyond matter means, going beyond अपरा प्रकृति, going beyond अपरा प्रकृति is going to परा प्रकृति. Some people work to attain परा प्रकृति, ते विदुः – they certainly discover the परा प्रकृति, which is the source of immortality, which is the source of security, which is the source of peace, which is the source of happiness, that some rare people discover, ते विदुः. That means what: they will know both the अपरा प्रकृति as well as परा प्रकृति, of the Lord. Until now when they were worshipping personal God, they only knew अपरा प्रकृति. Now they know the formed अपरा प्रकृति as well as the formless परा प्रकृति, they know the सगुण ईश्वर, they know the निर्गुण ईश्वर. In fact, they know the Lord, in totality, ते विदुः. But here, कृष्ण does a small mischief, what he wants to say is: These निष्काम भक्तः will ultimately know both परा and अपरा प्रकृतis, this is what He wants to say. And you should remember परा and अपरा प्रकृतis are what, the higher and lower nature of God. But instead of using these two words, कृष्ण uses a set of new technical words, which he has never discussed before. कृष्ण could have said what, they will know both परा and अपरा प्रकृति of Me. But instead of saying that, he introduces a set of new term and naturally अर्जुन will not understand and naturally अर्जुन will ask questions, naturally we can go to 8th

chapter. This is कृष्ण's trick to keep you coming to the classes, therefore this परा and अपरा प्रकृति put together is presented with a new set of technical terms, what are they, ब्रह्म is technical term No.1, which will be explained only in the 8th chapter. Then the next technical term he uses is कर्म. So ते तत् ब्रह्म कृत्स्नम् विदुः - they will know ब्रह्मन् completely, then अखिलम् कर्म विदुः - they will know कर्म completely. What is कर्म कृष्ण doesn't explain, he will explain only in the 8th chapter. So, these people will know ब्रह्म, these people will know कर्म, second term, then अध्यात्मम् - they will also know completely what अध्यात्मम् is. What is the meaning of अध्यात्मम्? अध्यात्मम्, I also don't want to explain, then you will not come for the 8th chapter, therefore the 8th chapter अर्जुन will ask what is ब्रह्मन्, what is कर्म, what is अध्यात्मम्? That is coming, therefore be patient, we will see the details there, therefore an ईश्वर ज्ञानि will know these three factors and not only these factors, he will know some more, what are those some more?

Verse No .30

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७-३०॥

साधिभूत-अधिदैवम् माम् साधियज्ञम् च ये विदुः ।

प्रयाणकाले अपि च मां ते विदुः युक्त-चेतसः ॥ ७-३०॥

ये साधिभूत-अधिदैवम् साधियज्ञम् च माम् विदुः ते युक्त-चेतसः प्रयाण-काले अपि च माम् विदुः ।

Not only they will know the previous three factors, they will know the following three factors also. What are those three, अधिभूतम्, अधिदैवम्, अधियज्ञम् च. So these three factors also they know, in short, they will know six factors. What are the six factors: ब्रह्म, कर्म, अध्यात्मम्, अधिभूतम्, अधिदैवम्, अधियज्ञम्, all these six factors they know. But you know what is the secret, all these six factors put together is nothing but परा प्रकृति plus अपरा प्रकृति, but the very same

परा-अपरा प्रकृति mixture कृष्ण is presenting in the form of these six technical terms. And not only he will know these six technical terms or the six factors, कृष्ण adds one more, this wise man or wise women, (women's lib day) let us be safe, so this wise person will not only know these six factors completely, the wise person will remember them at the time of death also, प्रयाण-काले अपि च माम् – this wise person will remember Me, consisting of परा and अपरा प्रकृति or consisting of these six factors, the wise person remembers at the time of death also. Naturally, this will also create a question in अर्जुन's mind, why should कृष्ण talk about ईश्वर स्मरणम् at the time of death, we are now happily alive and we hope that the मरण कालम् has not come now. Why should कृष्ण specifically mention ईश्वर स्मरणम् at the time of death? From that we get two questions, is there any significance in ईश्वर स्मरणम् at the time of death. That is question No.1. Second question is how can a person, remember God at the time of death? Because at the time of death we will remember everything except God. Because we have got so many incomplete jobs, this deposit that deposit, etc., bill is there, key is here, to whom all I have lent money (from whom I have borrowed is forgotten completely), so we have got so many things and so many people we would like to meet, grandson – granddaughter, so who will remember God. So कृष्ण is talking about प्रयाण काल ईश्वर स्मरणम् which seems to have some significance, therefore the question is what is the significance of that and how to remember God at the time of death. Naturally, अर्जुन will ask seven questions in the next chapter, what ब्रह्म, what is कर्म, what is अध्यात्मम्, what is अधिभूतम्, what is अधिदैवम्, what is अधियज्ञम् and how to remember God at the time of death? Thus these two श्लोकs are the seed for the next chapter. Therefore कृष्ण says here, प्रयाण-काले अपि, प्रयाणम् means death, not here दिल्ली, वेन्नै, मुम्बई, etc., of course they are also प्रयाणम्, but this is bigger प्रयाणम्. So प्रयाण-काले अपि, at the time of death also, युक्त-चेतसः – those devotees of disciplined mind, because to remember God

that too at the time of death requires tremendous discipline and therefore they are युक्त-चेतसः, युक्त-चेतसः is the name of the people who have got the disciplined mind and those people माम् विदुः, विदुः means स्मरन्ति. They remember Me at the time of death also and who are they, निष्काम भक्ताः. So with this कृष्ण concludes the topic of सकाम भक्ति, निष्काम भक्ति, differentiation and with this the 7th chapter is getting over, with the seed for 8th chapter, like 'to be continued' as in TV, two people will be in conversation and you will want to know, they will say next week, certainly you will watch that, कृष्ण is using that 'to be continued' technique here.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७॥

Thus is concluded the seventh chapter of the भगवद्गीता which is titled ज्ञानविज्ञानयोगः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 07, SUMMARY

Today I will give you a summary of the 7th chapter. As I had indicated before, the 7th chapter happens to be a turning point in the format of गीता teaching. In the first six chapters, Lord कृष्ण focused on certain topics and now from the 7th chapter onwards कृष्ण is going to focus on a different set of topics. In the first six chapters, three topics were generally dealt with, viz., जीव स्वरूपम्, जीव प्रयत्नः and कर्मयोगः; जीव स्वरूपम् meaning the essential nature of the individual, in whose analysis कृष्ण established that the individual is neither the perishable body nor the changing mind, but the changeless Consciousness is the nature of the individual. This was done almost in every chapter, 2nd, 3rd, 4th, 5th and 6th. Then कृष्ण highlighted on the role of individual effort so that we don't have a dangerous fatalistic approach. One of the pitfalls of the human pursuit or human life is the tendency to become fatalistic, especially when we face a few problems. When we face a few failures we conclude that nothing is in our hands, everything is controlled by someone, things have been already written on the forehead, we are only simple puppets in the hands of someone. This is the most dangerous fatalistic approach which is fatal, spiritually fatal. Therefore कृष्ण gives a strong warning in the first six chapters: never take to this fatalistic approach, it is not that everything is predetermined, you have got control over your future, you can take charge of your life. कृष्ण doesn't say I have got total control. कृष्ण says I am not totally helpless. कृष्ण doesn't say I have total control, कृष्ण only says I am not totally helpless, I do have a contributory role in deciding my future and therefore take charge of your life. You are responsible for your future, this is called जीव प्रयत्नः, पुरुष प्रयत्नः or assertion of the free-will, which is the unique faculty of a human being. Thus जीव स्वरूपम् was topic one, जीव प्रयत्न was topic two and the third topic was कर्मयोग as a very important spiritual साधन for one's

spiritual growth. This कर्मयोग साधन also was highlighted up to the end of the 6th chapter.

From the 7th chapter onwards, the topics are going to change and I said three topics are going to be newly and freshly highlighted, first one being ईश्वर स्वरूपम्, the nature of God and the second being ईश्वर अनुग्रह, the role, the contributory role of ईश्वर's grace. While the individual effort has a very important contributory role, equally important is the role of ईश्वर अनुग्रह. This is the second topic, not only in the 7th chapter, but in the following chapters up to 12th. And then the final topic कृष्ण will highlight is the उपासना साधन, the discipline of meditation upon God in any particular form. ईश्वर उपासनाम्, otherwise called सगुण ध्यानम्, ईश्वर स्वरूपम्, ईश्वर अनुग्रह, ईश्वर ध्यानम्, these three are going to be focused. With this background we have to study each one of these six chapters, with this background we will try to summarize the 7th chapter.

➤ कृष्ण introduces the subject matter in the first three verses. So straightaway he makes it very clear, I am going to deal with the nature of God. And the knowledge of the nature of God, i.e., ईश्वर स्वरूपम् ज्ञानम्, he divides into two, ज्ञानम् and विज्ञानम्. ज्ञानम् referring to the सगुण ईश्वर knowledge, the knowledge of the formed-ईश्वर and विज्ञानम् referring to the knowledge of the higher formless- ईश्वर, निर्गुण ईश्वर ज्ञानम्; विज्ञानम् भवति, सगुण ईश्वर ज्ञानम् ज्ञानम् भवति and हे अर्जुन! I am going to give you both ज्ञानम् and विज्ञानम्. And then कृष्ण glorifies this knowledge, don't approach this knowledge as a time pass, because Sunday is a holiday, nothing else to do, take it seriously, because it is a very very rare knowledge, very very valuable knowledge. In fact, it is the liberating knowledge, a knowledge which gives you fulfillment at all the levels, emotional fulfillment as well as intellectual fulfillment. And thus कृष्ण gives the introduction by mentioning the subject matter as well as the glory of knowing that.

➤ Having introduced in the first three verses, from the 4th verse up to the 12th verse, कृष्ण discusses the main topic of this chapter, as well as the five chapters, viz., ईश्वर स्वरूपम्, which is very important subject matter. First कृष्ण defines God. What is ईश्वर? कृष्ण says ईश्वर is that principle which consists of two factors known as परा प्रकृति and अपरा प्रकृति, ईश्वर is that one principle which consists of two aspects, two features, two अंशs known as परा प्रकृति and अपरा प्रकृति. In simple English Spirit-principle and matter-principle. Only thing is when I use the word Spirit, don't take any other spirit, Spirit means Consciousness-principle. And what are the common features and uncommon features of these two? You should remember all throughout the गीता study, the common feature is that both of them are beginningless, Consciousness is never created, never creatable. It is eternal principle and the second is matter also is never created, never creatable. Even according to the modern science, by the law of conservation of matter, we know even an ounce of matter cannot be created by all the scientists in the world. Therefore परा प्रकृति, the Consciousness is अनादि, अपरा प्रकृति, the matter is अनादि, this अनादि चेतन तत्त्वम् plus अनादि अचेतन तत्त्वम्, this mixture is called अनादि ईश्वरः. Therefore don't ask when did ईश्वर come? ईश्वर didn't come. He is not gone. This is information No.1, the nature of God. Then कृष्ण gives an additional and important knowledge and what is that, this ईश्वर, who is a mixture of परा and अपरा प्रकृति is the cause of the entire universe. In fact, this ईश्वर alone has evolved into the universe. This ईश्वर alone manifests as the universe. In technical language we say ईश्वरः जगत् उपादान कारणम्. कृष्ण does not present ईश्वर as a person sitting somewhere and going on creating things and dubbing like making chapattis or something, go on a creating and dumping. Therefore ईश्वर does not create the world and dump it down, but ईश्वर himself evolves into the form of the world. And technically it is called, the उपादान कारणम्, जगत् सृष्टि, स्थिति, लय कारणम् ईश्वरः or जगत्

कारणम् ईश्वरः. Then having said this much, कृष्ण derives some important corollary from this information or knowledge, which is important for the future development of the teaching. What is that? If ईश्वर is the cause, God is the Cause and world is the effect, an important corollary we get is, there is no world separate from God. There is no world separate from God, because God himself is appearing or manifesting as the world which means world is another name for God himself in a different configuration. If we cannot understand this, I don't think you cannot understand, we can take any example and understand. If gold is the cause and ornaments are the effect, we can very easily conclude that there are no ornaments separate from gold. There is no substance called ornament ornament is non-substantial, the only substance that is there is gold alone. Then what does the word ornament indicate? The word ornament does not indicate a new substance, but the word ornament indicates the same substance gold but in a different manifestation. What was previously called gold in one condition is called ornament in another condition, there is no substantial difference but there is only अवस्था भेदः, configuration difference, like ice, water and steam, these three do not have substantial difference, all these three are H₂O, the difference is only in अवस्था भेदः, one is in solid state, another in liquid, another is in gaseous state. And therefore कृष्ण says अर्जुन don't take this world for granted, don't look down upon the world, because the world is my own अवतार as it were. If राम is an अवतार of God, कृष्ण is another manifestation of God, the very world itself is an अवतार of God which is very easily available for whom, the world अवतार is available for whom, you should ask me the question for whom it is not available. For having राम अवतार दर्शनम्, you might have to do lot of तपस्, त्यागराज had to do, 96 crores राम नाम, thus you have to do lot of तपस् for the experience of राम अवतार, कृष्ण अवतार. But without any तपस् one अवतार of the Lord, one manifestation of the Lord that is accessible to everyone is

विश्वरूप अवतार, this is called विश्वरूप अवतार. And therefore कृष्ण said when you look upon the world, if you remember this fact, which fact, God alone is appearing as the world, then you look at the world as divinity, it is no more a secular world, it is no more a mundane world, but it is a divine world and therefore कृष्ण said

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः स्वे पौरुषं नृषु ॥ ७-८॥

Open the eyes, भगवान्, open the ears, भगवान्, nose you smell, भगवान्, 'Even the feather (due to its blackness) of the crow reminds me of you Oh कृष्ण' (a Tamil song). This is called सर्वम् विष्णु मयम् जगत्, if you are a शिव भक्त, सर्वम् शिव मयम् जगत्. And therefore, God is in the form of the world is the important derivation. And then comes another technically important understanding. If the world is manifestation of God, the world also must consist of परा and अपरा प्रकृति, because if ईश्वर is a mixture of two, the world also must be a mixture of two. Therefore what is अपरा प्रकृति and what is परा प्रकृति here? कृष्ण says whatever you experience is अपरा प्रकृति, matter only; the world is matter, अपरा प्रकृति, the body is matter, अपरा प्रकृति. That is why bio-chemistry is possible, all chemicals only, outside it is chemistry, the same chemicals inside is bio-chemistry, that is the only difference, outside chemistry, inside bio-chemistry. So world is अपरा प्रकृति, body is अपरा प्रकृति, even mind is अपरा प्रकृति, because mind is also subtle matter only, that is why change in body chemistry can often affect your psychological condition. That is why psychiatrists often give chemical medicine for what problem, depression tablet, depression is an emotional problem, why are you giving chemicals for that, they say and they have proved that a difference, a change in bio-chemistry can change your emotion. From this it is very clear that mind is also what: subtle chemicals only, subtle matter. Therefore world is अपरा प्रकृति, body is अपरा प्रकृति and mind is अपरा प्रकृति then where do I find the blessed परा प्रकृति? Search and search! कृष्ण says never

search for परा प्रकृति, you will never come across परा प्रकृति. Then what is परा प्रकृति? The very searcher, the very I, the experiencer of the world, experiencer of the body, experiencer of the mind, that I, the observer Consciousness-principle is परा प्रकृति. जीवभूतां महाबाहो ययेदं धार्यते जगत्. When the Consciousness obtains before the creation evolves, it is called परमात्मा. When the very same Consciousness is available after the creation comes, in our body, the very same Consciousness is called जीवात्मा. सृष्टेः पूर्वम् परमात्मा, सृष्टेः अनन्तरम् जीवात्मा इति उच्यते. Consciousness is ever the same. So this is the ईश्वर स्वरूपम्, discussed from verse no.4 up to 12.

➤ Then from verse no.13 to 19, कृष्ण deals with the topic of संसार कारणम् and संसार परिहारः. what is the cause of human misery, the cause of human worries, human anxieties, human fear? In simple language, संसारः and only he diagnoses the disease, he also gives the tablet, the medicine. What is the bacteria and what is the antibiotics. What is the cause of संसार? कृष्ण says when the Lord or the world is available in the form of अपरा प्रकृति, the matter-principle and in the form of परा प्रकृति, we human beings are preoccupied with only अपरा प्रकृति. We heavily spend our life in the pursuit of अपरा प्रकृति, we heavily lean upon अपरा प्रकृति, for our security, for our happiness, for our fulfillment, unfortunately we are depending on the अपरा प्रकृति or material aspect of the world. What is the wrong in that. The problem is अपरा प्रकृति by nature being matter, matter by nature being changing, अपरा प्रकृति will never remain steadily. Any part of अपरा प्रकृति, let it be body, let it be mind or let it be anything in the world, it can never remain the same, it is heavily fluctuating. And fluctuation means I can never keep the ideal condition all the time. Generally ideal conditions don't come, some problem will be there somewhere. Ideal condition is like ideal gas in chemistry, it doesn't exist, only for writing in the book, there is no such thing like ideal gas, like pure gold doesn't exist. Pure gold means 99.9999999%. Similarly, perfect ideal अपरा प्रकृति you can

never order and even by some good luck and पुण्य, even if all conditions are favorable you cannot retain. Either there is a problem in योग, acquiring or in क्षेम, maintaining. As somebody said first we work for status, then we work for quo, quo means what status quo; working for status is called योग, working for quo is called क्षेम. This is our struggle. And invariably miserably we fail because अपरा प्रकृति is subject to birth, growth, transformation, decay and death ultimately. And therefore leaning upon an insecure thing is never going to give me security and therefore expecting security from अपरा प्रकृति is संसार. It is like trying to extract oil from sand. You can crush any amount, but no oil will come, why, because it should be there to come. अपरा प्रकृति can never give permanence, because it is not there in that and therefore कृष्ण says अपरा प्रकृति can be used only for fun, only for enjoyment, only for game, only for appreciation, handle अपरा प्रकृति but when you want to dependence, psychological or emotional security and fulfillment, turn towards something permanent and only permanent thing is परा प्रकृति. You need not reject अपरा प्रकृति, you need not throw away अपरा प्रकृति. I have given you an example, when a beautifully decorated cardboard chair is there, you can use it in keeping *kolu* (step-by-step rows of idols kept during नवरात्रि). In your show case you can keep, you need not destroy it, you do everything, you can give it as a wedding gift, everything, except one thing, what, don't sit over that chair. So when I say that don't sit over that chair, I don't ask you to hate the chair, I don't ask you even to renounce the chair, you can keep it in your pocket, you carry all over, but after bringing to the class, don't try to sit on it, some people bring chair, try cardboard chair. Similarly, use अपरा प्रकृति for sport, use परा प्रकृति for fulfillment and security. It is this trick, this solution people don't know. Therefore they are trapped,

त्रिभिर्गुणमयैर्भावैरभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७-१३॥

परम् अव्ययम् means परा प्रकृति, न अभिजानाति means they don't know the परा प्रकृति shop which alone sells security. You can go to all the T Nagar shops for buying all the clothes, ornaments, all those things. For that one should not go to परा प्रकृति shop, for दीपावलि shopping go to अपरा प्रकृति shop. You should go to appropriate shop for appropriate things, अपरा प्रकृति shop is useful, use it, but don't ask for security from अपरा प्रकृति shop. So then what is the remedy for this problem, कृष्ण presents the remedy as surrender unto Me:

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४॥

प्रपत्तिः, शरणागतिः or भक्तिः He presents as the remedy. But when we say भक्ति is the remedy, we should very very carefully understand, otherwise it will create a very big confusion, because in the beginning of the 2nd chapter, in the 11th verse, we have said:

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

There in the 2nd chapter, I talked long before, I don't know whether you remember, I will give a 4th chapter reference,

श्रेयान्द्रव्यमयात् यज्ञात् ज्ञान-यज्ञः परन्तप ।

सर्वम् कर्म-अखिलम् पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥

In those portions, we have ascertained that ज्ञानम् is the *only* remedy for संसार. We didn't say ज्ञानम् is one of the remedies, we didn't say. ज्ञानम् is the remedy and ज्ञानम् is the *only* remedy for संसार. Now here we are coming and saying that भक्ति is the remedy, are we not contradicting, this student should ask the question. If the student doesn't ask, the teacher will ask. Do you accept that there are alternative remedies also, do we accept that there are many paths for liberation, multi-path theory it is called. Some people say one path, some people say two paths, some people say three paths - कर्म भक्ति ज्ञानम्, another person says four paths - कर्म भक्ति ज्ञानम् राज, राज

means राजयोग and another person says fifth path, कुण्डलिनी योग, another person says sixth path, SKY - Simplified कुण्डलिनी योग. Now tell me, what do you mean? You should have consistency in your teaching, that is called समन्वय, an ideal teacher is one who never misses the importance of समन्वय, which means no statement should be contradicted. How do you say भक्ति is remedy. For that our answer is भक्ति is not one particular साधन, भक्ति is a series of साधनs which has to culminate in ज्ञानम्, भक्ति is not a particular साधन, but it is the name of a range of साधनs which has to culminate in ज्ञानम् and when the भक्ति culminates in ज्ञानम्, we call it ज्ञान रूप भक्तिः. So what are the साधनs or what are the series of साधनs which constitute भक्ति, we will discuss later. कृष्ण doesn't go elaborately here, in the 12th chapter we will discover that, where we will show that भक्ति is not a particular साधन, but it is a range, series of साधनs which has to culminate in ज्ञानम्. And therefore when we say भक्ति is remedy, what do we mean, भक्ति which culminates in ज्ञानम् is the remedy for संसार and कृष्ण himself knows that we will have this confusion and therefore कृष्ण clarifies,

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७-१७॥

So भक्ति has to go through various stages and ultimately भक्त should get knowledge and that भक्त is called a ज्ञानि भक्त. The other भक्तs who are in the process of the journey, they are called either आर्त भक्त, अर्थार्थी भक्त, जिज्ञासु भक्तs, they are all only in the process, they will not be free from संसार. आर्त भक्त is संसारि, have no doubt, write in bold letters, अर्थार्थी भक्त is संसारि, जिज्ञासु भक्त is संसारि. Then only when traveling through various stages of साधन (which we will be seeing later, I am suspending it, so that you will come to the 12th

chapter, that is all secret), therefore we will get the ranges five levels कृष्ण will tell there. Five levels of भक्ति and when it culminates in ज्ञानम्, the भक्त will become a ज्ञानि भक्तः. He alone is liberated from संसार, because a ज्ञानि भक्त alone knows परा प्रकृति. अर्थार्थी भक्त, आर्त भक्त, जिज्ञासु भक्त, none of them knows परा प्रकृति, therefore they continue to lean upon अपरा प्रकृति only, a ज्ञानि भक्त alone knows the source of security, which is परा प्रकृति. And कृष्ण says, this is a long-term process.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९॥

So it is a long journey, therefore you have to start somewhere, even starting from आर्त भक्ति. I hope you remember what is आर्त भक्ति, worshipping God only when you are in crisis, in मलयाळम् they say as a joke, ‘until one crosses the bridge one calls “नारायण” and once the bridge is crossed, then it is “कूरायन”, meaning that नारायण or the Lord is forgotten!.’ So only when I am in crisis, I remember गुरुवायूरप्पन्, बालाजि, we all know where we get what, for marriage this temple, for money, stomach ache, all this is in the list, for this problem that temple that problem this temple. कृष्ण says you have to start somewhere. Therefore भक्ति culminating in ज्ञानम् is the remedy for संसार, this is the topic from verse 13 to 19.

➤ Then the next topic from 20 to 26 कृष्ण wants to deal with two forms of भक्ति, based on one’s motive. He divides भक्ति in two forms based on the motive and they are सकाम भक्ति and निष्काम भक्ति. कृष्ण wants to point out that both of them are OK, but ultimately one has to graduate to निष्काम भक्ति. निष्काम भक्ति is impossible without going through सकाम भक्ति initially. First भक्ति should come means, it will be a business भक्ति, a contract भक्ति; you do this, I will give you, after you finish the job. Payment is only after you deliver the goods money will be given, very very smart business people we are. We will

keep the money here, finish the job and take it. कृष्ण says सकाम भक्ति is the only means to arrive at निष्काम भक्ति. Therefore, निष्काम भक्ति is impossible without सकाम भक्ति and सकाम भक्ति is incomplete without coming to निष्काम भक्ति. This is the secret. This कृष्ण wants to convey. Therefore from first from verse no.20 to 26, कृष्ण deals with सकाम भक्ति. What is the definition of सकाम भक्ति? Any form of worship through we seek only the अपरा प्रकृति benefits, अपरा प्रकृति is what: matter, अपरा प्रकृति benefit means what: material benefits. Therefore things, money, name, fame, status, position, possession, relation, in fact, everything that we generally ask comes under अपरा प्रकृति. In short, whatever is subject to arrival and departure is अपरा प्रकृति and any form of worship done for the accomplishment of those material ends, called in शास्त्र as धर्म-अर्थ-कामः, otherwise called प्रेयः, in कठोपनिषत् language. And कृष्ण talks about the brighter side of सकाम भक्ति as well as the darker side, both He says. What is the brighter side? सकाम भक्ति is not sinful, it is not पापम्, so you need not feel bad if you are सकाम भक्त. You can go to any God and ask for anything in the world, instead of asking the local who will never fulfill. Instead of falling at anybody's feet fall in the feet of the Lord. Why should you fall at the feet of the local. 'Whether extolling humans bound by egotism comforting, wealth is very comforting or the service in the holy presence of Lord श्रीराम comforting.' Therefore why fall at the feet of the, what you call, 'extolling humans bound by egotism', why should I fall at the feet of local people with all kinds of weakness. Therefore brighter side is सकाम भक्ति is not sinful. Then सकाम भक्ति is always valid and fruitful. भगवान् will answer your prayers, if you have done the सकाम भक्ति properly and if you don't have any obstacles for that, that is there. Suppose somebody feeds me food, because I am hungry, but if I have got digestion problem, this is my problem. Similarly, भगवान् will bless, but if I have some obstacle, that is a different issue, but सकाम भक्ति is valid and fruitful. These are the

brighter aspects. Then what is the darker side, as I said before itself, all the accomplishments belong to अपरा प्रकृति, therefore you can never permanently hold on to them. अन्तवत् तु फलम् तेषाम् तत् भवति अल्प-मेधसाम् । No अपरा प्रकृति gain you can hold on to. At any time, it will leave you high and dry. And not only that, even before it actually leaves our mind is so imaginative that we constantly think of possible loss. We will only worry about the loss, In fact, we don't enjoy. दयानन्द स्वामिजि beautifully says, when you drink the cola, with the straw, you have to look down or otherwise it will not go up, it is like that. Now you are sucking the cola, whatever the taste it is you are enjoying that. Why can't you enjoy, no, you look at the level which unfortunately falls in your eyes and therefore instead of drinking and enjoying, you think that the level is coming down and final the 'purr' sound comes and finish. Therefore, not only in future it gives you trouble even in the present there is a constant sense of the fear of loss, these are all the darker side of सकाम भक्ति.

➤ Having said this much, कृष्ण comes to his favorite topic of निष्काम भक्ति from verse no.27 to 30. 20 to 26 सकाम भक्ति, 27 to 30 निष्काम भक्ति and निष्काम भक्ति is a भक्ति, in which a person uses भक्ति for the accomplishment of परा प्रकृति or for the discovery of परा प्रकृति or for spiritual growth, everything a निष्काम भक्त does is primarily meant for inner spiritual growth; not that he doesn't want money, he looks upon that as a by-product, an incidental secondary thing we need but my primary focus is on inner growth. Even simply going to office, salary is incidental, my service and my consequent inner growth is the primary. Therefore कृष्ण said:

जयमरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्धिदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७-२९॥

निष्काम भक्त's are interested in going beyond time. जय means old age, मरणम् means death, both are caused by what काल or time,

मा कुरु धन जन यौवन गर्व हरति निमेषात्कालः सर्वम् । ... ॥
भजगोविन्दम् ११ ॥

कालो जगत् भक्षक. Therefore going beyond जरा and मरणम्, that is old age and death is going beyond time and the only thing beyond time is परा प्रकृति. Therefore मोक्ष means discovery of परा प्रकृति and those who use भक्ति for that discovery they are called निष्काम भक्ताः and such निष्काम भक्तः will ultimately discover the Lord in his totality, that means what: both अपरा प्रकृति and परा प्रकृति they will understand, both सगुण and निर्गुण they will understand, both the matter and the spirit they understand,

उभयोः अपि दृष्टः अन्तः तु अनयोः तत्त्व-दर्शिभिः ॥ २-१६॥

And therefore कृष्ण wants to conclude by saying निष्काम भक्त will have total ईश्वर ज्ञानम्, but कृष्ण does a mischief, what is that: instead of using the word ईश्वर ज्ञानम्, consisting of परा and अपरा प्रकृति, कृष्ण uses a set of new technical words. What are the technical words - six of them He uses, कर्म, ब्रह्म, अध्यात्मम्, अधिभूतम्, अधिदैवम्, अधियज्ञम्, six factors, In fact, the secret is all the six factors put together is परा plus अपरा प्रकृति only. Just like in our school examination. So there was a question, in which all states you get *chukku* (dried ginger)? But in our lesson they have taught, where all we get ginger, OK and if you don't know, ginger alone is *chukku*, what do you say, the teacher has only taught where ginger grows, but he has not told us where *chukku* is available. So it is only नाम भेदः, न तु वस्तु भेदः, Therefore अर्जुन doesn't know what these six factors are only परा and अपरा प्रकृति, therefore he is blinking, that is what कृष्ण wants. And then अर्जुन himself will ask what are these things, कृष्ण can reply. But the lesson we have to note is निष्काम भक्त will attain liberation. With this this chapter is over and the chapter is called ज्ञान विज्ञानयोगः because it deals with the knowledge of ईश्वर both in his अपरा and परा प्रकृति form.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ अष्टमोऽध्यायः । अक्षरब्रह्मयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 08, VERSES 01-05

Having completed the 7th chapter, we will now enter into the 8th chapter of the गीता. The 8th chapter is primarily based on the last two verses of the 7th chapter. We saw in the 7th chapter, in the last two verses, कृष्ण introduced certain technical words without explaining them to अर्जुन. He introduced six terms: ब्रह्म, कर्म, अध्यात्मम्, अधिभूतम्, अधिदैवम् and अधियज्ञम्. And after introducing these six terms, कृष्ण also talked about remembering God at the time of death. And naturally it creates a curiosity in the mind of अर्जुन, why should कृष्ण talk about ईश्वर स्मरणम् at the time of death. Naturally there must be some significance for that expression. All put together in अर्जुन's mind, seven questions arise. Six questions dealing with the six technical terms and the seventh question dealing with the significance of remembering God at the time of death. And the entire 8th chapter is devoted to answering these seven questions arising from अर्जुन. And by way of answering अर्जुन's questions, कृष्ण introduces the important topic of उपासना otherwise called सगुण ईश्वर ध्यानम्. I had said that in the middle section of the गीता, that is from 7th to the 12th chapter, कृष्ण highlights the साधन of उपासना. While in the first six chapters कर्मयोग साधन is highlighted, in the middle part of the गीता, उपासना is to be highlighted and this topic कृष्ण deals with in the 8th chapter and therefore the chapter begins with अर्जुन's questions based on the last two verses, with this background, we will enter into the chapter proper.

Verse No .01

अथ अष्टमोऽध्यायः ।

अर्जुन उवाच ।

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८-१॥

किम् तत् ब्रह्म किम् अध्यात्मम् किम् कर्म पुरुषोत्तम ।

अधिभूतम् च किम् प्रोक्तम् अधिदैवम् किम् उच्यते ॥ ८-१॥

हे पुरुषोत्तम! तत् ब्रह्म किम्? अध्यात्मम् किम्? कर्म किम्? अधिभूतम् किम् प्रोक्तम्? अधिदैवम् च किम् उच्यते ?

अर्जुन उवाच, अर्जुन asked the following seven questions based on the verse 29 and 30th of the 7th chapter. So the first question is तत् ब्रह्म किम्? ब्रह्मन् the term was mentioned in the 29th verse, ते ब्रह्म तत् विदुः कृत्स्नम्. There कृष्ण used the word ब्रह्म. Therefore अर्जुन wants to know, किम् तत् ब्रह्म? What do you mean by ब्रह्म? Similarly, अध्यात्मम् किम्? What is the meaning of the technical term अध्यात्मम्? Which was also introduced in the 29th verse, second line, अध्यात्मम् कर्म च अखिलम्, therefore what is अध्यात्मम्, question No.2. Then the third question is किम् कर्म? What do you mean by कर्म? Even though it has got a dictionary meaning of action, but technically what is the significance of the word कर्म, this is question No.3. Then the 4th question is, अधिभूतम् च किम् प्रोक्तम्? Oh Lord what is the meaning of the word अधिभूतम् which occurs in verse no.30 of the 7th chapter, साधिभूताधिदैवम्? There कृष्ण has introduced the word. And then the fifth question is अधिदैवम् किम् उच्यते? And what is referred to as अधिदैवम्, this word also is introduced in the 30th verse of the 7th chapter. हे पुरुषोत्तम! पुरुषोत्तम is not the sixth question. पुरुषोत्तम is अर्जुन addressing the Lord. So हे कृष्ण! please answer these five questions. And then two more words are there. Therefore one more verse in which अर्जुन's question continues, we will read:

Verse No .02

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८-२॥

अधियज्ञः कथम् कः अत्र देहे अस्मिन् मधुसूदन ।

प्रयाण-काले च कथम् ज्ञेयः असि नियत-आत्मभिः ॥ ८-२॥

हे मधुसूदन! अत्र अस्मिन् देहे अधियज्ञः कः कथम् (च अस्ति)? प्रयाण-काले च नियत-आत्मभिः कथम् ज्ञेयः असि ?

Now comes the 6th question, अधियज्ञः कः, who is अधियज्ञः or what is अधियज्ञः? which is also mentioned in the 7th chapter, 30th verse. And there अर्जुन adds another question also, 6(a) and 6(b), so the question is what is अधियज्ञः, there itself he adds a clause, कथम् अस्मिन् देहे वर्तते and how does अधियज्ञः reside in the body? You don't know how अर्जुन thought it resides in the body, when अर्जुन doesn't know what अधियज्ञः is, how does he know it resides in the body. Perhaps he has heard somewhere and therefore he raises the question how does अधियज्ञ reside in the body. So this is a side question of the 6th one. And then comes the 7th and final question, there also you have to see 7(a) and 7(b), what is the main question, what is the significance of remembering God at the time of death? Is there any significance at all and if there is a significance, what is that? That is question No.1. 7(a) and there itself the question is how can a person remember God at the time of death. Even when we are very much alive, we are finding it difficult to remember God and especially if we sit in meditation, we remember everything except God, when it is so difficult during normal days, how can I manage to remember God,

प्राण प्रयाण समये कफवातपित्तैः कंठ अवरोधन विधौ स्मरणम् कुतः ते ॥
पाण्डवगीता/ प्रपन्नगीता ५२ ॥

So when all faculties are failing, how am I to remember the Lord at the time of death? If there is any technique Oh कृष्ण teach me that technique also. That is said here, प्रयाण-काले, प्रयाण-काले means at the time of the final journey, when we are taking leave of the all the near and dear ones, so प्रयाण-काले, not the local journey, but अन्तिम प्रयाण-काले कथम् ज्ञेयः असि. How are You to be remembered? ज्ञेयः here means ध्येयः. How are You to be remembered? By whom? नियत-आत्मभिः – by committed people, by integrated people, by the people of

self-control. There must be a tremendous control over the mind to remember the Lord at the time of death, therefore how can self-controlled people remember God at the time of death. This is the 7th question regarding अन्त-काल स्मरण. हे मधुसूदन! again मधुसूदन is not the eight question, मधुसूदन is addressing the Lord, हे कृष्ण! who has destroyed the असुर known as मधु. So मधु राक्षस नाशकः मधुसूदन. In philosophical symbolism, they take the word मधु as all the कर्म also. In मुण्डकोपनिषत्, the word मधु is used in the meaning of कर्म-फलम् also. And if you take मधु as all the कर्म, मधुसूदनः means the destroyer of all the सञ्चित, आगामि, प्रारब्ध कर्म, therefore the one who gives मोक्ष. So that is the philosophical significance of the word मधुसूदन, हे कृष्ण! please answer these questions. So thus the 8th chapter begins with अर्जुन's question and Lord कृष्ण has exam, exam season for कृष्ण also, he has to answer now, not any two or three or like choosing one of the four answers given, you know. So कृष्ण doesn't any choice like that, he has to explain each one. कृष्ण has no problem.

Verse No .03

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३॥

अक्षरम् ब्रह्म परमम् स्वभावः अध्यात्मम् उच्यते ।

भूत-भाव-उद्भव-करः विसर्गः कर्म-संज्ञितः ॥ ८-३॥

अक्षरम् परमम् ब्रह्म, स्वभावः अध्यात्मम् उच्यते, भूत-भाव-उद्भव-करः विसर्गः कर्म-संज्ञितः ।

कृष्ण begins His reply.

i. The first question was: What is ब्रह्मन् and कृष्ण gives the answer परमम् अक्षरम् ब्रह्म. The word अक्षरम् means the imperishable principle, न क्षयति न नश्यति इति अक्षरम् and the adjective परमम् means the highest, the greatest imperishable principle is called ब्रह्मन्.

And why कृष्ण adds the adjective परमम्? If कृष्ण uses the word अक्षरम् only, it may be mistaken as alphabetic letter also. Because the word अक्षरम् can refer to any alphabetic letter. That is why initiation into alphabet is called अक्षर-अभ्यासः and in संस्कृत alphabet is called अक्षरमाला. Therefore a person may take अक्षरम् as a letter. By adding the adjective परमम्, the greatest and the most supreme अक्षरम्, कृष्ण wants to say, don't take the ordinary alphabet but take the ultimately imperishable entity. The root √क्ष् is to perish, क्षयति इति क्षयः, perishable one is क्षयः, अक्षरम् means the imperishable one. In fact, ब्रह्मन् is called अक्षरम् in the मुण्डकोपनिषत्.

अथ परा यया तदक्षरमधिगम्यते यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमवक्षुःश्रोत्रं तदपाणिपादम्।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः॥
मुण्डकोपनिषत् १-१-७/६॥

In मुण्डकोपनिषत्, ब्रह्मन् is known by the name अक्षरम्, that is here referred to. And what is that principle which is imperishable? There is only thing that is imperishable, that is सर्वगत चैतन्य तत्त्वम्, Consciousness is the only entity which remains imperishable, matter is subject to decay and destruction and that is why our very body is decaying and dying every moment. To put in the 7th chapter language, अपरा प्रकृति is perishable, परा प्रकृति, the चैतन्य तत्त्वम् alone is imperishable. Therefore what is ब्रह्मन् - the eternal Consciousness is ब्रह्मन् and the very word ब्रह्म means बृहत्तमत्वात् ब्रह्म. It is derived from the root √बृ, to mean big and ब्रह्म means that it is superlatively big, that it is superlatively limitless entity, अनन्त तत्त्वम् is called ब्रह्मन्. So with this कृष्ण has answered first question very very briefly. कृष्ण does not elaborate because, this ब्रह्मन् has been talked about as परा प्रकृति in the 7th chapter. Therefore if you want to know more about ब्रह्मन् go back to the 7th chapter, परा प्रकृति topic. Where does it come, from verse no.4 to 10, I am telling that also, so you can go back

to see that topic. And because कृष्ण's teaching begins with the word अक्षरम् ब्रह्म, the very chapter is called अक्षर ब्रह्म योगः. The chapter does not begin with that word, chapter begins with किम् तत् ब्रह्म, but कृष्ण's teaching begins with अक्षर ब्रह्म परमम्. Therefore the chapter is called अक्षर ब्रह्म योगः.

ii. Then कृष्ण comes to the second question. What was the second question, what is अध्यात्मम्? कृष्ण says स्वभावः अध्यात्मम् उच्यते, the very all-pervading Consciousness must be existing within the individual body also. If the Consciousness is all-pervading, it must be within the body also. And when the Consciousness is seen within the body, that is called अधि आत्मम्, or अध्यात्मम्. The word आत्मा here means शरीरम्, अधि आत्मम् means obtaining within the body. So thus Consciousness looked from the angle of समष्टि or total, it is called ब्रह्म. When the very same Consciousness is looked from the standpoint of the individual body, it is called अध्यात्मम्. So the word, स्वभावः means the inner essence, the Consciousness within. ब्रह्मन् is परमात्मा, अध्यात्मम् is जीवात्मा; ब्रह्मन् is the Consciousness from macro angle, अध्यात्मम् is the Consciousness from the micro angle; Consciousness is the same, two different words are used because of two different terms of reference. And this is very common for us also, a person remaining the same when he is looked from the stand point of the wife he is called the husband, when the same person is looked from the standpoint of the children he is called the father or parent and when looked from the standpoint of the parent he himself is called son or child. How can one and the same person be called father, son, grandfather, husband, brother? This is called शब्द प्रवृत्ति निमित्तम् in technical language, in simple English, the point of reference when it differs, the नाम, the name also differs. Thus Consciousness is called परमात्मा, Consciousness is called जीवात्मा, depending upon macro and micro point of reference. So with this second question is answered.

iii. Then what is the third question, what is कर्म? कृष्ण gives the answer, भूत-भाव-उद्भव-करः विसर्गः, विसर्गः refers to all the activities. All the actions, deliberate actions of human beings which are responsible for the future creation. All the deliberate activities of human beings which are responsible for the future creation is called कर्म. Because according to our scriptures creation is not an accident, creation is not an accident, creation is a clean incident caused by previous factors or action. For if I am born here with a physical body, it is not an accident, it is a result of what, my own past कर्म. Similarly, you are born because of your कर्म, the individual birth is because of individual कर्म, the birth of humanity is because of the कर्म of the humanity. So therefore कृष्ण says भूत-भाव, भूत-भाव means the insistence of living beings, उद्भव-करः means that which brings about, so भूत-भाव-उद्भव-करः means that which brings about the existence of every living being. Not only humans, a mosquito is there with a mosquito body, because of what, its कर्म and a dinosaur is because of its कर्म. And not only my कर्म determines by body, it also determines by parentage. Why I should get such and such parents, wonderful parents or terrible ones. And why I should get such and such brothers and sisters, my कर्म and why should I be born in India, my कर्म, I don't want to say good or bad. There are people who think it is bad कर्म, there are people who think it is good कर्म, I don't want to qualify, but one thing is definite, it is because of your कर्म. And the beauty is I get a set of parents by my कर्म, my parents get me as their child because of their कर्म. And similarly, I get wonderful disciples like you, because of my good कर्म and you get a teacher like me because of --- you can decide, --- कर्म. So thus, everything that happens is the result of our actions and when you take the creation as a whole, we say the present creation is the result of the past creation. And the past creation is the result of its past creation and the future creation will be result of the present creation. And therefore what is कर्म, सृष्टि कारणम् कर्म.

Therefore remember, the creation has come into being not because of भगवान्'s wish, the creation has come to being because we have asked for that. Therefore never put the अक्षता on भगवान्'s head. That is what we are seeing in ब्रह्मसूत्र now. भगवान् is not responsible for the creation. The type of creation and the necessity of creation is because I have asked for it by my good, bad, mixed action. पुण्येन पुण्यम् लोकम् भवति, पापेन पापम् भवति, उभाभ्याम् एव मनुष्य लोकम्. And if fourteen लोकs are there, not because भगवान् wants fourteen लोकs, but because we have done varieties of कर्मs requiring the fourteen लोकs. We do such terrible action necessitating a नरक environment and also we do wonderful actions necessitating a wonderful heaven and we also manage to mix up and necessitating मनुष्यलोकs. Thus everything is कर्म ordered and therefore कर्म is defined as सृष्टि कारणम्. That is here presented as भूत-भाव-उद्भव-करः and विसर्गः means action. My contribution, is called कर्म-संज्ञितः. So with this three questions are answered. Now we are going to the next verse and further questions are answered.

Verse No .04

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८-४॥

अधिभूतम् क्षरः भावः पुरुषः च अधिदैवतम् ।

अधियज्ञः अहम् एव अत्र देहे देह-भृताम् वर ॥ ८-४॥

हे देह-भृताम् वर! क्षरः भावः अधिभूतम्, पुरुषः अधिदैवतम्, अत्र देहे च अहम् एव अधियज्ञः ।

So कृष्ण answers three more questions here.

iv. अधिभूतम् किम्, what is अधिभूतम्? Here कृष्ण answers. Every perishable thing in the creation is called अधिभूतम्, क्षरः भावः, भावः means an entity. So thus any object that you experience is अधिभूतम्, because it is क्षरः, क्षरः means as opposed to अक्षर seen before, अक्षर means imperishable, therefore क्षरः means perishable. All the five

elements come under the अधिभूतम्, the sun, moon stars, etc., come under अधिभूतम्, everything like rivers, mountains, they all come under अधिभूतम्. Even our physical bodies come under अधिभूतम्, because the bodies also are perishable, क्षरः भावः, any doubt? It is perishable. That is why we look for security, if it is imperishable we don't require security. Therefore the entire perishable material world is called अधिभूतम्. So the 4th question is answered.

v. Then he goes to the fifth question, अधिदैवम्, अधिदैवतम् कृष्ण defines as पुरुषः, here the word पुरुषः means the हिरण्यगर्भ, पुरुषः means हिरण्यगर्भ and हिरण्यगर्भ in शास्त्रिय language means the total Consciousness associated with the total mind. And therefore associated with total knowledge. If you remember तत्त्वबोध, समष्टि सूक्ष्म शरीर सहित चैतन्यम् is हिरण्यगर्भ, Consciousness associated with total subtle body. If you don't know or remember what is subtle body, you take it as mind, therefore Consciousness associated with the total mind is called हिरण्यगर्भ. And that हिरण्यगर्भ alone is called a presiding deity from the standpoint of every organ. So the presiding deity of the eye is सूर्य देवता, so चक्षुषः सूर्यः and the presiding deity of the ears is what देवता, श्रोत्रस्य दिक् देवता. So thus we have got presiding deities for every organ, all the presiding deities put together is called हिरण्यगर्भ, that हिरण्यगर्भ is called अधिदैवम्.

vi. And then the sixth question: अधियज्ञः. अधियज्ञः कृष्ण says अहम् एव, अहम् means कृष्ण the Lord Himself, ईश्वर is अधियज्ञः, अधियज्ञः is ईश्वरः. And what is the definition of ईश्वर in तत्त्वबोध? If you remember तत्त्वबोध, ईश्वर is defined as Consciousness associated with the total कारण प्रपञ्च. And what is the definition of कारण प्रपञ्च, the whole universe in potential form. So before the creation evolves, whole creation existed in potential form, otherwise called शक्ति, otherwise called माया and that शक्ति plus the Consciousness is called ईश्वरः. And who is that ईश्वरः? कृष्ण says don't see here and there, I am that ईश्वरः, I am the cause of the entire universe. Therefore अधियज्ञः

अहम् एव, I am the seed of the universe. And that Lord alone in पौराणिक symbolism, they say after the प्रलय comes, when everything is destroyed, then on a leaf, a banyan leaf Lord कृष्ण floats, it is said. What does the water and the banyan leaf represent? It is nothing but the seed form of the universe and Lord कृष्ण represents the Consciousness-principle, Consciousness plus potential universe is called ईश्वर. In science language, Consciousness plus basic energy is ईश्वर. So with this, the 6th question is also answered. And अर्जुन had asked an additional question also there and where does the Lord reside, the अधियज्ञः, the ईश्वरः. Can you differentiate अधिदैवम् and अधियज्ञम्? समष्टि सूक्ष्म शरीर सहित चैतन्यम् अधिदैवम्, समष्टि कारण शरीर सहित चैतन्यम् अधियज्ञः, हिरण्यगर्भ is अधिदैवम् and ईश्वर is अधियज्ञः and where is that ईश्वर? So where can I find him? कृष्ण says, अत्र देहे देह-भृताम् वर. अर्जुन addressed कृष्ण as मधुसूदन, कृष्ण says I will also address you as देह-भृताम् वर, the greatest human being. There is no loss in saying, so that अर्जुन will be very happy and it is also true also. अर्जुन was a great person. So, हे अर्जुन! the greatest one, the Lord resides in every body. In the 10th chapter, कृष्ण will say,

अहम् आत्मा गुडाका-ईश सर्व-भूत-आशय-स्थितः । ॥ १०-२०॥

and in the 18th chapter, कृष्ण will say,

ईश्वरः सर्व-भूतानाम् हृत्-देशे अर्जुन तिष्ठति । ॥ १८-६१॥

And because the Lord resides in every human being, Lord is called नारायणः, नारम् means all the living beings, नाराणाम् जीवानाम् समूहः नारम्. नारम् is not fiber, नारम् means जीव समूहः and अयनम् means the residence. So every living being is the residence of the Lord, therefore where is the Lord, अत्र देहे वर्तते, प्राज्ञ रूपेण, again if you remember तत्त्वबोध, विश्व तैजस and प्राज्ञ, प्राज्ञ रूपेण ईश्वरः अस्मिन् देहे वर्तते. Then is the Lord there in कैलास and वैकुण्ठ or not? He is there also, the Lord is everywhere, the Lord happens to be in the heart also. And then why is he known as अधियज्ञः? अधियज्ञः means residing in the heart, the Lord is associated with every action you do, यज्ञः means

every prayer or पूजा or action you do. In what way the Lord is associated with our यज्ञs, our पूजाs. He is the receiver of the पूजा, as we saw in the 7th chapter. And not only he is the receiver of the पूजा, he also gives the पूजाफलम्, remember the 7th chapter

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१॥

Any पूजा done by anyone I receive the पूजा, I give the कर्म-फलम्. Therefore यज्ञ भोक्तृ रूपेण and कर्मफल धातृ रूपेण and as the receiver of the पूजा and as the giver of the result, I remain in the heart of everyone. And therefore you need not bother. Whether my good actions will be registered in God's diary or not, because far away He is there, is it not? Don't think that it will not be visible to Him because of that. Every small action you do, good or bad, it is immediately registered and the Lord, according to the law of कर्म, will punch the result and punch your nose if required. So therefore every experience you go through is कर्म-फलम् coming from Lord. For a वैदिक person, every experience is my कर्म-फलम्, therefore I cannot complain to anyone - Why me? Why this suffering comes? Why this enjoyment comes? There is no question, I am reaping the result of my own action. But I don't remember all those past actions? I have told you, you don't remember last class itself, therefore where is the question of remembering. But non-remembrance does not mean non-performance, that is to be understood. Non-remembrance does not mean non-performance. Whether I remember or not, what I have done, I have done and therefore I have to dearly pay the price, given by whom, अधियज्ञः. So अधियज्ञः means कर्म-फल धाता. So with this the sixth question is also answered. Now remains the seventh question. Verse no.5;

Verse No .05

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८-७॥

अन्त-काले च माम् एव स्मरन् मुक्त्वा कलेवरम् ।

यः प्रयाति सः मत् भावम् याति न अस्ति अत्र संशयः ॥ ८-७॥

यः च अन्त-काले माम् एव स्मरन् कलेवरम् मुक्त्वा प्रयाति, सः मत् भावम् याति, अत्र संशयः न अस्ति ।

In the previous two verses, 3 and 4, कृष्ण answered all the six questions very briefly.

vii. And now कृष्ण wants to answer the seventh question very elaborately. In fact, the rest of the chapter beginning from verse no.5 up to the last verse no.28, कृष्ण is answering the seventh question. For six questions two verses and for one question 5 to 28, 24 verses, both inclusive, don't ask how 24. Because by way of answering this question, कृष्ण wants to introduce an important topic I said. And what is that topic, ईश्वर उपासनाम्, ईश्वरः means the Lord with attributes, सगुण ब्रह्म ईश्वरः. And this Lord with various attributes as described in the scriptures can be meditated upon and it is considered a very important spiritual साधन and this सगुण उपासनाम् can give two-fold result, depending upon the motive or attitude with which it is done. So broadly this सगुण उपासनाम् is divided into two types, सकाम सगुण उपासनाम् and the other is निष्काम सगुण उपासनाम्.

a) सकाम सगुण उपासनाम् means उपासना done for material benefits, material benefits belonging to इहलोक, material benefits belonging to परलोक; to go to the heaven I can practice उपासना and for a better birth I can practice उपासना, in this जन्म itself for getting various benefits like health, wealth, status etc., I can practice उपासना and above all to accomplish सिद्धिs or miraculous powers उपासना can be practiced. That is why you will find many उपासकs are सिद्धs. They will say I am an आज्ञनेय उपासक, I am a देवी उपासक, I am such and such देवता उपासक. And as a result of उपासना, this person gets extraordinary powers like capacity to predict the future. In fact, many

people go there, In fact, people go there only. Because they have got a particular day, when they say that deity is entering them and then whatever question you ask, when will my business improve or when will this disease go, how many people stand in line, that person during that person is able to predict and suggest परिहारs and reading the minds of other people, all these come under varieties of सिद्धिs. Hundreds of सिद्धिs are enumerated in the पुराणs, in भागवतम् and all, knowing the past, knowing the future, knowing the past जन्म of mine, past जन्म of yours, (as though the existing problem is not enough?) and also capacity to see what is underground, water divining, what is inside without digging you can see, countless सिद्धिs are mentioned, all the result of what, सकाम सगुण ईश्वर उपासनाम्.

b) And then there is another ईश्वर उपासनाम्, which comes under निष्काम सगुण ईश्वर उपासनाम्. Practice of सगुण ईश्वर उपासनाम्, उपासनाम् means meditation. Remember, practice of this उपासनाम्, not for material benefit, but for spiritual benefit:

नास्था धर्मे न वसुनिचये नैव कामोपभोगे यद्यद्भव्यम् भवतु भगवन् पूर्वकर्मनुरूपम्।

एतत्प्रार्थ्यम् मम बहुमतम् जन्मजन्मान्तरेऽपि त्वत्पादाम्भोरुहयुगता निश्चला भक्तिरस्तु ॥ मुकुन्दमाला ॥

One devotee says: Oh Lord I am remembering you not for अर्थ, not for काम, not for पुण्यम्, I am not interested in anyone of them, because I know they are all perishable in nature. I have got only one goal and that is the spiritual goal called मोक्ष or religious language, God himself is my goal. I want to attain oneness with you, ईश्वर इवयम् प्राप्ति, otherwise called मोक्ष and this उपासना requires वैराग्यम्, naturally, because as long as I have got कामs, I will use my भक्ति only for the fulfillment of them. A विरागि भक्त becomes a निष्काम उपासकः and this निष्काम उपासकः can take two different courses or direction. One direction is he practices निष्काम उपासना for a long time, which is सगुण ईश्वर उपासनाम्. And having practiced this उपासना, he becomes

very well qualified for निर्गुण ईश्वर ज्ञानम्, in this जन्म itself. So one course is what, सगुण उपासनाम्, preparation of the mind, dropping सगुण उपासनाम् and entering into निर्गुण ईश्वर ज्ञानम्, परा प्रकृति ज्ञानम् and by gaining निर्गुण ईश्वर ज्ञानम् in this जन्म itself I attain मोक्ष, which is called सद्योमुक्तिः, this is one option. The second option is a person continues in सगुण उपासनाम् and he is not confident of coming to निर्गुणम्; he is allergic to निर्गुणम्, because निर्गुणम् means attributeless ब्रह्मन्, I don't understand at all, if a person is allergic to निर्गुण ईश्वर ज्ञानम् he continues the सगुण उपासनाम् throughout the life and at the time of death also he remembers सगुण ईश्वर and prays to the Lord, Oh Lord, I want मोक्ष and nothing else. And as a result of such उपासना he will go to ब्रह्मलोक and get ज्ञानम् there. Instead of gaining निर्गुण ईश्वर ज्ञानम् here, he gets the ज्ञानम् there. This second course is called क्रममुक्तिः and कृष्ण is going to deal with the क्रममुक्ति topic here, the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 08, VERSES 06-09

Based on the last two verses of the 7th chapter, अर्जुन raised seven questions in verse no.1 and 2 of this 8th chapter and कृष्ण started answering them from the 3rd verse onwards. In the 3rd and 4th verses, कृष्ण briefly answered all the six questions and from the 5th verse, कृष्ण wants to elaborately answer the 7th question, which is dealing with the remembrance of the Lord at the time of death. अन्तकाल ईश्वर स्मरणम् or प्रयाण काल ईश्वर स्मरणम्. And this is going to be answered in the rest of this chapter. And by way of answering this question, कृष्ण proposes to deal with the important topic of सगुण ईश्वर उपासनाम् as a साधन. सगुण ईश्वर उपासनाम् means meditation upon God with attributes. स गुण means with attributes, ईश्वर उपासनाम् means meditation of God, which can be taken as either राम उपासनाम्, कृष्ण उपासनाम्, देवी उपासनाम्, with any attribute. By attribute I mean the personality, a particular form, a particular color, number of heads, number of hands we have got. In fact, every ध्यान श्लोक gives the description of the Lord in a particular form. And in the last class, I pointed out that the सगुण उपासना can be first classified into two types based on the motive and they are सकाम सगुण उपासना and निष्काम सगुण उपासना. सकाम उपासना is the practice for all worldly goals other than spiritual goals. So it can be अर्थ, काम or धर्म, which will benefit me in this जन्म or which can benefit me in the next जन्म. And as I said in the last class, even various miraculous powers can be attained through such उपासनाs and that is called सकाम उपासना. निष्काम उपासना is that meditation which is exclusively utilized for spiritual growth by which I mean acquiring the required qualifications totally and asking for the appropriate opportunity for getting मोक्ष; anything connected with मोक्ष I call spiritual growth. And this निष्काम सगुण उपासना itself can be divided into two types. In one person practices निष्काम उपासना for acquiring all the qualifications for entering into निर्गुण ज्ञानम्. Because we have seen in the 7th chapter

that सगुण ईश्वर is not the ultimate reality. सगुण ईश्वर is only empirical व्यवहारिक सत्यम् or if you want to use strong word, it is also मिथ्या only, निर्गुण ईश्वर which was called परा प्रकृतिः in the 7th chapter, that alone is the ultimate reality and we have to come to the ultimate निर्गुण ईश्वर. Without that no मोक्ष is possible and therefore a person can follow सगुण उपासना, prepare the mind very well, then switchover from सगुण उपासना to निर्गुण ज्ञानम्, उपासना to ज्ञानयोग, by which we mean वेदान्त श्रवण मनन निदिध्यासन. Therefore what is one method? Practice निष्काम उपासना, acquire the required qualifications well, then switchover to निर्गुण ईश्वर ज्ञानम् and attain मोक्ष in this life itself, which is called सद्योमुक्तिः or जीवन्मुक्तिः. सद्योमुक्तिः means what, instant liberation, like fast food, instant idli, instant साम्बर, instant मोक्ष in this life itself. This is one course of साधन a person can take to. There is another alternative method also, what is that, a person follows सगुण उपासना and afterwards he has to come to निर्गुण ज्ञानम्, but somehow he finds he is not able to switchover to निर्गुण ईश्वर, because it is not that easy. You can visualize the Lord with attributes, but how can you visualize the Lord without शब्द, स्पर्श, रूप, रस, गन्ध. There is nothing. In fact, in the 12th chapter, कृष्ण himself will admit,

वलेशः अधिकतरः तेषाम् अव्यक्त-आसक्त-चेतसाम् ॥

अव्यक्ता हि गतिः दुःखम् देहवद्धिः अवाप्यते ॥ १२-७॥

Appreciation of and enquiry into the निर्गुण ईश्वर requires very very subtle सूक्ष्म बुद्धि,

दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ कठोपनिषत् १-३-१२ ॥

And if the mind is not ready for निर्गुण ईश्वर it will not appeal to that person. Then what should that person do? No doubt he wants मोक्ष, no doubt he wants to become one with God, he does not have interest in any other material goal, he is a निष्काम पुरुषः, he is मुमुक्षु पुरुषः, but his mind is not ready for निर्गुण विचारः. Then what should that person

do? कृष्ण says that there is a solution, keep your fire of enthusiasm or desire for liberation, maintain your निष्कामत्वम् or वैराग्यम् very well and continue the सगुण उपासना throughout the life. One need not come to निर्गुण विचार, continue to be attached to your कृष्ण, your राम, your गणपति, whoever it is, but when you meditate make sure that it is निष्काम मुमुक्षु उपासना. And because of this intense desire for ईश्वर प्राप्ति a person will be able to successfully continue and naturally at the time of death also a person is going to remember what he values more. At the time of death a person is going to remember only that which he values the most in his or her life and being a सगुण उपासक, at the time of death also, he will remember only the सगुण ईश्वर and as a result of that what will happen, something will happen. What is that something, certainly he will not get liberation in this life because he has not come to the higher ईश्वर. Therefore liberation is ruled out, but because of his intense desire for God he is supposed to go to ब्रह्मलोक, don't ask how do you know, I didn't see, Lord कृष्ण says which I totally believe. And that जीवात्मा will go through a special path, which we will see later, शुक्ल मार्ग and that जीव will go to ब्रह्मलोक, OK. What will happen in ब्रह्मलोक? Again कृष्ण says, I have not seen. A person who is desirous of मोक्ष alone goes to ब्रह्मलोक, he will get there ideal conditions for निर्गुण ईश्वर ज्ञानम्, which he carefully avoided in this जन्म, that he can very successfully pursue, the conditions will be provided, guaranteed by God and the scriptures point out that and there निर्गुण ज्ञानम् is not imparted by an ordinary mortal स्वामि, but it is imparted by साक्षात् चतुर्मुख ब्रह्माजि himself. He will be conducting classes there and ब्रह्माजि, the four heads representing the वेदs, certainly he must be far far superior teacher and he will never get tired, because four heads, (he can always change the head, side to side!) and you are also supposed to not to get tired at all, therefore not weekly ones, continuously you can listen, no hunger, no thirst and mind also is ideal,

body will cooperate, you can sit also (that is also to be told. Otherwise knee joint pain complain will be there). So

ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे ।

परस्यान्तम् कृतात्मानः प्रविशन्ति परम् पदम् ॥ कूर्म पुराणम् २६९॥

This is what is said in the शास्त्र and this निष्काम उपासक goes to ब्रह्मलोक , attains ज्ञानम्, निर्गुण ईश्वर ज्ञानम् there and attain liberation and this course of liberation is called क्रममुक्तिः. The first one is called अक्रममुक्तिः (don't mistake अक्रममुक्ति), सद्योमुक्तिः or जीवन्मुक्तिः. And कृष्ण says a निष्काम उपासक can follow either of the method and the 8th chapter is going to specialize on क्रममुक्तिः. So this is one unique chapter which deals with क्रममुक्तिः, whereas 7th chapter, 9th, 10th etc. कृष्ण is going to highlight what, मुक्ति here and now. कृष्ण wants to point out: Don't postpone liberation, because you don't what will happen after death. There may be traffic jam and then we don't know. Therefore having got a wonderful human birth, follow निष्काम उपासना, gain ज्ञानम् and be free here and now. That is कृष्ण's primary advice. But in this chapter, कृष्ण takes a diversion and He is going to highlight क्रममुक्तिः. With this background we have to study the verses herein. Look at the verse 5th, second line, यः प्रयाति, so यः refers to निष्काम सगुण उपासक, so who practiced सगुण ईश्वर meditation, like राम ध्यानम्, कृष्ण ध्यानम्, देवी ध्यानम्, throughout the life, never came to निर्गुण ब्रह्म at all, वेदान्त विचार he did not come out, but throughout he has attached to his इष्ट देवता. And such a सगुण उपासक, प्रयाति – suppose he dies and कलेवरम् मुक्त्वा – and leaves this physical body and travels, travel is definite because he has not attained मोक्ष and therefore the उपासक's जीव will leave this physical body and travel and how come we don't see, because it is सूक्ष्म शरीरम् and therefore we don't see (better we don't see, better not to see or otherwise you will see who is going where, why all that, as such it is difficult to manage those we are seeing why do you desire for all such things). So therefore कलेवरम् मुक्त्वा, कलेवरम् means शरीरम्, so leaves this

physical body and travels. What will happen to him? अन्त-काले, अन्त-काले means at the time of death, अन्त means final, last moment. So suppose a सगुण उपासक dies leaving this physical body in the last moment of death, how, माम् एव स्मरन् – of course, remembering Me only. सगुण Me or निर्गुण Me? सगुण Me alone, Me (not me) भगवान्, remembering the Lord. So माम् एव स्मरन्, एव is to emphasize, remembering Me and Me alone. And what will happen to him? मत् भावम् याति – he will certainly get क्रममुक्तिः. So here मत् भावम् refers to क्रममुक्ति, the intermediary stages कृष्ण doesn't describe here, we have to fill up the blank, he goes to ब्रह्मलोक, attains knowledge there and gets liberation. And suppose a person asks what is the guarantee? कृष्ण says I am giving you the guarantee card, अत्र संशयः न अस्ति – there is no doubt about that, such a devotee will come to Me alone. Continuing.,

Verse No .06

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६॥

यम् यम् वा अपि स्मरन् भावम् त्यजति अन्ते कलेवरम् ।

तम् तम् एव एति कौन्तेय सदा तद्त् भाव-भावितः ॥ ८-६॥

हे कौन्तेय! यम् यम् वा अपि भावम् स्मरन् अन्ते कलेवरम् त्यजति, सदा तद्त् भाव-भावितः (सः) तम् तम् एव एति ।

Naturally the question will be suppose a person does not remember God and remembers something else, what will happen to that person after death? For such a possible question, कृष्ण gives a general reply and what is that reply, the next जन्म of a person will depend upon the remembrance at the time of death. As the famous proverb goes, “As a person thinks, so a person becomes.” It is a very very powerful law, which is a fact. It is not a law applicable only after death, but it is a law applicable within this life itself - as a person thinks, so he becomes,

यः यत् श्रद्धः स एव सः ॥१७-३॥

स यथाकामो भवति तत्क्रतुर्भवति । यत्क्रतुर्भवति तत्कर्म कुरुते ।

यत्कर्म कुरुते तदभिसम्पद्यते ॥ बृहदारण्यकोपनिषत् ४-४-७॥

And I have told you another beautiful proverb which I like, “Watch your thoughts; they become the words. Watch your words, they become your actions; watch your actions, they become your habits; watch your habits, they become your character; watch your character, for it becomes your destiny.” Therefore your ultimate destiny or future condition is already determined by the type of thought which I am entertaining. Even though the thought seems to be too feeble, but when they are continued they can decide your future. And what कृष्ण wants to emphasize here is not only this law is applicable within one life, it is applicable with regard to next जन्म also. We saw in मुण्डकोपनिषत्,

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । ॥ मुण्डकोपनिषत् ३-२-२ ॥

With whatever desire of objects or environment a person dies, he will find himself in such a set-up and with such an object and that is why they have the story of the जडभरत उपाख्यानम् also, how he had noble intention to pursue spirituality and got attracted to a small deer, deer became dear and he is OK that he protected and after it grew up he could have let it out, but he started meditating. You have to read that story in भागवतम्, then a time comes when he is only obsessed with that deer and naturally at the time of death also he is worried who will take care of it after I die, just as we worry, forgetting that things will be better off after we go. So this is the human psychology, and then जडभरत is supposed to have born as a deer. Whether it really happened or not is the question, but what is the lesson that is taught. And this important lesson कृष्ण imparts in this श्लोक. कलेवरम् अन्ते त्यजति – suppose a person drops the physical body at the time of death. How? यम् यम् भावम् स्मरन् – remembering various objects in his mind, any

particular object, any particular goal in mind, remembering, then, तम् तम् एव एति – he will certainly attain only such a birth which is in keeping with the person's thought process. So यम् यम् भावम् स्मरन् त्यजति, तम् तम् भावम्, भावम् means such a condition, he attains. हे कौन्तेय! this is the most important law, अर्जुन may you remember. Now we will have a thinking. It is very nice now, we can easily find a loophole, we are very good in finding loopholes, what does कृष्ण say, at the time of death, whatever you think that will determine your next birth. Therefore I should be bothered about only the last thought, so until death I can do any अक्रम I want and when I know death is going to come, then what to do, think of the Lord or whatever you want, we want to cheat the Lord, भगवान् says, अर्जुन that won't work, because of many reasons.

a) The first reason is how do you know what is your अन्त-काल? Will यमधर्मराज send a letter that on such and such date and such and such time you will die? So we don't know whether यमधर्मराज decides or local auto-rickshaw or water lorries decide. I don't know. So therefore, there is no question of planned thinking at the time of death, that is No.1 problem.

b) And the second problem is the thought of a person is based on two forces. One is the *will* of the person and the other is the वासना of the person. Our thought process is governed by our *will* and our वासना. वासना means what, our habit, our संस्कारs, our mental impressions. Now at any time, the thought that we have in our mind will be decided by one of the two. And sometimes the *will* becomes successful, sometimes the वासना becomes successful, which you will know when you try to sit in meditation. The *will* decides राम राम राम and the वासना decides everything else other than that. So there is a constant clash between *will* and वासना, *will* planning one thing and वासना deciding one thing and as we grow older and older, the वासना become more and more powerful, because they have a momentum

which is caused by 50 years, 60 years, 70 years of habitual thinking. Whether you are thinking or not, they go on. As we grow older वासना becomes stronger, our subconscious is saturated with thought which we have dumped in the last so many years and the *will* becomes feebler and feebler. And even when we are young we are finding it difficult to think what we want, then what to talk of the moment of death. It is almost impossible for us to control our thought process. And therefore कृष्ण says the only alternative method is what, your वासनाs must be शुभ वासनाs, godly वासनाs. You have to saturate your subconscious with ईश्वर चिन्ता, दैवी सम्पत् and then alone even if your *will* is feeble or not there or even if the person is in coma where *will* is not there, the subconscious will have what, only what he has trained. And therefore कृष्ण says don't try to deceive me, that will not work out, if you have to think of the Lord at the last moment preparation should start from: next year don't tell, next month don't tell, next week don't say, not next day, not next hour, the preparation should start from *now*. Rehearsal for death it is called. People don't like this topic but these are all bitter facts which we have to face, better be prepared to face them.

And therefore कृष्ण because He is interested in our well-being, He is discussing this topic even though we will not like. Therefore, He says सदा तत् भाव-भावितः, भावितः means soaked in, saturated with, influenced by, तत् भावः means ईश्वर चिन्ता, तत् means ईश्वर, भाव means भावना or चिन्ता, भावितः means repeated thinking, which is saturated. And when should you do? सदा – so by constant practice make your subconscious a divine or godly oriented subconscious. That is why one great devotee, called अप्स्य दीक्षितर् he wanted to find out what is in subconscious. One method of finding out is स्वप्न. Dream will give a clue to what is inside and what people talk in dream, but it will be hazy. So therefore one method is dream. So he wanted to find out what is in his subconscious and therefore he took a particular milk, **erukkum** milk, from a tree called **erukku** {*Calotropis gigantea* (Crown

flower)) and if you take that a person will be temporarily off-balance, it is said. Don't try that, it is how it is said, that is how the story goes and then he called his disciplines and he said when I am not in my senses whatever comes out of me you please note down. (Can we do it, what all dirt will come out, whom and all we will curse, donkey, money, etc., all you have suppressed) and he brings out and it comes as a great स्तुति or hymn on Lord शिव, his इष्ट देवता, it is called उन्मत्तस्तोत्रम्. He was उन्मत्त, from that only the flower is called 'oomatham poo'(धतूरा, Datura stramonium, thorn-apple plant) came. So उन्मत्तस्तोत्रम्, or उन्मत्त दशकम् or शतकम्, they say. So it is because he has practiced such a devotion, therefore अर्जुन सदा तत् भाव-भावितः – be ever committed your ultimate goal of God. Continuing;

Verse No .07

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्ममिवैष्यस्यसंशयम् ॥ ८-७॥

तस्मात् सर्वेषु कालेषु माम् अनुस्मर युध्य च ।

मयि अर्पित-मनः-बुद्धिः माम् एव एष्यसि असंशयम् ॥ ८-७॥

तस्मात् सर्वेषु कालेषु मयि अर्पित-मनः-बुद्धिः (भव), माम् अनुस्मर, युध्य च । (एवं) असंशयम् माम् एव एष्यसि ।

Therefore अर्जुन my advice to you is सर्वेषु कालेषु माम् अनुस्मर – therefore अर्जुन may you always remember me, then alone your subconscious will be saturated with my thought. Then naturally the next question will be if I remember the Lord all the time, how can I do my family duties, office duties, I will have to apply my mind in my duties? If you try to remember and if you are accountant, calculating things, everything will go wrong, you lose your job. Therefore how am I to remember the Lord all the time, should I drop all my duties, should I become a संन्यासि, so that right from morning till night I can remember You only? Therefore कृष्ण says, I don't ask you to drop

your duties, your responsibilities, your worldly activities, I don't ask you to drop, you have to continue that also, युध्य च, because कृष्ण knows, अर्जुन is trying to escape from the war, now he gets a wonderful chance, as कृष्ण says always remember me, therefore OK, I will go away from here, anyway I want to go away from the battle and say राम राम and sit down and how can I fight? Therefore कृष्ण knows, so immediately therefore He says: युध्य च – you have to fight also, fight means for अर्जुन the advice is fight, not that you all should fight. So here fight is symbolic of स्वधर्म अनुष्ठानम्. So may you follow or fulfill your duties, discharge your duties also. Then the next question will be what, how can I do two jobs simultaneously? You ask me to perform my duty also, and you ask me to remember the Lord also, how can I do both of them? The mind can do only one job at a time. So I remember I met some person, who was claiming to be some kind of religious person, he has been told to say all the time नमः शिवाय or something and he was telling नमः शिवाय, नमः शिवाय and when that person met me, he asked question, where are you coming from and then नमः शिवाय, ... नमः शिवाय, how can I answer. After questioning should he not wait for the reply? Isn't it? So therefore some problem is there, otherwise such a question should not be asked: where are you coming from then नमः शिवाय, ... नमः शिवाय, what do you do, नमः शिवाय, ... नमः शिवाय, where did you get संन्यास from, नमः शिवाय, ... नमः शिवाय. What answer can I give? So what do you mean by doing both simultaneously. See the conscious mind cannot do two jobs simultaneously, the conscious mind cannot do two jobs simultaneously. It has to be committed to one thing only. But even when the conscious mind is dedicated to some work, in the subconscious mind, in the background we should be clear about the ultimate priorities of life. So what कृष्ण wants to say here is: Let in the background, your goal be very much remembered. Therefore, the subconscious have ईश्वर चिन्ता and the conscious can perform the worldly duties and when you have

time away from worldly duties, at that time your conscious mind also; when you are listening to me, your conscious mind should listen or subconscious mind should listen, your conscious mind should listen. In the subconscious mind we generally worry, that is what is running तम्बुर श्रुति. Is it possible if you ask, every musician does that only. He has got a तम्बुर श्रुति behind and you will find he adjusts also, but when he is singing the song, naturally his mind has to be applied for that particular thing and especially when the वित्त स्वरम् you can sing straight, but when the कल्पना स्वरम् comes and difficult पल्लवि comes, certainly the mind has to be applied. Then what happens to श्रुति, the conscious mind is involved, but in the background the तम्बुर श्रुति is kept in mind. How do you know, how do you know, otherwise you will not be able to listen, अपश्रुति will come, if that is possible for a musician or I give the example of the train journey, when you are traveling in the train, in the intermediary station you get down and buy masala dosa or vada and you have change also and you give and get back. You do everything, but one corner of the mind remembers what, intermediary station, any horn you hear, any bell you hear, any whistle, suddenly see your train is going, you don't forget, you are traveling towards some other destination, masal vada is good but that cannot be destination of life. In the same way, do everything, earn money, get married, nothing wrong, have children, bring them up, have them married, do second babysitting – i.e., grandchildren, everything you do as required, but in and through all of them let not the primary goal be forgotten. Therefore तस्मात् सर्वेषु कालेषु माम् अनुस्मर – may you remember Me the goal and also perform your duty. And मयि अर्पित-मनः-बुद्धिः – so with your mind and intellect committed to Me, Mind and intellect means your emotional personality is committed to the Lord, by which कृष्ण means let your emotional needs be also fulfilled through ईश्वर. Learn to emotionally depend upon God rather than depending on the mortals around. Because I don't how long the mortals

will be around, why because they are mortals. Therefore how can I heavily lean on something whose availability is unpredictable and make my life risky. Therefore love everyone, but for your emotional need may you depend upon your सगुण ईश्वर. That is called emotional application. So if you see त्यागराज song, most of the time he talks only with राम, because to talk to others is a headache, he knows that, therefore any talk he does with राम. You can also talk to your Lord, of course in a closed room, otherwise people think, after attending the गीता classes some screws are becoming loose! Therefore don't do it openly, but in closed door you do, perfectly all right, this is emotional application. And also बुद्धिम् – may you be rationally also convinced. Because the physical personal God symbolizes the truth, symbolizes immortality, symbolizes love, symbolizes compassion, symbolizes steadiness. Therefore the physical form we don't say is the ultimate truth, but the physical form represents the highest reality and that is called the intellectual conviction. And once you are able to appreciate the abstract truth, then the God with form is optional for you. You have it, enjoy. You don't have it. But until then you require a support, आत्मबन्धम्. Therefore be intellectually convinced and emotionally hooked to ईश्वर, and माम् एव एष्यसि – if you follow this lifestyle you will certainly attain Me alone. असंशयम् – again कृष्ण gives guarantee, don't doubt me, because we know, the other people's guarantee, what it is, as somebody said, 'the politicians are those who shake your hands before your elections and shake your confidence after elections.' We know that nobody in the world is reliable. Therefore we extend that to God also. Therefore God says don't put Me in that pedestal, I am reliable. Continuing;

Verse No .08

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८-८॥

अभ्यास-योग-युक्तेन चेतसा न अन्य-गामिना ।

परमम् पुरुषम् दिव्यम् याति पार्थ अनुचिन्तयन् ॥ ८-८॥

हे पार्थ! अभ्यास-योग-युक्तेन न अन्य-गामिना चेतसा अनुचिन्तयन् दिव्यम् परमम् पुरुषम् याति ।

So we have to supply प्रयाण-काले – at the time of death, a सगुण उपासक अनुचिन्तयन् – remembers the Lord, what type of Lord, परमम् पुरुषम् दिव्यम् – the Lord which is the highest reality and the Lord who is known as पुरुषः, पुरुषः word has two meaning, I think I have told you. One meaning is पुरि शेते इति पुरुषः (पुरौ शेते इति पुरुषः) – the one who resides in the heart of everyone. पुरि or पुरौ means the body, शेते means dwells, resides, पुरुषः, the indweller of all. And the second meaning पूरयति सर्वम् इति पुरुषः, पूरयति means the one who spreads, the one who fills up the whole world, from that only the word पूर्णम् comes. So that all-pervading indweller who is परमम् – the absolute reality, and दिव्यम्, so दिव्यम् means the one who is the चैतन्य स्वरूपम्. So that Lord a सगुण उपासक remembers at the time of death. How? चेतसा – with a mind. What type of mind? अभ्यास-योग-युक्तेन – which has the strength of practice, regular exercise. Because the mind is able to do, because of regular rehearsal, अभ्यास means what practice, repetition, अभ्यास योगः means the साधन of अभ्यास, I think in तमिळ् also they use अभ्यासम्, practice makes a man perfect, so that practice is called अभ्यास-योग, युक्तेन – a mind which is endowed with the strength of practice, the support of practice with such a mind and therefore only न अन्य-गामिना – with a mind which is undistracted, with a such a mind the सगुण उपासक remembers Me. And याति and it is very very natural, it is not extraordinary, I have heard that mathematics prodigy रामानुजम्, he had an early death, he was suffering from some disease, I think TB or something and he was in his deathbed and somebody went and he asked what is your car No. at the time of death, we may ask the bank number etc., but he asked about the number of the car and when he said that number, he said this is the only number which has got two different cube root form or

something, for us mathematics is allergy. At the time of death, he remembers the uniqueness of the car number, I forget what he said, it has come unique number, presented in the form of cube root of something or like that. How he is able to do that, because of अभ्यास-योग-युक्तेन. So whatever you love, whatever you value your mind automatically will think of that, if you have valued the highest truth then you should think of that, which is represented of God and thinking of that God, याति, याति means he will attain or merge into that Lord. So thinking of God he merges into God and here merges into God means क्रम मुक्तिम् प्राप्नोति. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 08, VERSES 09-12

Answering the 7th question of अर्जुन from the 5th verse of this chapter, Lord कृष्ण is dealing with the topic of अन्त-काल ईश्वर स्मरणम्. The significance of remembering God at the time of death and as a part of this topic, कृष्ण is dealing with सगुण ईश्वर उपासनाम्. And सगुण ईश्वर उपासनाम् is meditation upon the Lord with attributes. And here the उपासक that is kept in mind is निष्काम उपासक, an उपासक who has only a spiritual goal, who does not have materialist desires or to put in another language, who has got वैशग्यम्. And this निष्काम उपासक can take to two different courses of life, one is practicing निष्काम उपासना for some time and thereafter switching over the साधन to the वेदान्त विचारः or निर्गुण ईश्वर ज्ञानम्. So from सगुण to निर्गुण, from उपासना to ज्ञानम्. And ज्ञानम् is in the form of वेदान्त श्रवण मनन निदिध्यासनम्. And by following that ज्ञानयोग, a person gets liberation here and now, which is called जीवन्मुक्तिः. And this जीवन्मुक्तिः topic, कृष्ण is keeping aside now for the 9th chapter, but He is talking about another course that the निष्काम उपासक can take to and in this he continues in निष्काम उपासना throughout the life without coming to वेदान्त विचारः or निर्गुण ईश्वर, because of any reason. We are not bothered about the reason, either he feels he is not subtle enough or qualified enough to appreciate निर्गुण or he might not have an appropriate आचार्य to enter into वेदान्त विचार, or he might not have sufficient health for that. Thus due to any obstacle a person may not be able to come to निर्गुण ईश्वर विचार, in which case he continues in सगुण ईश्वर as निष्काम उपासना with वैशग्यम् for ईश्वर प्राप्ति he continues. And कृष्ण says, naturally since he has a great value for ईश्वर प्राप्ति at the time of death also his mind dwells upon what he values most, what he considers as top priority in life. For a निष्काम उपासक, ईश्वर प्राप्ति is the top priority, therefore at the time of death also he remembers and a result of that that person after death leaves the physical body here, carries the subtle body and goes to ब्रह्मलोक . And

in ब्रह्मलोक he has to enter into निर्गुण ईश्वर विचार. There is no escape from वेदान्त. You have to definitely come to वेदान्त without escape. So nobody can escape निर्गुण ईश्वर विचार, because that is the ultimate root to liberation and in ब्रह्मलोक he is supposed to get ज्ञानम् and as a result of that ज्ञानम्, he attains liberation, which is called क्रममुक्तिः. And it is this क्रममुक्ति, कृष्ण is dealing with throughout the 8th chapter. Therefore you should remember, in the 8th chapter निर्गुण ईश्वर ज्ञानम् is not the subject matter, it is kept aside, for the time being. And naturally the question will come, how can a person remember Lord at the time of death,

प्राण प्रयाण समये कफवातपित्तैः कंठ

अवरोधन विधौ स्मरणम् कुतः ते ॥ पाण्डवगीता/ प्रपन्नगीता ५२ ॥

So how can I remember, because I don't have any control over myself, now itself whether I have control over myself is doubtful? So for that question, कृष्ण himself gives the answer, it will become effortless if your devotion goes to your subconscious mind. By conscious meditation if a person pushes the ईश्वर स्मरण to the subconscious mind, at the time of death even if conscious mind is not operative, from the subconscious mind whatever is there in saturation that will surface. And therefore He said in the 8th verse, which we completed in the last class, अभ्यास-योग-युक्तेन. That is why I told you repeatedly 'Watch your thoughts it will become your words and then actions, watch your words and actions they become your habits, watch your habits they become your character, watch your character it becomes your destiny.' So therefore alert life from now itself is called अभ्यास योगः. And with a mind which is strengthened by अभ्यास-योग and therefore with an undistracted mind when a person remembers the Lord, he will attain क्रममुक्ति. Up to this we saw क्रममुक्ति. Continuing;

Verse No .09

कविं पुराणमनुशासितारं अणोरेणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमविन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ८-९॥

कविम् पुराणम् अनुशासितारम् अणोः अणीयांसम् अनुस्मरेत् यः ।

सर्वस्य धातारम् अविन्त्य-रूपं आदित्य-वर्णम् तमसः परस्तात् ॥ ८-९॥

So here कृष्ण talks about the attributes of the Lord who is remembered by the निष्काम उपासक at the time of death: ईश्वर गुणः, ईश्वर कल्याण विशेष. What are the attributes that are mentioned here? Each word is an attribute of the Lord. कवि, पुराण, अनुशासिता, अणोः अणीयान्, सर्वस्य धाता, अविन्त्य-रूप, आदित्य-वर्ण, तमसः परस्तात् वर्तमानाः. Eight attributes are mentioned here. From this it is very clear that the निष्काम उपासक must be in touch with the scriptures, otherwise he will not know all these things. So what are the attributes?

a) कविः, कविः means सर्वज्ञः, omniscient, the all illuminating principle, because the Lord is seen as the total mind. So कविः, the omniscient one.

b) पुराणम्, पुराणः, the most ancient one, the one who is never created, the one who is the creator of everyone but the one who himself is uncreated and therefore पुराणम्, here पुराणम् means the ancient one. Not भागवतम् पुराणम्, not in that sense, here पुराणम् is used as an adjective, our पुराणम्s are also called पुराणम्s, because they are also ancient ones; so पुराणम्.

c) Then the next one is अनुशासितारम्, अनुशासिता means the one who gives the कर्म-फलम् to all the जीवs according to the laws of कर्म. And when we talk about the laws of कर्म, not only the physical laws we take into account most importantly we take into account the moral laws also. So in keeping with all those laws the one who gives कर्म-फलम्, therefore कर्म-फल धाता.

d) Then the one who is अणोः अणीयांसम् – the one who is subtler than even the subtlest atom, which means the one who is not available for any sense organs or any sensory perception. So the one who is beyond शब्द, स्पर्श, रूप, रस, गन्ध. So from this it is very clear that a

physical form that we attribute to the Lord is only symbolic, exactly like national flag, the flag is not India but the flag represents India. Similarly, the formfull God represents the formless reality, the formless beauty, the formless immortality, the formless peace, the formless security, In fact, everything that we seek in life, that is symbolized as God. These are the things that we seek, peace we seek, security we seek, fullness we seek, all these are abstract goals and these abstract goals are concretely symbolized as the physical God and therefore अणोः अणीयांसम्, whose real nature is formlessness.

e) And then in the second line, सर्वस्य धातारम् – the one who is the substratum, the support of the entire creation, being the very cause of the creation. Just as ocean is the very substratum for all the waves and bubbles, they all rise in the ocean, rest in the ocean and resolve in the ocean. Similarly, the Lord is विश्व आधारम् and in Vedantic context, we use the word, सत्-रूपम् सत्ता, the one who is the very existence principle.

सत् एव सोम्य इदम् अब्र आसीत् ॥ छान्दोग्योपनिषत् ६-२-१॥

सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥
छान्दोग्योपनिषत् ६-८-४ ॥

In छान्दोग्योपनिषत्, that Lord is presented as the very existence principle which supports all. But to understand the existence principle, we require a subtle intellect and therefore we symbolize the ‘सत्’ in a particular form, but existence has no form at all. Therefore सर्वस्य धातारम्.

f) And अचिन्त्य-रूपम् – the one who is incomprehensible, the one who is beyond our thoughts, the one who cannot be objectified by the mind. The reason being, one can give many reasons, mind can visualize only the attributes, mind is a instrument meant to study only the attributes. And therefore the mind cannot function in a field where the attributes are not there. Just as the best car cannot move in the ocean

and the best ship cannot move in the land, because ships are not meant for the land and the cars are not meant for the ocean, mind is not meant for a field which is beyond attributes. Therefore mind cannot conceive of that. And the second reason is God cannot be ultimately objectified because, God happens to the very subject who objectifies everything. So such unobjectifiable God is temporarily objectified by adding attributes,

निर्विशेषम् परम् ब्रह्म साक्षात् कर्तुम् अनीश्वराः ।

ये मन्दाः तेऽनुकम्प्यन्ते सविशेषनिरूपणैः ॥ अप्यस्य दीक्षितर् ॥

For those people who cannot conceive of the attributeless truth, for those मन्दाः, the उपनिषत् calls them मन्दाः, for them the उपनिषत् comes down and presents the attributed God. Steeping over the attributed we have to go to the attributeless. Therefore अचिन्त्य-रूपम्.

g) And आदित्य-वर्णम् and the one who is bright like the Sun, the one who is the illuminator of everything like the Sun. If you remember, recently in कठोपनिषत् we saw

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ कठोपनिषत् २-२-११॥

Just as one Sun illumines everything, God is that one Consciousness because of which we are conscious of everything else. Therefore आदित्य-वर्णम् is स्वयम् प्रकाश चैतन्य स्वरूपम्, so the one who is all-illuminating Consciousness.

h) And तमसः परस्तात् and which is unaffected by even darkness. This is the difference between the sunlight and the आत्म ज्योतिः. What is the difference between सूर्य ज्योतिः and आत्म ज्योतिः? The Sunlight can illumine everything, except one thing, it cannot illumine darkness. स्वामि विन्मयानन्द nicely says: somebody went and told Sun God it seems: There is a beautiful girl, Miss Darkness, so you can get married (it is just a story). Therefore the Sun God thought, somehow I should

meet that Miss Darkness, so Sun God asked it seems where is Miss Darkness, then they said it is on the other side of the earth, so the Sun started running after Miss Darkness. Still the Sun is going round and round, that is why sunrise and sunset, Bachelor Sun wants to marry Ms. Darkness because in संस्कृत, the word darkness is feminine gender, निशा is feminine, some people keep the name निशा also, I know how this word came. निशा means darkness. Anyway, I hope there is no one here, निशा means darkness. OK. Leave it aside. So what is the problem? Sun can illumine everything but it can never illumine darkness, that is the limitation of the Sun; but Consciousness is a superior light which can illumine the darkness also. In fact, if this room becomes dark, not now, you have to continue the class, how do you know it is dark, you are conscious of darkness, that means Consciousness illumines the existence of darkness also which means it is not driven away by darkness, it is not affected by darkness and therefore it is called तमसः परस्तात्, the one who is illuminator of both.

Such a God, the निष्काम उपासक meditates, अनुस्मरेत् यः, so यः here means निष्काम उपासक and अनुस्मरेत् means he repeatedly remembers. Not only throughout the life but at the time of death also. And this verse is grammatically incomplete, because यः अनुस्मरेत्, whoever remembers, it is incomplete. So you have to grammatically complete by adding He attains the Lord. यः अनुस्मरेत् सः परमम् पुरुषम् याति, so this we borrow from the previous verse. सः परमम् पुरुषम् याति. That means he gets which मुक्ति, not जीवन्मुक्ति, he gets क्रममुक्ति. Continuing;

Verse No .10

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१०॥

प्रयाण-काले मनसा अचलेन भक्त्या युक्तः योग-बलेन च एव ।

भ्रुवोः मध्ये प्राणम् आवेश्य सम्यक् सः तम् परम् पुरुषम् उपैति दिव्यम् ॥

कविम्, पुराणम्, अनुशासितारम्, अणोः अणीयांसम्, सर्वस्य धातारम्, अचिन्त्य-रूपं, तमसः परस्तात् आदित्य-वर्णम् (विद्यमानं पुरुषं), प्रयाण-काले, अचलेन मनसा, भवत्या युक्तः योग-बलेन च एव भ्रुवोः मध्ये सम्यक् प्राणम् आवेश्य, यः अनुस्मरेत् सः तम् परम् दिव्यम् पुरुषम् उपैति ।

So here कृष्ण talks about the निष्काम उपासक remembering God at the time of death. So what are the things that he practices, when, प्रयाण-काले, so प्रयाण-कालम् means at the time of death. What does he do? Second line, भ्रुवोः मध्ये प्राणम् आवेश्य, so प्राण means the very life principle, the पञ्च प्राणः, he withdraws from every organ of the body and he has to bring the प्राण to हृदयम् and from the हृदयम् he has to direct the प्राण through a special नाडि called सुषुम्ना नाडि. It is not mentioned here, but in other places it is said

शतम् चैका च हृदयस्य नाड्यस्तासाम् मूर्धानमभिनिःसृतैका ।

तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्गन्या उत्क्रमणे भवन्ति ॥ कठोपनिषत् २-३-१६ ॥

In कठोपनिषत्, the details are given. We have to remember that here, प्राण is brought into हृदयम् and the प्राण is directed through a special channel called सुषुम्ना नाडि and the channel is supposed to open on the top of the head and that opening is called ब्रह्म रन्द्रम्, ब्रह्म रन्द्रम् means passage to ब्रह्मलोक . So like a rocket which is forcibly released on a trajectory on a particular course. Similarly, प्राण has to be released through that passage and from this ब्रह्म रन्द्र, there is a route, which we will see, which is known as शुक्ल गति, and through that the जीवात्मा travels and this शुक्ल गति is supposed to take him to ब्रह्म लोकः. For all these things he has to prepare. Therefore, प्राणम् आवेश्य; भ्रुवोः मध्ये – he has to bring the प्राण to a place between the eyebrows which represents सुषुम्ना नाडि, because it is supposed to travel through the middle of the head and directly behind the भ्रु देशः. Now the question is how can I withdraw the प्राण? That too at the time of प्राण leaving the body? So, how can I have so much control over the प्राण to withdraw it, to bring it to the heart, send through the सुषुम्ना नाडि, it

all seems impossible. So कृष्ण says, योग-बलेन च एव, if a person wants क्रममुक्ति not only he must be a great उपासक, he also must be a great योगि, he must have practiced अष्टाङ्ग योग and he must have practiced lot of प्राणायाम and through that, he must be able to control all the प्राण and you know it is possible also. There are many people who can control the so-called involuntary action, what involuntary for us, for us most of the actions are involuntary. Anyway action which are considered involuntary like heartbeat etc., by the practice of योग, he can control the so-called uncontrolled and therefore कृष्ण says उपासक must be a योगि, if he wants क्रममुक्ति. What about जीवन्मुक्ति? To come to निर्गुण ईश्वर ज्ञानम् and attain मुक्ति here, the greatest advantage is you need not be a योगि. Now you can decide what do you want? So if you postpone that is the punishment, if you postpone you should be a tremendous प्राणायाम practitioner having total control over your system and therefore कृष्ण adds योग-बलेन by the strength of his योग practice he must be able to withdraw the प्राण and direct through this सुषुम्ना नाडि and while doing all these things, he has to do some more things, here he has to do something else also, what is that, मनसा अचलेन – he should enjoy a mind which is very very steady, when at the time of death, not only he should be able to withdraw the सूक्ष्म शरीरम् or प्राण, he should be able to have perfect balance of mind, therefore अचलेन मनसा, so with an undistracted mind and if you ask how is it possible, again you have to add, योग-बलेन. Thus योगशास्त्र is meant for योगः चित्त वृत्ति निरोधः, for disciplining the thoughts is the योग, therefore निष्काम उपासक, steadies the mind. And then what is the next thing he has to do, (not yet finished) भवत्या युक्तः – he must be endowed with total devotion towards Me which means his intense urge should be for ईश्वर प्राप्ति and nothing else and how is it possible, योग-बलेन, for each thing you have to add - योग-बलेन he has control over प्राण, योग-बलेन he can withdraw the mind and योग-बलेन he can direct the mind towards the Lord, in the form of any इष्ट देवता, that is not

said here, we can understand it as in the form of any इष्ट देवता, राम रूपम्, कृष्ण रूपम्, देवी रूपम्, etc. And by such उपासना, what will he get, सः परम् पुरुषम् दिव्यम् उपैति – as a result of such an ईश्वर स्मरण, he will attain the Lord himself, what type of Lord, another description, परम् पुरुषम् दिव्यम्. I have given the meaning of the word पुरुष before, the one who indwells in every one and one who fills up the whole creation, such a Lord and परम्, the one who is the highest, देश-काल-वस्तु परिच्छेद शून्यम्, the one who is limitless one and दिव्यम्, the one who is स्वयम् प्रकाश चैतन्यम्, the one who is of the nature of Consciousness, such a Lord he will attain, how क्रममुक्ति, not directly, go to ब्रह्मलोक, attend ब्रह्माजी's classes, gain knowledge and attain मोक्ष. Continuing;

Verse No .11

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८-११॥

यत् अक्षरम् वेद-विदः वदन्ति विशन्ति यत् यतयः वीत-रागाः ।

यत् इच्छन्तः ब्रह्मचर्यम् चरन्ति तत् ते पदम् सङ्ग्रहेण प्रवक्ष्ये ॥ ८-११॥

वेद-विदः यत् अक्षरम् वदन्ति, वीत-रागाः यतयः यत् विशन्ति, (ब्रह्मचारिणः) यत् इच्छन्तः ब्रह्मचर्यम् चरन्ति, तत् पदम् ते सङ्ग्रहेण प्रवक्ष्ये ।

Here कृष्ण talks about the glory of the Lord. यत् अक्षरम् वेद-विदः वदन्ति. So this destination, that is God, all the वेद-विदः, वैदिक learners, the experts in the scriptures called as अक्षरम्, अक्षरम् means the absolute reality, यत् अक्षरम् in the मुण्डकोपनिषत्, the ultimate reality is called अक्षरम्, so

यया तत् अक्षरम् अधिगम्यते ॥ मुण्डकोपनिषत् १-१-७ ॥

So अक्षरम् means the imperishable one, the infinite means which means the only source of security, the only source of happiness and the only source of fullness. This वेद-विदः वदन्ति, वेद-विदः means the one who has studied the scriptures, they talk about that. यत् यतयः विशन्ति –

which is accomplished by committed seekers. So literally the word यतयः means संन्यासिनः and संन्यासि represents the one who pursues this spiritual goal, single mindedly to the exclusion of every other thing. Always संन्यास represents priority for spirituality and whoever gives top priority to spiritual goal, he or she is a संन्यासि. We are not talking about the external संन्यास here, but we are talking about people of priority. So यतयः विशन्ति, is that Lord whom these committed seekers accomplish. And what is their qualification? वीत-यगाः – who have turned away from the finite goals of life, because they have attempted all other goals and they have found that everything other than God is finite, they come under अपरा प्रकृति, God alone represents the परा प्रकृति and therefore everything is finite and therefore what remember, cardboard chair, I hope you will not forget. Cardboard chair, you can do everything except sitting over. Similarly, everything in the creation you can handle, you can use, you can be nearby except expecting emotional security from that. If you want security, that अक्षरम् alone can give and therefore these people understood the limitation, turned away from the finite and turned towards the infinite one and यत् इच्छन्तः ब्रह्मचर्यम् चरन्ति – and desiring this spiritual goal alone the seekers follow the life of ब्रह्मचर्यम् and in this context, ब्रह्मचर्यम् means the committed study of scriptures, गुरुकुल वासलक्षणम् ब्रह्मचर्यम्, ब्रह्म means scriptures, चर्यम् means dwelling in the scriptures, because scriptures alone help us in discovering that reality and this is the nature of that ब्रह्म. And कृष्ण says about the nature of that ईश्वर, अहम् सङ्ग्रहेण प्रवक्ष्ये – I shall briefly define the nature of that ईश्वरः and he promises to define the nature of ईश्वर here, but he gives the definition later only in verses 20, 21 and 22. There he will give the definition of ईश्वर, but here he promises to give the definition, तत् पदम् सङ्ग्रहेण प्रवक्ष्ये – I shall define that God briefly. And we might forget कृष्ण's promise but कृष्ण remembers it and he will give it later; पदम् means goal or destination. Continuing;

Verse No .12

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्धन्याध्यात्मनः प्राणमास्थितो योगधारणाम् ॥ ८-१२॥

सर्व-द्वाराणि संयम्य मनः हृदि निरुध्य च ।

मूर्ध्नि आधाय आत्मानः प्राणम् आस्थितः योग-धारणाम् ॥ ८-१२॥

I said before that God in his real nature is formless and since it is difficult to conceive of the formless God, the scriptures present a concrete symbol to visualize the formless, which is called in the language of उपासना an आलम्बनम्. आलम्बनम् means a concrete symbol to represent an abstract object of meditation. And this आलम्बनम् or symbol is of two types, one is called प्रतिमा आलम्बनम् and the other is called प्रतीक आलम्बनम्. प्रतिमा आलम्बनम् is a symbol which has got all the limbs or organs like a head, hands, legs etc., where the Lord is personified. So if there is a राम विग्रह, राम picture that picture becomes what, प्रतिमा आलम्बनम्. Similarly, कृष्ण प्रतिमा आलम्बनम्, because have the description also.

क्षीरोधन्वत् प्रदेशे शुचिमणि विलसत् सैकते मौक्तिकानाम् । or

मेघश्यामं पीतकौशेयवासं ॥ ॥ श्रीविष्णुसहस्रनामस्तोत्रम् ॥

And they give the description of the hands and various weapons which are held in the hand, all those descriptions are given, they become what, प्रतिमा आलम्बनम्. When the symbol doesn't have any organs or limbs like a शिवलिङ्ग. For a शिवलिङ्ग, there is no hand, leg or anything and therefore it will become what प्रतीक आलम्बनम्; a flame is प्रतीक आलम्बनम्. And for विनायक when you have the turmeric powder, just make a lump out of turmeric powder and अस्मिन् हरिद्राबिम्बे श्रीमहागणपति ध्यायामि, thereafter, आसनम्, अर्घ्यम्, पादम्, etc., who is विनायक, a lump of turmeric powder and in that lump there is no organ. And therefore it becomes what प्रतीक आलम्बनम् and the scriptures say you can use any आलम्बनम् you like, that is how you choose your इष्ट देवता and suppose you don't like a personal God,

some people say, personal God I have no appeal and if you don't want प्रतिमा, you can have a प्रतीक, you can take a flame, a flame can represent and once such important आलम्बनम् or symbol given by the scriptures is ॐकार आलम्बनम्. ॐकार is an आलम्बनम् given by the scriptures themselves, we saw in कठोपनिषत्:

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् । एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् । एतदालम्बनं ज्ञात्वा ब्रह्मलोकेमहीयते ॥ १.२.१६-१७ ॥

Thus ॐकार is an आलम्बनम् and when you visualize God in ॐकार, it is called ॐकार उपासना. ॐकार उपासना is a meditation in which I invoke the Lord in ॐ. And it is considered a very well-known उपासना and therefore almost in every उपनिषत्, ॐकार उपासना is talked about, these two मन्त्रs are कठ I quoted and मुण्डकोपनिषत्.

धनुर् गृहीत्वौपनिषदं महारुद्रं शरं ह्युपासा निशितं सन्धयीत ॥

प्रणवो धनुः शारो ह्यात्मा ॥ मुण्डकोपनिषत् २-२-३,४ ॥

ॐकार is talked about. In तैत्तिरीयोपनिषत्, ॐकार उपासना is talked about and since ॐकार उपासना is very popular in scriptures, कृष्ण also borrows ॐकार उपासना and talks about that in these two verses. 12 and 13 talk about ॐकार उपासना. And when कृष्ण talks about ॐकार उपासना, remember, it is only a sample that is given, it is not compulsory that everyone has to do ॐकार उपासना, it is a choice. Instead of ॐकार, one can choose कृष्ण, राम, सरस्वती, लक्ष्मी, any deity can be chosen, you should have a concrete symbol for the abstract God. And all these he should practice throughout the life and also at the time of death. That is said here: सर्व-द्वाराणि संयम्य, मरण काले, OK, at the time of मरणम्, he has to withdraw from all the sense organs, he has to shut all the sense organs, because sense organs are the gateways through which the world gate-crashes into your mind without your permission and once the world enters your mind then each one will

trigger a line of thinking and therefore if you have to remember God, shut the sense organs, so सर्व-द्वाराणि संयम्य; मनः हृदि निरुध्य – bring the mind to your heart, in which the Lord is visualized. शङ्कराचार्य in a prayer verse known as शिवशङ्कर अष्टकम्, he prays to Lord himself:

अतिभीषण कटुभाषण यमकिङ्करपटली कृतताडन
परिपीडनमरणानमसमये ।

उमया सह मम चेतसि यमशासन निवसन् हरशङ्कर शिवशङ्कर हर मे
कर दुरितम् ॥

श्रीशिवशङ्कर अष्टकम् अथवा यमभय निवारण स्तोत्रम् १ ॥

Can you understand. अतिभीषण at the time of death, Oh शिव, all the यमकिङ्करs are coming, यमदूतs are coming and not using polite words, अतिभीषण कटुभाषण, threatening me and criticizing me for wasting my time, यमकिङ्करपटली कृतताडन परिपीडनमरणानमसमये, making lot of noises they come and at that time when I am terribly frightened, when my will is very weak, at the time what should you do, now itself I am booking you, what should you do, उमया सह मम चेतसि यमशासन निवसन्, you should come into my heart and not alone, उमया सह मम चेतसि यमशासन, the Lord is addressed beautifully, the Lord is here called यमशासनः, which means he is यम to यम, there was one cinema, I didn't watch, just saw the title, I don't know what is its contents, काल कालः. Therefore यमकिङ्करs come, You the यमशासन should come and dance in my heart, that the यमदूतs will bolt, just run away. That is why we seek the grace of the Lord also, it is a beautiful शिवशङ्कर अष्टकम्, 8 verses, in all of them, हरशङ्कर शिवशङ्कर हर मे कर दुरितम्. It is a beautiful prayer. And therefore मनः हृदि निरुध्य – having withdrawn the mind and placed in the heart, मूर्ध्नि आत्मनः प्राणम् आधाय, the same old story, the प्राण should be withdrawn from their respective centers and it should be brought to the top of the head, मूर्धा (मूर्धन्), the top of the head, where the सुषुम्ना नाडि emerges out. And what should the mind

be doing at that time, योग-धारणाम् आस्थितः – so one should practice the यौगिक concentration, धारण means focusing, dwelling, concentrating. How is it possible, if you ask, it should have been practiced earlier and then once the time comes, I know that all these things are going to go away, any way, therefore, I should seek my way out, I have till now done everything for the family, now let me look for my way, so a person should practice योग-धारणाम्, which is ॐकार उपासना. And what is that ॐकार उपासना, he said in the next verse, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 08, VERSES 13-18

From the 5th verse of this 8th chapter, Lord has been answering अर्जुन's question regarding remembrance of the Lord at the time of death. प्रयाण-काल ईश्वर स्मरणम् and the method of that practice and the significance of that स्मरणम् and also the benefit of that ईश्वर स्मरणम्. And we saw that to remember the Lord at the time of death a person has to be a निष्काम उपासकः, उपासकः means the one who practices meditation on ईश्वर with attributes, therefore we say सगुण उपासकः. And not only he has to be a meditator of ईश्वर he also must have recognized the fact that the highest possible in life is ईश्वर प्राप्ति itself, because ईश्वर alone is the infinite one. The form that we attribute to ईश्वर is of course finite, but the finite form symbolizes the Lord who is the infinite. We don't take the symbol as God we take symbol as the representative of God, because we know that the symbol is finite and therefore taking a particular finite symbol he knows Lord as the infinite represented by the symbol and he considers that infinite God as the primary goal of life. असतो मा सद्गमय, everything else other than God is असत्, God alone is सत्, तमसो मा ज्योतिर्गमय, everything other than God is तमस्, God alone is ज्योतिः and मृत्योर्मा अमृतङ्गमय, everything other than God is मृत्यु means mortality, God alone represents immortality. And the person who has this top priority, we call him निष्काम उपासकः and we have been seeing in these verses, this निष्काम उपासकः remembers God at the time of death also. And according to the Law which कृष्ण said: यम् यम् भावम् स्मरति तम् तम् भावम् प्राप्नोति. As a person thinks so he becomes and since the निष्काम उपासकः thinks of God he becomes one with God. And how he becomes one with God we saw before and कृष्ण himself will clarify later, after death this निष्काम उपासकः will go ब्रह्मलोक and in ब्रह्मलोक he will get निर्गुण ईश्वर ज्ञानम् and as a result of that ज्ञानम् he will get जीवात्मा परमात्मा ऐक्यम्. And this method of ईश्वर प्राप्ति we call by the name क्रममुक्तिः. So अन्त-काल ईश्वर स्मरणम् will lead

to क्रममुक्ति. This is the topic. And I said in the last class, even though infinite God is only one, the finite symbols representing the Lord, the symbols can be many. Symbols are finite and they can be many. And therefore in our scriptures many symbols are given. Some of them are personal God, like राम, कृष्ण, etc., which we called प्रतिमा symbol and there are symbols which are non-personal also, which we called प्रतीक symbol, like flame as a symbol, like शिवलिङ्गम् as symbol, like सालिग्राम as a symbol and in that list ॐकार also is a प्रतीक symbol, in संस्कृत called प्रतीक आलम्बनम्. And a निष्काम उपासकः can practice ॐकार उपासना and through ॐकार he remembers the Lord. And having remembered the Lord through ॐकार throughout the life, at the time of death also he utters ॐ and dies. A राम भक्त with the name राम in his mouth, a कृष्ण भक्त dies with the name कृष्ण. Can अभक्त dies with all words like अय्यो (alas), something comes whatever he has been practicing. You know the story, a person was about to die and पार्वती wanted to help that person and therefore पार्वती requested परमेश्वर to bless him, परमेश्वर said he doesn't want us because depends upon other things. Still पार्वती after all universal mothers, she said that they should have some consideration for him and we should bless. Then परमेश्वर said that both of us will go near him at the time of death. If he dies with the word अम्मा (mother) in the mouth, you should help, you are the mother; if he says अप्पा (father) and dies, I will help, because I am Universal father, जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ. This was the contract/deal between पार्वती and परमेश्वर and both of them went near the person who is dying. And then at the time of death he started the word ॐ, then they were not sure, because अप्पा also starts with ॐ, अम्मा also starts with ॐ, both were ready thinking he may call one of us and then he died saying neither अप्पा nor अम्मा, but cried अय्यो and left the प्राण. Lord शिव looked at पार्वती and smiled, this is what it is. Even if you are willing to rescue, generally the humanity doesn't want depend on God, they want to depend on the परिवारs and possessions

and as long as they have got confidence in them, let them try. And that is why they say instead of अस्यो, say राम, कृष्ण, शिव, etc., some नाम should be uttered. So कृष्ण is going to take the example of ॐकार उपासना in the following verses, which we will read now. Verse 13;

Verse No .13

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८-१३॥

ओम् इति एक-अक्षरम् ब्रह्म व्याहरन् माम् अनुस्मरन् ।

यः प्रयाति त्यजन् देहम् सः याति परमाम् गतिम् ॥ ८-१३॥

सर्व-द्वाराणि संयम्य, मनः च हृदि निरुध्य, मूर्ध्नि आत्मानः प्राणम् आधाय, योग-धारणाम् आस्थितः, ओम् इति एक-अक्षरम् ब्रह्म व्याहरन् माम् अनुस्मरन्, यः देहम् त्यजन् प्रयाति, सः परमाम् गतिम् याति ।

So what does this निष्काम ॐकार उपासकः will do at the time of death is the topic. And you should remember throughout this discussion, this उपासकः has never come to निर्गुण ईश्वर, he has not come to वेदान्त ज्ञानम्, therefore he doesn't have अहम् ब्रह्मास्मि इति ज्ञानम् and therefore from Vedantic angle this person will come under अज्ञानि only. Even though he is a very informed person with regard to all other things, even though he is very informed with regard to उपासना, he is ignorant with regard to one particular thing, what is that, the essential oneness between the जीवात्मा and परमात्मा, he does not know. And if he has already that knowledge, he need not bother about क्रममुक्ति at all, because with this knowledge itself liberation is guaranteed here and now. All these क्रममुक्ति topic is only with regard to an अज्ञानि, regarding ऐक्यम्. Therefore remember, this अज्ञानि निष्काम उपासकः uses ॐकार for remembering the Lord in his own concept with his own attributes. So ओम् इति व्याहरन् – so he utters the word ॐ which is एक-अक्षरम् ब्रह्म, which is एक-अक्षरम्, which is mono syllabled word revealing ब्रह्मन्. So एक-अक्षरम् means a word of one syllable, because ॐ is only one syllable and which reveals ब्रह्मन्

that एक-अक्षरम् ब्रह्म ॐ इति व्याहरन्, utters. It does not mean that everyone has to utter ॐ, whatever he has practiced throughout the life that नाम he has to utter. And suppose a person says I have not practiced anything, that is why कृष्ण is warning, start practicing now itself, राम राम राम start, that is why in our culture even when they yawn they say कृष्ण कृष्ण कृष्ण, anything practice and therefore whatever नाम I have practiced that I have to utter, the ॐकार उपासकः utters ॐ इति व्याहरन्, व्याहरन् means uttering the word and through this word अनुस्मरन् – he remembers, not any finite thing in the world, because none of them is going to accompany him. ‘The relatives stay behind in the house. The wife comes up to the street. The son accompanies you to the (funeral) ground. But who comes with you till the end?’ So all the others are going to drop me in one stage or other, because they cannot help me, that is their limitation, and therefore remembering God who is the only help, यः प्रयाति – so the one travels with God accompanied by, assisted by God, through a special path, निष्काम उपासकः has a special route which कृष्ण will explain later, it is called शुक्ल गति यः प्रयाति – the one who travels, देहम् त्यजन् – having dropped the physical body here and the traveling is done by what, the physical body, the स्थूल शरीरम् is dropped here and it is burnt down, therefore there is no question of physical body traveling and there is no question of आत्मा traveling also, आत्मा the Consciousness cannot travel because it is all-pervading, therefore what travels is the subtle and causal body in which all the पुण्य-पाप कर्म are stored. It is that one which travels, which alone we call the soul or जीवः and therefore this जीवः consisting of सूक्ष्म शरीरम् and of course the reflected Consciousness, it travels and where does it travel? सः याति परमाम् गतिम् – such a जीवात्मा travels towards the highest goal of life, viz., क्रममुक्ति. So the travel is towards क्रममुक्ति, by which we mean going to ब्रह्मलोक and gaining knowledge and liberation. Continuing;

Verse No .14

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८-१४॥

अनन्य-चेताः सततम् यः माम् स्मरति नित्यशः ।

तस्य अहम् सुलभः पार्थ नित्य-युक्तस्य योगिनः ॥ ८-१४॥

हे पार्थ! यः नित्यशः अनन्य-चेताः (सन्) माम् सततं स्मरति, तस्य नित्य-युक्तस्य योगिनः अहम् सुलभः (अस्मि) ।

So the question comes, how all these things are possible, especially at the time of death? For that कृष्ण's answer is in this verse, which he has already dealt with before. It is by sheer अभ्यास or practice. And what is the practice? All the time remembering the fact that everything that I am associated with belongs to the Lord alone and I have been given an opportunity to be with various people so that I can learn to love them, it is a field, an exercising field to learn loving other people. Not to get security from them, not for taking anything from them, we will only be training in giving care, love, compassion and my training all the time is that it belongs to the Lord and I am using, I have been given a nice opportunity. And when the time of separation comes also, my thinking is that everyone belongs to the Lord and therefore Lord has to take care of everyone. Our worry is if we go away, what will happen to them, they will be stranded and they will be in trouble. Our scriptures point out, in fact, if they are in good condition, not because of you, it is in spite of you and therefore when we are off, situations will be generally better only. Therefore if you have any such feeling hand over everything to the Lord, योग-क्षेमम् वहामि अहम्, then your mind will not dwell here. These all requires a lot of practice and therefore कृष्ण says here, यः माम् नित्यशः स्मरति – suppose a person remembers me all the time and remember God represents the totality only. Personal God is only for convenience, but what personal God represents is the totality, everything belongs to the macro, this is the

awareness. Therefore यः माम् स्मरति – the one who remembers this fact that there is no individual separate from the total, there is no wave separate from ocean. If wave claims I have a separate existence it is ignorance on the part of the wave. An enlightened wave never claims individuality, it knows that there is nothing separate from ocean. With this awareness, यः माम् नित्यशः स्मरति, regularly reminds this fact. That is why I repeatedly tell this example, a wave is always permanently related to the ocean, a wave is fundamentally related to the ocean alone, because it rises from the ocean, it exists in the ocean and it resolves into the ocean. And not only in this birth, if the wave takes a पुनर्जन्म, again it is born out of what, the ocean and therefore, wave's permanent relationship is with the ocean only. The relationship between any two waves is only temporary, between one wave and the other wave the relationship is incidental and temporary, in my preoccupation with incidental relationships I should not lose sight of the fundamentals. The fundamental relationship makes me a भक्त, incidental relationships make me a husband, wife, father, mother, brother, sister, in-laws, etc. So all the roles that you play are incidental and you have to play those roles, nobody says that you should deny them. But remember that fundamental is with the Lord. The one who remembers, how, अनन्य-चेताः – without being distracted by, without being side-tracked by the incidental roles that he plays, the one who remembers in the background like तम्बुर श्रुति. Just as a musician does not lose sight of तम्बुर श्रुति, the moment तम्बुर श्रुति is lost sight of, अपश्रुति comes. Then the music will not be music, not only you cannot enjoy the music for others also it will be terrible. And therefore, अनन्य-चेताः, in the background the one who remembers, तस्य – for such a निष्काम उपासकः, हे पार्थ! अहम् सुलभः – I am the easiest person to remember. Just as a person who is attached to money always remembers money, whatever he does, similarly, if I know the value remembrance is easier. Your mind remembers what you value most in

your life and नित्य-युक्तस्य योगिनः – it is easy for that उपासकः, who is नित्य-युक्तः, who is ever integrated, ever balanced, ever clear about his priorities in life and योगिनः – and who is a seeker, so here योगि means उपासकः योगि. Continuing;

Verse No .15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८-१५॥

माम् उपेत्य पुनः-जन्म दुःख-आलयम् अशाश्वतम् ।

न आप्नुवन्ति महात्मानः संसिद्धिम् परमाम् गताः ॥ ८-१५॥

परमाम् संसिद्धिम् गताः महात्मानः माम् उपेत्य, पुनः दुःख-आलयम् अशाश्वतम् जन्म न आप्नुवन्ति ।

With the previous verse, कृष्ण concludes his answer to the seventh question of अर्जुन, regarding अन्त-काल ईश्वर स्मरणम्. Now in the following verses, he wants to deal with some important topics connected with this discussion. From this verse, that is 15th up to 22nd verse, कृष्ण wants to talk about two types of human goals. Two types of possible human goals, one human goal he calls God and the other human goal he calls world, God and world. You can understand them as the infinite and the finite, the spiritual and the material. And he wants to point out that for an intelligent person, God alone becomes the primary goal, for only the indiscriminate one everything other than God becomes the goal. And why we say God is the right goal to be chosen, he wants to give the reason. I have discussed this before also. With regard to all finite goals or accomplishments there are three defects or allied problems, like the thorn going along with rose, they are all wonderful goals alright, but they have traps also. What are the three-fold दोषs, do you remember?

a) The first दोष is दुःख मिश्रितत्वम्, they have got pleasure in them, but equally they are mixed with pain also. The pain in the form of acquisition, the pain in the form of preservation and the pain in the

form of ultimate loss. If acquisition gives me pain, preservation is more pain and the loss is the greatest pain. This is दोष No.1.

b) And second दोष with all finite goals is being finite they will never give total satisfaction, because always you know there is something bigger than that. So if I have got Rs.100, I always miss 1,000. If I have 1,000, I always miss Rs.10,000. Any amount I get, there is no satisfaction at all.

न वित्तेन तर्पणीयो मनुष्यः ॥ कठोपनिषत् १-१-२७ ॥

9 year old boy नचिकेतस् tells in कठोपनिषत्. Therefore what is the second problem, any amount of money I have, I will look upon myself as middle class only. स्वामिजि, we are all middle class people. Only 5 bungalows and 6 cars are there and if you go on insisting maximum he will say, upper middle class. Even though the whole world says that they are rich people, he doesn't feel, because he has got who in his mind you know, Bill Gates. No तृप्ति. Therefore अतृप्तिकरत्वम् is the second problem, that is why match fixing. Remember.

c) Then the third and final one is बन्धकत्वम्, once I learn to depend on external factors, I only become weaker and weaker. I become enslaved by that, this is the third दोष.

कृष्ण indicates all these defects with regard to any goal other than God and कृष्ण says God alone represents पूर्णत्वम्, independence. Because when you choose God as your goal, ultimately you are going to discover God not outside, we introduce God as an outside entity but ultimately when you choose God as your goal, you are going to introduce God as what, तत् त्वम् असि, therefore ultimately God-dependence is going to become self-dependence, because God is not going to be away from me. Therefore God represents तृप्ति, God represents security, God represents fulfillment. And therefore choosing God is the wisest choice, कृष्ण wants to declare in these verses. Now, comparison between two goals, God and world. He says: माम् उपेत्य –

if a person attains Me the Lord, then what is the advantage? महात्मानः – those great people, those successful people who have made a wise choice in their life, such महात्माs, पुनर्जन्म न आप्नुवन्ति – they never come to finitude again, they never come to mortality again, they don't have ups and downs in life. In the case of any other accomplishment I am on the top of the world, like the cricketer, so he is going through a bad patch, what is bad patch, 2nd ball out. Sometimes in good form, the whole world praises, so many man of the matches and he is on top. Then thereafter again come down, just like a floating log, up and down happens with regard to other goals. Here पुनर्जन्म means finitude, न आप्नुवन्ति – these people do not come to. And what does finitude represent, दुःखालयम्, which is only a source, a temple of sorrow. We have heard temple of शिव, राम, कृष्ण etc., कृष्ण coins a new word, दुःखालयम्. Why this word आलय he uses? In रामालय, राम is permanently established through प्राणप्रतिष्ठा, not temporary यथा स्थानम्, etc., but permanently. In शिवालय, शिव is permanently there and in the finite world of संसार, the only permanent thing is what: दुःखालयम्. It is only a source of dissatisfaction. And अशाश्वतम् – which is fleeting, which is impermanent and such finitude, otherwise called संसार, महात्मानः न आप्नुवन्ति – these intelligent people do not come to that. Then what will happen to them? परमाम् संसिद्धिम् गताः – they have accomplished the highest goal of पूर्णत्वम्, they have accomplished मोक्ष. Continuing;

Verse No .16

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६॥

आब्रह्म-भुवनात् लोकाः पुनः-आवर्तिनः अर्जुन ।

माम् उपेत्य तु कौन्तेय पुनः-जन्म न विद्यते ॥ ८-१६॥

हे अर्जुन! आब्रह्म-भुवनात् (सर्वे) लोकाः पुनः-आवर्तिनः (सन्ति), हे कौन्तेय! माम् उपेत्य तु पुनः जन्म न विद्यते ।

What about heaven? Because we have heard about heaven, anything that is wonderful we say heavenly. So what about heaven, a question comes. In some religions they define heaven eternal heaven. Here कृष्ण clearly declares there is no such thing called eternal heaven, heaven also comes under finite goal only. And in our scriptures we have got six heavens, भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक and सत्यलोक, six levels of heaven and in each higher level the pleasures are higher, security is better, it is finer and finer and highest is ब्रह्मलोक and कृष्ण says even that ब्रह्मलोक cannot guarantee total security, ब्रह्मलोक also comes under finite goals only, which means you can go there, enjoy and then you have to return back, return back to चेन्नै or still worse. And therefore He says: हे अर्जुन, लोकाः पुनः-आवर्तिनः – all the fourteen लोकs exist within time and space. There is only one thing which is beyond time and space, which is ईश्वरः, otherwise called ब्रह्मन् in Vedantic language, he will talk about that later. There is only one thing which is unlocated, whereas the other लोकs are within time and space, that is why you have to travel to reach them. So the very fact that you have to travel indicates that it is not available here and what about ब्रह्मलोक, He says आब्रह्म-भुवनात् – up to ब्रह्मलोक, even ब्रह्माजि is not permanent. Even ब्रह्माजि, the creator is not permanent, In fact, it is the name of a post only, like prime minister or president and having enjoyed that post for some time, even ब्रह्माजि will have to vacate. So if ब्रह्माजि has to get security, even he has to depend upon ज्ञानम् alone. And therefore everything is ephemeral, whereas माम् उपेत्य तु कौन्तेय – हे अर्जुन, if you come to Me, who is beyond time and space, माम् उपेत्य तु कौन्तेय पुनर्जन्म न विद्यते – there is no question of the infinite becoming finite again, therefore that alone will give you permanent security. Continuing;

Verse No .17

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८-१७॥

सहस्र-युग-पर्यन्तम् अहः यत् ब्रह्मणः विदुः ।

रात्रिम् युग-सहस्र-अन्ताम् ते अहोरात्र-विदः जनाः ॥ ८-१७॥

यत् ते अहोरात्र-विदः जनाः सहस्र-युग-पर्यन्तम् ब्रह्मणः अहः युग-सहस्र-अन्ताम् रात्रिम् (च) विदुः ।

So in these verses, कृष्ण talks about the duration of ब्रह्माजि's life. His longevity is discussed here, ब्रह्माजि, I am using the word 'जि', it is not a संस्कृत word, it is हिन्दि, to differentiate it from ब्रह्मन्, the formless reality. In संस्कृत two words are there, one is ब्रह्म or ब्रह्मन् which is the निर्गुण ब्रह्म, which is beyond time and space and there is another word ब्रह्मा, with long आ. That ब्रह्मा means सगुण ब्रह्मा, who is Mr. सरस्वती, i.e., सरस्वती's husband, therefore who is described as चतुर्मुख ब्रह्मा, that ब्रह्मा is finite. Therefore to differentiate these two निर्गुण and सगुण, निर्गुण is called ब्रह्मन्, the सगुण is called ब्रह्माजि for our convenience. So what is the duration of ब्रह्माजि's life? कृष्ण says, 2,000 चतुर्युग of the human beings is equal to 1 calendar day of ब्रह्माजि. How is it! 2,000 चतुर्युग! I hope you know what is चतुर्युग and I hope you know what is युग. So युग is a duration of time, like month, year, etc., युग is a duration and we have got four युग - कृत युग, त्रेता युग, द्वापर युग and कलियुगः. And what is the युग in which we are now? The कलियुग. And the duration of कलियुग, according to the scriptures is 4,32,000 years, that is the scriptural calculation. 4,32,000 years constitute कलियुग. This is the 4th one. The previous one is called द्वापर युग and it is supposed to be double the duration of कलियुग, so 8,64,000 years. And then the 2nd one is त्रेता युग, कृष्ण came at the end of द्वापर युग only, रामावतार was in त्रेता युग. The duration of त्रेता युग is supposed to be 3 times कलियुग, $3 \times 432,000 =$ calculate it at home. Then कृत युग is supposed to be four times कलियुग, so therefore what about one चतुर्युग, you have to multiply and add and if you do that, the total will come to 43,20,000 years. For कलियुग 4,32,000 to that an extra zero is enough; if you add one time, two time, three times, four times, its total is 10 times. So therefore

43,20,000 years is supposed to be the duration of one चतुर्युग, like that if 2,000 चतुर्युग is completed then ब्रह्माजि will tear of one day (tear off one sheet from his daily calendar). And like that ब्रह्माजि has got 100 years of life. So for one year 365 days we have to multiply by 365 and then you have to multiply by 2,000 चतुर्युगs and then you have to multiply by 43,20,000 years. So many years will be life of ब्रह्माजि. Now what is the present age of ब्रह्माजि? In all the सङ्कल्प we say: ब्रह्माजि is running 51st year. He is more than 50 years, one hair must have turned grey, ब्रह्मणः परार्धं द्वय काले, परार्धम् means 50 years, ब्रह्माजि has got परार्धं द्वयम् means, two fifty years, two fifty years he has got and now द्वितीय परार्धे and this the first day of the 51st years and in the first day he has got 2,000 चतुर्युगs and this is the 27 or 28th चतुर्युग, अष्टविंशतितमे कलियुगे, in the 2,000 चतुर्युगs, 28th चतुर्युग is going. Now you can calculate how many चतुर्युगs more he has to cross, and what is the total life. Of these 2,000 चतुर्युगs, 1,000 चतुर्युगs ब्रह्माजि keeps awake and another 1,000 चतुर्युगs is asleep. That is what is said here, सहस्र-युग-पर्यन्तम् – a duration of 1,000 चतुर्युगs, here the word युग must be translated as चतुर्युग, so 1,000 चतुर्युग duration is ब्रह्मणः अहः, अहः means day time, 12 hours of ब्रह्माजि and what about night, युग-सहस्र-अन्ताम् रात्रिम् – another 1,000 चतुर्युगs will be the duration of night of ब्रह्मा, here also ब्रह्मा means ब्रह्माजि, ब्रह्माजि's चतुर्युग, चतुर्युग of ब्रह्माजि, Who knows all those things, अहोरात्र-विदः जनाः – those people who have studied the scriptures in which all the लोकs are talked about, such people only know these details. Then what happens during the day and night of ब्रह्माजि, that is going to be said in the next verse.

Verse No .18

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८॥

अव्यक्तात् व्यक्तयः सर्वाः प्रभवन्ति अहः आगमे ।

रात्रि आगमे प्रतीयन्ते तत्र एव अव्यक्त-संज्ञके ॥ ८-१८॥

अहः आगमे सर्वाः व्यक्तयः अव्यक्तात् प्रभवन्ति, (पुनः) रात्रि आगमे तत्र अव्यक्त-संज्ञके एव प्रतीयन्ते ।

So what happens during ब्रह्माजि day and night? कृष्ण wants to point out that it is very similar to our day and night. When our day begins, then our world of interaction also begins. So now we have got interactions, activities, knowledge, emotions, it is a fully active world with देश, काल and पदार्थ. Now I have got space, I have got time and I have got people and I have got interaction and I have got consequent responses also. In fact, my life begins when I wake up. And the moment I go to sleep, what happens, my whole world of plurality is resolved for me. In my deep sleep state, देश is resolved, time, काल is resolved and द्वैतम्, the world of plurality is resolved and therefore all the transactions are resolved and therefore all the सुख दुःख emotions are also resolved. That is why we called निर्विकल्पक अवस्था, stage of निर्विकल्प, undifferentiated state, but the only difference is when I go to sleep, only my world of plurality is resolved. For other people who are awake the world continues, the transaction continues. So my private world rises when I rise and my private world resolves when I go to sleep. But in the case of ब्रह्माजि, this happens at the macro level. When I sleep, it is called लयः and when ब्रह्माजि sleeps, it is called प्र-लयः, प्र means macro. When I sleep it is micro, micro means लयम्, macro means प्रलयम्. And what do you mean by प्रलयम्? It is not my subjective world that resolves, when ब्रह्माजि goes to sleep the whole creation resolves into unmanifest condition, like individual's sleep. My private world is not destroyed, it goes to only dormant condition, because when I wake up next day, everything comes, along with the worry duality comes, time comes, space comes and worry also comes. Therefore when I go to sleep, my private world is not destroyed, but it goes to dormant condition. Similarly, during ब्रह्माजि's sleep, the whole creation goes to अव्यक्त अवस्था. That is what is said here, रात्रि आगमे

– look at the second line first, when ब्रह्माजि's night comes, सर्वाः व्यक्तयः प्रलीयन्ते – all these individuals are resolved, प्रलीयन्ते, into what condition, अव्यक्त-संज्ञके – to a state of unmanifest. Because scientifically also matter cannot be destroyed, you can never create matter, you can never destroy matter. Even in an atomic explosion, if matter is destroyed, it gets converted into energy condition. So what do you mean by destruction? From visible condition it goes to invisible condition. When you are boiling water, water disappears from the vessel, but it is not destroyed, but it remains in the atmosphere in the form of invisible vapor. Similarly, the whole concrete visible universe at the time of प्रलयम्, gets converted into unmanifest matter, you may call it energy, but we will call it प्रकृति or माया or अव्यक्तम्. This is ब्रह्माजि goes to sleep. And अहः आगमे – again when ब्रह्माजि wakes up the energy is again converted back into matter, the invisible is converted into visible, the non-dual is again converted to duality, again activity begins. So व्यक्तयः सर्वाः अव्यक्तात् प्रभवन्ति – out of the unmanifest again they become manifest. Thus the world goes in a cyclic form of manifestation and unmanifestation, expansion-contraction, evolution-involution. Like our heart saying lub-dub, the whole universe continues in a cyclic form, eternally. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 08, VERSES 19-22

From the 15th verse of this 8th chapter up to 22nd verse Lord कृष्ण is comparing two forms of human goals. One attainable through कर्म, varieties of actions, लौकिक and वैदिक, scriptural and non-scriptural, secular and religious activities. They can give one set of results and the other type of goal attainable through निष्काम उपासना. And कृष्ण wants to point out that कर्म-फलम् is finite and उपासनाफलम् is infinite. You should remember throughout this chapter, that ज्ञानम् is kept aside during the 8th chapter. We are not making a comparative study between ज्ञानम् and any other साधन, the comparative study is only between कर्म and उपासना. And कृष्ण wants to establish that if one has to choose between कर्म-फलम् and उपासनाफलम्, उपासनाफलम् is superior to कर्म-फलम्. And how is it so, he wants to point out that कर्म can give all types of results up to ब्रह्मलोक प्राप्तिः and one can even get ब्रह्माजि's position but all those goals are finite, both time-wise and space-wise. देश काल परिच्छिन्नम्. Whereas when a person practices निष्काम उपासना, as a result of that he will get क्रममुक्ति, which is going to ब्रह्मलोक and from there reaching God. Therefore here we should remember, निष्काम उपासनाफलम् as क्रममुक्ति or ईश्वर प्राप्ति. And ईश्वर or Lord comes under infinite result. Therefore कर्म-फलम् is परिच्छिन्नम्, whereas निष्काम उपासनाफलम्, क्रममुक्ति is अपरिच्छिन्न. This is the idea कृष्ण wants to convey through the verses beginning from the 15th to 22nd. While talking about the finitude of कर्म-फलम् or material results, he is taking up the highest goal possible within time and space. The highest goal possible within time and space he wants to study and he wants to point out that even that highest goal happens to be finite in nature. And what is that: ब्रह्मलोक प्राप्तिः or getting the post of ब्रह्माजि and कृष्ण accepts that ब्रह्मा has got a very very long-life, I admit. But He wants to point out later that even the longest life will end one day, therefore it comes under परिच्छिन्न फलम् only. For this purpose, He

talks about the duration of ब्रह्माजि's life. So He said in सहस्र-युग-पर्यन्तम्, i.e., 17th verse he said, ब्रह्माजि's one day is equal to 2,000 चतुर्युग's of human being and therefore it appears as though ब्रह्माजि's life is infinite, but कृष्ण wants to point out that even the seemingly infinite life is really not infinite, even ब्रह्माजि will have a last day to vacate. And while talking about that, कृष्ण gives an incidental information and what is that, when ब्रह्माजि's day begins the whole creation starts or emerges and when ब्रह्माजि's night comes the whole creation resolves. Just as when the individual wakes up, the individual's world also wakes up, his emotions, his relations, his interactions, his pleasures, his pains, his pursuits, the subjective universe of the individual arises when the individual wakes up and when the individual goes to sleep, his private world is resolved. And that is why the individual's sleep is called लयः. Whereas when ब्रह्माजि, the macro, he wakes up and sleeps, the world that resolves and emerges is not the private world of the individual, but the objective world emerges and resolves. And therefore He said in verse 18, which we saw in the last class, अहः आगमे अव्यक्तात् सर्वाः व्यक्तयः प्रभवन्ति, व्यक्तयः means individual things and beings of the creation is called व्यक्तयः, they all arise or emerge. Emerge from where? अव्यक्तात् – from their potential condition. And where were they resting in potential form? They were with ब्रह्माजि himself, so ब्रह्माजि carries the whole thing in potential form and then throws out as it were. And it is not an unknown thing, we throw our dream world from our own mind, our today's dream is potentially there in our mind, in what form, वासना रूपेण, impression रूपेण वर्तते and we throw out the dream world, dream time, dream space and dream objects and then we have a duration for the dream and then we withdraw into our own mind. In the same way, ब्रह्माजि withholds the creation and again throws out. And that withheld form is called अव्यक्तम्. And this is very important thing to be noted, we had got a parallel idea in the 2nd chapter.

अव्यक्त-आदीनि भूतानि व्यक्त-मध्यानि भारत ।

अव्यक्त-निधनानि एव तत्र का परिदेवना ॥ २-२८॥

The same idea is repeated here. This is important, because we get a corollary from this verse. What is the corollary? The universe is never created by anyone. We should never use the word creation, which is one of the biggest misnomers, confusing word, because nothing can be created, nothing can be destroyed. Even the scientific law is matter can never be created or destroyed. That being so, how can we talk about the creation of the world? वेदान्त never accepts the creation of the world. And since we do not accept the creation, we need not answer the question why भगवान् created. Only on accepting that भगवान् created the world, we have to answer that question. According to वेदान्त, creation is eternal, 'creation' word should not be used, the world is eternally there. Nobody including God has created and nobody including God can create. It is impossible because it is against the fundamental law of conservation of matter and energy. Then how are we to understand this so-called creation. The word creation must be replaced by the word manifestation. The world was always there, God did not create, it was there in potential form and the potential matter. The potential world in time acted upon by time undergoes a modification and the unmanifest modified becomes manifest. It is caused by what? Time, which is an integral part of the creation; time is an integral part of the matter, matter and time can never be separated. You can never conceive of matter without time nor can you ever conceive of time without matter. That is why we are not able to say anything about the condition before Big Bang, we will not be able to. And therefore कृष्ण beautifully says: अव्यक्तात् – from अव्यक्तात्, from unmanifest condition all manifest things come acted upon by time and then what will happen and again acted upon by time all the manifest will again go back to unmanifest condition. Then what will happen. Again come back to manifest. Then what will happen. Again will go

back to unmanifest. Then I can go up to 7 o'clock. So therefore we say, the creation is an eternal manifestation-unmanifestation process, whose beginning or end can never be talked about. If you call manifest as the beginning, you can choose to call unmanifestation as the end but the end is not the end of the universe. Therefore कृष्ण says: रात्रि आगमे प्रलीयन्ते तत्र एव अव्यक्त-संज्ञके. Up to this we saw. Continuing;

Verse No .19

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८-१९॥

भूत-ग्रामः सः एव अयम् भूत्वा भूत्वा प्रलीयते ।

रात्रि आगमे अवशः पार्थ प्रभवति अहः आगमे ॥ ८-१९॥

हे पार्थ! सः एव अयम् भूत-ग्रामः अवशः (सन्), भूत्वा भूत्वा रात्रि आगमे प्रलीयते (पुनः) अहः आगमे प्रभवति ।

So if the universe goes to unmanifest condition and again comes to manifestation, what will happen to all the जीवs, all the individuals? कृष्ण says the individuals will also have the same destiny. Means what? They also will go to unmanifest condition in which all the जीवs will remain potentially inactive dormant like the hibernation of some animals, we all will go back to hibernation. And after remaining in potential form for how many युगs, 1,000 चतुर्युगs and again the जीवs will emerge with their own कर्मs पुण्यम् and पापम् intact. How will it be, what will be the experience like, Suppose you want to know, how will we remain during प्रलयम् and how will we come back again, suppose you want to taste प्रलयम्, भगवान् has given a sample. Stimulated experience. Like the astronauts have on earth itself they have to undergo training, where the upper space things will be stimulated, no gravitational force, how to float, like that भगवान् wants to give a taste of प्रलयम्. In fact, you get it regularly when, you know the answer, when we go to sleep. What happens to our individuality? Our ego is resolved, our knowledge, our ignorance, our happiness,

unhappiness, pleasure pain all of them are in resolved condition and they remain dormant, not destroyed. How do you know, they are dormant and destroyed? For example English knowledge or गीता 8th chapter knowledge, I will come to my condition. Suppose in tonight's sleep, all the 8th chapter knowledge destroyed, then next class I have to again start with the same topic. But how am I able to continue with the same topic, during sleep your knowledge is not destroyed, it goes to potential condition. In the same way, during प्रलय all the जीवराशिs goes to potential condition and again come back in the next सृष्टि. Therefore कृष्ण says, सः एव अयम् भूत-ग्रामः – the same multitude of जीवs. The same group of जीवs, the same multitude of जीवs, we will all go to dormant condition and that we will we do and the same set of जीवs will again come back, भूत्वा भूत्वा, by repeating this expression कृष्ण says it is an eternal process. Again प्रलय, we go back to potential condition, again we will comeback. That means what: no new जीव is created. No new जीव is created. The same set of जीवs are circulated. So like thermostat, there is a *JIVO-STAT*, which will keep all the जीवs in constant numbers. Now this will create immediately a doubt. In all question answer sessions this is asked, what is that? If no fresh जीवs are created, how do you explain population explosion, because new new जीवs are coming? For that we should remember, whenever we are talking about the number of जीवs, or increase in population, we are taking into account only human जीवs, but remember when we use the word जीव it includes all the human beings, all the insects, (you have to count all the ants in this hall) all the insects, all the mosquitoes, all the plants and not only upon earth, we have got fourteen लोकs, देवs, असुरs, they are all जीवs and what we say is the total number of जीवs will be the same, not the total number of human जीवs, the distribution of the जीवs may and will vary. That is why स्वामि चिन्मयानन्द used to tell a nice joke whenever such a question comes. Previously plenty of forests were there, therefore many wild animals were living, all the

forests were destroyed and wild animals were hunted by people like Veerappan, those animals like lions and tigers, could not survive and therefore they got converted into human beings! That is why we have got tigers and lions, lionesses (both have to be told equally – it is a joke, don't take seriously), scorpions and cobras in human body, because everything has come as humans by mistake. Therefore the number of जीवs are the same. No new जीवs can be created because, if a new जीव has to be created, what type of body will be given. भगवान् will have confusion, भगवान् can give us a body, based on what, our past कर्म. So भगवान् has got a norm to determine the body for myself, because I have happily existed in the previous सृष्टि and therefore based on that भगवान् can give a मनुष्य शरीरम् or पशु शरीरम्, but when a fresh जीव is created, since past कर्मs are not available, why past कर्मs are not available, fresh जीवs and if past कर्मs are not available, what will be the basis or which the body will be detected. You cannot say भगवान् will take a lot and then give somebody. No. Remember the body is not determined by भगवान्'s wish, the body is determined by पूर्व कर्म, a fresh जीव will never have a पूर्व कर्म, therefore it is not possible. And this defect is called कृतहान अकृताभ्यागम दोष. Then will come another natural question, if a fresh जीव cannot be created, because पूर्व कर्म is not possible, then what will be the next question. When we were created first what was the basis. OK, fresh जीव cannot be created as पूर्व कर्म is not there, (do you understand the question, or else you will not understand the answer). Fresh जीवs cannot be created as पूर्व कर्म is not there, we are now created because of our पूर्व कर्म. Now the question is when we were created first, what was the basis? For that the answer given is, we were never created first, all the जीवs are अनादिस. That is why in श्रावणी पौर्णिमा सङ्कल्पम्, we start with

अनादि अविद्या वासनया पशु पक्षि मृगादि योनिषु पुनः पुनः अनेकधा जनित्वा

केनापि पुण्यकर्म विशेषेण इदानीं तन मानुष्ये द्विजन्मविशेषं प्राप्तवतः ॥
उपाकर्म महा सङ्कल्पः ॥

Therefore, the set of जीवs are अनादि and fresh set of जीवs are not created and therefore the same जीवs go through manifest and unmanifest condition and therefore कृष्ण says, सः एव that means, the same set of जीवराशि; भूत्वा भूत्वा प्रलीयते. And when they do get resolved, रात्रि आगमे. If it is a cyclic go round process, why can't we call it merry-go-round, as if in some trade fair, so that is very nice, so that can be called merry-go-round, because I can choose to get in and get out but I find this cycle a helpless one and therefore merry-go-around becomes sorry-go-around and therefore कृष्ण says अवशः – helplessly, I find I am here and whether I like or not I have to die. Therefore अवशः पार्थ प्रभवति, again the जीव is born, अहः आगमे, just mortality cannot be escaped as long as you choose time bound result. Continuing;

Verse No .20

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८-२०॥

परः तस्मात्तु भावः अन्यः अव्यक्तः अव्यक्तात्सनातनः ।

यः सः सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८-२०॥

यः तु सर्वेषु भूतेषु नश्यत्सु न विनश्यति, सः, तस्मात् अव्यक्तात् अन्यः, अव्यक्तः सनातनः परः भावः (अस्ति)

Up to the previous verse, कृष्ण has talked about all the finite result, which will come under the field of matter and any result which falls within matter is bound by time and therefore it will have two conditions, manifest and unmanifest. In संस्कृत, it is called manifest matter and unmanifest matter, which you may call energy. So energy becomes matter and matter becomes energy and again energy becomes matter. Now कृष्ण says: there is another goal which a human being can achieve, which is beyond both these. Both these means what, the

manifest matter and the unmanifest matter, कार्य प्रपञ्च and कारण प्रपञ्च, व्यक्त प्रपञ्च and अव्यक्त प्रपञ्च. The अव्यक्त or कारण प्रपञ्च is otherwise called माया. Therefore माया becomes the world, the world becomes माया, world is also matter, माया is also matter and both of them exist within time. And कृष्ण says there is another thing which is beyond both, which कृष्ण calls unmanifest No.2. So manifest matter, unmanifest matter, unmanifest matter, we will call unmanifest No.1 and He says other than these two, there is another one, which is unmanifest No.2 and that is nothing but the Consciousness-principle. That Consciousness which is the witness of the unmanifest condition of matter as well as the manifest condition of matter and that witness-Consciousness does not fall within the witnessed field. Because the observer is different from and beyond the observed. And if you have to understand this, we can make use of our own daily experience of three states. In the waking and dream states, there is world, there is time and there is space. The material world conditioned by time and space, I am experiencing in the waking. In the dream state also, I experience a material world conditioned by time and space and when I go to sleep state, the whole material world is resolved and the time and space also go to unmanifest condition and there is total blankness, but even at that time there is someone who is aware of that condition. Who is aware of that? I am aware. How do you know I am aware? Because when I wake up I am able to talk about the blank state, that means I was continuing unchangeably, even when the duality came and the duality resolved, I remained unaffected by that. This observer of the matter, this observer of the change is the changeless Consciousness-principle, which is beyond time and space. Consciousness does not fall within time. Consciousness does not fall within space. Consciousness therefore does not fall within matter and therefore Consciousness does not fall within the physical and the chemical laws and that is why the scientists who are struggling to understand Consciousness in terms of the physical and

chemical laws, they are not able to get head or tail. And some of the scientists have already started saying that Consciousness is beyond the physical laws, is beyond chemical laws, is beyond even location. Consciousness cannot be located. Why it cannot be located, whatever exists within space can be located. Consciousness does not fall within space therefore it is unlocatable. And who is that unlocatable Consciousness, that which is the witness of all these things and कृष्ण says that witness-Consciousness is God, सत्यम् ज्ञानम् अनन्तम् ब्रह्म, which was called परा प्रकृति in the 7th chapter. Then what about various forms what we attribute to God? We say that all the forms attributed are only in the initial stages, because a gross mind cannot appreciate the subtlest Consciousness.

निर्विशेषं परं ब्रह्म साक्षात् कर्तुम् अनीश्वराः ।

ये मन्दाः तेऽनुकम्प्यन्ते सविशेषनिरूपणैः ॥ - अप्स्य दीक्षित् ॥

Human intellect cannot conceive of something which is beyond time and space. Therefore until the intellect gets sufficiently sensitized, until it is sufficiently prepared we have to attribute a form. Therefore now we say God is कृष्ण, राम, etc., and if you ask where He is, you say safely that He is in वैकुण्ठ, कैलास, etc., but our ultimate approach is God is शुद्ध चैतन्य स्वरूपम्. And हे अर्जुन! I want to you to discover oneness with that God. That is the aim of all the religious and spiritual struggle. This is the idea, important verse, परः तस्मात् अव्यक्तात् अन्यः अव्यक्तः, we talked about one अव्यक्तः, which is nothing but unmanifest matter, other than that unmanifest matter there is something else, which is a third entity. So what are the three entities?

- Manifest matter No.1,
- Unmanifest matter No.2, you may call energy and
- Third one is Consciousness which is beyond manifest and unmanifest matter.

Therefore अन्यः अव्यक्तः, Consciousness-principle and what is its nature, सनातनः, it can never be affected by time. Any matter is affected by time, Consciousness is the only thing, which witnesses time, which witnesses the arrival of time, which witnesses even the dissolution of time in sleep, but which is never affected by time. And what is not affected by time is called immortal. And therefore He says, सनातनः, it is timeless and where is that Consciousness present, He says यः सः सर्वेषु भूतेषु नश्यत्सु न विनश्यति – it does o't perish, सर्वेषु भूतेषु नश्यत्सु – even when all the beings perish. Perish means what: again goes to unmanifest condition. And where it is located, you can never answer that question because, Consciousness is not located in space. In fact, we go one step further and say, time and space are located in Consciousness. In fact, it is mind-boggling, space is located if you say what is the meaning, that everything is located in space, how can you intellectually conceive the location of space? But when say space is located in Consciousness, what we mean is Consciousness is not located in space. That is the meaning. So where is it, no answer, where is God, there is no answer, because the very question is based on the misconception, that God is someone located in space and when is God, it cannot be answered, because it is location in time. And how does God function, even that cannot be answered, because the question how means cause and effect, which is also within time and space, in the field of God, even cause-effect concept cannot enter. So 'when', you cannot ask, 'where', you cannot ask, 'how', you cannot ask, 'why', you cannot ask, all these questions can be answered only with regard to a thing which is time space and causality. Anyway कृष्ण doesn't dwell upon this topic, if you want to dwell upon this topic, you have to go to उपनिषत्s, उपनिषत्s alone enjoy dwelling on this topic, because गीता is supposed to be a diluted subject matter and therefore this subtler topic, कृष्ण will just hint at and leave. If you remember कठोपनिषत्, definition of ब्रह्मन्

अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् । १-२-१४ ॥

which is beyond the concept of causality, so ब्रह्मन् is not a joke and we have to go to that ब्रह्मन्. When we say go, again a problem, because go is again a concept in time, space and travel. That is why any word you use in वेदान्त you get trapped, because intellect can function only in the field of time space causality, that is why we say it is a matter to be understood. Continuing;

Verse No .21

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८-२१॥

अव्यक्तः अक्षरः इति उक्तः तम् आहुः परमाम् गतिम् ।

यम् प्राप्य न निवर्तन्ते तत् धाम परमम् मम ॥ ८-२१॥

(यः) अव्यक्तः (भावः) अक्षरः इति उक्तः, तम् परमाम् गतिम् आहुः, (ज्ञानिनः) यम् प्राप्य न निवर्तन्ते, तत् मम परमम् धाम (अस्ति)।

कृष्ण talks more about God, the limitless goal, the real goal of life, which is worth attempting, which is अव्यक्तः. अव्यक्त means अव्यक्त No.2 mentioned in the previous verse. And what is अव्यक्त No.2 mentioned in the previous verse? Consciousness-principle and this Consciousness or चैतन्यम्, अक्षरः इति उक्तः – is also known in the scriptures as अक्षरः, अक्षरः literally means imperishable, imperishable means timeless, imperishable does not mean it remains in time permanently, imperishable does not mean it remains in time permanently. No. Imperishable means it is time-less. You cannot define it in terms of time. अक्षरः इति उक्तः, this is the word used in मुण्डकोपनिषत् (१-१-५/६)

अथ परा यया तत् अक्षरम् अधिगम्यते. And what is the definition of that Consciousness,

यत् तददेश्यम् अग्राह्यम् अगोत्रम् अवर्णम् अचक्षुः श्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद् भूतयोनिं परिपश्यन्ति धीराः ॥

It is called अक्षरम्, colorless, form-less, smell-less, taste-less, touch-less, etc. And अर्जुन तम् परमाम् गतिम् आहुः – accomplishing such ब्रह्मन् is the real goal, because only then you will go beyond time and space. Any located place you go then you are within space, whether you call it वैकुण्ठ, whether you call it कैलास, whether you call it ब्रह्मलोक, you have a concept of a particular place, it is within space and therefore time, therefore it cannot be called liberation. That is why we say liberation is not going to any place at all. So then what is that liberation? Liberation is going to ब्रह्मन्. स्वामिजि again, I am just looking for your response, going to ब्रह्मन्? “going” within quotes, so तम् परमाम् गतिम् आहुः – that is considered to be the ultimate destination, यम् प्राप्य न निवर्तन्ते – “reaching” (again in quotes) reaching which one does not return. Then how do you reach that ब्रह्मन्? It should not involve travel, because the moment you talk of travel you have come to the field of time and space. And you have to reach ब्रह्मन् and you should not travel, it is possible only in one way and that is through wisdom, that ब्रह्मन् has never been away from me, will never be away from me, ब्रह्मन् is that Consciousness-principle which happens to be I myself. So you reach ब्रह्मन् in the form of claiming ब्रह्मन् as myself. ज्ञानम् एव ब्रह्म प्राप्ति. So through Knowledge will I reach ब्रह्मन्? Through knowledge you don’t reach ब्रह्मन्, through knowledge you drop the notion that ब्रह्मन् is away. Knowledge you don’t reach ब्रह्मन्, through you drop the notion that ब्रह्मन् is away. So all these are the important fundamentals of वेदान्त which you have to reflect more and more. Therefore He says, यम् प्राप्य न निवर्तन्ते – reaching whom one never returns, तत् मम परमम् धाम – and that alone that means that Consciousness alone is my supreme nature, literally means supreme abode, here abode means nature. Because if you talk abode in the literal sense again you get into problem of what, time and space. Therefore here abode means स्वरूपम्. So, कृष्ण, राम etc., are my inferior nature, अपरा प्रकृतिः, because they exist within time and

space, whereas Consciousness is my परा प्रकृतिः which is beyond time and space. So start with my अपरा प्रकृतिः, but one day you have to recognize the परा प्रकृतिः. So तत् मम तद्धाम धाम तत् मम परमम् धाम. Continuing;

Verse No .22

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८-२२॥

पुरुषः सः परः पार्थ भक्त्या लभ्यः तु अनन्यया ।

यस्य अन्तः-स्थानि भूतानि येन सर्वम् इदम् ततम् ॥ ८-२२॥

हे पार्थ! भूतानि यस्य अन्तः-स्थानि (सन्ति), येन इदम् सर्वम् ततम्, सः तु परः पुरुषः अनन्यया भक्त्या लभ्यः (अस्ति)।

So the nature of ब्रह्मन् which is beyond time and space is presented again here, हे पार्थ! सः परः पुरुषः – so this अव्यक्त No.2, this Consciousness-principle is called परः पुरुषः, so He is the supreme पुरुषः, supreme ब्रह्मन्, the highest reality, the absolute truth. I have given two meanings of the word पुरुषः and you have to recollect it in this context. This absolute ब्रह्मन्, यस्य अन्तः-स्थानि भूतानि – in which ब्रह्मन् alone rests all the beings, the idea is ब्रह्मन् does not exist within the creation, on the other hand, the whole creation rests in that ब्रह्मन्, so भूतानि, विश्वाधारम् गगनसदृशम्. You should not go for मेघवर्णम्, if you go, you go to अपरा प्रकृति. That is why all our prayers, the beauty is they will give both the lower form as well as the higher form and you can choose according to your level. If you don't like गगनसदृशम्, गगनसदृशम् means what space like God, if you cannot conceive of that, मेघवर्णम् शुभाङ्गम्, you can keep. Thus both सगुण and निर्गुण aspects are told. Here in Him alone all the beings rests and येन सर्वम् इदम् ततम् – and by this Consciousness the whole creation is pervaded. Because if you talk about the existence of anything, Consciousness must be present there. How, can you guess how, because, to talk about the existence of something, you require what, Consciousness, because

how can you talk about something without being aware of that and therefore existence presupposes knowledge, knowledge presupposes Consciousness and therefore whatever you talk about, Consciousness must be there. Therefore येन by that Consciousness the whole creation is pervaded and that is ब्रह्मन् कृष्ण himself feels that many people may feel that this is too high a subject matter, which goes many feet beyond the head. Very very subtle. “I find in the भागवतम् दशम स्कंधम् is very nice. So there कृष्ण as a baby plays and He does रास क्रीडा, destroys असुरs and just goes like that and that is better, but this is too high,” if any person feels कृष्ण feels don’t get disheartened everybody can come to the level of appreciating, but what is required is sincere desire to that. So कृष्ण says अनन्यया भक्त्या लभ्यः – you can to निर्गुणम् ब्रह्म, by your निष्काम भक्ति, once you understand that alone is the ultimate goal, because anything else falls within what time and space and therefore mortality, I am no more interested in mortality the tyranny of time, जन्म मृत्यु जरा व्याधि, then जन्म मृत्यु जरा व्याधि. But once you have understood tyranny of time and once you have sincerely voted for the timeless ब्रह्मन्, you are called a निष्काम भक्त or a मुमुक्षु and with this sincere desire you continue your सगुण भक्ति, sooner or later, you will get the qualifications required for that निर्गुण भक्ति. Therefore He says अनन्यया भक्त्या निष्काम भक्त्या सः पुरुषः लभ्यः, that ब्रह्मन् is attainable. So with this कृष्ण completes his comparative study of God as higher goal and world as the lower goal. And an intelligent person will vote for god and not for world and if you vote for God, you should become a निष्काम उपासक and you should not vote for कर्म, this is the idea, details of which we will be seeing in the next class. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 08, VERSES 23-28

Lord कृष्ण made a comparative study or more precisely a contrast study of two possible destinations of a human being. Even though human goals are innumerable and even though पुरुषार्थs themselves are supposed to be four in number, धर्म-अर्थ-काम-मोक्ष, कृष्ण broadly classifies all the possible goals including धर्म-अर्थ-काम-मोक्ष into two varieties only. And those two varieties are the infinite ones and the finite one. You cannot imagine a third possible goal, because every goal has to be either finite in nature or infinite. If you take even धर्म-अर्थ-काम-मोक्ष, धर्म, अर्थ and काम will come under finite. Because धर्म means पुण्यम् and any amount of पुण्यम् you acquire, it is born out of finite actions, therefore धर्म is finite. Similarly, अर्थ, any amount of wealth you acquire will come under finite, because it is the result of finite action. And Similarly, काम, all the sources of entertainments, all the sources of pleasures including the fourteen लोकs, including साक्षात् ब्रह्मलोक itself, including the very post of ब्रह्माजि, all those sources of pleasures also will come under finite, they might have a very long duration of existence, but even the longest duration is finite in nature. Just as we say in astronomy, that our Sun will also explode in future, because all stars will have to explode, called *nova* or *supernova*. And naturally our Sun also being one of the stars will explode in future. When we read we will get but frightened but one advantage in astronomy is that they calculate time in millions of years. If they soon it will explode, soon will mean a few millions of years. For us we are concerned about only the next 30 years, that is what we want, whatever be the number. So therefore they might have a very long duration, but that is also finite. So therefore all goals can be divided into finite and infinite. Finite goals can be called materialistic goals or अनात्मा and infinite goals can be called spiritual goals or आत्मा, otherwise called भगवान् in this chapter. And therefore कृष्ण's conclusion is God alone is शाश्वतम्, other than God everything else is

अशाश्वतम्. And therefore an intelligent person should not try to hold on to अशाश्वत वस्तु, an intelligent person must seek शाश्वत ईश्वर alone. And therefore may you choose God as your goal. This is what कृष्ण's advice or teaching is. And to drive home this point, he just discussed this elaborately from verse no.15 to verse no.22. And when we say God is the destination, initially we present God as a person situated in some लोक, like वैकुण्ठ or कैलास, that is OK to think of initially, but कृष्ण wants to remove that idea because, if God is a person located in a place even God will come under finite goal bound by time and space. And therefore ultimately God must be understood as someone which is not bound by time and space and anything that is not bound by time and space has to be formless principle and therefore कृष्ण defined God as formless, Consciousness-principle, which is beyond manifest matter and unmanifest matter, otherwise called energy. God is neither matter nor is God energy. Many people think God is a form of energy. We don't accept even that because it is illogical, if God is a form of energy, it will be subject to transformation, because all forms of energy transforms; mechanical energy, electrical energy, magnetic energy, light energy, heat energy, they are inter-convertible, transformable. If God is also a form of energy, it will come under time, transformation means time. Therefore God is neither matter nor energy, but God is aware of the changing matter and the changing energy and the witness God is not subject to change at all. This changeless Consciousness-principle which is beyond matter and energy is God and this God is infinite and this God should be your destination. This is the content of the verses from 15 to 22. Up to this we saw. Continuing; Verse 23;

Verse No .23

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३॥

यत्र काले तु अनावृत्तिम् आवृत्तिम् च एव योगिनः ।

प्रयाताः यान्ति तम् कालम् वक्ष्यामि भरतर्षभ ॥ ८-२३॥

हे भरतर्षभ! यत्र काले तु प्रयाताः योगिनः अनावृत्तिम् आवृत्तिम् च एव यान्ति, तम् कालम् वक्ष्यामि ।

Having talked about two types of destination in the previous verses, now from this verse, i.e., 23rd verse onwards, कृष्ण talks about two types of मार्गs or paths which will lead to the two forms of destinations. Because destination means must be path and if there are five destination there must be five routes. That is why we call route no.27, because without route you cannot have destination. Therefore यदि साध्य द्वयम् वर्तते, तर्हि मार्ग द्वयम् अपि स्यात्. What are those two मार्गs कृष्ण wants to talk about? And once you talk about two types of paths leading to two types of destination, then the next topic will be two topics of travelers, who will take to two types of paths reaching two types of destination. So two travelers, two routes, two destinations. Two destinations have been talked about, now what should be said, two routes and two travelers, that is going to be topic from 23 to 27. Of these first we are going to deal with two मार्गs. कृष्ण introduces them in this verse. यत्र काले योगिनः प्रयाताः यान्ति, so प्रयाताः means traveling by two routes, here the word काल refers to मार्ग, very careful, it is a confusing expression, the word काल refers to मार्ग, so यत्र काले means येन मार्गेण प्रयाताः – so traveling through two different routes, योगिनः यान्ति, योगिनः means the seekers, the travelers, the pilgrims, योगिनः means the travelers, यान्ति reach two types of destinations, what are they, अनावृत्तिम् आवृत्तिम् च एव, अनावृत्तिः means infinite goal from where there is no return, अनावृत्तिः means non-returnable goal which indicates नित्य मोक्ष प्राप्तिः, otherwise we can understand as क्रममुक्तिः, so अनावृत्तिम् means क्रममुक्तिः, नित्य ईश्वर प्राप्तिः. And the other destination is आवृत्तिम्, आवृत्तिः means returnable goal where they go with return ticket, they cannot permanently stay there. Even as they give the onward journey, In fact, they ask when are you going to return and only when you are going to return, visa will be given, that

returnable goal is called finite goal, लोक प्राप्तिः. So those two मार्गs which will lead to नित्य प्राप्तिः and अनित्य प्राप्तिः, तम् कालम्, here also carefully note, तम् कालम् means तम् मार्गम्, those two routes are मार्गs, अहम् वक्ष्यामि – I shall teach you हे अर्जुन! And these two paths will be later called शुक्ल मार्ग – the brighter path, because it leads to God, it is brighter path and the other one is called कृष्ण मार्ग – it is darker path, a gloomy path, because a person will go to a destination where there will be pleasures alright, but after enjoying the pleasures one has to come back. That is various higher लोकs. And that path, which will lead to higher लोकs is called कृष्ण मार्ग, otherwise called देव यानम् and पितृ यानम्, कृष्ण is going to explain them;

Verse No .24

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४॥

अग्निः ज्योतिः अहः शुक्लः षण्मासाः उत्तर-आयणम् ।

तत्र प्रयाताः गच्छन्ति ब्रह्म ब्रह्मविदः जनाः ॥ ८-२४॥

अग्निः, ज्योतिः, अहः, शुक्लः (पक्षः), षण्मासाः उत्तर-आयणम्, तत्र (काले) प्रयाताः ब्रह्मविदः जनाः ब्रह्म गच्छन्ति ।

So in this verse कृष्ण defines the brighter path called शुक्ल मार्ग or शुक्ल गति or देव यानः. And तत्र, in the second line, तत्र means देव यानेन, शुक्ल मार्गेण प्रयाताः – so those who go via शुक्ल मार्ग, through शुक्ल मार्ग, ब्रह्म गच्छन्ति – they will attain ब्रह्मन्, they will attain ईश्वर or they will attain क्रममुक्तिः, here the word ब्रह्म refers to क्रममुक्ति प्राप्तिः, gradually going to ईश्वर. How I have explained before, they go to ब्रह्मलोक and in ब्रह्मलोक they will get अहम् ब्रह्मास्मि इति ज्ञानम्, which they escaped by not attending the classes. So, that one they are forced to get and then having got the knowledge अहम् ब्रह्मास्मि, they will get liberation. Therefore शुक्ल मार्गेण प्रयाताः, प्रयाताः means traveling people, ब्रह्म गच्छन्ति. And what is the nature of this शुक्ल मार्ग, here कृष्ण identifies the शुक्ल मार्ग, in a particular

way based on the Upanishadic literature. The वेदs talk about the शुक्ल मार्ग and कृष्ण मार्ग; in the 10 उपनिषत्s they are discussed and in ब्रह्मसूत्र, very elaborately discussed. And while talking about these two paths, the scriptures point that there are guides to help these travelers in those two मार्गs, because we don't know what is ahead and what is behind and we cannot take the local road map and therefore we cannot know what is the मार्ग properly, therefore वेद says there are special देवताs to welcome. And not only that, they will welcome, they guide up to a particular distance and thereafter handover to the next guide, like the European tour and like, you go to the next country, next set of guides take over and you visit that country and go to the next one and another set of guides, Similarly, देवताs guide this seeker to reach ब्रह्मलोक . And who are those देवताs who will guide, the celestial tourist guide? The उपनिषत् itself names them, कृष्ण is giving the names of those देवताs in the first line, अग्निः, ज्योतिः, अहः, शुक्लः, उत्तर-आयणम्, five देवताs are the guides for this traveler. अग्नि देवता, ज्योतिर्देवता, अहर्देवता, अहः means day time literally, but in this context, day time does not represent time at all, it is the name of the देवता. Similarly, शुक्लः refers to शुक्ल पक्ष देवता, the presiding deity of शुक्ल पक्ष. Similarly, उत्तरायणम्, उत्तरायण देवता, उत्तरायण consists of six months, when the sun is going towards north, as even the sun is going from east to west, you know that there is a shift, because of which we call उत्तरायणम् and दक्षिणायनम्, उत्तरायणम् consists of six months and the Lord governing this law of this Sun's movement, it is called a देवता. देवता refers to the intelligent principle governing the law of nature. So we have got gravitational देवता, because it is a law, there must be an intelligent principle governing that law and every law is presided over by a corresponding intelligent principle, which we call देवता and all the देवताs put together is called हिरण्यगर्भ तत्त्वम्, but individual aspect is known by सूर्य देवता, चन्द्र देवताs, etc. These five देवताs preside over or guide the seeker who travels through शुक्ल

मार्ग and by this मार्ग, this traveler goes. Now the next question is: Who is the traveler? Who is given the traveling ticket? Whether everyone can get it? if you ask, the उपनिषत्s says, No. They are special people who alone will be entitled for this travel, for this route and who are they? ब्रह्मविदः जनाः, ब्रह्मविदः जनाः means सगुण ब्रह्म उपासकाः, ईश्वर उपासकाः, those who meditate upon ईश्वर with attributes, with form. Which means what: those people who merely perform rituals they will not get the ticket for this route. So, they will be sent through कृष्ण गति, just going and coming. Therefore, mere कर्मिs will not get शुक्ल गति. What about ज्ञानिs? Will ज्ञानिs get the ticket for शुक्ल गति? If I keep the exam, I will put this question. But don't worry, I will not have any exams. Remember ज्ञानिs also will not get शुक्ल गति because they need not attain क्रममुक्ति, because they have attained liberation here and now, we saw yesterday, अत्र ब्रह्म समश्नुते. Therefore ज्ञानिs will not get क्रममुक्ति after death, because ज्ञानिs have got मुक्ति here itself and कर्मिs will not get क्रममुक्ति also, कर्मिs means ritualists. Ritualists will not get क्रममुक्ति also, ritualists will not get जीवन्मुक्ति also, they will go through other routes, but this is neither for कर्मिs nor for ज्ञानिs, only for the उपासकs, to go to ब्रह्मलोक s, gain ज्ञानम् and liberation. Therefore ब्रह्मविदः, very carefully note, सगुण ईश्वर उपासकाः, not ब्रह्म ज्ञानिs. So thus we have got the route and also traveler. What is the route, शुक्ल गति, who is the traveler, सगुण ईश्वर उपासकः. Now we have to see the other route. Verse no. 25;

Verse No .25

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८-२५॥

धूमः रात्रिः तथा कृष्णः षण्मासाः दक्षिण-आयनम् ।

तत्र चान्द्रमसम् ज्योतिः योगी प्राप्य निवर्तते ॥ ८-२५॥

धूमः, रात्रिः, तथा कृष्णः (पक्षः), षण्मासाः दक्षिण-आयनम्, तत्र (काले प्रयाताः) योगी चान्द्रमसम् ज्योतिः प्राप्य निवर्तते ।

So second line तत्र, traveling by the second path, so तत्र प्रयाताः, प्रयाताः should be supplied, प्रयाताः means traveling by that path, तत्र means तेन मार्गेण and this is the second मार्ग कृष्ण has not named the route here, He will give the name later only, but we can note the name, तेन कृष्ण मार्गेण. So तत्र is equal तेन कृष्ण मार्गेण गताः, traveling by that not-so-brighter routes, like most of our streets there will be no lights, but if there are lights it will not be burning. So that is called कृष्ण मार्ग, therefore you can decide whether you travel by शुक्ल or कृष्ण. So तत्र प्रयाताः योगी प्राप्य, so योगी here योगि refers to the कर्मी, the ritualistic people, who don't practice उपासना. They do their duties very well, they do lot of service and all, they do lot of rituals, lot of पूजाs, so naturally they will get पुण्यम् alright, but the पुण्यम् is of a lower quality, because they have not done उपासना which is supposed to be higher साधन, any mental साधन is supposed to be of higher quality than any physical साधन. Because mental साधन is more difficult because mind runs all over, physical साधन you can do पूजा very fast, because mind can be anywhere. So therefore mere ritualists will get पुण्यम् but of a lower order and therefore he goes through तत्र कृष्ण मार्गेण and reaches us चान्द्रमसम् ज्योतिः, he reaches only स्वर्गलोक, otherwise known as चन्द्र लोक, which is lower than ब्रह्मलोक . Because in the पुराणs, you must have heard, I must have told you also, above भूलोक, the higher लोक is supposed to be भुवर्लोक, महर्लोक, जनलोक, तपोलोक and सत्यलोक or ब्रह्मलोक , ब्रह्मलोक is the highest लोक through which the उपासकः will get क्रममुक्ति, but the ritualist will never go to ब्रह्मलोक , they will go to only to the lower लोकs. Lower लोकs means between भूलोक and ब्रह्मलोक s, all those intermediary लोकs are called स्वर्गलोकs and that स्वर्गलोक he reaches and this कृष्ण मार्ग is also presided over by देवताs and who are those देवताs, the list is given, don't ask how do

you know, we have not seen, it is all described in the वेद. And we accept वेद because, वेद does not lie unlike us. वेद tells the truth and therefore it is truth only. What are the देवताs? धूमः, धूमः देवता, literally the word धूमः means smoke, but here it is the name of the देवता, धूमः देवता, रात्रिः, literally means night, but here it refers to रात्रिः देवता, Similarly, कृष्णः, कृष्णः in this context means कृष्णः पक्ष देवता, not वासुदेव कृष्णः, here कृष्णः means कृष्णः पक्ष देवता, कृष्ण पक्ष means the dark fortnight and then षण्मासाः दक्षिणायनम्, दक्षिणायन देवता. So these four देवताs are given as a sample. In the उपनिषत्s, especially in छान्दोग्य and बृहदारण्यक the list is more extensive, but कृष्ण here gives only a few as a sample and guided by these four देवताs this person will go to स्वर्गलोक. And if he is going to स्वर्गलोक, why do you call it a gloomy path, should not it be a brighter path, स्वर्ग means people should be happy, why do you call the path to heaven as dark path? कृष्ण says the reason is प्राप्य निवर्तते. The bad news is that he will go and enjoy alright, but once the पुण्य gets exhausted he will come down, becoming more miserable, because here our body very much used to mosquitoes, very much used to our corporation water in which all kinds of things are mixed up, including sewage water. And in spite of taking all these things we survive and having enjoyed better health in स्वर्ग, the moment you come down, the mosquito bite and not only that even you don't enjoy that because you will count down. So, I will come soon, I will come soon, therefore it is not bright compared to the क्रममुक्ति. So compared to शुक्ल मार्ग, कृष्ण मार्ग is certainly is inferior and therefore it is dark like the black spot in the Sun. Really speaking the black spot is not black spot at all, it is really bright, but it is black spot because, compared to other parts it appears black. Similarly, in कृष्ण मार्ग is blacker or darker compared to शुक्ल गति. So thus we have got the second मार्ग which is called कृष्ण मार्ग and who is the traveler, योगी and in this verse, carefully note, the word योगी means a ritualist, non उपासकः ritualist is called योगी in this verse. In

संस्कृत, कर्मी or to be precise, केवल कर्मी. And now कृष्ण sums up these two मार्गs in the next verses.

Verse No .26

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८-२६॥

शुक्ल-कृष्णे गती हि एते जगतः शाश्वते मते ।

एकया याति अनावृत्तिम् अन्यया आवर्तते पुनः ॥ ८-२६॥

जगतः एते हि शुक्ल-कृष्णे गती शाश्वते मते । एकया अनावृत्तिम् याति अन्यया पुनः आवर्तते ।

So कृष्ण is giving the name in this श्लोक only. In the previous two श्लोकs, He indicated the presiding देवताs, but not the name of the path. He gives the name here, एते गती शुक्ल-कृष्णे – these two paths are known by the name शुक्ल, you have to add the गती, शुक्ल गती: and कृष्ण गती:, otherwise शुक्ल मार्ग and कृष्ण मार्ग, otherwise देवयानम् and पितृयानम्. And when were these two roads created? He says जगतः शाश्वते मते – these two मार्गs have been created along with the universe, not in between like putting a new road, after creation भगवान् thought to lay two new roads. No. It is not a later added route, but along with the creation itself these routes have been made because along with the creation वेद has come and along with the creation the कर्म उपासना teaching also has been given and along with the creation human beings also have come and therefore along with the creation these two types of साधकs are also there, therefore these two मार्गs must be there. And therefore जगतः शाश्वते मते – these are two eternal paths, which come along with the creation and which will go only at the time of प्रलयम् and again when the next सृष्टि comes, again these two मार्गs will come. Therefore they are as eternal as the universe itself and of these two मार्गs, एकया अनावृत्तिम् याति – by following one path, which one, you cannot put anyone, शुक्लया, एकया means शुक्लया गत्या – by following शुक्ल गति, अनावृत्तिम् याति – a person will get

क्रममुक्तिः by going via ब्रह्मलोक . ब्रह्मलोक is the transit point, like in London, Frankfurt, etc. So a transit point in ब्रह्मलोक , a stopover, क्रममुक्ति. जीवन्मुक्ति is direct flight, no stopover in between, straight flight, not like Indian Airlines. एकया अनावृत्तिम् याति. अन्यया, through the other one, कृष्णया गत्या. So here the word अनावृत्ति refers to क्रमया मुक्ति, ईश्वर प्राप्ति, the goal of non-return. And अन्यया, through the other path, i.e., कृष्णया गत्या, आवर्तते पुनः – a person will definite go to स्वर्गलोक, because even though he has not done उपासना, he has done noble कर्म, he has done service to the society, he has done lot of पूजा, he has done duties, therefore certainly he has acquired पुण्यम्, therefore he will go to स्वर्गलोक, but the minus point is what: having exhausted he will आवर्तते, come back, आवर्तते पुनः and here the previous two verses have got certain confusing aspects and therefore these two verses are discussed in ब्रह्मसूत्र. Wherever there is a possible confusion in गीता or उपनिषत्, ब्रह्मसूत्र will analyze and resolve the confusion. What is the confusion? In the previous two श्लोक, कृष्ण mentions उत्तरायणम् and शुक्ल पक्ष and day-time and कृष्ण says whoever dies in those times, उत्तरायण-काले or शुक्ल पक्षे or अहः daytime, a person will go to क्रममुक्ति. So the confusion that can come is we may think the time of death will determine whether we will get शुक्ल गति or कृष्ण गति, if you read the verse superficially, it appears as though if you die in उत्तरायणम्, you die in शुक्ल पक्ष or you die during day time, you will get शुक्ल गति. Similarly, if you study the 25th verse, it appears as though if you die in दक्षिणायनम्, कृष्ण पक्ष or night time, it appears as though you will get कृष्ण गति. Therefore it appears as though the time of death will determine the direction of travel, because the word काल is used there. After elaborate analysis in ब्रह्मसूत्र, it has been established that time of death does not determine the direction of the journey, but it is the quality of life that determines the direction of the journey, it is not the time of death at all. And several arguments are given, I am not going to the details, just one

argument is this, in the 24th verse, उत्तरायणम्, शुक्ल पक्ष and daytime are mentioned and in the 25th verse, दक्षिणायनम्, कृष्ण पक्ष and रात्रिः are mentioned. Suppose a person dies in उत्तरायण कृष्ण पक्ष, what will happen, because according to 24th verse, उत्तरायण मरणम् means शुक्ल गति, according to 25th verse, कृष्ण पक्ष मरणम् is कृष्ण गति, उत्तरायण कृष्ण पक्ष is there or not? Basic doubt should not come. So भगवान् will be confused. Similarly, according to 24th verse, शुक्ल पक्ष मरणम्, शुक्ल पक्ष is उत्तरायण, suppose we take and according to 25th night time is given as indicated of कृष्ण गति. Suppose a person dies during शुक्ल पक्ष रात्रिः, शुक्ल पक्ष रात्रिः comes or not, any doubt? On शुक्ल पक्ष रात्रिः a person dies, according to 24th verse, शुक्ल पक्ष मरणम् should give शुक्ल गति and according to 25th verse, a रात्रि मरणम् should give कृष्ण गति, शुक्ल पक्ष रात्रिः मरणम् confusion will come. So never interpret these two श्लोकs as referring to the time of death at all. Not only that if the time of death will determine the higher goals there will be problems. How many criminals die in उत्तरायणम्, Everyone will get शुक्ल गति how many saints die in दक्षिणायनम्, for them कृष्ण गति means what happens? And not only that people can do अक्रमम् and commit suicide in उत्तरायणम्, still easier, he will get क्रममुक्ति, like LTTE people, bite the potassium cyanide. So therefore, time of death will not determine your future, it is the quality of life. This is the conclusion made in ब्रह्मसूत्र. And कृष्ण himself makes it very clear in 26th verse, शुक्ल-कृष्णे गती हि एते they refer to मार्ग, not the time at all. Continuing;

Verse No .27

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८-२७॥

न एते सृती पार्थ जानन् योगी मुह्यति कश्चन ।

तस्मात् सर्वेषु कालेषु योग-युक्तः भव अर्जुन ॥ ८-२७॥

हे पार्थ! एते सृती जानन् कश्चन योगी न मुह्यति, तस्मात् हे अर्जुन! (त्वं) सर्वेषु कालेषु योग-युक्तः भव ।

Here कृष्ण says I have talked about two destinations, two paths and two types of travelers very clearly. Having known the difference between these two, एते सृती जानन्, सृती means what गती, गती means what मार्गो, so एतौ मार्गौ जानन् – having clearly known these two paths, in what way, one path leading to better future, क्रममुक्ति, other path leading to only inferior future, पुनर्जन्म, having clearly understood, योगी कश्चन न मुह्यति – an intelligent seeker will never get confused. An intelligent seeker will never vote for the wrong path, like election. Therefore the Republicans have also given the speech, the Democrats have also given the speech, now you have to choose the right one, there confusion is there, here no confusion should be there. योगी means विवेकी, an intelligent seeker will not get confused with regard to कर्म मार्ग and उपासना मार्ग, whether I should become a mere ritualist or whether I should add उपासना also. So whether I should become a कर्मी or whether I should become a उपासकः, such a doubt should not come to an intelligent seeker. And अर्जुन you come under which group, intelligent or unintelligent? कृष्ण says अर्जुन I assume that you are an intelligent seeker and therefore what you should do, become a उपासकः, तस्मात् सर्वेषु कालेषु. And therefore अर्जुन, may you choose उपासना, no doubt you have to do कर्म, you doubt you have to do your duties, no doubt पञ्च महायज्ञाः are there, let कर्म go on, but add to your कर्म, सगुण ईश्वर उपासना also. Therefore सर्वेषु कालेषु – at all times beginning from now onwards, योग-युक्तः भव, here योगः means what: सगुण ईश्वर उपासना युक्तः भव. May you choose उपासना. Here we should be very careful, when I am asked to choose between कर्म and उपासना, I have to choose उपासना. But remember, in the 8th chapter of the गीता, ज्ञानम् is not contesting the election. If ज्ञानम् comes to the picture, then ज्ञानम् is superior to both कर्म and उपासना, therefore you should remember, ज्ञानम् is kept aside in the 8th chapter.

Because ज्ञानम् is निर्गुण ईश्वर ज्ञानम्, that is not brought in here, it was talked in the 7th, it will be taught in the 9th, but in the 8th chapter which is a unique chapter, the comparison is between कर्म and उपासना. If I am forced to choose between two: like our two corrupt parties, between two corrupt parties you have to choose the less corrupt. Similarly, here, between कर्म and उपासना you have to choose, better choose उपासना, it is superior to कर्म, योग-युक्तः भव, सगुण ईश्वर उपासकः भव, हे अर्जुन! and then with this कृष्ण has concluded the discussion of two मार्गs and also two types of travelers. And now कृष्ण concludes by glorifying क्रममुक्तिः, which is accomplishment of God himself. Because remember whether it is जीवन्मुक्ति or क्रममुक्ति, a seeker reaches what, God alone, whether it is direct flight or in between stopover, the destination is the same. Therefore in क्रममुक्ति also one reaches God, in जीवन्मुक्ति also. Now therefore कृष्ण glorifies God as the destination.

Verse No .28

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ ८-२८॥

वेदेषु यज्ञेषु तपःसु च एव दानेषु यत् पुण्य-फलम् प्रदिष्टम् ।

अत्येति तत् सर्वम् इदम् विदित्वा योगी परम् स्थानम् उपैति च आद्यम् ॥

योगी इदम् विदित्वा, वेदेषु यज्ञेषु तपःसु दानेषु च एव यत् पुण्य-फलम् प्रदिष्टम्, तत् सर्वम् अत्येति, आद्यम् परम् च स्थानम् उपैति ।

Second line, योगी इदम् सर्वम् विदित्वा, here योगी means what: means the सगुण ईश्वर उपासकः, the intelligent, he has understood what I have taught throughout this chapter. And therefore having clearly understood this teaching this सगुण ईश्वर उपासकः follows उपासना and by way of that, परम् आद्यम् स्थानम् उपैति – so he votes for क्रममुक्ति and attains God. Here God is described as परम् आद्यम् स्थानम् – the supreme and beginningless abode or destination. So आद्यम् means सर्व कारणम्, परम् means the highest and स्थानम् means destination, which

is none other than नित्य ईश्वरम् उपैति and what is the glory of this नित्य ईश्वर. कृष्ण says this result is greater than all the कर्म-फलम्, उपासनाफलम् is greater than all the कर्म-फलम् and a few कर्मs are enumerated here. वेदेषु – so the कर्म in the form of वेद पारायणम्, it is a form of कर्म, यज्ञेषु – performance of rituals, तपःसु – practice of several types of vows, व्रतम्s, दानेषु – charities, in all these and more कर्मs, यत् पुण्य-फलम् प्रदिष्टम् – so the वेद promises पुण्य-फलम्, but तत् सर्वम् अत्येति – the उपासनाफलम् transcends, is superior to all these कर्म-फलम्s. So the उपासनाफलम् is superior to all the कर्म-फलम्, because कर्मफल gives finite स्वर्ग, उपासनाफलम् gives नित्य ईश्वरः. And therefore अर्जुन don't miss the opportunity, take to सगुण ईश्वर उपासना and remember the Lord all the time, at the time of death also may you remember Lord and then you will attain मोक्षः. So thus कृष्ण has indirectly answered the 7th question of अर्जुन also: प्रयाण-काल ईश्वर स्मरणम्.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥

So thus is concluded the 8th chapter titled, अक्षरब्रह्मयोगः. In fact, the better title for this chapter might be प्रयाण-काल स्मरण योगः, but still perhaps they did not want us to remember प्रयाण-काल (may be we will get fear) since कृष्ण's teaching begins with the word अक्षरम् ब्रह्म परमम्, that is how कृष्ण begins his teaching and therefore this chapter is called अक्षरम् ब्रह्म योगः and in some books this chapter is titled, तारक ब्रह्म योगः, both are OK.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 08, SUMMARY

Today I will give you a summary of the 8th chapter of the गीता. The 8th chapter happens to be in the middle section of the गीता. The middle section is the portion between the 7th chapter and 12th chapters, the middle six chapters are called the middle section or मध्यम षट्कम्. And in this मध्यम षट्कम् one of the साधनs highlighted is उपासना or उपासनाम्. So this topic begins from the 7th chapter and runs through all the six chapters up to the 12th. And it is one of the important spiritual साधनs, exactly like the कर्मयोग साधन of प्रथम षट्कम् and ज्ञानयोग साधन of अन्तिम षट्कम्, the last section; उपासना is an important spiritual साधन. And उपासना is defined as सगुण ब्रह्म विषय मानस व्यापारहः. उपासना is primarily a mental activity. Physical activity cannot be called उपासना. There is a misconception that पूजाs can be called उपासना. Remember, पूजा cannot be called उपासना because, पूजा is primarily a physical activity, therefore it will come under कर्मयोग only. And all types of जप and पाठयणम्, they also come under कर्मयोग only, उपासना is the name of that साधन which is done by the mind as an instrument. That is why I called it मानस व्यापारहः and what type of mental activity. Any mental activity cannot be called उपासना, if any mental activity becomes उपासना, worrying also will become उपासना and we are experts. I am doing constant उपासना, it will mean and therefore it is specified सगुण ब्रह्म विषय मानस व्यापारहः, it is a mental activity associated with ईश्वरः, that is the primary criterion, it should be a mental activity and that too a mental activity associated with ईश्वर and what is ईश्वर, सगुण ब्रह्म. So ईश्वर endowed with attributes. So we are not talking about निर्गुण ब्रह्म and it is सगुण ब्रह्म or सगुण ईश्वर and this सगुण ब्रह्म विषय मानस व्यापारहः, this उपासनाम् is one of the important topics of मध्यम षट्कम्. And this उपासना is of two types, one is सकाम उपासना, in which a person practices this for material benefits, either material benefits belonging to this world or the material benefits belonging to

the other world, इहलोक परलोक फलानि, like स्वर्गलोक प्राप्ति, etc. And remember going to higher लोकs also will come under material benefits only because, higher लोकs means superior material pleasures. And इहलोक फलम् means all this worldly results including miraculous powers, powers to do miracles also will come under material benefits, remember, miracles have nothing to do with spirituality. There is not even an iota of smell of spirituality in miracles, it will also come under इहलोक material benefit only. This a person can accomplish by practicing सकाम उपासना. And there is another form of उपासना, which is निष्काम उपासना, in which a person practices the same meditation, सगुण ब्रह्म विषय मानस व्यापारहः, but with hankering after material benefit. So without इहलोक परलोक फल इच्छा, a person can practice निष्काम उपासना. And this निष्काम उपासना is the primary topic of the middle section. कृष्ण is not keeping in mind सकाम उपासना at all in the गीता, कृष्ण deals with the topic of निष्काम उपासना primarily. That is an उपासना which is meant for the inner growth of a person, which is meant for the spiritual progress of a person. निष्काम उपासना is practiced by a person who values spiritual growth more than material accomplishments and this निष्काम उपासना is divided into two types. In one, a person practices निष्काम उपासना for a length of time, which will give sufficient spiritual maturity or inner growth or spiritual qualification. The qualifications which are required for ज्ञानयोग अभ्यासः and if a person has acquired those qualifications, known as साधन चतुष्टय सम्पत्ति, technically then he withdraws from निष्काम उपासना and turns his attention towards ज्ञानयोगः or वेदान्त विचारः, which does not come under उपासना. In what way, ज्ञानयोग is different from उपासना. उपासना concentrates on सगुण ईश्वर, whereas ज्ञानयोग concentrates upon निर्गुण ईश्वर, the attributeless ब्रह्मन्. And this निर्गुण ईश्वर is persuaded not by meditation but through वेदान्त श्रवण, मनन, निदिध्यासन; ज्ञानयोग means going to an आचार्य,

तद्विद्धि प्राणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

As told by कृष्ण, ज्ञानयोग involves वेदान्त श्रवणम्, consistently for a length of time under the guidance of a competent आचार्य. And this will give the knowledge of निर्गुणम् ब्रह्म or निर्गुण ईश्वर and then by practicing मननम्, this knowledge is consolidated, made free from all the doubts in the intellect and by निदिध्यासनम्, this निर्गुण ईश्वर ज्ञानम् is assimilated, all these are done in this life itself. So thus practice निष्काम उपासना, acquire qualifications, withdraw from निष्काम उपासना, apply yourselves in वेदान्त विचार or श्रवण मनन निदिध्यासन and attain निर्गुण ब्रह्मज्ञान निष्ठा and by acquiring ज्ञान निष्ठा, a person gets liberation, here and now, which is called सद्योमुक्तिः or जीवन्मुक्तिः. And having attained जीवन्मुक्ति and enjoyed the benefit of जीवन्मुक्ति throughout the life, at the end of प्रारब्ध this ज्ञानि dies and after the death the ज्ञानि does not have any travel at all, there is no शुक्ल गति, there is no कृष्ण गति, there is no गति at all, a ज्ञानि is one with the Lord, here and now. This is one route of निष्काम उपासना, which we call सद्योमुक्ति route or जीवन्मुक्ति route. And this is the निष्काम उपासना topic, which कृष्ण wants to highlight in the गीता, because he wants all of us to get liberation, here and now, not postponing, unlike posthumous benefit. And therefore निष्काम उपासना as a means of जीवन्मुक्ति is the primary साधन, कृष्ण deals with in the 7th chapter, in the 9th chapter, in the 10th, in the 11th and in the 12th also. Whereas in the 8th chapter alone, in the odd man out chapter, the unique and peculiar chapter, कृष्ण deals with निष्काम उपासना of another type. And what is that: a person practices निष्काम ईश्वर उपासना or meditation, he doesn't want any material benefit other than मोक्ष and the difference is he continues निष्काम उपासना throughout the life. Whereas the other person practices निष्काम उपासना and changes the direction and comes to what: ज्ञानयोग, whereas in the second type, a person does not come to निर्गुण ईश्वर

ज्ञानम् at all, he does not come to वेदान्त श्रवणम् मनन etc., at all. Why, whatever be the reason, either he feels he has not qualified enough to think of निर्गुणम् or he doesn't get an आचार्य for निर्गुण ईश्वर विचार or some other problem it may be, a person continues निष्काम उपासना throughout the life and because of that his mind is imbued with ईश्वर चिन्तन. Which ईश्वर? सगुण ईश्वर, either in the form राम, कृष्ण or देवी and naturally at the time of death also his mind thinks of only God, because what you value most in life that is remembered at the time of death. And because he is a निष्काम उपासक and because he values ईश्वर the most, at the time of death also ईश्वर चिन्तन alone takes place, which ईश्वर, सगुण ईश्वर, he doesn't know वेदान्त, he doesn't know निर्गुण ब्रह्म, he doesn't know अहम् ब्रह्मास्मि, therefore technically speaking, this उपासक is an अज्ञानि उपासक only and when this अज्ञानि निष्काम उपासक dies, all the conditions are important, an अज्ञानि and निष्काम उपासक dies remembering God, what happens to him, that is the topic of the 8th chapter. And कृष्ण says such an उपासक will not get liberation here and now, because he is an अज्ञानि, but as a result of the उपासना this निष्काम उपासक will travel through a special path called शुक्ल गति and he will go to special लोक called ब्रह्मलोक and by the time he goes to ब्रह्मलोक, he is ready to change the track, from where to where, from सगुण ईश्वर to निर्गुण ईश्वर. And therefore the ज्ञानयोग which he avoided in मनुष्य जन्म, the ज्ञानयोग which he avoided in मनुष्य जन्म he is ready to practice in ब्रह्मलोक, in a very very conducive and better atmosphere, where the power will not go like this, where the teacher is also better off, ब्रह्माजि himself and therefore effortlessly gains निर्गुण ईश्वर ज्ञानम्, as अहम् ब्रह्मास्मि and as a result of this knowledge he attains liberation in ब्रह्मलोक and thereafter he doesn't have पुनर्जन्म. And this particular route of निष्काम उपासना is called क्रममुक्तिः, कृष्ण wants to talk about क्रममुक्ति in the 8th chapter. And कृष्ण does not want to suggest क्रममुक्ति for us. As far as कृष्ण is concerned, कृष्ण wants us to vote

for which मुक्ति, सद्योमुक्ति or जीवन्मुक्ति in this life itself, but out of academic interest, for the sake of information he wants to give us the knowledge of क्रममुक्ति. Therefore the 8th chapter can be called क्रममुक्ति chapter, whereas the 7th, 9th, 10th, 11th and 12th are not क्रममुक्ति chapters, but अक्रममुक्ति chapter, अक्रममुक्ति don't misunderstand, are जीवन्मुक्ति or सद्योमुक्ति chapters. This is the uniqueness of the 8th chapter. With this background we have to study this chapter.

A. Now in the first four verses, कृष्ण answers some of the questions asked by अर्जुन. अर्जुन asks seven questions, based on the 7th chapter. What are the seven questions? What is अध्यात्मम्, what is अधिभूतम्, what is अधिदैवम्, what is अधियज्ञम्, what is ब्रह्मन्, what is कर्म and what is the significance of remembering God at the time of death, which I termed in संस्कृत, प्रयाण-काल ईश्वर स्मरणम्. These are the seven questions अर्जुन asks based on कृष्ण's teaching in the last chapter. These seven expressions were used by कृष्ण himself in the last two verses of the 7th chapter, that is 29th and 30th verses.

i) & ii) And कृष्ण deals with the first six questions very briefly, in the 3rd and 4th verses कृष्ण answers them very briefly, which he pointed out that अध्यात्मम् and ब्रह्मन् are one and the same Consciousness-principle, the all-pervading Consciousness-principle is known by the name अध्यात्मम् and ब्रह्मन्. And why two names for one and the same Consciousness? Two names from the angle of observation. Just like one and the same member of the family is known as father from the standpoint of the son and the very same person is called brother from the standpoint of another person. The man is not different, but based on the angle of observation the same person is called, father, brother, husband, son, brother-in-law, son-in-law, all the same and one person. Similarly, one Consciousness looked at from the micro level, individual level is called अध्यात्मम्, whereas the very same Consciousness looked

from macro level, from the universal level it is called ब्रह्मन्. So words are different, but the meaning is the same.

iii) And then कृष्ण pointed out that अधिभूतम् is nothing but the material universe, made of five elements. So भूतम् means not भूतम् प्रेतम् पिशाच, not that भूतम्, भूत refers to पञ्च भूतम्, अधिभूतम् means the material universe made up of five elements, the perishable material universe is called is अधिभूतम्

iv) Then अधिदैवम् is the हिरण्यगर्भ तत्त्वम् or the total mind governing the material universe. Just as the individual body is governed by the individual mind, because it is your mind that is driving this body, the mind told you bring the body to the school, then the body came, suppose the mind tells go away right now, you will get up and go, but thank God, mind doesn't say so. For just as the individual body is governed by the individual mind, Similarly, the total अधिभूतम् is governed by the total mind, which is called हिरण्यगर्भ तत्त्वम्, which is called अधिदैवम्. So अधिभूतम्, अध्यात्मम्, अधिदैवम्, ब्रह्म four words कृष्ण explains.

v) Then अधियज्ञः, कृष्ण points out is the name of ईश्वर तत्त्वम्, who is one step above even हिरण्यगर्भ, that ईश्वर तत्त्वम् as कर्म-फल धाता, presiding over the laws of कर्म. So यज्ञ refers to कर्म and अधियज्ञ means the lord presiding over the laws of कर्म, presiding over the laws of कर्म means giving appropriate कर्म-फलम् in the form of पुण्यम्, in the form of पापम्. And where is that Lord seated, कृष्ण says that Lord is in your own body with a diary noting every action you do, every word you speak, immediately registered in Lord's computer, which will never be affected by virus. So अधियज्ञ is कर्म-फल धाता, ईश्वरः.

vi) Then finally कृष्ण defined कर्म as that which is responsible for the creation, it is the पुण्य-पाप कर्म of the people which is responsible for the manifestation of creation, because पुण्य-पापम् can be exhausted only through सुखम् and दुःखम्. And सुखम् and दुःखम् you can have only when there is a body and there is a world. Without body-world

interaction पुण्य and पाप cannot be exhausted and therefore पुण्य-पाप कर्म necessitates the creation of the body and the world. And since there are innumerable जीवs with innumerable पुण्य-पापs the Lord has to create innumerable bodies with innumerable set-up for interaction. Remember, every mosquito that is biting you is based on the law of कर्म, mosquito's पुण्यम् gets exhausted and yours पापम्, both tallies, remember for mosquito it is पुण्यम्, for you it is पापम्. So it is a very beautiful cosmic intertwined network and that is called कर्म. So thus in two verses कृष्ण beautifully अध्यात्म, अधिदैव, अधिभूत, अधियज्ञ, ब्रह्म, कर्माणि, six topics, leaving only one question, i.e., प्रयाण-काल ईश्वर स्मरणम्, because कृष्ण wants to elaborately deal with this topic.

vii) And then from 5th verse up to the 14th verse, कृष्ण deals with the seventh question, viz., the significance and method of remembering God at the time of death. What is the significance that कृष्ण points out: He says, whatever is remembered at the time of death indicates the predominant personality of the individual. Your personality can be determined by the last thought. Why do we say so, because as we grow older our willpower becomes weaker and weaker and therefore our thoughts in old age are governed by the वासनाs or habits that we acquire throughout the life. Initially will is stronger, वासना is weaker, as we grow older and older it is reversed. Will is weaker and वासना is stronger. And that is why you need not go into anything. Even in the formation of any addiction you will find first time you take to a habit your will is stronger, first cigarette, first liquor, first coffee, your will is stronger, in fact, it is very easy to say No. But once a person has been careless and taken to that, one वासना is formed, because he has experienced it and whatever be the experience it has registered in the form of संस्कार and the second time because of the संस्कार the need is more, will has become slightly weaker. Then 3rd, 4th, 5th, 6th, months together, years together, the will with respect to that, the same person may have willpower with regard to other thing, but with regard to the

addiction the willpower becomes all most nil and that is why in the alcohol anonymous prayer they say, surrender to God because your will with regard to this is demolished. It requires built up of the will, remember, how much effort is required and therefore, initially will is stronger habit is weaker, but as you grow older and older, habit becomes stronger, will becomes weaker and therefore our final thought is governed by our habit. And our habits are determined our lifestyle and therefore my personality or lifestyle will determine my last thought. And therefore कृष्ण says the last thought is an indicator of the lifestyle of a person and therefore the last thought determines the next जन्म. So

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६॥

And therefore what is the significance of प्रयाण-काल स्मरणम्, it determines or indicates the next जन्म. The next question is: what is the method of प्रयाण-काल स्मरणम्; how to influence my final thought? The answer you must know by now. Since towards our old age our will becomes weaker and weaker and since our वासनाs are going to become stronger and stronger, develop good वासनाs right from now:

शुभ-अशुभाभ्याम् मार्गाभ्याम् वहन्ती वासना-सरित् ।

पौरुषेण प्रयत्नेन योजनीया शुभे पथि ॥ योग वसिष्ठ सार संग्रह २-६ ॥

The mind can go through either शुभ or अशुभ वासना, in your younger ages you have got the control to direct. Therefore practice good words, goods thoughts right now and once you do that then your subconscious mind is saturated with मङ्गल वासना or मङ्गल संस्कार. Therefore even if one is in comma, where the thoughts we do not know at all, these संस्कार will determine the thought pattern of the comatose mind and that mind will have only शुभ वासना and naturally the direction of the travel also will be शुभ गति, which means ईश्वर प्राप्ति: and therefore what is the method, develop good habits right from now.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मर्यापितमनोबुद्धिर्मिवैष्यस्यसंशयम् ॥ ८-७॥

Read good books, even if you are watching movies watch good movies, I don't know whether it s there at all; Exorcist, if you close your eyes, भूतम्, the hollow man, already hollow, the hollow man will come, next जन्म what, hollow man. So therefore what you read, what you utter, what you see and the people that you move with, that all be noble and good so that they will generate शुभ वासना, सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे... नारद says in his भक्तिसूत्र,

दुःसङ्गः सर्वथैव त्याज्यः ॥ नारदभक्तिसूत्रम् ४३॥

Choose your company carefully; you need not hate people but we can keep like cobra, you need not hate cobra but keep safe distance. Similarly, we need hate people but our company we can choose. Therefore सर्वेषु कालेषु and initially it requires some effort, but after some time that will become habit and once it has become a habit, even if the conscious mind is involved in लौकिक कर्माणि, the subconscious mind will have only noble thoughts. And then कृष्ण points out that for remembering God you can use any particular symbol or इष्ट देवता, because Lord does not have any form but for the sake of thinking and meditation, choose any आलम्बनम्, यम or कृष्ण and कृष्ण introduces ॐकार as one of the possible आलम्बनम्. And then कृष्ण says a निष्काम उपासक uses that आलम्बनम् or symbol to remember God throughout the life and at the time of death also, because of his natural habit the mind withdraws from the external world as भीष्म did at the time of death, he sent away all his people. Enough of inter-action, whatever I have to tell I have told, where all the accounts are there, in which bank money has been kept, all have been told. Now he calls Lord कृष्ण, 'please come and stand in front of me, let me think of you and die.' What a control! कृष्ण says, निष्काम उपासक can effortlessly remember the Lord and as a result of that, he will attain क्रममुक्तिः.

This is the topic from verse no.5 to 14, so significance and method of प्रयाण-काल ईश्वर स्मरणम्.

B. Then verse no.15 to 22, कृष्ण talks about two types of goals that a person can choose. One goal being God himself, I am using the word Himself, because some word I have to use, you can take it herself also. OK. After all God doesn't have any gender in the ultimate sense, therefore, goal as God himself and the every other goal other than God, God and not God, world, these are the two possibilities. And कृष्ण wants to point out God symbolizes immortality, God symbolizes security, that is one of the names of the Lord is अच्युत, अच्युताय नमः, what a beautiful नाम. Remember, any कर्म begins with आचमनम् and in the आचमनम् the first नाम is अच्युताय नमः, अच्युत means the one who does not slip from the nature of immortality, न विद्यते च्युतिः यस्य, reliable goal. Therefore God symbolizes immortality, God symbolizes security, God symbolizes peace and God symbolizes happiness. Doesn't every human being seek this goal only? So everyone seeks these four only through money, through people, through possessions, all the time I look for what, security, safety. So God is only security, only peace once you say, a person should really choose God as the goal and the possibility is all the other goals. And कृष्ण says if a person chooses any other goal it is a risky proposal, because every other thing is subjected to time and space and therefore you may enjoy their presence and company but the most difficult thing is either it will go away from me or I will go away from that. So like that person who said, I have built a house which can never be destroyed. Then that संन्यासि told, house will not be destroyed, but you will be destroyed, you will die, so therefore.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६॥

all these fourteen लोकs and the higher positions also will come under time and space and therefore there is nothing wrong in using them,

nothing wrong in handling them, but something is wrong if you depend on them. Remember my example, the cardboard chair which is beautifully decorated is wonderful. You keep it in the show case, you use it for your *kolu* (doll-show), you can do everything, except one thing, what is that, don't sit over that. Similarly, we are not against the world or people or position or possessions, they are all gift from God, use them, but for your security, peace and happiness don't depend on these ephemeral ones, hold on to ईश्वरः. And therefore infinite goal and finite goal, these are the two possible goals of human life; one is called श्रेयस्, another is called प्रेयस्, one is called spiritual goal, another is called material goal. This is the topic from verse no.15 to 22.

C. Then from verse no.23 to 27, कृष्ण talks about two types of paths leading to these two types of goals and what are the two paths, one is called कृष्ण गति which will lead a person to finite goal. Even different लोकs up to ब्रह्मलोक, excluding ब्रह्मलोक, up to ब्रह्मलोक it can lead to various goals, but what is the problem, it will be enjoyable alright, but there will be a day of return,

ते तम् भुक्त्वा स्वर्ग-लोकम् विशालम् क्षीणे पुण्ये मर्त्य-लोकम् विशन्ति ।
॥ १-२१॥

So कृष्ण गति takes to higher लोक other than ब्रह्मलोक, a person enjoys and returns and suppose a person says I don't mind returning, then say, wish you all the best, go and come, a tourist. I know that, I will like to have a sight-seeing in स्वर्ग, not wrong, nothing wrong, but you have to return and then the other path is शुक्ल गति, which will lead this person to ब्रह्मलोक as I said in my introduction and in ब्रह्मलोक he will get, ब्रह्मलोक itself is finite but in ब्रह्मलोक he gets ज्ञानम्, which will take him to मोक्ष, which is called क्रममुक्तिः or God. So शुक्ल गति will take a person to God through क्रममुक्ति. So these are the two paths known as कृष्ण गति and शुक्ल गति and then कृष्ण also talks about two types of travelers, because if two destinations are there and two paths are there, there should be two travelers and who are

those travelers, the one who goes through कृष्ण गति i.e., the darker path is called कर्मि, a ritualist. One who performs noble कर्मs, which includes social service, पञ्च महायज्ञ, so the one who does all forms of noble actions will go through कृष्ण गति, enjoy the higher लोकs and return, whereas the person who follows शुक्ल गति, the brighter path which leads to God, the seeker is उपासक, निष्काम उपासक, will travel through शुक्ल गति and attain God in the form of क्रममुक्तिः. But the most important point to be noted here is we are only talking about कर्मि and उपासक, who is not there in the race, in this particular race, we have not included ज्ञानम्. Just as Kasparov is not playing in दिल्ली tournament, he is a separate person he is not coming in this. Similarly, here, ज्ञानम् does not come to picture at all, therefore here an अज्ञानि कर्मि and an अज्ञानि उपासक, अज्ञानि of what? Ignorance of निर्गुणम् ब्रह्म, both of them have not come to ज्ञानयोग, they have followed कर्म, they have followed उपासना, both of them have not come to ज्ञान, ज्ञानि is excluded from the 8th chapter. He is hero of the 9th chapter. So thus कर्मि and उपासकs will go to these two destinations. This is the topic from 23rd to 27th.

D. And in the 28th verse, कृष्ण concludes this discussion. If we have to choose between कर्म and उपासना, which one is better is the question, ज्ञानम् is not in the race. If we have to choose between कर्म and उपासना, कृष्ण wants to say, उपासना is better because it will give a person क्रममुक्तिः or oneness with God after death, whereas a कर्मि will not get क्रममुक्ति also and of course he will not get जीवन्मुक्ति or कर्मि will have neither मुक्ति, whereas उपासक will at least get क्रममुक्ति and therefore अर्जुन an intelligent person will उपासना between these two.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८-२७॥

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ ८-२८॥

In the last verse कृष्ण glorifies the योगी, योगी means निष्काम उपासक who will attain God which is superior all other ephemeral goals of life. Thus by glorifying निष्काम उपासक and क्रममुक्ति, कृष्ण concludes this discourse and this chapter is called अक्षर ब्रह्म योगः, because that is the word with which कृष्ण's teaching begins in this chapter.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥ ८॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ नवमोऽध्यायः । राजविद्याराजगुह्ययोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 09, VERSES 01-04

We have completed the 8th chapter which is a unique chapter dealing with the topic of **क्रममुक्ति** which is an important topic discussed in the **उपनिषत्सु** themselves. And therefore since **कृष्ण** wants to give a comprehensive teaching covering all the topics of the **उपनिषत्सु**, **कृष्ण** includes the **क्रममुक्ति** topic also in his teaching. And in this **क्रममुक्ति** topic a person is asked to follow **सगुण ईश्वर उपासना** throughout the life and a person need not come to **वेदान्त** at all, because **वेदान्त** deals with **निर्गुण ईश्वर ज्ञानम्** which some people may find either difficult or may not be able to follow and therefore without coming to **वेदान्त** a person follows **सगुण उपासना** and even dies thinking of only **मोक्ष** or **ईश्वर** as the goal and such a person will not have **पुनर्जन्म** at all, which means **पुनर्जन्म** in this **लोक**, he will go to **ब्रह्मलोक** and attain **ज्ञानम्** and **मोक्ष** from there. But as I said in the previous class, **कृष्ण** is not interested in promoting **क्रममुक्ति**. He wants to introduce **क्रममुक्ति** only as a topic of academic interest, because **क्रममुक्ति** is meant for inferior seekers. And **कृष्ण** feels **अर्जुन** doesn't come under that category and I also consider that you come under inferior seekers category, you are all superior **अधिकारि**s and therefore for such seekers **कृष्ण** wants only **मुक्ति** here and now, in this **जन्म** itself, which we call **जीवन्मुक्तिः** or **सद्योमुक्तिः**, because we will like to live a happy life here. After death whether we will be reborn or not that is the botheration later and it is not even verifiable. Whereas here the benefit is something verifiable and therefore **कृष्ण** wants to emphasize only **जीवन्मुक्ति** or **सद्योमुक्ति** and assuming we are also interested in **जीवन्मुक्ति** alone, the course of our discipline will be slightly different. And in what way it will be different? We are not going to confine to

सगुण उपासना throughout the life, we confine to सगुण उपासना for some time and we would like to spend more time on निर्गुण ईश्वर ज्ञानम्, which means वेदान्त श्रवण मनन निदिध्यासनम्, which will give जीवात्मा-परमात्मा ऐक्य ज्ञानम् in this life itself and we will be able to enjoy जीवनमुक्तिः. And therefore in the following chapters, 9th, 10th, 11th and 12th, कृष्ण is going to prescribe उपासना as a means of coming to वेदान्त विचार in this life itself. And what is that knowledge that should be acquired through वेदान्त विचार that also कृष्ण prescribes. In fact, the 9th chapter primarily concentrates on वेदान्त विचार or निर्गुण ईश्वर ज्ञानम्. And having presented निर्गुण ईश्वर ज्ञानम् as a means of liberation here and now, कृष्ण will prescribe सगुण उपासना as a stepping stone to be utilized. This is going to be the approach of the 9th chapter. It is a beautiful and a comprehensive and complete chapter and this chapter is very similar to the 7th chapter of the गीता, In fact, as even you study the 9th chapter, we can compare this with the seventh. With this background we will enter the chapter proper.

Verse No .01

अथ नवमोऽध्यायः ।

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ ९-१॥

इदम् तु ते गुह्यतमम् प्रवक्ष्यामि अनसूयवे ।

ज्ञानम् विज्ञान-सहितम् यत् ज्ञात्वा मोक्षयसे अशुभात् ॥ ९-१॥

यत् ज्ञात्वा (त्वं)अशुभात् मोक्षयसे, (तत्) तु इदम् गुह्यतमम् विज्ञान-सहितम् ज्ञानम् अनसूयवे ते प्रवक्ष्यामि ।

Lord कृष्ण introduces the subject matter in the first three verses. He says the subject matter is going to be ईश्वर ज्ञानम्, that is going to be the subject matter of the 9th chapter. And what type of ईश्वर ज्ञानम्? ईश्वर consisting of both His inferior nature as well as

superior nature. Remember the 7th chapter, अपरा प्रकृति as well as परा प्रकृति, अपरा प्रकृति meaning the सगुण स्वरूपम्, the nature of the Lord with attributes. Any personal God comes under अपरा प्रकृति because there is name and form. Even the विश्वरूप form of God will come under अपरा प्रकृति, because even the विश्वरूप consists of names and forms. So whatever consists of names and forms and whatever is subject to change will come under inferior nature, why, it is subject to time and change. And then what is परा प्रकृति, the higher nature of the Lord which is beyond time and space, which is the absolute nature, which is called चैतन्य स्वरूपम्, which is called परा प्रकृति. If you remember the 7th chapter, निर्गुण निर्विकार निर्विकल्प चेतन रूपम् परा प्रकृतिः. The higher nature is attributeless, changeless, divisionless, Consciousness is the higher nature of God. Then what is the lower nature, सगुण सविकार सविकल्प अचेतन स्वरूपम्, it is full of attributes, it is full of modifications, it is full of divisions and it is material in nature. And कृष्ण says: हे अर्जुन! In this chapter I am going to give you the knowledge of both अपरा and परा प्रकृति. And the knowledge of the higher nature of God is called विज्ञानम् and the knowledge of the lower nature of God is called ज्ञानम्. Therefore I am going to give you both ज्ञानम् and विज्ञानम्. So this itself indicates that this chapter is similar to 7th chapter, because the 7th chapter was titled, what is the name of the title (you should remember at least the title)? The 7th chapter is titled ज्ञान विज्ञानयोग, which means सगुण ईश्वर निर्गुण ईश्वर ज्ञानम्. And when you gain the knowledge of सगुण ईश्वर, you will be in the field of division or द्वैतम्. When you have got सगुण ईश्वर ज्ञानम् certainly you will see the differences between ईश्वर and you, therefore always सगुण ईश्वर ज्ञानम् will come under भेद ज्ञानम् or द्वैत ज्ञानम्. God is different, I am different; God is perfection, I am imperfection; God is great, I am miserable; this is always सगुण, whereas when a person comes to the higher nature of God, since there are no attributes at all there will be nothing to differentiate between

God and me. Therefore when I come to विज्ञानम्, it will be अभेद ज्ञानम् or अद्वैत ज्ञानम् and हे अर्जुन! I will give you both भेद and अभेद ज्ञानम्, I will give you both द्वैत and अद्वैत ज्ञानम्, both सगुण and निर्गुण ईश्वर ज्ञानम्, this is what I am going to impart to you. Therefore He says इदम् विज्ञान-सहितम् ज्ञानम् अहम् प्रवक्ष्यामि – I shall clearly teach you. कृष्ण is so confident of his teaching ability. He says I will teach nicely and don't worry. प्रवक्ष्यामि. And what is the glory of this teaching? Advertisement is required, only then people will get attracted, but it is not false advertisement but it is real glory, this is गुह्यतमम् – it is the rarest knowledge which you cannot ordinary get anywhere. In fact, very rarely people talk about ईश्वर ज्ञानम्, who is interested in ईश्वर. You know, once I was conducting classes in Govindappan Naikan street, I don't know whether you have gone to that area, some time I used to go early for the classes and then the place of classes will not be open. So therefore I have to stay somewhere. So I used to look for some place and anywhere you go it is crowded, even walking you will get into accidents between people and people. Then I found that there is one temple there and when I go to the temple, God alone, not a nestling is there. Huge temple, nobody there, everybody is busy running here and there, very interesting to watch, but you find nobody in the temple. So very rarely people are interested in talking about ईश्वर स्वरूपम् and even if there are people interested, they love only talking about सगुण ईश्वर स्वरूपम्, very rarely are people interested in the higher निर्गुण स्वरूपम्. And therefore कृष्ण says, this is the topmost secret, गुह्यतमम्, the greatest secret. And कृष्ण uses the word secret because, the moment you say secret, everybody is interested. So I am going to teach you free of cost, कृष्ण says. And not only it is the rarest and greatest knowledge, यत् ज्ञात्वा अशुभात् मोक्षयसे – it is not a mere study for the sake study, you get a lot of practical benefits out of this wisdom, because people always ask for practical benefits that is useful, please tell, because we cannot spend time on

something which is worthless. Therefore कृष्ण gives a promise, यत् ज्ञात्वा – gaining this knowledge you will be released, मोक्षयसे from अशुभात्, अशुभम् means अमङ्गलम्. अमङ्गलम् means संसारः, you will be released from संसार, which consists of all kinds of psychological problems - राग-द्वेषः, काम-क्रोधः, लोभ-मोहः, मद-मात्सर्य, etc., Got over. So all kinds of agony, pain that you have, it will all go away, you will have a free life, which is called जीवनमुक्तिः you will get. That is the benefit of this knowledge. And why have I chosen you, Oh अर्जुन, because कृष्ण is voluntarily giving, there is no अर्जुन उवाच in this chapter. अर्जुन has not even asked, कृष्ण himself says, voluntarily I will teach you and कृष्ण gives you the reason, I choose you because: अनसूयवे ते अहम् वक्ष्यामि – you have got the rarest of quality which is required for a student and what is that quality, a non-critical approach, असूय means listening with a critical mind, exclusively to find fault or to test the teacher or to find out whether the teacher knows as much as I know, with different negative attitude one can listen, which I call intellectual arrogance, which is a very powerful weakness. If we have some intelligence and if we have read some scriptures there is a possibility of विद्या गर्वम्. We find even in उपनिषत् students, गार्ग्य in बृहदारण्यक उपनिषत्, a student is called दम्नबालाकिः, arrogant बालाकि is his title. So intellectual arrogance is a weakness people can easily develop and with that if I listen I will always find fault and who is going to be the loser, I am going to be the loser and therefore be intellectually humble. And even if you are not able to accept some part of the teaching, have a open mind and give the benefit of the doubt to शास्त्र and आचार्य and always think that I might not have understood properly, rather than saying scriptures are defective, question your understanding, not questioning the very teaching itself. It is a very important attitude called श्रद्धा, open mindedness. In 4th chapter, कृष्ण emphasized that, श्रद्धावान् लभते ज्ञानम् and अर्जुन you have got that attitude, therefore you are called

अनसूयः, असूय is defined as पर गुणेषु दोष आविष्करणम् असूय, finding fault, looking for loopholes is called असूय. In तमिळ्, the word असूय is used in the meaning of jealousy, that is not the exact translation, the संस्कृत word for jealousy is मात्सर्यम्. The word असूय is finding fault and that becomes very goal itself, that is called असूय, पर गुणेषु दोष आविष्करणम्. दयानन्द स्वामिजि says: proof readers' intellect. When you are reading what is your aim, you have to look for only for the mistake, for that only proof reader is employed. But that is not the approach of scriptural study. So अनसूय means the opposite of that, in short, श्रद्धा. So because of this unique qualification, I have chosen to teach you. Continuing;

Verse No .02

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ १-२॥

राज-विद्या राज-गुह्यम् पवित्रम् इदम् उत्तमम् ।

प्रत्यक्षा-वगमम् धर्म्यम् सुसुखम् कर्तुम् अव्ययम् ॥ १-२॥

इदम् (ज्ञानं) राज-विद्या, राज-गुह्यम्, उत्तमम्, पवित्रम्, अव्ययम्, प्रत्यक्षा-वगमम्, कर्तुम् सुसुखम्, धर्म्यम् च (अस्ति)

कृष्ण continues with the glory of this knowledge. ज्ञान महिमा, ईश्वर ज्ञान महिमा is the topic continued here also, राज-विद्या, this knowledge, ईश्वर ज्ञानम् is the royal knowledge, it is greatest knowledge among all the disciplines of knowledge. In मुण्डकोपनिषत् it is called परा विद्या and why is it called राज-विद्या, you can give several reasons.

i) One is this is the knowledge with deals with the higher निर्गुण स्वरूपम्, which is the only reality or सत्यम्, whereas all other branches of knowledge deal with only the changing creation or even the changing aspect of the Lord, which comes under माया or मिथ्या. So therefore this knowledge deals with reality, all the other disciplines of knowledge deal with the unreal or मिथ्या, therefore this is glorious.

ii) And secondly, this is the only liberating knowledge which will give you fulfillment at all levels. Because we have sense of limitation at different levels.

➤ Physical sense of limitation, so not satisfied with my physical personality. And therefore constantly I have to do plastic surgery.

➤ Then there is dissatisfaction with my psychological personality. I am not loved by all people. I am not loved by this person, I am not cared for by anyone, my son doesn't respect, my daughter does not talk to me, these are psychological deprivations which will cause another set of problem. Even though physically I am comfortable, financially also comfortable, like a man came and told me – 'स्वामिजि, my children provide me everything, the moment I sneeze, they call doctor, such a wonderful children, everything I need is there, but my only complaint is: They don't spend some time talking to me.' It is a problem. So psychologically finding dissatisfied.

➤ Still there is greater dissatisfaction for the intellectual, an intellectual person wants to understand the creation in its totality. And there are many questions unanswered, even though he has studied a lot and therefore intellectual dissatisfaction is another sense of limitation. Generally it comes to the scientists only, we don't have such problem, where do we have time to think about how the world came, when did Big Bang happen, when did the first human being appear - 5 million years before or 6 million? We will say, what does it matter to me, when he came, who is interested in that, doesn't care, dinosaur existed or not, why did the dinosaur disappear. Is it because of change in climate or meteoric hit or what it is, big issue, we don't know such thing exists or not. So for a rational person, sense of limitation at intellectual level.

वेदान्त is one wisdom which destroys the limitations at all the levels. Emotional problems also it solves, intellectual problems also it solves. That is why in the 7th chapter, He said

यत् ज्ञात्वा न इह भूयः अन्यत् ज्ञातव्यम् अवशिष्यते ॥ ७-२॥

You don't have anything to know further for intellectual satisfaction, it gives total intellectual satisfaction also and therefore it is greatest knowledge, राज-विद्या and at the same time it is राज-गुह्यम्, it is the greatest secret. Not easily available,

श्रवणायापि बहुश्रुतार्यो न लभ्यः शृण्वन्तोपि बहवो यम् न विद्युः ।

आश्चर्यो वक्ता कुशलोस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः॥ कठोपनिषत्
१-२-७ ॥

In the 2nd chapter, we saw,

आश्चर्यवत् पश्यति कश्चित् एनम् आश्चर्यवत् वदति तथा एव च अन्यः ।

आश्चर्यवत् च एनम् अन्यः शृणोति श्रुत्वा अपि एनम् वेद न च एव कश्चित् ॥
२-२९॥

This teaching is not available for most of the people and it is a great wonder, व्यासाचार्य says greater wonder is in spite of learning for 25 years, there are many people who manage not to understand. Still greater wonder, I didn't say that, व्यासाचार्य says: श्रुत्वा अपि एनम्, it continues to be a secret even after study, so what more greater secret you want. Therefore राज-गुह्यम्, गुह्यनाम् राज राज-गुह्यम्. In संस्कृत it is a special kind of compound, called राज-दन्तादि compound, गुह्यनाम् राज राज-गुह्यम्, विद्यानाम् राज राज-विद्या. Then what is the next glory of this wisdom, पवित्रम् – it is the greatest purifier in the creation which removes all the impurities in the form of कर्मs, सञ्चित, आगामि कर्मs, impurities in the form of कर्म which means पुण्य-पाप कर्माणि and impurities in the form of राग-द्वेषः काम-क्रोध, the psychological impurities and the worst impurity called ignorance, अज्ञानम्, all the impurities it destroys and therefore it is पवित्रम्. In the 4th chapter, कृष्ण said,

न हि ज्ञानेन सदृशम् पवित्रम् इह विद्यते । ॥ ४-३८॥

And therefore it is not ordinary purifier, उत्तमम् पवित्रम् – it is the greatest purifier. Because once we use this method of purification the

advantage is not only the present impurities will go away, but in future we will not acquire impurity, whereas if you go and take a गङ्गा स्नानम् you will remove all impurities, but it doesn't guarantee freedom from future impurities. So after गङ्गा स्नानम् you start acquiring fresh ones, from the गङ्गा banks itself, whereas this knowledge not only removes past impurities and it is a guarantee against future impurities also. Therefore उत्तमम् पवित्रम् it is. And प्रत्यक्ष-अवगमम् – and it is available directly here and now. It is not a promise after death which is the most disadvantageous thing because you cannot verify, how will I know, I can always get away, guarantee anything and get away this is not like that, प्रत्यक्ष-अवगमम् means it is directly experienceable, the benefit can be experienced here and now, मनः शान्ति can be experienced here and now. Therefore प्रत्यक्ष-अवगमम् Then धर्म्यम् – it is in keeping with वैदिक teaching. So this is important because in our tradition we always consider वेद as the basic source of knowledge and therefore always any system of teaching, which is in keeping with the वैदिक teaching is acceptable in our tradition we will call it स्मृति, but if anything is not in keeping with वैदिक tradition we will find that it cannot survive in India. Just take Buddhism as an example, बुद्ध is considered one of the greatest human being, everybody glorified and he has done so much, in spite of all his glories one minus point was there basic, what is that: he rejected the वेदs, बौद्ध दर्शनम् is called नास्तिक दर्शनम् and in our tradition, नास्तिक means not non-believer of God, नास्तिक means non-believer of the वेदs, because of this one basic mistake Buddhism however great it was, could not survive here. It just spread and grew everywhere else, but here in the very source, birthplace, it is not able to survive, वेद विरुद्धत्वात् and now-a-days people do not know the importance of वेद, but when कृष्ण is teaching अर्जुन, that was a very important condition, it must be वैदिक and therefore कृष्ण is afraid and even कृष्ण's teaching will be acceptable, in spite of कृष्ण being अवतार the teaching

will be acceptable only if it is in keeping with वैदिक tradition. That is why in the 4th chapter beginning कृष्ण tells

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् । विवस्वान्मनवे प्राह
मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१॥

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः । स कालेनेह महता योगो नष्टः
परन्तप ॥ ४-२॥

स एवायं मया तेऽद्य ॥ ४-३॥

कृष्ण doesn't claim originality of his teaching, He says अर्जुन you accept my teaching not because I am an अवतार. Even अवतार's status is not a criterion, कृष्ण says it is because it is in keeping with the वैदिक teaching. Because बुद्ध himself is accepted by many people as one of the अवतारs, बुद्ध शरीर जय जगदीश हरे, you have heard that, but even though बुद्ध is accepted as an अवतार, if the teaching is not in keeping with the श्रुति, युक्ति and अनुभव, in India it cannot survive. And कृष्ण knows that, therefore He says: धर्म्यम्, धर्मः means वैदिक teaching,

चोदनालक्षणोऽर्थो धर्मः ॥ जैमिनी सूत्र १-१-२॥

the definition of धर्म is वैदिक teaching. And धर्म्यम् means in keeping with वैदिक teaching. धर्मात् अनपेतम् धर्म्यम्, वैदिकम् इत्यर्थः. Therefore अर्जुन, it is in keeping with the वेदs. And सुसुखम् कर्तुम् – gaining this knowledge and the जीवन्मुक्ति is far easier, सुखम् means what comfortable, सुसुखम्, very comfortable, you can get निर्गुण ईश्वर ज्ञानम् and जीवन्मुक्ति more comfortably than क्रममुक्ति, because for क्रममुक्ति what are the rules to be followed, do you remember the 8th chapter, not only you have to do उपासना throughout, with consistently, more importantly at the time of death you have to sit in proper position (now itself it is difficult, you are not able to sit properly) at the time of death you have to sit, मूर्ध्नि आधाय प्राणम्, you have to withdraw all the प्राणs and sense organs and bring it to the heart and then you have to force it through the सुषुम्णा नाडि and carefully release it through ब्रह्म-रन्ध्रम् and hope that there are no traffic jam in शुक्ल गति and then you

go to ब्रह्मलोक and there also you have to attend these classes, you cannot help, so क्रममुक्ति is really tough. Compared to क्रममुक्ति which is more difficult and unpredictable and ज्ञानम् and जीवन्मुक्ति is easier and you can get the benefit here. And therefore कृष्ण says, सुसुखम्, compared to क्रममुक्ति, जीवन्मुक्ति is far easier. And then finally अव्ययम् – this knowledge is imperishable in terms of its result, फल दृष्ट्या अव्ययम्, which means one will get the benefit of मोक्ष which is permanent benefit unlike attaining higher लोकs, higher लोकs is also a फलम्, but it is not अव्ययम्, it is not inexhaustible, it is व्ययम् only. Means what: after exhausting the कर्म-फलम्,

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति । ॥ ९-२१॥

We are going to see in this chapter. Like a meteor he will land in lower लोकs. And therefore, कर्तुम् सुसुखम् अव्ययम्, such a wonderful ईश्वर ज्ञानम्, अर्जुन I am going to be impart may you listen carefully. All to turn the attention of the seeker. Like a magician, he will not do the magic immediately, he will come with a lot of dress and remove one by one and then dance, there will be lot of music and then only from the cap he will start taking clothes from the hat, lot of show, कृष्ण is also a master magician, He gives a lot of introduction for this knowledge.

Verse No .03

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३॥

अश्रद्धधानाः पुरुषाः धर्मस्य अस्य परन्तप ।

अप्राप्य माम् निवर्तन्ते मृत्यु-संसार-वर्त्मनि ॥ ९-३॥

हे परन्तप! अस्य धर्मस्य अश्रद्धधानाः पुरुषाः माम् अप्राप्य मृत्यु-संसार-वर्त्मनि निवर्तन्ते ।

कृष्ण says that in spite of all the glorification that I have done and also all the glorification of this wisdom obtaining in the scriptures themselves, unfortunately, many people do not resort to this ईश्वर ज्ञानम्. Even though it is greatest and even though it is freely available

in most of the places, in many आश्रमs, in many institutions it is given free, whereas any other course, Java, whether Java or Sumatra whatever it might be, two hours a week, two months course, Rs.60,000 big queue is there still. कृष्ण says this is the greatest wisdom and easily available and gives highest joy and security, but still many people do not vote for this, why because, they are not able to trust this, because something is so cheaply given, you wonder, like somebody told, स्वामिजि if a boy is willing to get married without dowry, suppose, then everybody begins to wonder and thinks, there must be some problem I think, or else how can a boy is so cheaply available, therefore there must be some defect and they reject him. Similarly, when you promise the highest benefit and they think there must be something fishy here and therefore they don't want to trust this, therefore He says पुरुषाः अश्रद्धाः – many people do not have श्रद्धा in the efficacy of this teaching. So धर्मस्य अस्य, here धर्म means what: this teaching, ईश्वर ज्ञानम्, very careful, here the word धर्म does not mean धर्म-अर्थ-काम, it doesn't refer to पुण्य also, in this context धर्म means Vedantic teaching, ब्रह्मविद्या is called धर्मः, ईश्वर ज्ञानम् is called धर्म and many people do not have faith in the efficacy of this teaching. And what is going to happen to them. So कृष्ण sympathizes with them, He says, all such people अप्राप्य माम् – they lose the opportunity to attain Me, they miss Me which is the infinite आनन्द, I am infinite आनन्द, infinite security, I am infinite itself, they lose the opportunity to attain Me, that is मोक्ष, they miss.

इह चेदवेदीदथ सत्यमस्ति न वेदिहावेदीन्महती विनष्टिः । ॥ केनोपनिषत् २-७ ॥

The loss of the Infinite is infinite loss. And then suppose you say next birth, after all I am a Hindu, therefore I have got a next birth and therefore I can do that there, you know we are experts in postponing, so we say: 'if I miss out in this life, I don't know what sort of a life I will have.' How do you know that your next जन्म is going to be a मनुष्य

जन्म and how do you that you will get all the opportunity to learn and therefore they miss a rare opportunity. And then what is going to be their lot, निवर्तन्ते, निवर्तन्ते means निश्चयेन वर्तन्ते, they will definitely continue. In this context, निवर्तन्ते means निश्चयेन वर्तन्ते. Normally निवर्तन्ते, they return, here it does not mean return, here it means “continued existence” in मृत्यु-संसार-वर्त्मनि – they remain in the course of संसार, which is nothing but पुनरपि जननम्, पुनरपि मरणम्, acquiring things and losing things and again acquiring and again losing this eternal struggle, ‘Neither end for troubles nor for journey’, they continue. So मृत्यु-संसार-वर्त्मनि, मृत्यु-संसारः means a संसार which consists of मृत्यु as the main problem. मृत्युयुक्तः संसारः मृत्यु-संसारः, संसार has many problems, many problems means disease, decay, separation, loss, so many other things are there, but what is the worst problem in संसार, मृत्यु, mortality is the greatest source of fear, that is why whenever we want to talk about fear, we say he is mortally afraid, so which is a permanent sense of insecurity throughout the life, in such an insecure life he continues as a result of this. Continuing;

Verse No .04

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

मया ततम् इदम् सर्वम् जगत् अव्यक्त-मूर्तिना ।

मत्-स्थानि सर्व-भूतानि न च अहम् तेषु अवस्थितः ॥ ९-४॥

अव्यक्त-मूर्तिना मया इदम् सर्वम् जगत् ततम् । सर्व-भूतानि मत्-स्थानि (सन्ति), अहम् च तेषु न अवस्थितः (अस्मि)।

With the previous verse, the introduction part is over. And in the introduction, कृष्ण introduced the subject matter, namely ईश्वर ज्ञानम् and he talked about the glory of this knowledge. And he also talked about the most important qualification, viz., श्रद्धा or अनसूय. That alone in तमिळ् they write अनुसूया and keep the name अनसूया,

not अनुसूया, it is अनसूया, अनसूया is अत्रि's wife. And why अत्रि has got अनसूया, अत्रिः means न विद्यते त्रिः यस्य, the one who has transcended the three. What are the three, स्थूल, सूक्ष्म, कारण शरीर त्रयम्, the one who has transcended or you can say सत्त्व, रजस् and तमोगुण the one who has transcended, he will never have the problem of असूया. So, whoever is अत्रि, his wife will be अनसूया, that is the symbolic significance अत्रि and अनसूया. Anyway that is aside and incidental. Having introduced the subject matter, कृष्ण enters the subject matter from the 4th verse and this is the central theme of the 9th chapter, which begins with the 4th verse and it goes up to 10th; 4th to the 10th is the main topic of the 9th chapter. In fact, one of the important portions of the entire गीता, which contains the essence all the उपनिषत्s. So कृष्ण wants to talk about the nature of God, especially the higher nature of God. So the first definition of the higher nature of God: परा प्रकृति is अव्यक्त मूर्तिः ईश्वरः, God in his higher nature is attributeless or formless. The word व्यक्तम् means इन्द्रिय गोचरम्, इन्द्रियैः व्यज्यते इति व्यक्तम्, derived from the root √व्यञ्ज् to be revealed, व्यक्तम् means that which is perceptible to any one of the sense organs, इन्द्रिय गोचरम् and अव्यक्तम् means अनिन्द्रिय गोचरम्, which means not perceptible to any sense organs, if the object has got the property of the sound then it is perceptible to the sense organs, viz., the ears, if there is स्पर्श गुण it can be known through the skin, if there is रूप गुण it is perceptible to the eyes, if there is the रस गुण then it is perceptible to the tongue, if it has got गन्ध गुण it is perceptible to the nose; Lord in his higher nature is not perceptible to any sense organs means अशब्द, अस्पर्शम्, is the Lord. If you remember कठोपनिषत् (१-३-१५),

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसं नित्यम् अगन्धवत् च यत्
।

अनाद्य अनन्तम् महतः परं ध्रुवं निचास्य तम् मृत्यु-मुखात् प्रमुच्यते ॥

Lord is free from all attributes, which means if you have experienced God in any particular form then it is only the lower nature of the God, कृष्ण मूर्ति, राम मूर्ति etc., means what: a form which has got dark color, कृष्ण मूर्ति means a form which is dark, कृष्ण was dark and द्रौपदी is also called कृष्णा means dark, that means what: there is a रूपम् for the Lord. That is why it was said in केनोपनिषत्, if you have experienced God as an object it is only lower form of God, it is certainly God, that दर्शनम् is indeed great and that भक्त is to be congratulated, but still from Vedantic angle, if you had दर्शनम् of God then it is not the real one, because केनोपनिषत् says, नेदम् यदिदमुपासते ॥१-७॥ Then how do you experience the higher God? Higher God is not an object of experience, because it is free from all the attributes. Therefore what is the first feature of ईश्वर, अव्यक्त रूपः. And once you understand that the Lord is formless where will he be located? You cannot have location. When will that Lord come? That Lord can never come, that Lord can never go also, therefore in our पूजा, what we do,

अस्मिन् हरिद्राबिम्बे श्रीमहागणपति ध्यायामि । आवाहयामि ॥

I invite the God and at the end of the पूजा, ruthlessly, यथा स्थानम् प्रतिष्ठापयामि. I cannot do permanent पूजा and all, one time I can give नैवेद्यम् and then I ask Him to go back, so all these things are possible with regard to finite, personal आया-राम गया-राम God. Certainly it is perfectly OK, to start with such ईश्वर, but that cannot be the ultimate one, the ultimate is discovery of a Lord who can never come and who can never go and once I discover that God, there is no question of losing that God. भगवान् will leave me - that thought or fear is not there, there is no विरह गीतम् also, विरह गीतम् means what: भगवान् has left me, one गोपी cries, because भगवान् went to other गोपीs, all these things are not there. That is higher nature of God, अव्यक्तम्. And the next glory or feature of that God is therefore only इदम् सर्वम् ततम् – all-pervading, ततम् means व्याप्तम्, सर्वम् व्यापकम्, the first feature is निर्गुणम्, the second feature is सर्वम् व्यापकम्, निर्गुणम् is here called

अव्यक्तम् and सर्वम् व्यापकम् is here referred to as ततम्, तन् to pervade, तजोति, to pervade, from that only सन्तति word has come, सन्तति, that is which is flowing, परम्परा, to pervade or to flow, this is the second feature. Then कृष्ण introduces one more feature in the second line, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, VERSES 04-08

In the first three verses of the 9th chapter, Lord कृष्ण introduced the subject matter, viz., ईश्वर ज्ञानम्. This is one of the themes of the middle sections of the गीता. In the first six chapters, कृष्ण focused on जीव स्वरूपम् and from the 7th to 12th chapters, कृष्ण is focusing on ईश्वर स्वरूपम्. And while talking about the nature of ईश्वर, कृष्ण wants to deal with the higher nature of the Lord, which was called in the 7th chapter परा प्रकृति, as well as the lower nature of the Lord known as अपरा प्रकृति. By higher nature what we mean is that which is beyond the conditionings of time and space. So that which is the absolute principle, which is the relative empirical world and therefore that which is not subject to time and space and therefore consequently not subject to division, change, etc. So divisionless, changeless, timeless, spaceless, absolute form of God. And by the lower nature what we mean is that which is within time and space, and therefore which is empirical in nature and therefore which is subject to division, change, etc. In the Upanishadic text books, the higher nature of God is called ब्रह्मन् and the lower nature of God is called माया. So here we get both the topic of ब्रह्म स्वरूपम्, which is the higher nature and माया स्वरूपम्, which is lower nature and the knowledge of the higher nature is called विज्ञानम् and the knowledge of the lower nature is called ज्ञानम्. कृष्ण say I will deal with ज्ञानम् and विज्ञानम्. And having introduced both, कृष्ण is initially dealing with the higher nature, which was called परा प्रकृति in the 7th chapter and which is called ब्रह्मन् in the उपनिषत्स. And therefore these verses from the 4th verse up to 10th verse, we get a description of ब्रह्म स्वरूपम् and therefore this is the essence of all the उपनिषत्स and कृष्ण condenses in these seven verses.

- i) And in the 4th verse, which we completed in the last class, कृष्ण said the higher nature of God is formless, अव्यक्त मूर्ति means formless, literally speaking it means not available for any sense organs.

इन्द्रियैः न अभिव्यज्यते इति अव्यक्तम्, that which is not revealed by sense organs, which means it doesn't have any properties which is perceptible through the sense organs, like शब्द, स्पर्श, रूप, रस and गन्ध. If the property of sound is there it will be available for the ears, if the property of touch is there it will be available for the skin and if there is the property of रूपम् or आकार, eyes can see, शब्द स्पर्श रूप रस, if रस गुण taste is there it will be accessible to the organ of tongue and if there is any fragrance, smell to the higher Lord, you can feel the fragrance wafting, coming from the Lord. By using the word अव्यक्तम्, कृष्ण says the higher nature of the God is beyond all the properties, शब्द, स्पर्श, रूप, रस, गन्ध रहितम्. But for our simple understanding we will present formless.

ii) Then the second feature of the higher nature or ब्रह्मन् that कृष्ण highlighted in the 4th verse is ततम्, ततम् means सर्वगतम्, तन् means to pervade or spread, ततम् is the past participle form of that, it is pervaded all over, सर्व गतम्, which means it doesn't have any spatial limitation which is a natural consequence of अव्यक्तम्, because in the previous description कृष्ण had said that the higher nature doesn't have a form, if there is no form it means there is no boundary. To have a form is to have a boundary, because the form is determined by what? The boundaries only. So whether this hall is a square or a rectangle, how do you decide, the moment I ask whether it is a square or rectangle, immediately you will look at the boundaries of the hall, because the boundaries determine what form is. Since भगवान् is formless, it means भगवान् is boundless and therefore भगवान् is all-pervading. Therefore if somebody asks, is the Lord in वैकुण्ठ or कैलास, what should be our answer, what should be answer, you can certainly say Lord is in वैकुण्ठ, but if you stop with that it will be a wrong statement, because if you say Lord is in वैकुण्ठ, you are automatically excluding the भूलोक. Therefore you have to refine that statement. You cannot say Lord is not in वैकुण्ठ, that is also wrong,

what should you say, Lord is in वैकुण्ठ *also*. Add an expression “also”, which means Lord is everywhere and therefore Lord is here and now you need not travel to reach the Lord. You need not travel to merge with the Lord, if at all there is a merger it is only the wisdom that the Lord is never away from me. So in वेदान्त, merger is the wisdom that the Lord is never away. Dropping the notion of division is merger. Why, because Lord is ततम्, ततम् means व्याप्तम्. This is the second feature we saw.

iii) And the third feature that कृष्ण says here is मत्-स्थानि सर्व-भूतानि न च अहम् तेषु अवस्थितः – the whole world is resting in Me. सर्व-भूतानि – all the things and beings, they are all मत्-स्थानि – they are resting in Me, I am विश्वाधारः, That is why

शान्ताकारम् भुजगशयनम् पद्मनाभम् सुरेशम् विश्वाधारम् गगनसदृशम्

In one श्लोक itself you can see: भुजगशयनम् when you say: Lord is located in a place, भुजगशयनम् दयानन्द स्वामिजि says, the first spring cot in the world, coiled serpent is what: spring cot. So you have located the Lord in a particular place, that भुजग is called is milky ocean that is for the beginner student, LKG students. For the advanced student the second line gives a description, विश्वाधारम्. You see the reverse, previously we said snake is the आधार for the Lord, भुजगशयनम् means the Lord is lying on the snake, snake is the आधार, the support in the first line, in the second line it says, विश्वाधारम्. In fact, a snake does not support the Lord, the truth is that the Lord is not supporting the snake alone, the Lord is supporting the whole creation. And therefore where is the Lord, गगनसदृशम्, he must be all-pervading. That is beautifully presented here, मत्-स्थानि सर्व-भूतानि – I am the supporter of the universe. At the same time, न च अहम् तेषु अवस्थितः – I am not supported by the world; I am ever the supporter, I am never the supported. So I am supportless supporter of the whole universe. Therefore the third feature of the higher nature of God is जगत् आधारः or जगत् अधिष्ठानम्. What are the previous two things,

the Lord is formless, No.1, Lord is all-pervading No.2. Lord is the support of all this is the third feature of ब्रह्मन्. Continuing; Verse no. 5;

Verse No .05

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५॥

न च मत्-स्थानि भूतानि पश्य मे योगम् ऐश्वरम् ।

भूत-भृत् न च भूत-स्थः मम आत्मा भूत-भावनः ॥ ९-५॥

भूतानि च मत्-स्थानि न (सन्ति), मे ऐश्वरम् योगम् पश्य । (अहम्) भूत-भृत् (अपि) भूत-स्थः न । मम आत्मा च भूत-भावनः (अस्ति) ।

कृष्ण says here, भूतानि न मत्-स्थानि – In fact, the world or the beings do not rest in Me. So the beings do not rest in me, they are not in Me at all. So this is one of the problematic lines here, because कृष्ण is straightaway contradicting what He said in the previous verse. What did He say in the previous verse? You don't have sufficient time for forgetting, just now I told you. So if there is a contradiction between two chapters, you may not feel, because when you study the first chapter you don't know second and when you study the second, generally first is forgotten, therefore no contradiction is felt. In fact, गीता has several such seeming contradictory lines, but this is the most unique seeming contradiction because, they are placed very close, in the previous श्लोक not even first line, second line, even that much time is not given, in the previous श्लोक second line कृष्ण said: All beings are in Me. In this श्लोक first line He says: all beings are not in Me. How do you account for this? So this is a big problem for all the commentators who analyze the गीता and several people try to explain this in several ways, you cannot say कृष्ण is contracting, that means कृष्ण will become a bad teacher, a thinking person will not do contradiction. Therefore शङ्कराचार्य beautifully resolves the contradiction. Suppose you say there is a thing existent, so X is existent there and in the next moment he says X is not existent there, both are

statements coming from the intelligent person, therefore you have to accommodate both statements, you cannot reject one and accept the other, because both are coming from the Lord himself. शङ्कराचार्य says only one way, what is that between these two statements. X is existent also must be validated. X is non-existent also must be validated. How do you validate both? शङ्कराचार्य says X is seemingly existent. So X is seemingly existent. That means what: from one angle it is existent, because for appearance it is very much there and therefore you have to accept the existence but on closer enquiry, you find that it has got only seeming existence and therefore you say it is nonexistent. Therefore anything, apparently existent or anything seemingly existent will come under this in between category. And what do you mean by in between category? From one angle it seems to exist, but from another angle it is really nonexistent. And do we have such cases? You have plenty. So give me one example. You can give several example, one example is our own dream experience. If somebody asks, dream is existent or non-existent, you will have to give the answer, it is existent first, why, because you have experienced the dream intimately. And at the time of the experience of the dream it was very very tangibly, frighteningly, nightmarishly real. And that is why you go to bed also after doing the prayer, what prayer, दुःस्वप्न, दुःशकुन, etc., we have wonderful prayers, because when you have nightmarish dream it is capable of frightening you. Therefore it is there or not, it is there enough to frighten you and especially when you are actually in dream. So from dreamer's angle it is existent, but when you wake up and start looking at the dream from a higher standpoint, who is the higher one, the waker, from dreamer standpoint it is frighteningly real or happily real, (may be good one) and when you wake up to your real nature, you know that whatever you dreamt did not really exist at all, there was no object other than your own thought. So the tiger you dreamt in dream is nothing but a thought in your mind, there was no external object. And

therefore dream is there or not, from dreamer's angle it is there, from waker's angle it is not there; from a lower order of reality it is there, from a higher order of reality it is not there and this unique thing is called in वेदान्त, मिथ्या. मिथ्या means experientially available, but factually non-existent. Anything experientially available, apparently available, capable of invoking responses from you, but at the time factually on waking from a higher angle it is not there. Such a thing is called seemingly existent, in वेदान्त, it is defined as सदसदभ्याम् अनिर्वचनीयम्. You cannot say it is there, you cannot say it is not there also, you cannot say it is not there because it frightens you, you cannot say it is, because when you wake up it is not seen. Otherwise all the lottery you won or the 'Who Will Become A Millionaire!' contest you won, in dream, that money will be available for you on waking, it doesn't give you benefit, bank balance remain the same, but in dream it gave you enough happiness. Therefore that which has got an existence of a lower order of reality is called मिथ्या. Therefore by accepting the universe and rejecting the universe, कृष्ण is pointing out that world does exist, but it has got a lower order of reality, from this body standpoint the world is existent, but from ब्रह्मन्'s standpoint the world is non-existent and this is called मिथ्या जगत् and who is the Lord or ब्रह्मन्? ब्रह्मन् is the support of this मिथ्या जगत् and therefore ब्रह्मन् or the higher nature of God is called मिथ्या जगत् अधिष्ठानम्. Do you feel familiar, मिथ्या जगत् अधिष्ठान. So in ललितासहस्रनाम, one of the नाम is मिथ्या जगत् अधिष्ठानम्. मिथ्या does not mean it is not there, मिथ्या does not mean it is there, मिथ्या means it is अनिर्वचनीयम्. So therefore कृष्ण says न च मत्-स्थानि भूतानि पश्य मे योगम् ऐश्वरम् – may you appreciate my higher योग. And what is my higher योग, my higher nature? In वेदान्त, the higher order of reality is called पारमार्थिक सत्यम्, the worldly order of reality is called व्यावहारिक सत्यम्, empirical reality is non-existent from the standpoint of the absolute reality, this is वेदान्त, empirical reality is not nonexistent from

the standpoint of absolute reality, empirical reality is existent from the standpoint of the ordinary worldly perception. And therefore this is My higher nature, may you recognize ब्रह्म सत्यम् जगत् मिथ्या, Vedantic essence कृष्ण gives here. Not only that, this is the third feature, so I am formless, I am all-pervading, I am the substratum of the मिथ्या universe.

iv) Then what is the fourth feature: कृष्ण says: मम आत्मा भूत-भावनः भूत-भृत् – I am the सृष्टि, स्थिति, लय कारणम् of this entire universe, such as the waker is the सृष्टि, स्थिति, लय कारणम् of the dream world. The dream world comes out of me and the irony is I create the dream world and who is frightened and I myself get frightened. I saw the hollow man, you know the movie: I didn't see it and the hollow man is imprinted in the mind and in the dream from the hollow of the head, hollow man comes and frightens me and it becomes my Frankenstein. And then when I wake up what happens to the dream world, where does it go, does the tiger run away to the forest, No, the entire dream world is resolved into the waker. In the same way, कृष्ण says, this universe is like a dream from the stand point of ब्रह्मन् or the higher nature of God and from that Lord the universe rises like dream, exist like dream and resolves like dream. Therefore मम आत्मा, आत्मा here means higher nature, परा प्रकृतिः is भूत-भावनः, भावनः is सृष्टि कारणम्, भावयति उपादयति इति भावनः, भूत means what: the entire creation. So I am the सृष्टि कर्ता. And not only that, भूत-भृत्, भृत् means the स्थिति कर्ता. Just as the waker is the supporter of the dream world. You cannot say, let the dream world continue, I will wake up, go to the office and come back and continue the dream. No, once you wake up the dream world cannot be sustained. Therefore you project, you support, Similarly, ब्रह्मन् projects, ब्रह्मन् supports:

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।

यत् प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । ॥
तैत्तिरीयोपनिषत् ३-१-३ ॥

That Upanishadic idea is revealed, I am the स्थिति कारणम्, भूत-भूत् is equal to स्थिति कारणम्. Then you have to supply the third one, not only I am the सृष्टि कारणम् and the स्थिति कारणम्, I am also the लय कारणम्, I swallow the whole universe, including time and space.

यस्य ब्रह्म च क्षत्रम् च उभे भवत ओदनः। मृत्युः यस्य उपसेवनम् क इत्था वेद यत्र सः ॥ १-२-२७ ॥

We saw in कठोपनिषत्, I swallow everything, including time and space, that is why the Lord is beyond time and space. If the Lord is within time and space, Lord cannot swallow the time. Time will have swallowed the Lord. But now Lord can swallow time, because Lord is beyond time therefore I am लय कारणम् च, at the same time न भूत-स्थः – I am the supporter of the creation but I am not supported by the creation, न च भूत-स्थः means I don't depend on the world, that means the world cannot exist without me and I cannot (you cannot say) I can exist without the world. That is the definition of the सत्यम्. सत्यम् can exist without मिथ्या, मिथ्या cannot exist without सत्यम्. Dream cannot exist without waker suppose you say, waker cannot exist without dream, then all the time you will be dreaming. What will happen to me, you will be all be dreaming and you will be in your dream world. So it will be pitiable condition for me. You exist without dream, but dream cannot exist without you. Lord can exist without the world, world cannot exist without the Lord. This is called सत्य-मिथ्या संबन्धः, अधिष्ठान-अध्यास संबन्धः in the Upanishadic literature. Continuing;

Verse No .06

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ३-६॥

यथा आकाश-स्थितः नित्यम् वायुः सर्वत्रगः महान् ।

तथा सर्वाणि भूतानि मत्-स्थानि इति उपधारय ॥ ३-६॥

यथा सर्वत्रगः महान् वायुः नित्यम् आकाश-स्थितः (अस्ति), तथा सर्वाणि भूतानि मत्-स्थानि (सन्ति), इति (त्वं) उपधारय ।

So in this कृष्ण introduces the fifth feature of the Lord or ब्रह्मन् and

v) The fifth feature introduced here is असङ्गत्वम् – unsullied nature, untainted nature. So the idea is, in the previous verse कृष्ण had said I support the whole universe, the universe is resting in me. So naturally one will wonder, if the Lord is associated with the universe and the universe is upon the Lord, whatever impurities and defects are there in the world it may affect the Lord. Suppose a dirty object is kept on your lap, you have got a fresh new dress. Will you like to keep it, you won't. Why because if your dress is going to support an impure object, the impure object will sully you. So naturally we will have a doubt, भगवान् is holding the entire creation which is full of all problems, so many people are there, with defects पुण्यम् पापम् and all those things, will it not affect the poor Lord? कृष्ण says, that is not the case. I accommodate everything but I am not tainted by anything. This nature is called असङ्गत्वम् and what is the example, कृष्ण gives the example of आकाश, it is a beautiful example, आकाश or space is the nearest example for ब्रह्मन्. Space also is formless, the real ईश्वर is also formless; space is also all-pervading, the real ईश्वर, by 'real' what I mean is the higher nature of Lord, is also all-pervading; space accommodates everything, everything is in space. Similarly, the Lord accommodates everything. Fourthly, even though space accommodates everything, space is not burned by fire, wet by water,

अच्छेद्यः अयम् अदाह्यः अयम् अवलेद्यः अशोष्यः ॥ २-२४॥

You cannot cut space, you cannot burn space even though fire is in space. So this nature of space is called असङ्गत्वम्. Similarly, the Lord accommodates everything including all अक्रमम्s that are going in the world, but Lord is not tainted by क्रमम् and अक्रमम्. That is what we saw in कठोपनिषत्,

अन्यत्र धर्मात् अन्यत्र अधर्मात् अन्यत्र अस्मात् कृतं अकृतात् । १-२-१४ ॥

So the goodness of the world also does not get associated with the Lord, the badness of the world also. Therefore the Lord is good or bad - if asked what is the answer we should give? Normally we tend to say the Lord is good, but कृष्ण here says, the real God is beyond good and bad, because good and bad belongs to the relative empirical world in which pairs of opposites are there. If Lord comes within the pairs of opposites, Lord will again be within the empirical world of time and space. And therefore here कृष्ण says I am neither beautiful nor ugly, neither good or bad, neither पुण्यवान् or पापवान्, who am I, beyond द्रन्दातीतम् गगनसदृशम्. And therefore, He gives the आकाश example. वायुः आकाश-स्थितः – the space accommodates वायु तत्त्वम् or wind, of course the spaces accommodates everything, but कृष्ण takes wind, वायुः and what type of वायुः, in some places वायु is fragrant वायु coming from some place where incense stick is kept and then there is वायु coming from Coovam river, wafting. So it is दुर्गन्ध वायुः, सुगन्ध वायुः, this is the nature of वायुः, आकाश accommodates सुगन्ध वायुः as well as दुर्गन्ध वायुः, foul smelling as well as fragrances, but आकाश doesn't become either सुगन्ध or दुर्गन्ध. If आकाश becomes सुगन्ध or दुर्गन्ध, whenever you come to that place you will get, is it not, both of them belong to वायु but not to आकाश, therefore He says: वायुः आकाश-स्थितः – वायुः is located in space, नित्यम् – always and not only that सर्वत्रगः – वायुः moves everywhere, महान् – being vast or great. But in spite of वायुः moving with good and bad smell आकाश is असङ्गः, तथा – in the same way, सर्वाणि भूतानि मत्-स्थानि – so good people also are there, bad people also are there, good smells, bad smells, everything, but I am not affected, मत्-स्थानि इति उपधारय – may you ascertain this, may you be convinced of this. Continuing;

Verse No .07

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९-७॥

सर्व-भूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम् ।

कल्प-क्षये पुनः तानि कल्प-आदौ विसृजामि अहम् ॥ ९-७॥

हे कौन्तेय! सर्व-भूतानि कल्प-क्षये मामिकाम् प्रकृतिम् यान्ति । पुनः कल्प-आदौ तानि विसृजामि ।

In the fifth verse, कृष्ण had pointed out that the Lord or He is सृष्टि स्थिति तय कारणम् of this entire universe. That is given further explanation in these two verses. So seven and eight is the explanation of जगत् कारणत्वम् of ब्रह्मन्, how does the Lord create? So here कृष्ण says, before I create this universe, the universe was already existent in me in unmanifest form or potential form, because nothing can be newly created. According to the law of conservation of matter and energy, nothing can be newly created, even an ounce of matter cannot be created by anyone including God. Even though God is omnipotent, even an ounce of matter cannot be created. Therefore God says, I don't create a world at all, the world was already existent in me. But only difference is what, not in this unfolded manner, the world was existent in seed form, potential form, unmanifest form, just as a huge tree, existing within a seed or as a baby exists in the womb of the mother. So when a look up at a grown up child and the mother says. This is my son, that fellow is one foot above the mother. And then you wonder, how can such a big person be in the stomach of the mother, even though he is so big now, previously he was a tiny fetus who was existing in unmanifest form. So in the DNA, they say the information contained in the smallest DNA is so much, that 300 books of information can be extracted out of it, because the child's or the man's all the features must be there encoded. If your hair has to turn grey at the 43rd year, remember it is already coded in your DNA. That is why genetic engineering is becoming so important, because many of the diseases are already there in genetics, but we do not know. That is why for every mother and father it is the nightmare, the child should grow without any defect, we don't know whether the ears are functioning, the eyes are functioning, above all whether brain is functioning, after 5

years, after 7 years, after 10 years, so many things come up. Why we don't know, not because they are absent, they are already there in the genetics, but in what form, अव्यक्त रूपेण. Similarly, कृष्ण says all the details of this universe is already coded in me in अव्यक्त रूपम्, that unmanifest universe is called प्रकृति or माया, world in seed form, matter in potential form. You may call it energy, we don't mind and this unmanifest universe evolves into manifestation. We have seen this in previous chapters also, in the 2nd chapter, in the 8th chapter,

अव्यक्त-आदीनि भूतानि व्यक्त-मध्यानि भारत ।

अव्यक्त-निधनानि एव तत्र का परिदेवना ॥ २-२८॥

अव्यक्तात् व्यक्तयः सर्वाः प्रभवन्ति अहः आगमे ।

रात्रि आगमे प्रतीयन्ते तत्र एव अव्यक्त-संज्ञके ॥ ८-१८॥

The world comes to manifestation and again it goes back to unmanifestation, like the lub-dub of the heart, the creation also expansion and contraction, unfoldment and foldment. And if you wonder whether it is possible, you can extend it to your dream world. Now your dream of tonight, tonight you are going to get some dream, I hope that you are not already in, OK, tonight you are going to get some dream. Remember everybody gets dream, there are some people who say I don't get dream, it is another dream! OK. Everybody gets dream, some people recognize. Some people don't recognize. It is scientifically proved, dream is universal. Now what is the dream, all the dream that you have are nothing but the impressions that you will have gathered from your observation and experience. You can never dream what you have not experienced, you can have a peculiar permutation combination. So the man-body and buffalo-head, the combination will be mind and brain might do, but you have experienced a buffalo, you have experienced a man and if at all you say no no no, I saw something which I have never experienced, then I say you have forgotten it. And still if you claim, no no no, I have never

experienced, I am damn sure, I say that you have experienced it in your previous जन्म, because mind continues from previous जन्म, therefore today's dream is already in the waker, in what form, in potential form. Today's dream of yours is already in your mind in potential form, already VCR has worked, VCR means video cassette recorder. You have recorded in your mental tape and the VCR operation will stop the moment you go to bed. And VCR operation will be replaced by VCP. And what will be played, whatever has been recorded. Therefore what I want to say is your dream is potentially there in you, the waker. Similarly, the dream like world is in ब्रह्मन्, in unmanifest form, which is called माया or प्रकृति. And कृष्ण says in My presence, in the presence of ब्रह्मन् the whole creation rises and resolves. Look at the श्लोक, He says, हे कौन्तेय! हे अर्जुन! are you listening, are you awake. So he is addressing to see whether he is awake or dosing!!! See because for कृष्ण there is only one student in front. Now here some are sleeping, I need not bother; at least I hope few are listening, but one अर्जुन goes to sleep, hundred percent students sleeping. And therefore कृष्ण has to off and on address are you listening, are you awake. So हे कौन्तेय! अर्जुन सर्वभूतानि प्रकृतिम् यान्ति – all the beings come back to Me alone, in what form, प्रकृति form, unmanifest form, otherwise called माया form, so प्रकृतिम् यान्ति मामिकाम्, मामिकाम् means not मामि, मामिकाम् is the संस्कृत word, belonging to Me, that is the प्रकृति which is dependent on Me, just as the manifest world is dependent on Me, the unmanifest प्रकृति also is dependent on Me. Just as the manifest dream is dependent on the waker, Similarly, the unmanifest dream वासनाs, the imprint, वासनाs or संस्कारs are also dependent on the waker. So the imprint becomes dream, dream again becomes the वासना, I am the substratum for both. Similarly, कृष्ण says the world resolves into प्रकृति which is dependent on Me, मामिकाम्. And when does this happen, don't get frightened, कल्प-क्षये, not in the near future, at the end of a कल्प, a ब्रह्माजि's day which is 2,000

चतुर्युगः। So therefore at the end of a कल्प, कल्प is the name of a duration of a vast time. So when we talk about creation, the dimensions or measurements will be very big. I don't know whether you read a news-item today: hair miss, so a meteorite went very close to earth, that you think that it was on the earth, very close means what: only 8 lakhs kilometers near. But from those people's that measurement is close and if it had hit any of the city, city will be flat. So you know how our life is dangling and 100s of meteors are going all the time. So in their cross fire, like militants cross fire children die, some people die, Similarly, meteorites cross fire a few cities can disappear, it will be equal to so many Hiroshima like bomb. Similarly, here also, कल्प-क्षये means it is not going to be in the near future, you need not be frightened. So they all resolve into Me and कल्प-आदौ – at the beginning of the next कल्प; creation never ends permanently, there is no permanent end for the creation, it is only temporary rest for the creation, again it will come, When? कल्प-आदौ – when ब्रह्माजि gets up after 1,000 चतुर्युगः, when ब्रह्माजि gets up again the creation comes, अहम् विसृजामि. Continuing;

Verse No .08

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९-८॥

प्रकृतिम् स्वाम् अवष्टभ्य विसृजामि पुनः पुनः ।

भूत-ग्रामम् इमम् कृत्स्नम् अवशम् प्रकृतेः वशात् ॥ ९-८॥

(अहम्) स्वाम् प्रकृतिम् अवष्टभ्य प्रकृतेः वशात् अवशम् इमम् कृत्स्नम् भूत-ग्रामम् पुनः पुनः विसृजामि ।

So this verse is also explanation of the जगत् कारणत्वम्, which was given in the fifth verse. So the topic is the same, so He says, अहम् पुनः पुनः विसृजामि – in a cyclic process I repeatedly create this world, so that is why very important, in वेदान्त creation is a cyclic process, it is not a linear process. If you look at the creation in a linear fashion, what do you mean linear fashion, like a line having a beginning and

having an end, you will have endless logical problem, which we will study in माण्डुव्य कारिका. You will have endless logical problems if you accept a linear creation, it is not scientifically explainable also and therefore in वेदान्त we say creation is an eternal cycle, manifest and unmanifest, manifest unmanifest and cycle does not have a beginning or end, a line has a beginning and end point, a circle doesn't have a beginning or end and therefore never ask the question when did the creation begin, it is an illogical question and therefore we cannot be a give a logical answer. Like they say the question, if somebody asked a question it seems, if an unstoppable bullet hits an impenetrable wall what will happen, if an unstoppable bullet hits an impenetrable wall what will happen, you can never give an answer, because the question is wrong. Because if the bullet is unstoppable the wall cannot be impenetrable, the wall will be penetrated and if the wall is impenetrable the bullet cannot be unstoppable; it is an illogical question. For an illogical question there cannot be a logical answer. Therefore to ask the question when did the creation originate is illogical and therefore कृष्ण says, it has been on and on and on and on and on, I can go until the end of the class, on and on. So अहम् पुनः पुनः विसृजामि, but if I have to create I have to make use of what: प्रकृतिम् स्वाम् अवष्टभ्य – with the help of प्रकृति which is the potential universe, just as without the संस्कार or वासनाs I cannot dream. For dream to come I require what, some imprint in the mind is required. Similarly, ब्रह्मन् cannot create unless the creation is there in potential form, that potential form is called प्रकृति. And therefore taking resort to प्रकृति or माया I create what: इमम् कृत्स्नम् भूत-ग्रामम् – this entire multitude of things and beings, ग्रामम् means multitude, not village here, ग्राम means multitude, village is called ग्राम means because there is multitude of houses. Otherwise in संस्कृत, the word ग्राम means multitude of anything. So here it is भूत-ग्रामम्; कृत्स्नम् – in its entirety, I create again and again and what type of things and beings they are, अवशम् – the helpless

beings, so I cannot stop it. So even that is why committing suicide is not a solution, committing suicide will not put an end, In fact, in the next जन्म there will be still worse problem, because committing suicide itself is a पापम्, therefore one more पाप is created, next जन्म more suffering. Nobody can stop this process. One can only get out of this process which is called मोक्ष. It is like that big wheel, giant wheel, it is switched on, it will go on and on, you cannot stop the giant wheel but you can jump out of it, that is called मोक्ष. There is no switch off, it will be going on, only you jump out. How? By attending the class. ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, VERSES 09-12

From the 4th verse of the 9th chapter that we are seeing now, Lord कृष्ण is dealing with the important topic of ईश्वर स्वरूपम्, the nature of God. And this topic is discussed up to verse no.10 and ईश्वर स्वरूपम् has already been introduced in the 7th chapter, wherein we found that the Lord has a higher nature which is called परा प्रकृति or ब्रह्मन् and the Lord has a lower nature which is called अपरा प्रकृति or माया. And of this the ब्रह्म स्वरूपम् alone is the real nature of God and that ब्रह्म स्वरूपम् is being described in all these verses. And that is why we can take this portion as the essence of all the उपनिषत्s. And we have already seen some of the features of the higher nature of God.

i) First one that was pointed out was अव्यक्तः ईश्वरः, the Lord in His real nature is not available for any sense organs; He is supra-sensory, which means the Lord is free from the five-fold properties of शब्द, स्पर्श, रूप, रस and गन्ध. And if we experience the Lord with any of these properties, then it may be the Lord but it is not the higher nature of Lord, we have experienced the lower nature, in fact, any experienced Lord is of the lower nature. So अव्यक्तत्वम् is the first feature and

ii) The second one we saw is सर्वगतत्वम्, since the Lord does not have form, the Lord does not have boundaries or limits and therefore the Lord has to be all-pervading, सर्वगतत्वम् is the second feature we saw, in the 4th verse.

iii) Then कृष्ण pointed out Lord in his higher nature is the support or the substratum of the entire visible universe, the material universe, जगत् अधिष्ठानत्वम्. It is a very important feature because the higher nature of God is said to be Consciousness, the world is material in nature, therefore when I say God the higher nature is substratum of the world, what I indirectly mean is Consciousness is the substratum of matter. Consciousness is the stuff of matter, Consciousness is the essence of matter, which means there cannot be matter without

Consciousness. Normally we think there cannot be Consciousness without matter. But here कृष्ण says it is the other way round, Consciousness can exist independent of matter, matter cannot exist independent of Consciousness, that means Consciousness is सत्यम्, matter is मिथ्या, therefore the Lord is मिथ्या जगत् अधिष्ठान स्वरूप, this is the third feature we saw.

iv) Then the fourth feature that we saw is असङ्गत्वम्, even though the Lord is the substratum sustaining the whole creation, the Lord is not tainted by the various impurities of the creation, the Lord is unsullied. In तमिक् we have a beautiful expression, masilamani (मासिलामणि), some people have the name also. What is मासिलामणि? मासु इत्ला मणि, crystal. Masu means impurity, Illa means what? Illada – not, Mani – crystal. Lord is like the crystal which is never tainted by any impurity, शुद्ध-स्फटिक सङ्काशम्, शुद्ध-स्फटिक सङ्काशम् is the first name of the Lord given in the श्रीरुद्र ध्यानश्लोक, so therefore the Lord is असङ्गः, unsullied and unsulliable, is the fourth feature, असङ्गत्वम्.

v) Then the fifth feature that we saw was जगत् सृष्टि स्थिति तय कारणम्, Lord the higher nature of Consciousness is the fundamental cause or source out of which the whole creation arises, the whole creation rests and the whole creation resolves, जगत् सृष्टि स्थिति तय कारणम्. In fact, this is nothing but paraphrasing the well-known उपनिषत् मन्त्र,

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।

यत् प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । ॥

तैत्तिरीयोपनिषत् ३-१-३ ॥

That definition कृष्ण presented, this is the fifth feature. And then the Lord gave some details about the creation. How does the creation come and how does it resolves? And what did He say there? He said, the creation is not freshly produced by Me, because of the Law of conservation of matter and energy, nothing can be newly created by

anyone, even by God. Therefore God says: I don't produce fresh matter, the material universe was already there in Me in my higher nature in potential form and that potential form alone is called the **माया शक्ति** or the lower **प्रकृति** of the Lord. So the higher nature includes the lower nature of matter in potential form. And matter in potential form is called here **प्रकृति** or **माया**, therefore the world existed in the form of **माया** in Me and this **माया** alone evolves into this creation and dances about for some time and again this **प्रपञ्च** gets resolved into **माया** form. So **माया** becomes **प्रपञ्च**, **प्रपञ्च** becomes **माया**; **माया** is unmanifest matter, **प्रपञ्चम्** is manifest matter. Thus unmanifest matter becomes manifest matter, which is called **सृष्टि** and manifest matter again comes back to unmanifest matter, which is called **लयम्**. What about God? He is neither unmanifest matter nor manifest matter, Lord is the Consciousness which supports the whole phenomenon of the material evolution and devolution or involution, if we want. And if you ask when did the whole thing begin? **कृष्ण** says don't ask that question, because you cannot talk about the beginning because it is a cyclic process, the unmanifest becoming manifest and manifest becoming unmanifest. And therefore He said, which we saw in the last class, verse no.8, **प्रकृतिम् स्वाम् अवष्टभ्य विसृजामि पुनः पुनः**. The word **पुनः पुनः** is a significant word, meaning again and again. And when you repeat the word again and again, it means what: because you cannot go on telling, **कृष्ण** tells it twice. And in **संस्कृत** grammar, it is **वीप्सा**. **वीप्सा** means you use the expression twice and when you use the expression twice, it refers to eternity. Therefore **पुनः पुनः** means **पुनः पुनः ... पुनः**. So **अनादिः अनन्तः**. In fact, this process does not happen in time, but the time itself happens within this process. So that is why we are not able to talk about the concept of time beyond or before the Big Bang. We cannot talk about time, you cannot talk about space, you cannot talk about even causality. Therefore this phenomenon is not in time, but time itself if within this phenomenon,

मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम् ।... दक्षिणामूर्तिस्तोत्रम्
२ ॥

Therefore कृष्ण said पुनः पुनः, this happens. Up to this we saw in the last class. Continuing;

Verse No .09

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९-९॥

न च माम् तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवत् आसीनम् असक्तम् तेषु कर्मसु ॥ ९-९॥

हे धनञ्जय! तेषु कर्मसु असक्तम् उदासीनवत् आसीनम् माम् तानि कर्माणि च न निबध्नन्ति ।

So in this कृष्ण talks about the final feature of ईश्वर, the 6th description of ईश्वर He gives by way of answering a possible doubt. When the Lord says I am the creator of the universe the Lord seems to perform an action. And what is that action, the very production of the universe itself seems to be an action and if Lord is सृष्टि कर्ता, Lord will have कर्तृत्वम् and if Lord is a कर्ता, the Lord will have to become what a भोक्ता, the enjoyer of the result of action. A doer will have to become an enjoyer also. As you do so you reap. And Lord must be in a bigger trouble because, because of the creation of the universe alone many living beings are suffering. If there was only प्रलयम् all the time, if this world, these people, all these things were not there we will not have any problem at all to face, but many people are facing varieties of problems all because of what, because of His creation. You will find that whenever you have got a serious problems, you ask the question, why did the Lord do all these things? Could he not kept quiet saying शिव शिव? He could not remained quiet. And he creates with a lot of problems including mosquito and He creates bodies for us and then he seems to enjoy our suffering, the Lord seems to be sadistic Lord and if Lord is doing such an action, he will have to pay the price also. So this

doubt may come for which कृष्ण gives the answer, I am अकर्ता and अभोक्ता, I am neither the creator nor the destroyer and therefore you cannot attribute any action or result to me. And therefore He says, हे धनञ्जय, हे अर्जुन! तानि कर्माणि माम् न निबध्नन्ति – all those actions: सृष्टि स्थिति लय कर्माणि, which includes killing people in old age, death also is the job of the Lord, which gives pain to so many people, it is the job of the Lord alone. So therefore सृष्टि कर्ता, स्थिति कर्ता, लय कर्ता, even though actions are taking place, those कर्म do not bind me at all. Now the question is what is the secret? Lord seems to do everything at the same time the कर्म do not accrue to him, how does He manages? He doesn't give up the कर्म. But at the same time he continues the कर्म but he is not bound by the कर्म, what is the secret? He gives the secret here, तेषु कर्मसु असक्तम् – I am not identified with, attached to, involved in those कर्म. कर्तृत्व अभिमान is not there. And therefore if I have to get out of the shackles of कर्म I need not stop the actions, actions can continue but what is to be handled, the अभिमान, अहङ्कार-ममकार अभिमान alone. And therefore तेषु कर्मसु असक्तम्. And then how do I remain, उदासीनवत् आसीनम् – I am as though an indifferent person, I am an uninvolved person, I am detached from them and from this कृष्ण is giving the clue for us also. We also can continue to be involved in action, as said in the 5th chapter,

न एव किञ्चित् करोमि इति युक्तः मन्येत तत्त्ववित् ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् स्वपन् श्वसन् ॥ ७-८॥

Therefore अभिमान त्याग is the secret of अकर्तृत्व and अभोक्तृत्वम्, not कर्म renunciation, कर्म cannot be renounced, कर्म need not be renounced. कर्माणि अभिमान alone has to be renounced. And whoever has done that, he is free from कर्म-फलम् also. Continuing;

Verse No .10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ७-१०॥

मया अध्यक्षेण प्रकृतिः सूयते सचर-अचरम् ।

हेतुना अनेन कौन्तेय जगत् विपरिवर्तते ॥ ९-१०॥

हे कौन्तेय! मया अध्यक्षेण प्रकृतिः सचर-अचरम् सूयते, अनेन हेतुना जगत् विपरिवर्तते ।

Remaining detached, remaining without अभिमान is called साक्षि भावः and this साक्षि भावः कृष्ण explains here, हे अर्जुन! I do not willfully do anything. In My presence, in the presence of the साक्षि, माया or matter does its function. Therefore मया अध्यक्षेण – because of the presence of Me as the presiding principle, exactly like the light that has pervaded this hall. The light illumines the hall and the light helps in various actions that are taking place in the hall, but the light does not influence the type of action, in the presence of the light actions take place, actions can be good action, actions can be bad action, goodness and badness of the action will not taint the light. So if light is not involved why can't we switch off the light? That is not possible, light is required but light will not be affected by the कर्म-फलम् of the actions taking place. This is called साक्षि भावः. Therefore He says, in My presence. And when कृष्ण says in My presence, what is the meaning of mine, very careful, it does not refer to कृष्ण शरीरम्, कृष्ण शरीरम् is what: lower nature, it is visible. So when कृष्ण says, in My presence, He refers to what, that all-pervading Consciousness which is formless, which is untainted, that Consciousness is here to as Me, in My presence, प्रकृतिः, प्रकृति means what: the basic matter called माया, which was called अपरा प्रकृति in the 7th chapter. So just as in the presence of electricity every gadget will do its function. Electricity does not request the gadgets to do a particular function, electricity blesses the gadget, the gadgets will do what function, it is not the function as determined by the electricity, but the gadget does the function according to its nature. If it is the bulb, the function is what: illuminating. If it is mike, the functioning becomes amplification; if it is fan, the functioning becomes rotation. So according to the nature of

the gadget, the functions will go on, electricity is only a सामान्य कारणम्. Electricity does not will or wish a particular action. Similarly, when there is a सात्विक brain or सात्विक mind, it will do its function blessed by Consciousness, a राजसिक mind will do its function blessed by Consciousness, a तामसिक criminal mind will do the criminal action, the criminality is determined by the nature of the mind, the blame cannot go to what, the blame cannot go to the Consciousness-principle or God. This is to be remembered because, people always ask, if God is in everyone, how come there are criminal thoughts in the people? God does not determine the nature of thought, God enlivens the instrument depending upon the nature of the instruments the thoughts are generated accordingly, therefore He says, प्रकृति, the basic matter evolves, स्रूयते, स्रूयते means produces, projects, evolves, into what: सचर-अचरम् जगत् – so this whole universe consisting of the mobile and the immobile one, the moving and the stationary one. In short the entire creation of things and beings. And therefore हे अर्जुन! हेतुना अनेन – because of my sheer presence alone the whole drama is going on. That is why if the light goes off, let us hope that it does not, the drama stops, even though the light does not play the role of a teacher, the light does not play the role of a student, light is not directly involved in the transaction, the presence of the light is required. विद्यारण्य स्वामि, a great Vedantic आचार्य in पञ्चदशि devotes an entire chapter to give this example, नाटक दीप प्रकरण. So God is like the light, does not play any role in the transaction. But the presence of the Lord is required, like the presence of the light for the transaction to take place and therefore अनेन हेतुना – in My presence, जगत् विपश्चित् – the entire universe revolves. So that means everything is in motion, all the planets are in motion, the entire solar system is in motion, the entire milky way is in motion, In fact, everything is in violent motion, all because of what, My presence. Continuing;

Verse No .11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९-११॥

अवजानन्ति माम् मूढाः मानुषीम् तनुम् आश्रितम् ।

परम् भावम् अजानन्तः मम भूत-महेश्वरम् ॥ ९-११॥

भूत-महेश्वरम् मम परम् भावम् अजानन्तः मूढाः मानुषीम् तनुम् आश्रितम्
माम् अवजानन्ति ।

With the previous verse, कृष्ण concludes the description of the ईश्वर स्वरूपम् and in the conclusion, He highlights the fact, that ईश्वर is अकर्ता and अभोक्ता. And therefore we cannot blame the Lord for our problems, we cannot Lord is unjust, because nothing is happening according to the plan or will or wish of the God, God is an interfering presence. Then why do we suffer? Our fate, we have invited our own suffering by being a कर्ता in the past we are now भोक्ता in the present. And therefore we should never blame the Lord, injustice is taking place why should I worship the Lord, many believers become non-believers when they suffer and often the suffering the continues in spite of their prayers and they say Lord has not answered the prayer and therefore Lord is not there and therefore tomorrow onwards I will not do पूजा. One lady came and told, 'I threw away all my books, I put in waste paper basket, did not give even to the paper-walla, even that much respect I didn't want to give, I just put in waste paper basket,' why because her daughter didn't get married, poor God, therefore I don't believe in God. What a terrible thing! God has to get her daughter married, as though He is sitting for that only! So therefore these are all misconception, prayer can produce some पुण्यम् as a result of our action, but even if some पुण्यम् is produced by our prayer if our पापम् is overwhelmingly higher than the prayer produced पुण्यम्, then what is going to overtake, पापम् will overtake, it is not that prayer goes waste, prayer has produced the पुण्यम्, but that produced पुण्यम् is not

sufficient because prayer is 2-1/2 minutes and that too thinking so many things and looking at different things in the world. So it is neither qualitatively nor quantitatively great and I want in 1-1/2 minutes prayer I want everything to come. Therefore, it is not all understanding the principle of prayer and the role of prayer. It can neutralize only when the prayer produced पुण्यम् is more than the पापम् that I have, if prayer fails, what are we to understand, my पापम् is superior and therefore in today's tennis match or cricket match the पापम् won. So not knowing the principle of prayer, people blame. कृष्ण says I am अकर्ता, अभोक्ता. Having given the description of the higher nature of God up to verse no.10, now in the 11th verse, कृष्ण is changing the topic and the topic is संसार कारणम्, why do we have problems. Why do we have problems? कृष्ण wants to say that the problems are because we expect permanence from the impermanent, wrong expectation No.1. We expect permanence from the impermanent. We expect security from the ever insecure. We expect पूर्णत्वम्, otherwise called आनन्द from अपूर्ण, the finite. It is our wrong expectation which is the cause of problem. If a person wants security, if a person wants peace and happiness and security, he should go to something which is permanent, which is पूर्णम् and what is that, the higher nature of God. So higher nature means the formfull or formless? The formless higher nature, कृष्ण says, nobody understands and comes to My higher nature, they are holding on to the lower finite perishable nature. Therefore कृष्ण says the problem is with the people that is there confusion and therefore He gets almost wild and He says मूढाः, मूढाः means what: confused people, ignorant people who are not able to differentiate नित्यम् and अनित्यम्, नित्य-अनित्य वस्तु विवेक रहिताः. That is how शङ्कराचार्य begins his भजगोविन्दम्, भजगोविन्दम् भजगोविन्दम् गोविन्दम् भजमूढमते ।

सम्प्राप्ते सन्निहिते काले नहि नहि रक्षति दुकृष्करणे ॥ भजगोविन्दम् १ ॥

So whatever you possess cannot help you for attaining permanence because they themselves are perishable,

अमृतत्वस्य तु नाशास्ति वितेनेति ॥ बृहदारण्यकोपनिषत् २-४-२ ॥

And you are going to see in कैवल्योपनिषत्,

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥ १-३ ॥

None of them can give peace and security, if you think they will give, you try, suffer and come back, we will wait and therefore कृष्ण says मूढाः परम् भावम् अजानन्तः – they do not know my निर्गुण स्वरूपम्, they do not know my formless स्वरूपम्, so परम् भावम् means what: परा प्रकृति, the higher चैतन्य स्वरूपम्; अजानन्तः – they do not know. Why they do not know? This another thing people ask, why they do not know. They do not know anything. Why should we particularly ask about परम् भावम्, we are born with ignorance alone, not only ignorance of the higher nature of God, we are born with the ignorance of English, we are born with the ignorance of तमिक्, we are born with the ignorance of everything. In fact, that is our capital with which we are born. What is maximum there? Ignorance. Ignorance we don't acquire, we find ourselves with ignorance. And as we grow, we go on removing one one ignorance, by putting forth effort to know. So having ignorance is not sin, perpetuating ignorance is our problem. Similarly, the ignorance of the higher nature of God continues because we never attempted to remove that ignorance. And how do we remove that ignorance? By gaining knowledge! You will know the निर्गुण स्वरूपम्, not just if you sit with closed eyes, you will get only sleep. You cannot know निर्गुण स्वरूपम् by sitting idle, निर्गुण स्वरूपम् you know by using the appropriate method: that alone again we saw yesterday, वेदान्त श्रवण मनन निदिध्यासन. वेदान्त devotes to help us in gaining this knowledge and to these people, वेदान्त means allergy and therefore they think this study is a waste of time, they do not know its value. And therefore they are ignorant of ब्रह्मन्: ब्रह्म अज्ञानिनः. And since they do not know My higher nature, naturally, they are going to take My lower nature as the real God. And what is My lower nature? मानुषीम् तनुम् आश्रितम् – My lower nature is My personal form, कृष्ण form, राम

form, वेङ्कटाचलपति form, देवी form, any form. Form means lower nature, because we have seen higher nature is अव्यक्तम्, beyond sense perception. Whatever is within sense perception is lower nature of God. And not only it is within sensory perception, it is also finite, limited. And not only it is limited spatially, the form of God is limited even time-wise, there is a date of birth, either अष्टमि or नवमि and there is a date of स्वर्गाशेहणम् also, if you come thereafter स्वर्गाशेहणम् and so how can this be My higher nature, therefore He says, मानुषीम् तनुम् आश्रितम् मूढाः, the ignorant people resort to or take to My human form and taking the human form as the real form, अवजानन्ति, they are really degrading Me. They think that they are glorifying Me. शङ्कराचार्य writes a परापूजा, a beautiful श्लोक and he says Oh Lord in the name of षोडश उपचार, I am doing षोडश अपचार only. But I do out of ignorance, because when you are beginning the पूजा, what is the first thing you do, you invite God,

आयातु वरदा देवी अक्षरम् ब्रह्म समितम् । गायत्रीम् छन्दसाम् मातेदम्
ब्रह्म जुषस्व नः । ॥ उपाकर्म ॥

आयातु or आवाहयामि, the आवाहनम् means inviting the Lord from Lord's location to our idol, the very invitation indicates what, the Lord is there, He is not here, शङ्कराचार्य says this is the first अपचारम् and thereafter आसनम् समर्पयामि, you want to give seat to the Lord, शङ्कराचार्य asks do you want to give a 2x2 आसनम् to the Lord, Lord is the आसनम् on which whole creation is seated, अपचार No.2 and there afterwards: अर्घ्यम् समर्पयामि, पादम् समर्पयामि, washing the hands, washing the feet, washing the head (स्नानम्, etc.). शङ्कराचार्य says where are limbs for the Lord, the formless Lord cannot have any limbs at all and not only limbs cannot be there, when you are giving for water for washing, what does it mean, what does it mean, when do you wash, when there is impurity, when Lord is नित्य शुद्ध स्वरूपः, where is the question of cleaning, therefore the very attempt to cleaning is indirectly saying that, if I say: you all take bath and come near, it is like

that. Don't worry, I will not say like that, it is an insult, thus, he says every उपचार is अपचार, it does not mean that you should stop all your पूजाs from tomorrow, because people are waiting for some excuse, स्वामिजि himself said that. Therefore it is not necessary hereafter. What we say is you start with सगुण मूर्ति पूजा, because निर्गुण cannot be visualized by a beginner. What शङ्कराचार्य criticizes is, begin with personal God or formed God but we should not end with that, सगुण is the best beginning, but it cannot be the culmination, culmination should be in the निर्गुण, साकारम् to निराकारम्, सगुणम् to निर्गुणम्, अपरा to परा, अचेतनम् to चेतनम्. And कृष्ण says these people do not know that. Therefore in the name of glorifying, they are only degrading me, अवजानन्ति means they are disrespecting me. And as long as they do not know the higher nature, what will be the problem, they will not seek security and पूर्णत्वम् from the higher nature, which is the only source of security. निर्गुण ब्रह्म is the only source of security, why, what is the logic behind it, anything other than निर्गुणम् ब्रह्म is सगुण माया and anything that is within सगुण माया is matter. And anything that is material is subject to fluctuation and you hold on to a fluctuating body how long it will stand and therefore you hold on to various people hoping that they will be around, अस्ति, जायते, वर्धते, विपरिमते, विनश्यति and then we complain, he has left, he has left, etc., doesn't भगवान् has the eyes or ears. "I am calling you Oh Lord don't you hear me?" भगवान् says, "In गीता I have said so many things, did it not fall in your ears? I have said all these things very clearly in गीता, you don't listen to My गीता and you want Me to listen to your crying." Is this not अक्रमम्? Please understand, 'don't hold to changing fluctuations situations, fluctuating objects, fluctuating people, means what dying, decaying, changing ones.' What will happen if I hold on to that, you will suffer, remember, cardboard chair, the whole world is a cardboard chair, you can use it for every other purpose, except sitting. Similarly, you can never lean on the world and the संसार is caused by the leaning

on the changing. This is संसार कारणम्, therefore He says परम् भावम् अजानन्तः. What is that परम् भावम्? मम भूत-महेश्वरम् which is the highest Lord. Lord means the substratum or the controller of all the beings. So that the निर्गुण स्वरूपम् they do not know, they do not lean. So naturally what happens?

Verse No .12

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२॥

मोघ-आशाः मोघ-कर्माणः मोघ-ज्ञानाः विचेतसः ।

राक्षसीम् आसुरीम् च एव प्रकृतिम् मोहिनीम् श्रिताः ॥ ९-१२॥

(ते) मोघ-आशाः मोघ-कर्माणः मोघ-ज्ञानाः विचेतसः मोहिनीम् राक्षसीम् आसुरीम् प्रकृतिम् च एव श्रिताः ।

So having talked about the संसार कारणम् in the 11th verse, now in the following verses beginning from the 12th up to the 19th, कृष्ण is talking about various types of people who approach the problem differently. Some people approach the problem sensibly and intelligently, because they have diagnosed the problem. So they are intelligent people, since they have diagnosed the problem they have got a direction in life and what is the diagnosis, don't lean on the perishable psychologically, it is risky, then learn to lean on the Lord. That is why I have told I think before, world-dependence to God-dependence to Self-dependence. So I have to change the object of dependence from world to God. That is going in the right direction. But कृष्ण says, many people or most of the people have not diagnosed the problem, because of their wrong thinking and unfortunately they don't learn from their experience, they depend on some object and the object goes away, they are left high and dry and crying. And what do they do, when one perishable object goes away, they switchover to another perishable thing again, like giving up smoking and taking to betel leaves. So one addiction is replaced by another addiction, one finite

dependence is replaced by another finite dependence. Should not I learn from my bitter experience? कृष्ण says they do not, most of the people are dumb ones. And how does it happen? The details are beautifully given, the human pursuits, any form of human pursuit has got three stages. Any human action has got three stages, जानाति, इच्छति and यतते. First stage is knowing activity, before any activity I should have the knowledge about the result of that activity. Therefore knowing activity is the first activity, early morning I see the newspaper to decide what should I do; today is sunday, evening what should I do, therefore you go through that. You know there are different programs. This is knowledge. Then of several things you desire one particular goal, ज्ञानम् gives way to इच्छा, any desire is based on knowledge. Can you desire something which you don't know? Suppose I say do you want bandam, what bandam? स्वामिजि do you want, don't ask what is bandam, do you want or not, you won't not answer because you should not what it is to desire. Whatever you know you may not desire, poison we know, whatever you desire, you know, OK: whatever you know you don't desire, whatever you desire is a known object, therefore ज्ञानम् gives way to desire and desire leads to action. So ज्ञान शक्ति to इच्छा शक्ति to क्रिया शक्ति, throughout the life, this is our process. So therefore all our pursuit begin where, at the cognitive level, at the understanding level. So if I don't have proper understanding things in the world, the possible course of life, if I don't clear understanding, ज्ञान शक्ति is abused, इच्छा शक्ति will be abused, क्रिया शक्ति will be abused and we get into problems. And therefore कृष्ण says many people are misinformed or uninformed because they don't study the scriptures. That is why scriptural study becomes very fundamental necessity to get a direction in our life. That is what is going to be said, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, VERSES 12-15

Lord कृष्ण described ईश्वर स्वरूपम्, the nature of God, from verse no.4 up to the verse no.10 of the 9th chapter and especially the higher nature of the Lord. The 7th chapter he talked about the lower nature, अपरा प्रकृति, which is सगुण स्वरूपम् and then the higher nature परा प्रकृति, the निर्गुण स्वरूपम्. In the 9th chapter beginning He focused upon the higher nature, परा प्रकृति. And in the 11th verse, कृष्ण pointed out that the ignorance of the higher nature of the Lord alone is the cause of संसार. परा प्रकृति अज्ञानम् एव संसारस्य कारणम्. How can the ignorance of परा प्रकृति become the cause of संसार? Because परा प्रकृति, the higher nature alone is beyond time and space, देश, काल अतीतः स्वरूपम् and therefore only if we hold on to परा प्रकृति, then alone immortality is possible. Other than परा प्रकृति you hold on to any other thing, any other अपरा प्रकृति स्वरूपम् then it will come within time and space. It will come within the realm of माया only and anything that falls within माया is subject to change – अस्ति, जायते, वर्धते, विपरिमते and विनश्यति. And therefore as long as a person does not seek परा प्रकृति, anything he accomplishes within अपरा प्रकृति he will continue to be a संसारि. And that is why we say even in कर्मकाण्ड, a person who is religious, who performs rituals and who goes to higher लोकs, even those लोकs fall within देश, काल – आब्रह्म-भुवनात् लोकाः पुनः-आवर्तिनः. And therefore only when a person knows the real nature of God and holds on to the real nature he can be free from संसार. But this fact majority of people do not know and therefore they hold on to finite thing and loose it and suffer and the unfortunate thing is that they don't learn and they hold on to another finite thing and again suffer. So thus परा प्रकृति अज्ञानम् or ईश्वर स्वरूप अज्ञानम् एव संसारस्य कारणम्, He said. And then from the 12th verse onwards up to the 19th verse, कृष्ण talks about different types of people. There are some people who have diagnosed this problem, that the problem of ignorance they have diagnosed. And once we know

ignorance is the cause of संसार, we know the solution is परा प्रकृति, ज्ञानम् एव and once that is clear, ज्ञानम् is the solution, for ज्ञानम् I require the necessary qualification and therefore साधन चतुष्टय सम्पत्ति will become my immediate goal and for साधन चतुष्टय सम्पत्ति, I have to follow कर्मयोग and उपासना, thus I know what my course of life is, because clarity is there, I have to follow कर्मयोग, I have to follow उपासना, I have to acquire necessary qualifications, I have to follow ज्ञानयोग, I have to attain ज्ञानम् and by way of that I have to remove ignorance and I have to be मुक्तः.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २-४१॥

कृष्ण said that there are some people who are very clear who have diagnosed the problem and they are taking to the right course, but there are many other people who are still groping in darkness. They do not know what exactly they want. And they think this is the goal for some time and acquire it and they find that they do not get what they wanted. And then the replaced the goal with another one, again acquired and no satisfaction. So these people are confused people, कृष्ण talked about the confused people, unlucky and unfortunate ones in verse no.12. And why they are confused, because their thinking is not clear. In कठोपनिषत् we saw that the body is compared to a chariot, sense organs are compared to the horses, mind is compared to the reins and intellect is compared to the driver. A journey will be in the right direction if the driver is informed properly. Similarly, if my intellect has got clear understanding, things will be clear and that is why we say, just as अर्जुन had कृष्ण to guide him, if we have got scriptural guidance we will get right knowledge and right direction. But most of the people do not come to the scriptures and therefore, they have wrong knowledge, they have wrong desires and therefore they have wrong results and therefore they suffer in संसार. I was telling in the last class, our course of life takes three stages, जानाति, इच्छति and यतते. First

you have got an understanding about the goal, that is जानाति. And इच्छति, I desire for accomplishing the goal. And यतते means I strive to attain that goal. So ज्ञानम्, इच्छा and प्रयत्नः, that is how ज्ञान शक्ति, इच्छा शक्ति and क्रिया शक्ति. Of these three, if the first one ज्ञानम् is improper, then the desires also will be improper and if the desires are improper, my efforts also will be improper and if efforts are improper, then what will be result of the effort. So

यथाकामो भवति तत्क्रतुर्भवति । यत्क्रतुर्भवति तत्कर्म कुरुते । यत्कर्म कुरुते तदभिसम्पद्यते ॥ ४-४-७ ॥

बृहदारण्यकोपनिषत् beautifully presents. These confused people कृष्ण says they have wrong knowledge, wrong desire, wrong effort and therefore wrong result. That is given here, विचेतसः, विचेतसः means those people who do not have विवेक शक्ति, whose सत्त्वगुण is overpowered, they are called विचेतसः, अविवेकिनः. And the problem is we are all अविवेकिः, indiscriminate people only, knowing this alone the scriptures have come to assist us, but because of our intellectual arrogance neither we will know by ourselves nor we will expose ourselves to the teaching of the scriptures. मुण्डकोपनिषत् criticizes them:

अविद्यायामन्तरे वर्तमानाः स्वयम् धीराः पण्डितं मन्यमानाः।

जडघन्यमानाः परियन्ति मूढाः अन्येनैव नीयमाना यथान्धाः ॥
मुण्डकोपनिषत् १-२-८ ॥

Neither do they know nor will they take the help of the scriptures, why, intellectual arrogance. Therefore विमूढाः, मोघ-ज्ञानाः – they have got all wrong understanding and expectations and what are the wrong expectations - everything impermanent is mistaken as permanent, they think power is permanent, position is permanent, people around will be permanent, above all, money think permanent,

मा कुरु धनं जनं यौवनं गर्वं हरति निमेषात्कालः सर्वम् । ... ॥
भजगोविन्दम् ११ ॥

So this they do not know, therefore they have wrong expectation of security from insecure, permanence from the impermanence. And therefore मोघ-आशाः – and therefore they have got vain desires, so futile knowledge, worthless knowledge they have and therefore their desires also are futile desires and if the desires are मोह, futile and worthless and what will be their actions, मोघ-कर्माणः – so their actions also will be futile, that means they will not get what they expect, because it is wrong expectations. And then what will happen, we saw in the 3rd chapter:

कामः एषः क्रोधः एषः रजः गुण-समुद्भवः ।

महा-अशनः महा-पाप्मा विद्धि एनम् इह वैरिणम् ॥ ३-३७॥

When they have wrong desires any amount of accomplishment will not quench the desires, they will only nourish more desires and convert them into greed and greed will lead to what, more and more काम्य कर्म's. Therefore कृष्ण says राक्षसीम् आसुरीम् प्रकृतिम् श्रिताः, their actions will be काम प्रधान actions or क्रोधः प्रधान actions, either their actions are born out of attachment or their actions are born out of hatred. So राक्षसी and आसुरी, the difference is: one is रागः प्रधान, another is द्वेषः प्रधान. And when it is रागः प्रधान or काम प्रधान actions then they will take to illegal methods, because desires are more and by legitimately earning you cannot fulfill all the desires and therefore mind will think, why can't we adjust a little bit, adjust means: match fixing. Even though they have got lot of money the greed will turn a person to take to immoral actions. So that is called राक्षसी प्रकृतिः, greedy स्वभाव, immoral activity, selfish activity and आसुरीम् च एव and when I have got so much greed and I find any competitor obstructing my goal then comes the philosophy cut-throat competition means destroy the other people. And therefore what started with रागः will end up in द्वेषः, काम will get converted into क्रोधः, from selfish activities I take to harmful activities, so thus राग-द्वेष प्रधान कर्म's will dominate my life. What about पञ्च महायज्ञ, nothing like that in his life,

everything will go away and therefore नित्य नैमित्तिक कर्म also will drop, why because there is no time, I would like to use that time also to earn more money. And therefore, राक्षसीम् आसुरीम् च एव प्रकृतिम्, प्रकृतिम् means character or स्वभाव, श्रिताः – they take to, which is मोहिनीम् – which will delude the people, which means they get into a vicious cycle. Because of non-discrimination the काम्य निषिद्ध कर्मs increase and because of the increase of काम्य निषिद्ध कर्मs, discrimination will get further stifled. And when the discrimination gets further stifled or overpowered, काम्य निषिद्ध कर्मs will still increase and when they increase, again बुद्धि will get further spoiled and when further spoiled, more harmful action, more harmful action, more loss of discrimination. Thus a person gets into a vicious cycle of wrong action, loss of discrimination, more wrong action, more loss of discrimination and ultimately delusion and they loose even their conscience. That is how criminals are born, initially they have prick of conscience, but more these actions are repeated, that prick also goes away and not only it goes away, intellect begins to justify the compromise of values. When we compromise with the values initially there is a prick, somehow you managed that, second time lying will not be pricking that much, third lie still lesser, fourth lie no prick at all, fifth lie I begin to justify, sixth lie I say it is required in कलि युग, if one has to live one has to do like this and once you have reached that stage almost a person has become incorrigible, better luck next birth, because बुद्धि-नाशात् प्रणश्यति. There is a beautiful श्लोक,

वनानि दहतो वह्नेः सखा भवति मारुतः । स एव दीपनाशाय कृशे कस्यास्ति सौहृदम् ॥ सुभाषितानि ॥

When the fire is burning, you know huge conflagration of forest fire, you find the wind becomes the friend of the fire, when the fire was a small flame then the wind is the enemy, but once the flame has become a conflagration the very same wind becomes a friend. So what is the law, if you cannot defeat the enemy, then join. Similarly, when we take

to the काम्य निषिद्ध कर्मs initially, राक्षसीक, आसुरीक कर्मs initially, our बुद्धि can stop them, but if we let it go and allow it to grow then the intellect cannot stop the compromise with values. And then the intellect will begin to join and justify the violation and such people are called राक्षसीक people and आसुरीक people. Continuing;

Verse No .13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३॥

महात्मानः तु माम् पार्थ दैवीम् प्रकृतिम् आश्रिताः ।

भजन्ति अनन्य-मनसः ज्ञात्वा भूतादिम् अव्ययम् ॥ ९-१३॥

हे पार्थ! दैवीम् प्रकृतिम् आश्रिताः महात्मानः तु माम् भूतादिम् अव्ययम् ज्ञात्वा, अनन्य-मनसः (मां) भजन्ति ।

So in the previous verse कृष्ण talked about the misguided people who are groping in संसार and who are getting more and more bogged down in संसार whereas there are some other fortunate people because of their पूर्वजन्म पुण्यम् they are born in a proper atmosphere where there is scripture guidance is there and elders have value for the scriptures and therefore there is value for नित्य नैमित्तिक कर्मs like prayer, सन्ध्यावन्दनम्, etc. Therefore what happens to them that is said: हे पार्थ, अर्जुन, महात्मानः, महात्मानः means पुण्यवन्तः, सत्त्व प्रधानः, they are born in a cultured family where there are religious values and therefore the regular prayers etc., are part, not in the evening and morning, not in the TV show and the TV goes on running whether anybody watch or not, so that is not; दैवीम् प्रकृतिम् आश्रिताः – they have to be of सात्त्विक nature in which पञ्च महायज्ञs are compulsory, is part of life, it is a धार्मिक life, it is scripture based life and when a person takes to such a way of life, what happens is: because of the grace of the Lord and because of the सत्त्वगुण प्रधान, a person develops नित्य-अनित्य वस्तु विवेकः. He understands sooner or later that everything other than God is perishable,

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचागुरोः

नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याज शान्तात्मना । ॥ मनीषापञ्चकम् ३
॥

It doesn't take one full life time if we lead a religious life, a religiously alert life, परीक्ष्य लोकान् कर्मचितान् takes place. Every experience in my life teaches a valid lesson. And what is that valid lesson, I should not seek security from the world, I should seek security *only* from God. I should seek पूर्णता, not from the world, only from God. I should seek peace of mind, not from the world and people, but only from God. This wisdom, otherwise called नित्य-अनित्य वस्तु विवेकः, these people develop. And therefore कृष्ण says महात्मानः – so they are the great people who have got विवेक, because of what, दैवीम् प्रकृतिम् आश्रीताः, as opposed to राक्षसीम् and आसुरीम्. राक्षसीम् and आसुरीम् represent रजः प्रधान or तमः प्रधान, दैवीम् प्रकृतिम् refers to सत्त्वः प्रधान. काम्य कर्मस are lesser, निषिद्ध कर्मस are still lesser, निष्काम कर्मस are more, that is mind purifying कर्मस are more in their life, दैवीम् प्रकृतिम् आश्रीताः; माम् ज्ञात्वा – they have understood me to be the ultimate refuge, the ultimate shelter, only the safe ground, माम् ज्ञात्वा, What type of Me? भूतादिम्, भूतादि means जगत् कारणम्, I am the ultimate cause of all beings and ultimate cause means what: the causeless cause is called ultimate cause and that means what the Lord is beginningless, अनादिः. And not only the Lord is अनादिः, अव्ययम्, Lord is अनन्तः च, without exhaustion or end, the one who is beginningless or endless which means the one who is infinite. And other than the Lord everything else is finite. Remember, what example, cardboard chair. Use the cardboard chair for everything except sitting, other than भगवान् use anything, but never lean psychologically on any one of them. What will happen if you lean? Try and see. You will know at the appropriate time. Better to learn by projection itself, without actually going through traumatic experiences. Intelligent people learn from other people's suffering, the unintelligent people require their own

suffering to turn towards the Lord. अर्जुन required the imaginary death of भीष्म and द्रोण, not actual death, the very imaginary death of भीष्म and द्रोण, they won't be there tomorrow, then only he thought of Lord. Should we require some such experience, if you are intelligent, even before experiencing trauma we learn to lean on the Lord, therefore, ज्ञात्वा भूतादिम् अव्ययम्; भजन्ति, भजन्ति means they start seeking, their journey begins. And how, अनन्य-मनसः – without any distraction, व्यवसायात्मिका बुद्धिः. They may earn money, they may go through गृहस्थ आश्रम, they may go through वानप्रस्थ आश्रम, but as our शास्त्र has beautifully named, even married life is said to be an आश्रम. What do we think generally, आश्रम is only in the forest. In our tradition, even married life is called आश्रम because, even married life is meant for what, वित्तशुद्धि alone. अर्थ is incidental, काम is incidental, धर्म and मोक्ष are the primary goals. धर्म is immediate goal and through धर्म, मोक्ष is the ultimate goal, अर्थ and काम are incidentally fulfilled. This they don't forget and therefore अनन्य-मनसः, this is called अव्यभिचारिणी भक्तिः and in what all ways they pursue the Lord, further description.

Verse No .14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ९-१४॥

सततम् कीर्तयन्तः माम् यतन्तः च दृढ-व्रताः ।

नमस्यन्तः च माम् भक्त्या नित्य-युक्ताः उपासते ॥ ९-१४॥

(ते) नित्य-युक्ताः भक्त्या माम् सततम् कीर्तयन्तः यतन्तः च दृढ-व्रताः नमस्यन्तः च माम् उपासते ।

So how do they pursue the goal of ईश्वर is pointed out here. दृढ-व्रताः – they are the people of firm resolve. What is the resolve? I want to attain ईश्वर or मोक्ष. They are तीव्र मुमुक्षवः, that is called दृढ-व्रताः, दृढम् स्थिरम् अचात्यम् व्रतम् येषाम् ते दृढव्रताः. And even if we take firm resolve often it can become something like the new year

resolve, you know new year resolve, many people take new year resolve it will work one day, two day, one week and thereafter back to square one. And therefore it is not like that, they remind their resolve. That is why we have got various व्रतम्s in our religion. Unlike some other religion not once in a while, we have got some occasions where एकादशि is followed by प्रदोषम् and thereafter शिवरात्रि will come. So you have व्रतम्s after व्रतम्s to remind for what purpose we have come. And therefore सततम् कीर्तयन्तः – they talk about the primary goal as often as possible which is called सत्सङ्ग. They are associated with those people who also are मुमुक्षुs because your friends will determine your personality. If a money-oriented man you move with constantly all the time ‘Who Will Become A Millionaire!’. Even in स्वप्न it will come. So therefore सत्सङ्गः सर्वदा कार्यः, they will remind you. So सततम् कीर्तयन्तः माम् – they constantly talk about this goal only which means they select their friends, they choose their friends, सततम् कीर्तयन्तः माम् talking about Me alone and यतन्तः – and they start preparing themselves. Its like Olympic gold medal. Not that easy. In India we have got such a population and getting one bronze medal we are jumping up and down; it is not that easy, you ask anyone they will prepare for the next olympics now itself. And therefore यतन्तः means the most difficult thing is acquiring साधन चतुष्टय सम्पत्ति. In fact, ज्ञानम् is easy, कृष्ण himself said सुसुखम् कर्तुम् अव्ययम् in the beginning of this chapter. So ज्ञानम् is easy if we are qualified. Therefore what is the difficult part of वेदान्त साधन? Acquiring the qualifications and for that when should you start right now, therefore यतन्तः. So कर्मयोग is the preparation, उपासना is preparation, acquiring ethical values is preparation, everything you do is preparation only. Therefore यतन्तः putting forth appropriate effort. And not only that भक्त्या माम् नमस्यन्तः – they also know that mere effort is not sufficient because we are too small in the creation and there are so many hidden factors, unknown factors, endless obstacles

are possible - आध्यात्मिक, आधिभौतिक, आधिदैविक प्रतिबन्ध, श्रेयाम्नि बहु विघ्नानि there will be so many प्रतिबन्धs for good works. And therefore mere प्रयत्न is not enough, we also require ईश्वर अनुग्रह. These मुमुक्षुs know very well and therefore they constantly surrender to the Lord. If you remember, I had told you in my introduction to the seventh chapter, I have told you one thing that in the first six chapters of the गीता the individual effort is highlighted, then in the next six chapters, i.e., from the 7th chapter to the 12th chapter the importance of ईश्वर कृपा is highlighted. Therefore प्रयत्न is important, अनुग्रह is important, only when both go hand in hand we can succeed. Therefore गीता starts with पार्थाय प्रतिबोधिताम्; ध्यान श्लोक is recited. Both of them are beautifully highlighted in this verse by the words यतन्तः in the first line and नमस्यन्तः in the second line. यतन्तः indicates the role of freewill, नमस्यन्तः indicates the role of grace. So is freewill important or grace important? Both are equally important. If you discard freewill you are fatalistic person, if you discard अनुग्रह you are an arrogant person. To अनुग्रहम् if you say no, arrogance; to freewill if you say no it is fatalism; we should neither be fatalistic nor arrogance, we should know our effort is important; ईश्वर's grace is also important, balanced approach. And नित्य-युक्ताः; नित्य-युक्ताः means ever disciplined, ever steadfast, commitment is indicated by this. That is their entire personality. If you take sport personality not only their mind is constantly think about it, they want to have a diet also, they have got a nutritionist working for them, they have psychologist working for them, they keep the files of various rivals. In tennis and all they have to study which rival has got what weakness. You cannot just go out with the racket, I should know how this person plays. Therefore time is spent for that, body is working in that direction, my diet is adjusted for that and there are psychiatrist working for that. Thus at all levels: अन्नमय, प्राणमय, मनोमय, विज्ञानमय even आनन्दमय, at all

levels there is only one focus – मोक्षम्, मोक्षम्, मोक्षम्. Therefore नित्य-युक्ताः उपासते – they pursue, they seek.

Verse No .15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९-१५॥

ज्ञान-यज्ञेन च अपि अन्ये यजन्तः माम् उपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९-१५॥

अन्ये च अपि ज्ञान-यज्ञेन यजन्तः एकत्वेन, पृथक्त्वेन, बहुधा विश्वतोमुखम् माम् उपासते ।

I have kept God as my goal. Now this understanding of God also gradually evolves. So my initial appreciation of God is of one type, then my understanding transforms and at each stage my appreciation of God varies. And we can see three levels of understanding. In the beginning stages, God is presented as the creator of the world, we say Lord creates the world. In शास्त्रिय language we say Lord is the निमित्त कारणम्, the intelligent cause, just as the carpenter creates the furniture, just as the weaver creates the fabric, Similarly, God creates the world, and therefore we get an idea of God, somebody like carpenter, any creator a mason, or a creator or a weaver or a goldsmith, who keeps on producing the world and of course that Lord must be सर्वज्ञ, सर्वशक्तिमान् and therefore you represent the Lord with many heads also (because more knowledge). So symbolically you present, चतुर्मुख, पञ्चमुख, षण्मुख, representing what, omniscience. The four heads of ब्रह्माजि represent the four वेदs and you get a picture of an omniscient Lord with a particular form, it is a personal God you visualize, like विष्णु in क्षीर सागर,

क्षीरोदधन्वत् प्रदेशे शुचिमणि विलसत् सैकते मौक्तिकानाम् ।

मालाकृत्पासनस्थः स्फटिकमणि निर्भैर्-मौक्तिकैर्-मण्डिताङ्गः ।

शुभ्रैश्चै रदभ्रै रुपरिविरचितैर्-मुक्त पीयूष वर्षैः

आनन्दी नः पुनीया दरिनलिन गदा शङ्खपाणिर्-मुकुन्दः ॥

You have got a क्षीरोधन्वत् प्रदेशे, क्षीरोधन्वान् means क्षीर सागर and you have got picture of विष्णु and if you are a शिव भक्त, you have a picture of शिव, this is how your appreciation of God starts. And once you have progressed a little bit, then the शास्त्र is ready to introduces the next higher level of understanding, because if God is taken as a person certainly that Lord will be limited spatially. He is there means what: He is not here and therefore once you are ready intellectually to appreciate the next level, शास्त्र says God, we don't say: creates the world, we say God becomes the world,

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत ॥

यदिदं किंच । तत्सृष्ट्वा तदेवानुप्राविशत् । तदनु प्रविश्य सत्त्वं त्यक्त्वाभवत् । तैत्तिरीयोपनिषत् २-६-४ ॥

Lord became everything. So now where is the Lord? They say the Lord himself is appearing as this universe. Lord himself is appearing as this universe, In fact, this universe with multifarious form is the form of the Lord which we call विश्वरूप ईश्वरः. In विष्णुसहस्रनाम you can see that in the next श्लोक. भूः पादौ यस्य नाभिर्-वियदसु-रनिल-चन्द्रसूर्यौ च नेत्रे ... । In the beginning क्षीरोधन्वत् प्रदेशे, we said He is there. Now what are we saying: there is no there or here, In fact, the भूमि is the feet of the Lord, the sky is the body of the Lord, the heaven is the head of the Lord. So where is God, if I ask, where is God, what should you answer, where is God not, you should not say वैकुण्ठ, वैकुण्ठ is the first lesson, now you can say in वैकुण्ठ also. Because everything is God's form. We are going to get that in the 11th chapter of गीता, in 7th chapter also, कृष्ण hinted.

रसः अहम् अप्सु कौन्तेय प्रभा अस्मि शशि-सूर्ययोः । ॥ ७-८॥

etc. This is the second stage. And if we keep this appreciation for some time then we are ready for still higher stage, because in this you can get

further doubt, if you say God is everything then Coovam also is God, criminal is also God, disease also God, how can God have negative attributes, you may have doubts. If you say God has only positive attributes, what is the problem: He will be limited, if He has to be limitless He should include negative attributes also and if we include the negative attributes you have an intellectual problem, how can God have negative attributes, the problem is only when you think!! Generally we don't think, therefore it is OK, we just listen and go, if you happen to think, शास्त्र has to answer or you can give the general answer and if you ask such question, वेदान्त expects that question and answers by saying: Lord does not become the creation, Lord appears as this creation and therefore all these are appearances of the Lord, the real Lord is free from all these appearances. परम् भावम्. Therefore Lord has no form at all. So you start with एक रूप ईश्वर and then you advance to अनेकरूप ईश्वर: and then you advance to अरूप ईश्वर:. These are the three levels, एकरूपम्, one form to many forms to no form. कृष्ण says everyone has to go through all these levels of भक्ति. You may not now like अरूप ईश्वर, who wants that, if you don't like अरूप ईश्वर doesn't matter have अनेकरूप ईश्वर. If you say: No No No, that also is not acceptable, have एकरूप ईश्वर:. See what He says: अन्ये एकत्वेन माम् उपासते – some people seek and worship Me एकत्वेन, as the non-dual ultimate ब्रह्मन्, here एक means अरूप ईश्वर:, so

सत् एव सोम्य इदम् अब्र आसीत् एकम् एव अद्वितीयम् ॥छान्दोग्योपनिषत् ६-२-१॥

So अरूप ईश्वर:, some people seek through what method, ज्ञान यज्ञेन – by taking to ज्ञानयोग, वेदान्त विचार:, advanced seekers, so they are interested in

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवत् च यत् ।

अनाद्य् अनन्तम् महतः परम् ध्रुवम् निचाय्य तम् मृत्यु-मुखात् प्रमुच्यते ॥ कठोपनिषत् १-३-१७ ॥

Through वेदान्त विचार, they seek अरूप ईश्वरः and there are some people who feel they are not ready for that, therefore what do they do, विश्वतो मुखम् उपासते – they worship अनेक अरूप ईश्वरः, Lord with multifarious form, In fact, all your forms are Lord's forms,

ॐ सहस्र शीर्षा पुरुषः सहस्राक्षः सहस्र पात् । विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो हस्त उत विश्वतस्पात् ।

सम् बाहुभ्याम् नमति सम्पतत्रैः द्यावा पृथिवी जनयन् देव एकः॥ ... तन्मे मनः शिवसंकल्पमस्तु,

In महान्यास you might have heard, विश्वतो चक्षुः, विश्वतो मुखः, the Lord with faces everywhere, it means what: every face is the face of the Lord. Some people worship in that form, but there are some others who feel that also as difficult. And therefore they want an isolated God, who is located in one place, who has got a precise form which is distinct from all other forms, So पृथक्त्वेन – in a distinct form, they say this हरे राम, हरे कृष्ण people, they are so obsessed with कृष्ण, they don't approve of even राम, even though राम and कृष्ण are only two अवतारः or manifestation of विष्णु, they will approve कृष्ण and I hear they have even modified the मन्त्र, instead of singing हरे राम हरे राम, they sing हरे कृष्ण हरे कृष्ण. They were telling it seems that स्वामि चिन्मयानन्द, he used to give गीता ज्ञान यज्ञ, गीता talks he propagated and he started an आश्रम in मुम्बई and in the आश्रम the main deity was शिव. Now this हरे कृष्ण people were criticizing it seems. He has got all the money by talking about कृष्ण, through कृष्ण's name he has earned money and in the end he built शिव temple! कृष्ण will punish him. So they are so much specific about that particular form that they don't approve of other forms also, कृष्ण says doesn't matter to begin with, but sooner or later we should be able to get over such fanaticism, but beginning it is OK. Therefore पृथक्त्वेन, so एकरूप worship, विश्वरूप worship, अरूप worship, through all these people seek Me. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, VERSES 16-17

Lord कृष्ण gave a beautiful description of ईश्वर स्वरूपम्, the nature of God from verse no.4 up to verse no.10. And when He described the nature of God, He was giving the description of the higher real nature of God, which was called परा प्रकृति in the 7th chapter and this higher nature of God is identical with सत्यम्, ज्ञानम्, अनन्तम्, निर्गुणम् ब्रह्म. So throughout these chapters, we should remember, when we use the word God as the goal of life we are using the word God in the meaning of the higher nature of God. And this is the general rule. Whenever God is presented as the goal of life, we should understand the word God as the higher nature of God, परा प्रकृति, otherwise called निर्गुण ब्रह्म. When we are talking about God in the context of worship then the worshipped God, the invited God, the God with different number of hands and legs and heads, there in the context of worship we refer to the lower nature of God. So the word God is loosely used in our scriptures, even in the भागवतम् we find in the context of worship, God generally refers to the formed, finite, lower form and when we present God as the goal of life we should remember that it refers to the higher nature, because the goal has to be infinite. A finite form of God can never be the goal of a seeker. उपनिषत् is very very clear, you can be attached to a finite form for worship, but you can never take the finite form as the destination. केनोपनिषत् repeatedly says,

तदेव ब्रह्म त्वम् विद्धि नेदम् यदिदमुपासते ॥ केनोपनिषत् १-७॥

the worshipped, formed, finite God should be used as an intermediary step, the destination God is invariably the formless one alone. And the description of that destination God, the formless God was given from verse no.4; that is why in the beginning itself कृष्ण said मया ततम् इदम् सर्वम् जगत् अव्यक्त-मूर्तिना, अव्यक्तम् means formless, colorless, smell-less, tasteless, touch-less is अव्यक्तम्, therefore the destination God is अव्यक्तम्. And having described that God in these verses, 4th to

10th, in the 11th verse कृष्ण said the ignorance of that God – the real destination of life, the ignorance of that God is the cause of all human problems. Because when that God, that God means the higher nature, the destination God is not known to Me, I will keep everything else as my destination. When the real, worthwhile, purposeful destination is not known I am certainly going to have everything else as my destination and unfortunately all the other things cannot be real destination because, they won't give permanent peace of mind, they won't give permanent security, therefore there is a thrill and kick like you buying any new gadget - for a few days you will, with extra attention, be glued to it. If it is a video, how many video tapes are there in your house, when you bought you were thrilled, and watched including your wedding video. One week, two week it is fine thereafterwards it is all boring, then all the tapes will be sticky. Initially you go and watch, after some time as they say *diminishing returns*. Any other goal after sometime it will be boring and therefore the संसार and the struggle, further fresh goals, further struggle will continue, therefore not knowing the real goal, the real destination of God is the problem. So what should be the solution? Knowing the real destination and accomplishing, ईश्वर ज्ञानम् तत् द्वारा ईश्वर प्राप्तिः एव महत् लक्ष्यम्. Having mentioned this in the 11th verse, from the 12th verse कृष्ण categorized the type of people, the entire humanity into two. So the majority of people are the ignorant ones and therefore they do not know the real destination of God, पूर्णत्वम्, real peace, real security, real happiness they don't know. Therefore life is, as they say when they define philosophy, they jocularly say: it is like a blind man looking for a black cat in a dark room in which that cat is not there. This is philosophy they say. These ignorant people they will be groping in life not knowing what exactly they want. If somebody interviews them and ask what do you want, they will say that is what is not known. So either confused or constantly switching over from one thing to another, what

is the ultimate goal, what is the intermediary goal there is no direction, like a rudderless boat it is wallowing. कृष्ण strongly criticized them, मोघ-आशाः मोघ-कर्माणः मोघ-ज्ञानाः विचेतसः. And if they are in any other culture it is understandable, because they don't have guidance, but being born to this वैदिक culture where beautiful guidance is available and the आचार्य परम्परा is still alive and kicking, in spite of all these help there are some people who manage to struggle and grope in darkness. And कृष्ण pitied them and then He said there are some few one:

मनुष्याणाम् सहस्रेषु कश्चित् यतति सिद्धये ... ॥ ७-३॥

In the 7th chapter he said, same idea He repeats here; I have told you before, 9th and 7th chapters are almost parallel chapters. So here He said महात्मानः तु माम् पार्थ दैवीम् प्रकृतिम् आश्रिताः । भजन्ति अनन्य-मनसः – some lucky ones, पुण्यवन्तः, they have understood that God is *The Ultimate Goal*. Not that they don't have worldly duties or ambitions to be fulfilled, they do have lot of other pursuits, but they know they are secondary goals to be completed and then you have to work on the main one. You have to understand this and do that. Like getting down in the intermediary station, while traveling in the train you may get down and buy idli, vada, dosai, etc., and eat. In each station if one buys and eats then only the train journey is complete! So whether you are hungry or not, once you get down in a station one has to eat! You do get down and you do lot of transactions, but you know that the journey has to continue. Similarly, you may choose to get married, you may choose to get children, grandchildren, educating them all those things but this person knows they are stepping stones or secondary ones, but the ultimate is very clear. And these people worship God and their understanding of God varies depending upon their level of maturity. And as I said in the last class, in the beginning stage God is एकरूप ईश्वरः, i.e., Lord is a personal God with one form which he loves, इष्ट देवता रूपम् and then as he continues to study the

scriptures and continues to take guidance from the आचार्यs, his appreciation of God transforms and he understands that God with a form will have to be necessarily finite; Lord being infinite, He must include all forms. And can you guess what is one form which includes all forms? If there is one form which includes all forms it has to be either spherical form or elliptical forms should have all the forms. That is why if you take a dough or plastic thing, which you can mould into several forms, when you join all of them you get what, a lump, a lump means what: spherical form and that is why we have got for a विष्णु भक्त the सालिग्राम is there, for a शिव भक्त शिवलिङ्ग is there, which has got almost a spherical shape indicating that all forms are included in that. And that is why the universe also, everything you find is spherical, भूगोलः and therefore एकरूप भक्ति gives way to अनेकरूप भक्ति, one cosmic form of Lord, विश्वरूप form of Lord in which all forms are included, which we will see elaborately in the 11th chapter. And then if he survives and if he remains in that and he assimilates that विश्वरूप ईश्वरः, विराट् ईश्वर, then he appreciates the Lord in a still higher form, higher form being no form. अनेकरूप ईश्वरः to अरूप ईश्वरः, the formless principle which is the culmination there cannot be anything beyond that. Therefore our journey is एकरूप to अनेकरूप to अरूप. In एकरूप you are a द्वैतिन् where the Lord and you are clearly distinct, in अनेकरूप भक्ति you are विशिष्टाद्वैतिन्, because the Lord is all forms and your form is also included in it. I am not different form God, I am part of God. When you come to अनेकरूप, you have graduated to विशिष्टाद्वैतम् from द्वैतम्. And then when you go to अरूपम् there is not even a question of part and whole, it is one indivisible totality, where there is no difference between me and God; to अरूप ईश्वर when you come, you have come to अद्वैतम्.

शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः॥ माण्डूक्योपनिषत्
७॥

That is the end. कृष्ण says a devotee goes through all these stages. एकत्वेन पृथक्त्वेन and विश्वतोमुखत्वेन. एकत्वेन refers to अरूपम्, विश्वतो मुखम् is अनेकरूपम्, पृथक्त्वेन refers to एकरूपम्. Up to this we saw. Continuing;

Verse No .16

अहम् क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९-१६॥

अहम् क्रतुः अहम् यज्ञः स्वधा अहम् अहम् औषधम् ।

मन्त्रः अहम् अहम् एव आज्यम् अहम् अग्निः अहम् हुतम् ॥ ९-१६॥

अहम् क्रतुः, अहम् यज्ञः, अहम् स्वधा, अहम् औषधम्, अहम् मन्त्रः, अहम् एव आज्यम्, अहम् अग्निः, अहम् हुतम्,

So generally, they classify the students also into three grades based on the type of ईश्वर that he appreciates. If it is एकरूप he is the मन्द अधिकारि, lowest grade, LKG. अनेकरूप, he has come to मध्यम, in between and then if it is अरूप ईश्वर he appreciates he is उत्तम अधिकारि. मन्द to मध्यम to उत्तम. And now कृष्ण assumes that most of the गीता students are in the मध्यम category. कृष्ण doesn't assume a मन्द category at all. So assuming that अर्जुन and others are भक्तs of intermediary levels, they have to learn to appreciate God in any particular form and that is why we are willing to worship any deity. षण्मत्त स्थापनम्, शङ्कराचार्य did only to remove the idea of superiority of one deity to another, whether शिव is greater or विष्णु is greater; our शिव is greater says the horizontal ones, our विष्णु is greater says the vertical ones. So all those things शङ्कराचार्य says never compare, never say this is superior or that is superior, which one you are attracted to you can have a इष्ट देवता, but never look upon the others. This is called अनेकरूप भक्ति. And कृष्ण wants to explain or elaborate the विश्वरूप भक्ति in these verses, 16 to 19. Four verses are the विश्वरूप ईश्वर वर्णनम्. Even though एकरूप and अरूप भक्ति also are there, but कृष्ण chooses to elaborate the middle one, the विश्वरूप

भक्ति. And what is विश्वरूप भक्ति? Learning to look at everything in the creation as the manifestation of the Lord; everything. But there we may get slight difference. Initially we take only those things which are beautiful, which are respectable, which are valuable in creation, those things we take and we learn to see them as God. We should not start with scorpion, or cockroach rather than scorpion. If you say cockroach is God, you will begin to hate God himself. So initially we don't take the द्वेषः विषयाः, we take the रागः विषयाः, anything respectable. That is why we start with माता, पिता, गुरु, दैवम्, start looking at the parents themselves as expression of God. 'Mother and Father are the first known Gods.' Next you go to the school, therefore गुरु and thereafter anything sacred, cow, which had so much role to play in those days, cow was respected, thus everything you take. And since rituals were predominant in those days and everything connected with rituals was very sacred, कृष्ण takes those ritual connected things and says all of them are Myself. What are they, look at them, because life started with कर्मकाण्ड. Therefore people were soaked in daily rituals, therefore He takes them and says learn to look at them as God, अहम् क्रतुः, everything is विश्वरूप वर्णनम्. This is the seed of विश्वरूप वर्णन here, gradually कृष्ण will increase this topic and in the 11th chapter will be climax of विश्वरूपदर्शनम्, all these are like trailers hoping that you will come for the 11th chapter. For that he is showing this. So, I am क्रतुः, क्रतुः means श्रौत कर्म, श्रौत कर्म means rituals and prayers prescribed by the वेदs which are the original scriptures, primary scriptures. And कृष्ण says the ritual itself I am. So normally what do we say, through the ritual God is worshipped, here we don't say God is worshipped through the rituals, we say God himself is the ritual also, क्रतुः. अहम् यज्ञः, यज्ञः means स्मार्त कर्म, स्मार्त कर्म means rituals and prayers prescribed by the secondary non-वैदिक scriptures. They are called secondary scriptures because they draw substance from the वेदs. वेद has got its own validity, whereas non-वैदिक scriptures have no

validity of their own, their validity is based on what: वेदs. स्मृतis, इतिहासs, पुराणs, are all borrowed sanctity from the वेदs. Even भगवद्गीता is sacrosanct not because of itself, according to our tradition गीता is sacred because it follows the वैदिक teaching. That is why repeatedly कृष्ण says अर्जुन you should accept the गीता not because I say, you accept the गीता because it is based on the वैदिक teaching tradition. वेद means in our tradition is even superior to God as it were or at least as sacred as God. Because God himself we come to know through what: वेदs. So वेदs are the revealers of God and therefore स्मार्त कर्म means rituals based on the secondary scriptural literature. All the पौराणिक functions, In fact, many of our festivals are based on पौराणिक incidences, right from the दीपावलि onwards. It is not a वैदिक based, it is in पुराण, in that only नरकासुर, सत्यभामा, etc., are all there, but still it is sacred because it is originally based on the वेदs. Then स्वधा अहम्, स्वधा is the offerings given to the forefathers or ancestors, पितृ श्राद्ध समये दीयमान is called स्वधा, because when the पितृ rituals are done, ancestral rites are done, they give oblations or offerings using the word स्वधा. When they give to देवताs it is स्वाहा, when they give to पितृs it is called स्वधा. Therefore स्वधा refers to offering given to the ancestors. And कृष्ण says that also I am. तर्पणम्, पिण्डम् etc., food of the forefathers. Then अहम् औषधम्, औषधम् means the food eaten by the human beings is called औषधम्. The food eaten by us is called औषधम् because it is derived from ओषधि or plant kingdom. औषधम् means what: that which is born out of ओषधि, a plant product is called औषधम्. In those days medicines also were called औषधम्, because they were all which products, not synthetic. आयुर्वेद is all what: based on plants only or herbs. 'One who has seen thousand roots is a semi-doctor' they say in Tamil. Then after some time it became like this: One who has killed thousands is a semi-doctor!! All root based or herbal based and therefore medicine is also called औषधम् and food is also औषधम्. And really speaking, according to our

tradition the real medicine is food only. Food properly consumed can serve as a preventive for all diseases and if it is properly consumed it can cure diseases also. Somebody said that in those days they ate food as medicine, now-a-days people eat medicine as food, because so many tablets, green, yellow, black. So many of them, 7-8 in the morning and afternoon another 21 tablets, why because we did not eat food like medicine, now we are forced to eat medicine like food, three times a day. Therefore food is medicine, औषधम् and that food also is God and therefore when food comes don't take for granted and don't gulp down immediately. Now you can see in any function as they serve, before the end of the line is reached the first people finish what is served on the leaf. This server has a problem, a doubt whether he served this leaf or not, because the leaf is empty. He says don't do that, when we sit in a group, when all these things are served and अन्नम् is served and also परिषेचनम् is served then you pray to food. If it is buffet also.

अन्नम् न निन्द्यात् । अन्नम् न परिचक्षीत । ॥ तैत्तिरीयोपनिषत् ३-७-१/ ३-८-१ ॥

Therefore, why because

अन्नम् ब्रह्म रसो विष्णुः भोक्ता देवो महेश्वरः ।

इति सञ्चिन्त्य भुञ्जानः अन्नदोषैः न लिप्यते ॥ श्रीलटकन तनय श्रीमन्मिश्रभाव विरचिते भावप्रकाश - पञ्चमं दिनचर्यादिप्रकरणम् - १३१ ॥

अन्नम् is ब्रह्म and the nutrition which is inside the अन्नम्, carbohydrates, proteins, fat, salt, minerals all these nutritions that is विष्णु, because विष्णु is the nourisher. Therefore the रस is विष्णु and the digestive रस which destroys the food, that is its job, destroys the food means what: converts into various nutritions, that भोक्ता the consumer is शिव within. Therefore ब्रह्म and विष्णु are outside, शिव is inside. शिव is the consumer of food. Thus everything is divine. So start training your mind as early as possible, that is why after what you call उपनयनम्, ब्रह्मचारि is asked to do that, that the divinization takes

place. Therefore I am food. And मन्त्रः अहम्, whether you are offering food to the देवताs, through श्रौत स्मार्त कर्म or whether you are offering food to the ancestors through पितृ कर्म, or whether you are offering food to yourselves, in the form of eating, regular eating, all these are sacred rituals, which should go along with मन्त्र. That is why in छान्दोग्योपनिषत् it is said that when you eat food you are offering food to the digestive fire, the वैश्वानर तत्त्वम् or the Lord, who is inside, therefore it is called प्राणाग्निहोत्रम् ritual, our eating is called in the scriptures as प्राणाग्निहोत्रम्. In the regular अग्निहोत्रम् the offering is done to the fire outside, in eating offering is done to the fire, which fire: digestive fire, inside. Therefore eating is one type of अग्निहोत्रम्. That is why you can say I am regular performer of प्राणाग्निहोत्रम्. Don't tell what प्राणाग्निहोत्रम् is. You tell everyone "I am a नित्याग्निहोत्रि!!!" Because we all eat very regularly. Therefore अहम् मन्त्रः, what I want to say is all the offering go with मन्त्रः, even before eating you have to do प्राणाय स्वाहा, अपानाय स्वाहा, that मन्त्रः also I am, that मन्त्रोऽहम् अहम् एव आज्यम्, आज्यम् means ghee or the clarified butter which is offered in rituals that also I am. अहम् अग्निः, I am the very fire into which the offering is done, because अग्नि according to our scriptures is a देवता, who is a courier service देवता. You know what is courier service, whatever you give is delivered to that address, अग्नि देवता has got a wonderful courier service, whichever देवता you want to offer anything, you need not know the address of that देवता, what should you do, you offer into the अग्निः, अन्नये स्वाहा । प्रजापतये स्वाहा । परमेष्ठिने स्वाहा । इन्द्राय स्वाहा । वरुणाय स्वाहा ।

You offer where? What is the postbox? अग्निः and he, without any postal strike delivers to the respective address.

अग्निम् दूतम् वृणीमहे होतारम् विश्ववेदसम् । अस्य यज्ञस्य सुकृतुम् ॥
अन्नये नमः ॥ ऋग्वेदः सूक्तम् १-१२-१॥

अग्निम् दूतम् वृणीमहे, अग्नि is a दूतः, a messenger, through whom I can give everything to various देवताs and that अग्निः, the carrier; that is why another name of अग्निः is हुतवहः, in that name itself meaning is hidden. It means courier service हुतवहः, वहः means carrier, वहति इति वहः, हुतम् means what: anything you want to give to any other देवता, हुतम् वहति इति हुत वहः, that अग्नि, the messenger god also I am and not only the messenger god I am, whatever is carried by him, that material also I am and the very action of offering I am, therefore अहम् हुतम् हुतम् means the action of offering, हवन कर्म, OK. What is the essence of this entire verse? I am everything. Can it not be said like that? Then it will not stick to your mind. So you have to dwell on that topic. Continuing;

Verse No .17

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ ९-१७॥

पिता अहम् अस्य जगतः माता धाता पितामहः ।

वेद्यम् पवित्रम् ओङ्कारः ऋक्-साम यजुः एव च ॥ ९-१७॥

अहम् अस्य जगतः माता, पिता, धाता, पितामहः, वेद्यम् (वस्तु), पवित्रम् (वस्तु), ओङ्कारः, ऋक्, साम, यजुः एव च (अस्मि)।

अहम् अस्य जगतः पिता, all these verses continue with the same topic. What is the topic? विश्वरूप ईश्वरः, God is everything. So अहम् अस्य जगतः पिता, पिता means father. So I am the father, the parent of this creation, from Me alone the whole creation has originated and not only I am the father, because once you say father, you will ask who is the mother, So He says माता, I am mother also, because the Lord is अर्धनारीश्वर, father and mother, two-in-one, in that age itself two-in-one. So I am both father and mother, which means I am the निमित्त कारणम् च उपादान कारणम् च, I am the intelligent cause behind the creation and I am the very material cause of the creation, अभिन्न निमित्त उपादान कारणम् अहम् अस्मि. Then the next question we will

ask is, if God is the father of everyone, who is the father of God? पितामहः अपि अहम् एव, I am the grandfather also, which means I don't have a father who has created Me, I am the ultimate father, I am fatherless father, which means I was never born, I am the causeless cause of the creation. That is why somebody said, पार्वती is very lucky, because she doesn't have any father-in-law and mother-in-law. She doesn't have that problem. Some other problem might be there, I don't know. Then धाता, I am the dispenser, distributor of everything to the जीवs according to their कर्म-फलम्. Anything that is to be given to a जीव, I decide. What type of body you should get, male or female, animal or human, health or sick body, I decide the body that you should have and what is the longevity and during the life also what all you should get, everyone of you, not only human beings, even every animal and insect what they should get, I alone determine. From this we should know that whatever we receive is coming from the Lord's hand. And what is the hand of the Lord, what is the hand of the Lord, the law of कर्म, it is not the whim and fancy of the Lord. If it is Lord's whim and fancy, we will try to alter it by giving it something, that *something* we are experts, giving something in His hand we get what we want. All those will not work there. So therefore according to the law of कर्म, I give everyone:

अनेककर्तृभोक्तृसंयुक्तस्य प्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयस्य ॥
शाङ्करभाष्यम् ब्रह्मसूत्र जन्माद्यधिकरणम् ॥

at the right place at the right time to the right person, what experience is to be given, I know. So therefore whatever experiences you get is what you deserve and determined by a God who is never unjust. There is no injustice in God's rule, if you feel at any time that I am getting some suffering without deserving, because स्वामिजि I have not killed even an ant (that is a lie, for which you should be punished!) That statement itself is a bluff, assuming that you have not killed even an ant, you are talking about your कर्म of a few years before, last 5 years

or 10 years. You don't remember what happened last week, even if you remember you can think of the कर्म of only last few years', but remember we are receiving the कर्मफल for कर्म of several जन्मs. So who are we to judge God and ask "Oh! Lord why are you punishing me, I have not done any harm at all?" This means this person has not understood the law of कर्म. The one who has assimilated the law of कर्म will never ask the question, "why me Oh God." Everyone is living nicely. That is the greatest trouble for him. The thing is that he is suffering is OK, but the others are not suffering like you. If they are also suffering then my suffering will be a little less! So two types of tragedy, one tragedy is bad happening to me, greater tragedy is good happening to others. So therefore there is no question of why me, whatever happens to me is what I deserve given by a just God, there is no injustice in the creation. Whatever is the news-item you read, if the innocent people are suffering, again it is according to Lord of कर्म. That doesn't mean let them suffer I don't go to help. No, whatever help I can do I do that. That is a different thing, but what happens is according to the law of कर्म. That is indicated here, धाता, धाता means कर्म-फल धाता. Then वेद्यम् – I am the ultimate thing to be known. In the 13th chapter, He calls ज्ञेयम्, वेद्यम्, in the 13th it is ज्ञेयम्, in माण्डुक्य उपनिषत् it is विज्ञेयम्. So the ultimate thing to be known, knowing which alone your intellect quest will end. We have not only physical hunger, not only we have emotional hunger; what is emotional hunger? People should love me, do you love me, do you love me, you have to keep on asking and they have to keep on saying: I love you, I love you, I love you or else doubt arises, last two days he didn't say, something is called emotional hunger and there is the final one, the intellectual hunger we all have that intellectual hunger to know, why this creation, what is this creation, who am I, is there a God, if there is one what is His nature, these questions, in fact, we had as children these questions and we asked our parents and they said shut up and do

your home work, because they didn't know the answer, so having asked a few times, we just put it in the waste paper basket, but where there is a chance to ask we will all ask these fundamental questions:

कस्त्वम् कोऽहम् कुतः आयातः ... ॥ भजगोविन्दम् २३ ॥

and all these intellectual hunger will be quenched only when you know that one thing and therefore it is called वेद्यम्. पवित्रम्, पवित्रम् means the greatest purifier, पुनाति इति पवित्रम्, पावयति इति पवित्रम्, purifier and that is why when they do rituals, they put that दूर्ध्वा grass also as पवित्रम्, indicating that if you wear that you are spiritually purified. It is an invisible purifier, not that wearing that you need not take bath, it is not purifier in that sense, even though you are in चेन्नै and suffer the water problem daily. It is the purifier of the सूक्ष्म शरीरम्, पवित्रम् will not purify the स्थूल शरीरम्, for that you have take bath in the water and Lord is the greatest purifier, पवित्रम्. ओङ्कारः, I am the ओङ्कारः, the essence of all the वेदs, the crux of all the वेदs, I am ओङ्कारः. It is said elsewhere, that the वेदs are first condensed in गायत्री form and that is why, वेद is called ब्रह्म, वेद is also called ब्रह्म, the ultimate reality is called ब्रह्म, वेद is also called ब्रह्म, in fact, ब्रह्मचारि means the one who leads a life to study ब्रह्म, there ब्रह्म means वेद, in ब्रह्मचारि, ब्रह्म means वेद, वैदिक student and since गायत्री is condensed form of वेद, गायत्री is also called ब्रह्म and that is why when a ब्रह्मचारि is initiated it is called ब्रह्मोपदेश, which means गायत्री उपदेश and through that वेदोपदेश, it is वैदिक teaching. And this गायत्री is further condensed in the form of three व्याहृति मन्त्रs, भूः, भुवः and सुवः, that is the condensed form of गायत्री, वेद condensed into गायत्री and गायत्री condensed into व्याहृति. So like we are getting smaller and smaller, like the phone is getting smaller, tape recorder is getting smaller, that days, even the fan regulator was 2" by 2." everything is becoming smaller and smaller, the scriptures have also becoming like that, big वेद, गायत्री, व्याहृति, micro chip and व्याहृति is further condensed, synchro chip or micro-micro chip and from each व्याहृति, one one letter is taken अ, उ and म and if

you combine it becomes ॐ. Because according to संस्कृत, combination rule, अ plus उ is ओ, अ plus उ is equal to ओ and म् remains as it is and अ plus उ plus म् becomes ओम्. And keeping that in mind some people write spelling of ओङ्कारः also AUM to connect अ उ म्. AUM, but the problem is once you write AUM, how will you pronounce, ayum, nothing wrong in writing that spelling, but pronunciation should not be ayum, but pronunciation should be ॐ alone, whether you spell it as ॐ or as AUM, pronunciation should be ॐ, अ plus उ in संस्कृत is ओ and therefore ॐ becomes what, one syllable condensation of the huge voluminous वैदिक literature and therefore how powerful should be the ओङ्कारः मन्त्र and therefore कृष्ण says that ॐ I am. And once ॐ is diluted, what will happen? Like you have the fruit juice, keep in your fridge and thereafter you take a spoon and just add one liter and distribute it and so condensed. that condensed one and then you add water and expand. Similarly, if you take वेद and take condensed वेद, ॐ and diluted ॐ is what, वेदs and therefore, if condensed ॐ I am, हे अर्जुन! the diluted, elaborated, magnified वेदs also I am, I say that I am the author of the वेदs, I will say and I am the very वेद itself. That is why we respect वेद to such an extent, भगवान् वेदः. And because of that alone in the Sikh religion also, that गुरु ग्रन्थ साहिब, that ग्रन्थ itself is worshipped, because शिख् tradition is वैदिक tradition only, in fact, the very word शिख् is what, is not sick in the sick people, शिष्यः for them the ष will not come properly, सहस्र शिख् पुरुष they will chant, in the north, ष becomes ख, so शिष्यः has become शिख्, because they are followers of गुरु ग्रन्थ साहिब and therefore, the scriptures themselves are seen as the Lord in our tradition, I am ऋग्वेदः, I am सामवेदः and I am यजुर्वेदः. I have defined the three वेदs before, ऋग्वेद is a वेद in which ऋक् मन्त्रs are there and ऋक् मन्त्र is a मन्त्र which is a metrical composition, which is in the form of poetry, poetic composition is ऋक् मन्त्र, whereas यजुर्वेद is a वेद consisting of यजुर् मन्त्रs and यजुर् मन्त्र is a

मन्त्र in prose form; so ऋक् is पद्य रूपम्, यजुर् is गद्य रूपम् and then साम means music, therefore सामवेद is a वेद in which साम मन्त्रs are there, which means there are मन्त्रs which is set of music, they never say साम पारायणम्, they say सामगानम्; यजुर् गानम्, ऋक् गानम् they don't say, that is पारायणम्, I am the साम वेद, what about अथर्वण वेद, अथर्वण वेद also I am, अथर्वण वेद is not mentioned here because अथर्वण वेद primarily contains लौकिक or worldly activities, not much used in ritualistic activities and therefore generally not mentioned, but I am all the four वेदs also. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, VERSES 18-20

In these verses of the 9th chapter, beginning from the 12th verse up to the 19th verse, Lord कृष्ण is talking about संसार निवृत्ति उपायः, the means of attaining freedom from संसार, otherwise known as मोक्ष उपायः and the means that is given by the Lord here is भक्तिः, भक्ति as a solution to संसार निवृत्ति. But when we say भक्ति is the means of liberation we should be extremely careful in understanding, here the word भक्ति does not refer to any particular साधन but it refers to a range of साधनs consisting of three levels. We will be seeing these levels of भक्ति in the 12th chapter very elaborately, but here we should note it as an important point when भक्ति is presented as a means of liberation, भक्ति consists of three levels of साधन and those three levels are कर्म लक्षण भक्ति, उपासना लक्षण भक्तिः and ज्ञान लक्षण भक्तिः, The first stage of भक्ति is in the form of कर्मयोग which will purify the mind, then one has to graduate to the उपासना लक्षण भक्ति, भक्ति in the form of meditation by which a person gets the integration of the mind and then one has to necessarily go through the final ज्ञान लक्षण भक्तिः which is nothing but भक्ति in the form of वेदान्त श्रवण मनन निदिध्यासन. In विवेकचूडामणि, शङ्कराचार्य beautifully defines this भक्ति,

स्वस्वरूप अनुसन्धानम् भक्तिरित्यभिधीयते ॥ ३१॥

The third and final level of भक्ति is not in the form of पूजा, not in the form of पायायणम्, not in the form of social service, the final level of भक्ति is in the form of enquiry, with the help of scriptures or उपनिषत्s I make an enquiry into the essential nature of the Lord. And only when one goes through कर्म + उपासना + ज्ञान रूप भक्ति, that भक्ति alone will lead to liberation, it is not any one of them. This is one point we have to remember all the time, भक्ति divorced from knowledge can never give liberation, because all the उपनिषत्s are uniformly insistent on the

fact that ज्ञानात् एव कैवल्यम्. We will be seeing in the कैवल्योपनिषत् also,

सम्पश्यन् ब्रह्म परमम् याति नान्येन हेतुना ॥ कैवल्योपनिषत् १-१० ॥

नान्यः पन्था विद्यतेऽयनाय ॥

Other than ज्ञानम् there is no method and therefore when we say भक्ति is a means of liberation we should understand that that भक्ति whose final stage is in the form of ज्ञान यज्ञः. If you remember the 4th chapter, कृष्ण pointed out

श्रेयान् द्रव्यमयात् यज्ञात् ज्ञान-यज्ञः परन्तप ।

सर्वम् कर्म-अखिलम् पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥

All your यज्ञs and पूजाs should culminate into enquiry, विचारः, systematic study of scriptures, that is the subtlest form of भक्ति, therefore what you are going through now is a form of भक्ति, you should not think भक्ति is only if तालम् and होमम् are there, that is also भक्ति but ultimately वेदान्त विचारः is the highest form of भक्ति, therefore भक्ति is equal to the means of liberation, means कर्म plus उपासनाम् plus ज्ञानम् or विचारः is equal to means of liberation. This is one point, this we will be studying very elaborately in the 12th chapter. कृष्ण himself tells, on that strength only I am telling this, कृष्ण himself tells that in the 12th chapter, that is why the chapter itself is titled there, भक्तियोगः. The second important point to be noted is: when we say भक्ति is the means of liberation, certainly भक्ति is directed towards the Lord, because where is the question of भक्ति without an object of भक्ति, devotion. And this object of भक्ति also gradually evolves as the भक्ति evolves. So when I start my भक्ति, my appreciation of the Lord, the object of devotion is a very gross appreciation and my भक्ति should evolve, the culmination of which will be the ideal form of भक्ति and only when that भक्ति is evolved into that form, it will lead to liberation. What do you mean by the evolution of भक्ति? This also I had indicated in my previous classes, in the initial level of भक्ति the object of

devotion, God is एक रूप ईश्वरः, God is a person for me, sitting, located in वैकुण्ठ, कैलास, गोलोक वृन्दावनम्, (कृष्ण Consciousness people have a special लोक called गोलोक वृन्दावनम्. There will be many cows). So then it is वृन्दावनम्, कृष्ण will be there, dance will be there, their concept of God is always personal. And according to scriptures it is grossest form of भक्ति and this भक्ति should evolve and the personal God should expand to become what अनेकरूप ईश्वरः, otherwise विश्वरूप ईश्वरः, where the Lord is not located in one place but the Lord is everything. If you read the translation of रुद्रम् you will find very interesting. Lord शिव who is in the form of tree, who is in the form of mud, who is in the form of green leaf, the one who is in the form of dry leaf, whatever ordinary materials are there in the whole world, all that is शिव only,

नमो लोप्याय चोत्प्याय च नम ऊर्वाय च सूर्याय च नमः पर्ण्याय च
पर्णशृङ्गाय च नमोऽपगुरुमाणाय चाभिघ्नते च नम आस्त्रिखदते च
प्रस्त्रिखदते च ॥ श्रीरुद्रप्रश्नः ९-१ ॥

Just read the translation, you will find that शिव is सर्वम् शिव मयम् जगत्, therefore भक्ति should evolve into अनेकरूप भक्ति and that is not enough, again further I have to go and appreciate the Lord as one beyond both एकरूपम् and अनेकरूपम्, but the Lord who is in अरूपम्, अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवत् च यत्।

अनाद्य् अनन्तम् महतः परम् ध्रुवम् निचार्य तम् मृत्यु-मुखात् प्रमुच्यते ॥
कठोपनिषत् १-३-१७ ॥

So therefore, the appreciation of God changes and mode of भक्ति also changes. How does the mode of भक्ति change? कर्म to उपासनाम् to वेदान्त विचारः, this is the change in the mode of my expression of devotion and not only the mode of devotion varies, the object of devotion, the Lord's nature also varies and what is the culmination of

भक्ति, culmination of भक्ति is nothing but the Lord in his formless nature is none other than myself,

शिव एव सदा जीवो जीव एव सदा शिवः । वेत्यैक्यमनयोऽस्तु स आत्मज्ञो न चेतः ॥ अद्वैतानुभूति ७४॥

जीव एव शिवः शिव एव जीवः. In तमिळ् both will be written and spelt similarly, because 'ज' is not there, therefore what is the culmination of भक्ति, अहम् ब्रह्म अस्मि इति ज्ञानम्. So भक्ति gives liberation means भक्ति culminating in अद्वैत ज्ञानम् gives liberation. What is the proof for all these things? Where do you get all these ideas? If you ask, in 7th chapter we ourselves have seen this:

आर्तः जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

तेषाम् ज्ञानी नित्य-युक्तः एक-भक्तिः विशिष्यते । ॥ ७-१७॥

There while enumerating भक्तः, कृष्ण says, the greatest भक्त is one who has gained the knowledge अहम् ब्रह्मास्मि. So this is the second point. The mode of भक्ति has three levels, कर्म plus उपासना plus विचारः. The object of भक्ति has three levels, एकरूप, अनेकरूप, अरूप. And such a भक्ति will give liberation. And of this कृष्ण is here describing अनेकरूप भक्तिः from verse no.16, अनेकरूप भक्ति or विश्वरूप ईश्वरः is described, of which we have seen the 16th and 17th verses. Now we will enter into the 18th verse which continues with the topic of विश्वरूप ईश्वरः, अनेकरूप ईश्वरः. Even the crow is also नन्दलाल, because crow is also dark, black and कृष्ण is also black. In effect the word कृष्ण in संस्कृत means black only. So when I see a crow, whom should I see, कृष्ण, how, that is the development, so 9, 10th, 11th chapters we will find विश्वरूपदर्शन अभ्यासः. So we are now going through a training period and what is the training, see God everywhere. स्वामिजि it is very difficult, who says it is easy. It is difficult only, but it is worth the effort. We will read verse 18.

Verse No .18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९-१८॥

गतिः भर्ता प्रभुः साक्षी निवासः शरणम् सुहृत् ।

प्रभवः प्रलयः स्थानम् निधानम् बीजम् अव्ययम् ॥ ९-१८॥

(अहम्) गतिः, भर्ता, प्रभुः, साक्षी, निवासः, शरणम्, सुहृत्, प्रभवः, प्रलयः, स्थानम्, निधानम्,

अव्ययम् बीजम् (च अरिम्) ।

So कृष्ण gives a list of things here and points out that all these things are I myself or ईश्वरः only. So we have to say गतिः ईश्वरः or कृष्णः, भर्ता कृष्णः, प्रभुः कृष्णः, साक्षी कृष्ण, in short सर्वम् कृष्ण मयम् जगत्. If राम नवमि comes, सर्वम् राम मयम् जगत्, therefore we don't have any partiality or favoritism, any नाम you give that is the name of the Lord. So we will see the meaning of each one of them. So गतिः, गतिः means a destination, a goal which is kept in mind by every person, we can say कर्म-फलम्, कर्म-फलम् is always the goal of a person. How do you say कर्म-फलम् is a goal, because every person is busy doing what कर्म and why does he do कर्म, just because he enjoys, no no, nobody does कर्म for enjoyment, every कर्म a person does only for the sake of a particular फलम्, therefore every कर्ता has कर्म-फलम् as his destination and in संस्कृत, destination is called गतिः, therefore गतिः is equal to destination or कर्म-फलम् and every कर्म-फलम् I am, that means what: success is one type of कर्म-फलम् and what is another, failure is another type of कर्म-फलम् and कृष्ण boldly says, I am the कर्म-फलम्, which means what: success also I am, failure also I am. Therefore never reject failure, rejection of failure is rejection of God; working for success is very good, working for success is very good, but be prepared to welcome failure when it comes; this alone कृष्ण said in the 2nd chapter,

सिद्ध्यसिद्ध्योः समो भूत्वा ॥ २-४८॥,

सुख-दुःखे समे कृत्वा लाभ-अलाभौ जय-अजयौ । ॥ २-३८॥

Therefore all good and bad, any experience you get learn to accept it as God himself. And even if there is some difficulty experienced and some even biological pain, once there is no resistance, then psychological sorrow is not there, biological pain we cannot stop, discomforts we cannot stop, but we can stop worry and sorrow by avoiding resistance, resistance always produces heat. You know in physics, whenever there is a wire with a lot of resistance, temperature increases, it gets heated up. Therefore गतिः ईश्वरः. Then भर्ता, भर्ता literally means sustainer and in this context it means कर्म-फल धाता, I am the one who gives the कर्म-फलम् and why कृष्ण says I am the giver of कर्म-फलम्, because to determine the कर्म-फलम् the result of any action, I should take into account all the laws of creation. Every action produces a result depending upon infinite number of factors. You ask the meteorologists, he knows. To predict rain, he takes 160 factors or so and he says tomorrow rain comes and tomorrow everything other than rain comes, that means what: he is not just bluffing, if we listen to their prediction, we feel that we can also make the prediction, tomorrow rain may or may not come, it might be with thunder or without thunder, it will be here and there. For this I have to study meteorology! It looks funny, but remember, even to say that he is taking into account so many factors and still why does it fail, because there are still hidden unknown factors. Only omniscient person or principle can perfectly determine the कर्म-फलम् and there is only one omniscient one that is ईश्वरः; जीव can never be कर्म-फल धाता. Therefore कृष्ण says I give you the result, so earlier what was said, I am the कर्म-फलम् and the next He says I am the giver of the कर्म-फलम्, that means what: how can you ever reject any कर्म-फलम्. “Thy will be done”, they say in Christianity, whatever you decide that will happen and I accept. I will never ask a question why me. Why it should not fall on the neighbor’s head and why it should fall on my head. Never ask the question, Lord can never be unjust. He is the भर्ता,

sustainer. प्रभुः, प्रभुः means the one who is the master, who is capable of doing this job, because to become the कर्म-फल धाता, Lord must have omniscience and also omnipotence and that शक्ति is there and therefore he is प्रभुः, प्रभवति इति प्रभुः, it is derived from the root प्र √भू, प्रभवति means to be capable, to be competent, so प्रभुः means the competent one, to do what: कर्म-फल दानम्. Then साक्षि, while I am doing all this mischief of giving varieties of कर्म-फलम् to people, even through natural calamities भगवान् is giving only कर्म-फलम्, that is why earthquake remaining the same, all the जीवs don't get uniform experience. That varies, because of what: again कर्म-फलम्, पुण्य-पाप भेदः and therefore I do all these kinds of mischief but at the same time from my original nature standpoint, चैतन्य दृष्ट्या, स्वरूप दृष्ट्या, अहम् साक्षि अस्मि, पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन्, from the standpoint of माया शक्ति I do everything, from my own standpoint I am mere witness. If you remember the 7th chapter, अपरा प्रकृति दृष्ट्या I do everything, परा प्रकृति दृष्ट्या I am साक्षि,

साक्षी चेताः केवलो निर्गुणश्च ॥ श्वेताश्वतर उपनिषत् ६-११ ॥

Then निवासः, निवासः means I am the abode of everything, I am विश्व आधारः, शान्ताकारम् भुजगशयनम्, पद्मनाभम् सुरेशम् विश्वाधारम् गगनसदृशम्, I am the very आधार of the world. In one श्लोक itself you see, भुजगशयनम् means I am lying on the भुजग, a snake, therefore in the first line the snake is supporting the Lord, poor भगवान्, a personal God is lying on भुजग snake. दयानन्द स्वामिजि says, the first spring cot in the world, coiled, snake is coiled, therefore in the first line, what is the आधार, snake is the support and Lord is supported by the snake. But in the second line the whole thing is reversed, in fact, Lord is not lying on the snake, on the other hand the whole creation is resting on the Lord. So therefore, निवासः, निवसति अस्मिन् सर्वम् इति निवासः. Then शरणम्, शरणम् means shelter, refuge. So when every other person in the world rejects me, when every other person is not able to help me, when I become helpless, as अर्जुन became in the battleground,

I am the ultimate refuge for everyone, that means what आर्त त्राण पायायण, I am the protector of the person who surrenders to Me, so the story of ध्रुव or प्रह्लाद or द्रौपदी or गजेन्द्र all these stories indicate and Lord is a two-fold protector, the Lord protects from incidental problems that a person faces, like द्रौपदी or गजेन्द्र and also Lord is protector from ultimate crises i.e., संसार. To give incidental protection Lord has to only kill that person concerned, like that गजेन्द्र and the crocodile is destroyed, but when the संसार crocodile, when the संसार crocodile is tormenting me and I surrender to the Lord then भगवान् sends सुदर्शन चक्रम्, दर्शनम् means ज्ञानम्. So by सुदर्शन चक्रम् called 'अहम् ब्रह्मास्मि', through तत्त्वमसि महावाक्य उपदेश he sends and destroys the crocodile of संसार. So incidental protection, ultimate protection, both I give, therefore शरणम्, शीर्यते दुःखम् अस्मिन् इति शरणम्. शरणम् by definition means that in whose presence we are free from our problems, सुहृत् means a well wisher, सुहृत् and मित्रम् they make a subtle difference, we have seen in the 6th chapter.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६-९॥

So in the 6th verses we saw two words, सुहृत् and मित्रम्, what is the difference? When I know someone and because of my acquaintance and familiarity, I helped him. That kind of help to a known person and also with the idea, that if I help him today he may help me tomorrow, therefore the person is known person and there is also an expectation, प्रत्युपकारम् अपेक्ष्य उपकर्ता मित्रम्, whereas सुहृत् is one who helps another person even if that person is unknown. He says that person is a deserving case and then he helps. And not only he helps even an unknown person, he helps without expecting any return, प्रत्युपकारम् अनपेक्ष्य उपकर्ता सुहृत् and what is the Lord, Lord comes under सुहृत् category, he doesn't expect any प्रत्युपकारम् and we are also ready for that, we should get it free. So therefore, they say that a person promised a house to the Lord, his very very palatial house to the Lord if the

problem is solved; he promised during the crisis. If the problem is solved the palatial house is to be offered. Thinking that Lord will not solve it (he thought that the Lord is like us) and by mistake or whatever may be the reason the problem was solved. Now how to solve, new problem has come. So how to manipulate and escape? So what he did, see where the बुद्धि goes you see, he had a cat in the house and he said that I want to sell house or equivalent to that money also can be given and therefore, he said the house and the cat both together are available for sale. Both you have to purchase together, the house costs Re.1. The cat cost Rs.9,99,999 or something. The cat and house together is Rs.10 lakhs. So you have to buy them together and then what was his promise? To give house to the Lord. And through house how much I got? Re. 1. And Re.1 he said I will give to the Lord. Now think of the intelligence. This is human mind, but still भगवान् is going to help and therefore सुहृत्. Then next one प्रभवः, प्रभवः प्रलयः स्थानम्, प्रभवः means सृष्टि कारणम्, स्थानम् means स्थिति कारणम्, प्रलयः means लय कारणम्. These three words put together means सृष्टि स्थिति लय कारणम्, I am the substratum out of whom the creation arises, in whom the creation rests, and into whom the creation resolves. Then निधानम् – I am the storehouse, the repository of everything in the creation. Not only everything, even every knowledge also. So suppose scientists are going to discover certain new theorems or laws which nobody has discovered, what about the knowledge? Does it exist or not? Because nobody has invented that. Our शास्त्र says that even before invention of that knowledge, that knowledge exists in the creation and where does it exist, in the Lord it exists and therefore knowledge is also a discovery. In fact, we don't produce knowledge we only remove ignorance. Every knowledge is a discovery and where does it exist? In God. Therefore I am the storehouse of all things, all beings, all forms of knowledge. And not only that, अव्ययम् बीजम् – I am the inexhaustible seed of this universe. Inexhaustible seed out of which infinite things appear.

Therefore the difference between निधानम् and बीजम्, one can be taken as the repository of all the कर्म-फलम्s, which are in potential form, सञ्चित रूपेण and अव्ययम् बीजम् can be taken as everything and being in the creation, I am the inexhaustible seed. In short, I am everything. Continuing;

Verse No .19

तपाम्यहमहं वर्षं निगृहाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसत्त्वाहमर्जुन ॥ ९-१९॥

तपामि अहम् अहम् वर्षम् निगृहामि उत्सृजामि च ।

अमृतम् च एव मृत्युः च सत् असत् च अहम् अर्जुन ॥ ९-१९॥

हे अर्जुन! अहम् तपामि, अहम् वर्षम्, निगृहामि उत्सृजामि च, अहम् एव अमृतम् मृत्युः च, (अहम् एव) सत् असत् च (अस्मि) ।

So now कृष्ण comes to something which is recognized by all the people, whose importance everyone knows and what is that, सूर्यः. So what is the role played by the Sun in our very existence we know, the very earth exists because of the Sun, the very earth is energized because of the Sun and we survive because of the Sun and Sun at the right distance, if it comes little nearer, burned, if it goes little back, frozen, at the right distance and then in the form of season, in various forms the Sun is important and that is why in our daily prayers Sun is taken as manifestation of ईश्वरः, प्रत्यक्ष दैवम्. In सन्ध्यावन्दनम्, both in the morning and afternoon,

मित्रस्य चर्षणी धृतः श्रवो देवस्य सानसिम् । सत्यं चित्रश्रवस्तमम् ॥

मित्रो जनान् यातयति प्रजानन् मित्रो दाधार पृथिवीम् उत द्याम् ।

मित्रः कृष्टीर् अनिमिषाभि चष्टे सत्याय हव्यं घृतवद् विधेम ॥
कृष्णयजुर्वेदः, तैत्तिरीय संहिता, ३-४ प्रपाठकः ४, ३-४-११ अनुवाक ११-७
॥

The whole thing is the glory of सूर्यः and afternoon:

आ सत्येन रजसा वर्तमानो निवेशयन्नमृतम् मर्त्यञ्च ।

हिरण्ययेन सविता स्थेनाऽऽदेवो याति भुवना विपश्यन् ॥ कृष्णयजुर्वेदः,
तैत्तिरीय संहिता, ३-४ प्रपाठकः ४, ३-४-११ अनुवाक ११-२ ॥

Beautiful मन्त्रs, I don't know how many of you remember. सन्ध्यावन्दन मन्त्रम्. And evening since the Sun has set, it is वरुण मन्त्र. So what I want to say is Sun is taken as a representative of God, because the more you think of the role of Sun, ultimately if you want inexhaustible energy you will have to go to solar energy, all the other conventions things are going to be in trouble, they are all depleting, we have to either directly get from the Sun or we should try to stimulate the process of the Sun and produce similar form of energy. So the more you think of Sun your hands will go and therefore कृष्ण says that Sun, remember, I am. Whatever you touch He says I am. So अहम् तपामि, सूर्यरूपेण, in the form of Sun, I alone energize and if you to have to heat the room or heat something, how much gas is required for boiling the water, at the cost of the gas now imagine the Sun, heat and what is the charge, free and what to do, criticize, Sun is too hot we criticize, we don't know the value. Go to हिमालयs, go to Siberia or go to कैलास मानसरोवर, then your respect for Sun will increase. Because the moment the Sun sets temperature will suddenly come down, minus. Therefore I heat and energize the universe. And not only that, I do lot of other things also, why heating the earth, I heat the oceanic waters and evaporate and if the oceanic waters have to be evaporated how many cylinders you require! Lord Sun does evaporate the whole ocean and tons and tons and tons of pure water, not salt-mix, pure water is thrown upwards, free of cost and suppose they condense and pour into the ocean itself, useless,

वृथा वृष्टिः समुद्रेषु वृथा तृप्तेषु भोजनम् । - सुभाषितम् (what is the use of feeding one who has already eaten, like that if the rain happens in the ocean, what is the use, no use).

Not only the Sun, the Lord has to evaporate the waters He has to transport those waters to the land. And all these tons and tons of waters

are transported, what is the transport, वायु भगवान्, सूर्य भगवान् evaporates, वायु भगवान् transports and then at the right place and time it condenses and you get purest water, if at all water is polluted it is our contribution, acid rain our contribution, we pollute and now they are talking about harvesting the rain, ultimately भगवान् alone has to help and Lord कृष्ण says, when all these things happen seasonally don't take them for granted. When summer is very hot appreciate that, it is required for evaporation; then the rain is pouring in the rainy season don't take it for granted, appreciate भगवान्. Therefore he says, अहम् वर्षम् निगृह्णामि, वर्षम् means rainy waters I absorb through the sunlight or the heat, so निगृह्णामि. Then what do I do, taking it to the land, उत्सृजामि च – I release those waters, निगृह्णामि means I absorb, उत्सृजामि I release, all with the help of Sun and Wind and because of this alone अमृतम् च एव मृत्युः च. So this has two meaning, one is relative meaning, empirical, another is philosophical meaning. Relative meaning is: I am the cause of survival because through the rains I am the producer of food and because of food alone people escape from मरणम्, therefore I am the cause of अमृतम् means I am the cause of survival, by providing what, अन्नं दानेन. And suppose I withdraw my blessing, I don't do निगृह्णामि and उत्सृजामि I don't do, there are no rains, what happens, there is drought and every year you read, because of the drought people, cattle, they all die, therefore कृष्ण says, I am the cause of मृत्यु also, by producing drought. So I am responsible for prosperity and survival and I am responsible for drought and death also. How do I do that, by giving the rain and by not giving the rain, both I am. This is from empirical angle. From philosophical angle: I am the cause for both mortality and immortality. So here mortality means ज्ञानम्. So I am the cause of immortality, in the form of ज्ञानम्. I give ज्ञानम् and give immortality to the seekers and I am the cause of mortality also, when I don't bless the people or through अज्ञानम्. So मम सत्त्व गुण द्वारा अमृतस्य कारणम्, मम तमो गुण द्वारा अहम् एव मृत्यु

कारणम्, I am the cause of both, mortality and immortality. Then सत् असत् अहम् एव, the word सत् and असत् have several meanings, we will take a simpler meaning in this context. सत् means manifest creation, concrete creation, visible creation, मूर्त प्रपञ्चः, व्यक्त प्रपञ्चः; असत् means the unmanifest, abstract, the अमूर्त प्रपञ्च. For example, the physical body is the manifest one, the subtle body and the causal body are unmanifest, both concrete and abstract creation I am. Continuing;

Verse No .20

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥ १-२०॥

त्रै-विद्याः माम् सोमपाः पूत-पापाः यज्ञैः इष्ट्वा स्वर्गतिम् प्रार्थयन्ते ।

ते पुण्यम् आसाद्य सुरेन्द्र-लोकं अश्नन्ति दिव्यान् दिवि देव-भोगान् ॥ १-२०॥

त्रै-विद्याः सोमपाः पूत-पापाः माम् यज्ञैः इष्ट्वा स्वर्गतिम् प्रार्थयन्ते । ते पुण्यम् सुरेन्द्र-लोकं आसाद्य, दिवि दिव्यान् देव-भोगान् अश्नन्ति ।

With the previous verse, that is the 19th verse, the topic of भक्ति as a means of liberation is over. And you should very carefully note what it means, भक्ति हि मोक्ष साधनत्वेनः

मोक्षकारण सामग्र्याम् भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानम् भक्तिरित्यभिधीयते ॥ विवेकचूडामणि ३१ ॥

भक्ति as a means. Now from this verse, 20th verse up to the 29th verse कृष्ण wants to talk about two types of भक्ति. भक्ति has two modes or two types and what are they, सकाम भक्ति and निष्काम भक्ति and what do you mean by that? सकाम भक्ति is a भक्ति through which a person seeks either अर्थ or काम, that is सकाम भक्ति. A भक्ति which is utilized for material ends. कृष्ण doesn't want to say which one you should choose. He objectively presents, these are the two forms of भक्ति, which one to use you have to decide. The choice is yours, I am here to

give you what is the means and what is the end, सकाम भक्ति will give you अर्थ, अर्थ means all types of worldly security and काम, all types of worldly entertainment. भक्ति can give materialistic ends and if it is निष्काम भक्ति, a person chooses the same भक्ति and he says I am not interested in अर्थ or काम because I know their limitation and therefore I want to use the same भक्ति, whether it is कर्म or उपासना, I want to utilize it for मोक्ष or things connected with मोक्ष, both will come under निष्काम भक्ति, a निष्काम भक्त seeks मोक्ष or things allied to मोक्ष. What do you mean things allied to मोक्ष? साधन चतुष्टय सम्पत्ति should come, we pray: Oh Lord! May I have purity of mind, May I develop all the virtues which are required for knowledge and if I have all the qualifications I can pray for opportunity to study the शास्त्रs, because without शास्त्र विचार where will I go, because that is the guiding principle. Therefore Oh Lord give me an opportunity for शास्त्र विचार, that is also निष्काम भक्ति and I have got शास्त्रम् in my hand, but no गुरु, that means what you have got a coco cola but you don't have opener, without opener you have to just sit, without being able to enjoy it. Similarly, शास्त्र coco cola can be opened only by गुरु, special opener, that is called सम्प्रदाय. सम्प्रदाय is शास्त्र, coco cola or pepsi opener (I am not supporter of only coco cola) you can pray for a गुरु. If you are not satisfied with गुरु, you can pray for better गुरु, all these things will come under निष्काम भक्ति. कृष्ण wants to talk about a comparative study of सकाम निष्काम भक्ति. So भक्ति starts with सकाम भक्ति in verse no.20 and 21. He starts with सकाम भक्ति because majority comes under सकाम भक्त. How do you differentiate? Will there be a special color in the body or anything, सकाम भक्ति is white or yellow? How do you know who is सकाम भक्त or how does God know? It is based on the सङ्कल्प, the motive with which you express your भक्ति. If it is a religious activity, motive is indicated by ममोपात्त समस्त दुरित क्षय द्वारा, धान्यम् धनम् पशुम् बहु पुत्र लाभम् शत संवत्सरम्, a very big list, even by mistake मोक्ष won't come there. So

many things will be there, can't they also add मोक्ष to that list? मोक्षम् अपि, it is not even last item! So if it is religious activity the सङ्कल्प will indicate, if it is non-religious activity, your motive, when you do business, what is the purpose of your business somebody asked, you can say for money making or you can say money making is incidental, but through this I want the वित्तशुद्धि, वित्तशुद्धि is my primary aim and incidentally I require money to run the show. If it is वित्तशुद्धि प्रधान activity, it is निष्काम and if it is money प्रधान activity, it is सकाम and here कृष्ण says, most of the people are interested in pleasure, pleasure hunt. But and according to the वैदिक scriptures, the highest form of pleasure is what, heaven, in the olden days. Now America, by hook or crook, land there and if a lady is pregnant, make sure that the child is born there, land there and have the delivery of the child there! Therefore, we consider being born in India is a curse and I heard some Indians abroad will feel shy to say that I am of Indian origin. So it is heaven bound universe, which कृष्ण says they will have heaven, but they will come back. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, VERSES 20-23

Having talked about भक्ति in general as a means of मोक्ष, now कृष्ण is talking about two types of भक्ति, सकाम भक्ति and निष्काम भक्ति. We have analyzed this topic in the 7th chapter already. I had pointed out that the 9th chapter is very very close to the 7th chapter. There I had pointed out that the भक्ति can be classified into three levels based on the motive that a person has or the way that a person looks at the Lord and the three levels of भक्ति are मन्द भक्ति, मध्यम भक्ति and उत्तम भक्ति. At the level of मन्द भक्ति, I look upon God only as a means for getting my worldly ends, for getting worldly benefits like health or weath or property or freedom from disease I used Lord purely as a means. भगवान् is the साधनम् and the worldly things are the साध्यम्. And this form of भक्ति is called मन्द भक्ति, this form of भक्ति is called the lowest form of भक्ति, because I don't love God for the sake of God, I love God for the sake of some other worldly benefit and whenever we love someone for the sake of some other thing that love is a fake love. When somebody loves me for the sake of borrowing money from me and as long as I lend money he loves me, he says you are इन्द्र, चन्द्र, great स्वामि, whatever it is and I wanted to test that person and stop giving money and gradually the friendship also is broken, his love is also broken. Now you ask the question, did that person love me for my sake or for the sake of money. So when I have money somebody loves, when I have no money the same people don't love, then it is very clear that they love money rather than me. This is a simple अन्वयव्यतिरेक logic. I have money people love, I have no money people don't love; it is very clear, people love money and not me. Similarly, when I love God for the sake of worldly benefit, that love of God cannot be treated as true love, because that love is directed towards the worldly benefit and I love God incidentally because he is supposed to fulfill my worldly desires. So thus the lowest form of भक्ति is that in which God is the means. And after this kind of मन्द भक्ति, a

person becomes more and more mature and begins to understand that God is superior to all the worldly things that I can accomplish, God is superior to all the worldly things I can accomplish and therefore, my attitude towards God changes. Until now I worshipped God taking God as a means for other ends. Now I change the party, I say instead of loving God for the sake of the world, I begin to love God as an end-in-itself. So God is no more means but God is that end for me and if at all I use the world, the world is no more end. Now the world has become the means, a total reversal with regards to means-end perception, which is a radical change and this change is called मध्यम भक्ति, in which God becomes the end. And the first भक्ति, मन्द भक्ति is called otherwise सकाम भक्ति and मध्यम भक्ति is called निष्काम भक्ति, because while I worship Lord I don't ask for any of those worldly things. These are the two levels of भक्ति, कृष्ण is going to emphasize in these verses and there is a third level of भक्ति also, which is called उत्तम भक्ति. In the मध्यम भक्ति, I look upon God as the end and certainly the love for God is superior to the love for the world, because the world is means, God is the end, love for the end is certainly superior to the love for the means. But वेदान्त goes one step further. When you love God because it is a goal for you, I will ask the question why do you want to keep God as your goal, why can't you keep money, why can't you victory, why can't you keep presidency, some other thing, why do you want to keep God as your goal? Then the answer he will give is, if I attain God I will be happy. So why does a devotee desire to attain God, that is again for the benefit of his own happiness and therefore superior to the love of goal is the love of oneself, because I love the goal not for the sake of the goal itself, I love the goal for the sake of myself only. If the goal will not give me happiness, then what will I do, change the goal. So therefore, as long as you see Lord as the goal certainly you love God, but that love of God is also lesser than, lesser than what, lesser than the love for oneself. It is a very beautiful approach, you have to meditate

on this idea. Love for the end is superior to the love for the means and love for oneself is superior to the love for the end, because I love the end for whose sake, not for the sake of the end but for the sake of myself and therefore in the highest level of भक्ति, God is neither the means nor the end, I have to discover God as myself. And when God and self becomes identical the love or devotion has reached the climax, which is called अद्वैत भक्ति, अभेद भक्ति, परा भक्ति, ज्ञान भक्ति. This कृष्ण talked about in the 7th chapter,

उदासः सर्वे एव एते ज्ञानी तु आत्मा एव मे मतम् । ॥ ७-१८॥

अर्जुन all types of all kinds of devotees are certainly great, but the greatest devotee is that ज्ञानि who is none other than myself, ज्ञानि तु आत्मा एव मे मतम्. So therefore, what are the three levels that we have to go through,

- i) First God is the means called सकाम भक्ति,
- ii) Then God is the end, which is called निष्काम भक्ति and thereafter
- iii) God is myself, which is अद्वैत भक्ति.

Now all these three levels कृष्ण is talking about. First we are taking सकाम भक्ति, 20 and 21 talks about the मन्द भक्ति. And what do the मन्द भक्तs or सकाम भक्तs do? They worship the Lord alright and the Lord comes and asks what do you want and they think a lot (without thinking if they ask it is ununderstandable, but they think a lot) and afterwards asks for the wrong thing. That is called मोह or delusion. कृष्ण talks about that, त्रै-विद्याः सोमपाः पूत-पापाः यज्ञैः माम् इष्ट्वा, they are all great भक्तs, त्रै-विद्याः – informed in all the three वेदs, सोमपाः – they have performed सोम याग which I explained in the last class and they have offered सोम रस to the अग्नि and they have taken सोम रस प्रसाद also and therefore they are called सोमपाः, पाः means those who consume the प्रसाद. सोमम् पिबति इति सोमपः and because of this सोम रस पानम्, it should be taken only as part of याग, separately taken it will be a liquor, they are not supposed to take it separately, only as part

of the याग and in the form of a प्रसाद, when they take, they become what, पूत-पापाः, they are all free from all the पापम्, they acquire enormous amount of पुण्यम्. So they have been given a blank cheque and भगवान् says you can write anything, I am ready to give anything. You want world I am willing to give, you want God I am willing to give. So both are ready, you can choose anyone, as we saw in कठोपनिषत्,

श्रेयः च प्रेयः च मनुष्यम् एतः तौ सम्परीत्य विविनक्ति धीरः । कठोपनिषत्
१-२-२ ॥

both ends are there, but what do these people do, स्वर्गतिम् प्रार्थयन्ते, गतिः means goal, destination and स्वर् means स्वर्ग, so स्वर्गतिम् means स्वर्ग गतिम्, स्वर्गफलम्, गति means फलम्, so स्वर्गति, means स्वर्ग फलम् प्रार्थयन्ते. And as far as भगवान् is considered, he doesn't have any choice. That is why you should always remember, what you get in life is not determined by भगवान्, we generally think whatever we are getting भगवान् is giving, if भगवान् is responsible for the choice of your experience, then certainly that भगवान् will become partial भगवान्, because for some people He gives a happy life, for some people He gives unhappy life, भगवान् will be partial. Therefore remember, भगवान् does not chose what He should give, then भगवान् is like what, a shopkeeper, whatever you want you ask, your goal is to be decided by you only, your गुरु cannot decide, your parents cannot decide, भगवान् cannot decide. भगवान् says I am willing to give whatever you want and therefore whatever you get is chosen by whom, you have asked for it, therefore never blame the stars, because we are very good to blame others. As somebody said: 'To err is human but to blame someone is more human.' So therefore we always say it is because of the wife or husband or children or neighbor. My child gets good marks, but because of the company of the neighbor's child he is spoilt, but the same complaint your neighbor also gives! So therefore never make anyone responsible for your lot, you are responsible for

whatever you are going through now. Therefore भगवान् says these people instead of seeking God, they seek स्वर्ग, I want to enjoy. What will भगवान् do, भगवान् cannot force. स्वर्ग is not good, why are you asking that, I will give you मोक्ष, this person will reject मोक्ष, he is like a baby who has got gold biscuits and real biscuits, real biscuit means eatable biscuits. Now you take a gold biscuit and eatable biscuit, gold biscuit also they swallow, I read in today's paper itself, people swallow that also. Normally it is not eaten, gold biscuit and eatable biscuit and take it to a baby. You ask the baby what do you want, the baby will ask for the eatable biscuit, it will ask what can I do with the gold biscuit, poor child doesn't know that gold biscuit can buy millions of eatable biscuits, this is called नित्य-अनित्य वस्तु विवेकः नास्ति. And we laugh at the children, but we are doing the same thing, world is the eatable biscuit, God is the gold biscuit. From the Lord you can buy millions and millions of the worldly आनन्द, we don't know. So if the mother is going to force the child to take the gold biscuit, the child will cry only, therefore what will the mother do, OK, hopefully, the child will grow up later and ask for the right biscuit, but now let me give this biscuit to the child. Similarly, भगवान् also decides to give the स्वर्ग, eatable biscuit and the मोक्ष, gold biscuit is lost and therefore कृष्ण says, ते सुरेन्द्र-लोकम् आसाद्य – those unintelligent people those सकाम भक्तः, those मन्द भक्तः, सुरेन्द्र-लोकम् आसाद्य, आसाद्य means reaching, attaining, the world of इन्द्र. What is the world of इन्द्र? स्वर्ग लोकः, so सुरेन्द्र-लोकम्, स्वर्गलोकम् आसाद्य. What type of सुरेन्द्र-लोकम् it is? पुण्यम् सुरेन्द्र-लोकम्, पुण्यम् means पुण्य फल रूपम् or sacred, the sacred heaven which is full of joy, full of sense pleasures. So eternal December season, in तमिळुनाडु music season, the weather is also fine and there is all over music. Go from this सभा to that सभा and in between they eat at Woodlands or in the सभा canteen and they feel the vadai sambar is better than the music concert, they go for that. So therefore, 'When there is food for the ear, give a little also to the

stomach.' Imagine that you do this throughout the life, that is स्वर्गलोक, you go from one place to another, खावो पीयो मजा करो (Eat, drink and make merry) only. Therefore अश्नन्ति, He himself says, अश्नन्ति – they consume, they partake, देव-भोगान् – all the heavenly pleasures, celestial pleasures in the heavens दिवि, स्वर्ग लोके, देव-भोगान् – pleasures enjoyed by other gods, this person also partakes and they are all दिव्यान्, दिव्यान् means supernatural extra- ordinary, you cannot even imagine such pleasures, दिव्यान् means अलौकिकान्, अलौकिक सुखम् they will enjoy. When we hear this description, it appears as though this सकाम भक्त's have made the right choice, they have chosen heaven, of course not now, after death, first qualification is you should die, that is understood, after death they go to स्वर्गलोक. So isn't it a right choice, कृष्ण is going to examine that in the next verse.

Verse No .21

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९-२१॥

ते तम् भुक्त्वा स्वर्ग-लोकम् विशालम् क्षीणे पुण्ये मर्त्य-लोकम् विशन्ति ।

एवम् त्रयी-धर्मम् अनुप्रपन्नाः गत-आगतम् काम-कामाः लभन्ते ॥ ९-२१॥

ते तम् विशालम् स्वर्ग-लोकम् भुक्त्वा, पुण्ये क्षीणे (सति) मर्त्य-लोकम् विशन्ति । एवम् त्रयी-धर्मम् अनुप्रपन्नाः काम-कामाः गत-आगतम् लभन्ते ।

So कृष्ण says their choice seems to be wonderful choice, certainly they go to a wonderful world and they will enjoy wonderful pleasures and that too not for a short while, for very many long years. Therefore कृष्ण says, ते तम् स्वर्ग-लोकम् भुक्त्वा, भुक्त्वा, so they enjoy the heavenly pleasures there, whatever you imagine in the world those pleasures are there and not only that, every देव has got supernatural powers also, which means सङ्कल्प मात्रेण, by mere visualizations they can order all the pleasures. And how big is this स्वर्ग-लोकम्, will it be

crowded like चैन्नै with traffic jam and all? No, विशालम् स्वर्ग-लोकम्, therefore it is not at all crowded, each one can have a huge mansion, such a vast स्वर्गलोक सुखम्, स्वर्ग-लोकम् they enjoy. Up to this is the brighter aspect of सकाम भक्ति. And generally people see the brighter aspect only, like seeing the rose and not seeing the thorn behind it. What is this thorn, कृष्ण is going to describe. This स्वर्गलोक is given only for the पुण्यम् that has been earned by कर्म, this स्वर्ग सुखम् is given not free of cost, you have to pay through your nose. OK, for every milligram of pleasure you have to spend in heavenly dollars, not our rupee, heavenly dollars called पुण्यम् and how did you earn the पुण्यम्, through your कर्म, what type of कर्म, सोम यागादि कर्म and this money is earned through कर्म, the earned money will be limited only. Any amount you earn and save, it will be a limited amount only, it cannot be infinite amount of money and the tragedy is, in स्वर्गलोक you can only spend पुण्यम्, you cannot earn fresh पुण्यम् or else as in America you can get scholarship and assistance ship etc., and they earn also, but in स्वर्गलोक it is only भोग भूमि. It is never a कर्म भूमि, which means the earned पुण्यम् will be gradually depleted, gradually exhausted. So the bank accounts, पुण्यम् bank accounts becomes lesser and lesser and that means one day, whatever पुण्यम् has taken you to स्वर्ग, that whole पुण्यम् gets exhausted, visa expires. Then what will happen, at least in other countries, you may try to evade and somehow overstay, continue, in other places you can do that but in स्वर्ग, the heavenly police and heavenly computers are well maintained that the person is identified and what will happen, कृष्ण tells पुण्ये क्षीणे सति – when all the heavenly पुण्यम्s are exhausted, मर्त्य-लोकम् विशन्ति, back to चैन्नै with mosquitoes. So previously I stayed with celestial, now my company is mosquito. So therefore क्षीणे पुण्ये मर्त्य-लोकम् विशन्ति and मुण्डकोपनिषत् says, even मर्त्य-लोकम् is not guaranteed, it all depends upon what is the next कर्म that is fructifying, if the next

fructifying कर्म is inferior type even मनुष्यलोक is not guaranteed, the उपनिषत् says

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमम् लोकम् हीनतरम् वा विशन्ति ॥
मुण्डकोपनिषत् १-२-१० ॥

And therefore you have to come back. OK, so what? So what if you ask the problem is any object which gives you pleasure by its company, the very same object will give you pain when it goes away from you, any object which gives joy by association, the very same object gives sorrow because of dissociation, very very natural. If you are watching a movie, very interesting one and in the middle the current goes, you don't have generator also, now even they have that, now if you have generator and suppose generator also goes, you get so wild and your anger is directly proportional to the enjoyment that you derive. Therefore having enjoyed like people who stay in America for long time, they criticize India left and right, they might have lived here, then they write letters also, letters to the editors, it is put in the positive sense only. But the mind is such that having enjoyed something it cannot settle for anything lesser than that and therefore the withdrawal symptom it is called, is extremely painful. Therefore मर्त्य-लोकम् विशन्ति, they come back to the दुःख लोकम्. And then what they have to do, he is like an addicted person, who after the effect of the addiction is gone, there is a tremendous withdrawal symptom, again he has to go back to the same condition. Therefore somehow get money and try to go to the same condition, whether it is drug, alcohol or anything and again the effect goes and again do that, it goes on and on, कृष्ण says, every संसारि is like an addict, does कर्म, enjoys, loses everything, again does कर्म, enjoys, loses everything, कर्म, फलम्, जन्म, again कर्म, फलम्, जन्म, कर्म, फलम्, जन्म, गत-आगतम् काम-कामाः लभन्ते. Therefore एवम् – in this manner, त्रयी-धर्मम् अनुप्रपन्नाः – those people who follow the ritualistic portion of the वेदs, the कर्मकाण्ड portion of the वेदs and with what attitude, काम-कामाः – with an aim of pure

enjoyment, sensory enjoyment, worldly pleasures, काम-कामाः here means विषय कामाः, first काम means विषय, काम-कामाः means विषय कामाः, a person who is interested in sensory pleasures, such people do all the पूजा, etc., but use पुण्यम् earned for the sake of the perishable pleasures. And therefore what is their lot, गत-आगतम् लभन्ते. So the consequence is गतम् आगतम् च, गतम् means what: स्वर्ग गमनम्, आगतम् means भूलोक आगमनम्, again स्वर्ग गमनम्, again भूलोक आगमनम्, in between नरक गमनम्. And again भूलोक आगमनम्. One has to come to भूलोक at regular intervals. Why, because all earnings you can do here only, in the other 13 लोकs, whether it is 6 upper लोकs, or 7 lower लोकs, all the 13 लोकs are only for exhaustion of your earnings, in the lower लोकs you exhaust your पापम्, in higher लोकs you exhaust your पुण्यम् and again if the bank balance has to be built up, you have to come to भूलोक. Therefore गमनागमनम्. This is called autobiography of a संसारि, I have told you, it is biography of an auto. What does auto do, गत-आगतम्, to the stand, Anna Nagar and again come back to the stand and then to T Nagar, so it is going round and round, that is why it is called autobiography. OK, that is my interpretation. Right! Continuing;

Verse No .22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२॥

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

अनन्याः चिन्तयन्तः ये जनाः माम् पर्युपासते, तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् अहम् वहामि ।

In the previous two verses, कृष्ण talked about सकाम भक्त or मन्द भक्त, for whom God is only the means, world is the end. Now in this important verse, often quoted verse, भगवान् talks about the मध्यम भक्त, the निष्काम भक्त, for whom God is not a means for other things,

God is the means also, the end also. God is the end, that is the highlight, OK. And when God is the end the love for God will be certainly superior, you know why, because if you study your mind, your mind is obsessed with the end alone, your mind is never obsessed with the means. When you want to go to दिल्ली and when you are traveling by the train or flight, you will certainly go to the respective station, airport or railway station, you purchase the ticket, you do everything, but throughout the journey your mind is going to dwell on what, who has come to the station, whether the elder sister or younger sister, how to go from the station, if they don't come, how is the weather going to be there when I reach? You are travelling here but your mind is soaked with the end thought only. Not only travel, anything you want to build a house, you do all the transactions, meet the contractor and you talk to the contractor, you never fall in love with the contractor because the contractor is only a means that is what I think. Now you only dwell upon the house, when is he going to finish it, when will he give, whether he will give it or not, etc., etc. These are all done, transactions go on but your mind is absorbed in the end. Similarly, here also, in the case of मध्यम भक्त, he does all the worldly transactions but the absorption in the ultimate goal of his life, that is called भगवान् in पौराणिक language, that is called मोक्ष in Vedantic language, that is called तीव्र मुमुक्षुत्वम् in Vedantic language, that is called जिज्ञासु भक्ति in the 7th chapter language. And therefore since the end occupies the mind, it is so powerful that it displaces all the other things from your mind. It displaces, imagine, you have a important function next week, you are going to conduct the wedding of your daughter after 7- years of horoscope hunting, you have been looking for that, you might do everything, your mind is going to dwell or you are a new mother and have a young baby and it is the first one, you do all transactions but your mind absorbed in that, that is called अनन्य भक्ति, a भक्ति in which the absorption into the Lord displaces all

the other secondary goals of life. The other goals of life are not ignored, very careful, even though you have the thought of the दिल्ली, you go to the right railway station, you go the Central, you don't end up in Egmore, you never commit mistake there, you purchase the ticket and you go to the right platform also, (you will not enter into a different train) and show the ticket, you do all those things, but they are all in a subdued level, compared to one thought that is there, दिल्ली that job in दिल्ली, businessman business thought, musician musical thought. So therefore, absorption into the Lord does not mean ignoring of one's family duties. कृष्ण is not talking about disregarding or disrespecting one's duty, they are being done properly, but when I have to choose the goal of life, I vote for "This is my ambition in life" and that is there in my subconscious all the time. And therefore अनन्याः – without any other goal occupying the mind, जनाः माम् पर्युपासते, जनाः means मध्यम भक्ताः, निष्काम भक्ताः, जिज्ञासु भक्ताः माम् पर्युपासते – they worship me without any other goal, other than मोक्ष, OK. Then what about the worry regarding the worldly what you call duties and other things, because we have to earn, we have to take care of the family, children, grandchildren, because this person is absorbed, what will he do for his योग and क्षेम, योग means acquiring whatever is required is योगः, अप्राप्यस्य प्राप्ति, like the basic needs of life, food, clothing, shelter and the second thing is क्षेम, क्षेम means प्राप्यस्य रक्षणम्, protecting whatever I have acquired. Acquisition and preservation these are the two basic pursuits in human life. If you just look back what you have been doing is either acquiring or preserving, these two only we have been doing. But what has happened is, कृष्ण's worry is, we spend the whole life for this that we have no time to think of anything higher. So all the five days or six days we are busy, especially if they are working people we are busy and there are only two days, weekend, they are weakened, (rightly named). So they are so weakened therefore you only want entertainment, we cannot think of गीता, उपनिषत्

because it demands your attention, you don't want to read such books where बुद्धि is required, you want to read only those books where बुद्धि is not required, Stardust! So therefore only dusty thing, so that you don't require बुद्धि, you will only lose whatever you have. Again Monday comes and busy up to Saturday, Sunday you do lot of things and again Monday comes,

दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः ।

कालः क्रीडति गच्छत्यायुः तदपि न मुञ्चत्याशावायुः ॥ भजगोविन्दम् १२
॥

20th century is going away, every day we are going closer, closer to what, यमधर्मराज, closer to यमधर्मराज we are not aware. Therefore कृष्ण tells you have to take care of योग क्षेम to some extent, but total योग क्षेम you can never, you can never provide, perfect security human beings can never provide because everything in life is insecure, the President, the Prime Minister and they have got the security and a prime minister gets killed by the security, what will you do. So therefore, thinking that I can provide perfect security is the greatest myth in life and therefore whatever is to be taken care of you take care of, but you have to fill up the gap only by one method, what is that, surrender to the Lord, to the extent possible I have done but I don't want to brood over it and worry over it all the time, भगवान् will take care of, does not mean that we should be irresponsible people, whatever is humanly possible I do and whatever I acquire there is sense of insecurity, whether it is enough or not, inflation, after 10 years monthly Rs.10,000/- will be sufficient or not, doubt. So you can calculate, calculate, calculate and die, you don't even enjoy. Therefore where is the limit to the security. Therefore take care of a little and leave it to the Lord. Then what is the advantage, you can attend गीता class, the advantage is your mind is available for something beyond local योग क्षेम, even if you have perfect योग क्षेम you are going to die anyway, therefore why I should spent the whole life for that, therefore

take care of योग क्षेम to some extent and leave the rest to the Lord. Now our next worry is: Is Lord reliable? Because we know nobody around is reliable, because at crucial moment they will drop us, you know that. Since we have experienced that the human beings are unreliable, people wonder whether God is like anyone of us. भगवान् says No. If there is one reliable one, that is only Me. So योग-क्षेमम् वहामि अहम्, I am the real LIC. The other local LIC will catch fire, require another LIC. When Life Insurance itself burns what will you do, therefore I will take care of your योग क्षेम, don't worry, but what is the condition, I will take condition, under one condition, is very very careful, तेषाम् नित्य-अभियुक्तानाम् – those who are very committed to the goal of Myself, for them the goal is the Lord and nothing else, अभियुक्ताः means steadfast, committed, for those people, they are called जिज्ञासु भक्तः, तीव्र मुमुक्षु or मध्यम भक्तः, I will take care of their योगः and क्षेमः. It is a very very practical श्लोक which भगवान् provides, because every person has a sense of insecurity in the mind. Normally गृहस्थ should be secure, insecurity should be felt by संन्यासिः, because only for संन्यासिः there is no one, only संन्यासिः has got no relationship, he has broken, if at all worry should be there, संन्यासिः should worry and those संन्यासिः don't worry and a गृहस्थ who has got children and grandchildren and money and this and that, that he worries indicates that security does not depend upon your external possessions, it depends upon your state of mind, without anything to possess you can feel secure, with everything to possess you can feel insecure and the greatest beauty is what, we get children for our security and there afterwards we grow old we begin to worry the children's security, now tell me, they are security for us? Or we are security for them? If you say that both are mutually secured, that means both are insecure, it is like I am telling you that I will give you Rs.10 loan if you give me Rs.10 loan, then we will happily live. Remember two beggars cannot depend on each other, two insecure members can

never give mutual security, therefore all the insecure members should draw security only from one ever secure entity and that is called भगवान् and therefore कृष्ण gives a guarantee card, कृष्ण also gives a guarantee card, for how many months, not for three or six months, it is eternal guarantee, you trust Me you will be safe, you trust Me you will be safe, Continuing;

Verse No .23

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९-२३॥

ये अपि अन्य-देवता-भक्ताः यजन्ते श्रद्धया अन्विताः ।

ते अपि माम् एव कौन्तेय यजन्ति अविधि-पूर्वकम् ॥ ९-२३॥

अपि ये अन्य-देवता-भक्ताः श्रद्धया अन्विताः यजन्ते, ते अपि हे कौन्तेय! अविधि-पूर्वकम् माम् एव यजन्ति ।

So in the previous verse कृष्ण said, the निष्काम भक्त are those who worship Me. Now does that mean that every seeker of मोक्ष should worship कृष्ण, does it mean that one should not worship other देवताs? So there is a question regarding who is inferior देवता, who is superior देवता, etc., the problem comes, which is a big problem in our religion, whether शिव or विष्णु? In some places, whether शिव or शक्ति, trouble in the house itself, so therefore father or mother, you or me. So therefore people have this difficulty and therefore कृष्ण wants to clarify that, I have clarified this in the 7th chapter in the verse यः यः याम् याम् तनुम् भक्तः. I just remind you briefly, that any form of God is finite in nature, because form means finite, therefore कृष्ण form or शिव form or विष्णु form, a personal deity has to be necessarily finite only. But in any particular form, we can invoke a finite power or the infinite itself, what we invoke is purely in our hand. So the value of a deity depends upon what, our invocation, I gave you an example also, do you remember, the value of a cheque leaf depends upon what you write on it, first leaf is superior or second leaf is superior, we have to say after it

is written, before writing all the leafs are of equal value, provided the money is in the bank, of course, Similarly, here also all the देवताs are equal, finite only, but when I invoke infinite, then कृष्ण in whom infinite is invoked will become the superior-most God and all the other देवताs will become finite. If you invoke infinite in शिव, शिव will become infinite, all others will become finite. In the भगवद्गीता, कृष्ण represents infinitude, therefore कृष्ण tells I should be worshipped, even if I worship any other देवता also, it will come to me alone, because all the finite are included in the infinite, this is going to be said, we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, VERSES 23-27

In the portions of the 9th chapter, beginning from the 22nd verse up to 29th verse, Lord कृष्ण is classifying भक्ति into two types based on the motive with भक्ति is expressed or practiced. The motive behind भक्ति can be two-fold with regard to the ignorant people. We are not taking into account a ज्ञानि whose भक्ति is absolutely motiveless. The motiveless भक्ति of a ज्ञानि is not taken into account. A ज्ञानि doesn't have a motive because he has nothing to accomplish. He doesn't want to attain even मोक्ष because already accomplished मोक्ष and he is not interested in धर्म-अर्थ-काम because, धर्म-अर्थ-काम being finite and मोक्ष being infinite, all the finite accomplishments are included in the infinite and therefore a ज्ञानि doesn't want धर्म, अर्थ, काम or मोक्ष,

न एव तस्य कृतेन अर्थः न अकृतेन इह कश्चन ।

न च अस्य सर्व-भूतेषु कश्चित् अर्थ-व्यापाश्रयः ॥ ३-१८॥

कृष्ण said in the 3rd chapter. Therefore a ज्ञानि भक्ति is motiveless भक्ति, that ज्ञानि is not considered in this context. Here we are discussing भक्ति is an अज्ञानि and therefore who will necessary have some motive, some axe to grind and based on the motive, भक्ति is classified into two, one is called सकाम भक्ति, in which the person, an अज्ञानि worships the Lord for the sake of everything else other than God. He worships God, he does नमस्कार to God and when God asks what do you want, he will enumerate everything other than God. So his attitude is let God be where he is. There is a saying "God is in heaven, everything is fine here." So such a भक्ति is सकाम भक्ति, such a भक्ति is motivated by the desire for धर्म-अर्थ-काम, put together in कठोपनिषत् was called प्रेयस्, interested in materialist desires. Whereas निष्काम भक्ति is also a motivated भक्ति, very careful, the निष्काम भक्ति of an अज्ञानि, we are not taking about the भक्ति of a ज्ञानि, निष्काम भक्ति of an अज्ञानि is also a motivated भक्ति. Then why do you call it निष्काम भक्ति, how can you say निष्काम when you say motivated? निष्काम

भक्ति is a भक्ति in which the भक्त is not interested in anything other than God. So why is it निष्काम, he is not interested in anything other than God. Therefore it is called निष्काम भक्ति but even in that निष्काम भक्ति, there is a motive and what is that, Oh Lord, I don't want anything other than you. As one devotee offers a beautiful prayer:

नास्था धर्मे न वसुनिचये नैव कामोपभोगे यद्यद्भव्यम् भवतु भगवन्
पूर्वकर्मनुरूपम् ।

एतत्प्रार्थ्यम् मम बहुमतम् जन्मजन्मान्तरेऽपि त्वत्पादाम्भोरुहयुगता
निश्चला भक्तिरस्तु ॥ मुकुन्दमाला ॥

Oh Lord, I have no interest in धर्म, no interest in अर्थ, no interest in काम, न आस्था, आस्था means I don't care, न वसुनिचये नैव कामोपभोगे, then with regard to that what it is my motive, यत् यत् भव्यम् भवतु भगवन् पूर्वकर्मनुरूपम् – according to my कर्म, whether money can come or go,

यत्लभसे निजकर्मोपात्तम् वितम् तेन विनोदय वितम् ॥ भजगोविन्दम् २ ॥

If I want to ask something from you what is that I want, त्वत्पादाम्भोरुहयुगता निश्चला भक्तिरस्तु – I am interested only in You. Of course in religious language, devotional language, the devotee will say I am interested in “You.” But in वेदान्त, “You” does not mean a personal God, because personal God is as finite as any other thing, so there “You” means a finite form which represents सत्यम्, ज्ञानम्, अनन्तम् ब्रह्म. Thus when I seek nothing but God, who represents infinite ब्रह्मन्, when I become a तीव्र मुमुक्षु, it is called निष्काम भक्ति of an अज्ञानि. So this सकाम, निष्काम भक्तis of an अज्ञानि are differentiated in this portion and कृष्ण's indirect advice is: May you graduate from सकाम भक्ति to निष्काम भक्ति. And this is indicated in a symbolic language, that symbolic language you should understand to interpret these verses properly. What is that symbolic language?

i) In the भगवद्गीता, कृष्ण represents the infinite Lord, the infinite one or मोक्ष and all the other gods represent finite देवताs, representing

all the finite goals of life, like money, लक्ष्मी देवता is a finite देवता representing only money aspect, Similarly, सूर्य देवता is a finite देवता representing only the power of vision. So thus all the other देवताs represent limited goals of life, whereas कृष्ण represents the limitless. Even though कृष्ण form is finite, but it symbolizes the infinite, remember in the 7th chapter, I gave you the example of cheque book. In the cheque book the first leaf is more valuable or the second leaf is more valuable? What is your answer? First you fill up thereafter I will say. All the leafs are equal, but if you write Re.1 in the first leaf and Rs.1 lakh in the second leaf, I will choose what, the second leaf. Therefore the leaf by itself is neither superior nor inferior but what you write will indicate. Similarly, कृष्ण शरीरम् is one cheque leaf, राम शरीरम् is another finite form, all the रूपम्s are finite, but what do you invoke, invocation is filling up the cheque book. If in the कृष्ण शरीरम् you invoke सत्यम् ज्ञानम् अनन्तम् ब्रह्म, कृष्ण will represent. As I said in भगवद्गीता, कृष्ण is पूर्णम् ब्रह्म. And therefore कृष्ण says instead of worshipping other finite देवताs you can worship Me, Myself because all the देवताs are included in me. What is the reason? By the simple logic that infinite includes all finites. And therefore कृष्ण says any देवता a person worships all those worship will not go that particular देवता, but through that देवता it comes to me alone. Just like a person touches any limb of mine, I will not say he is touching the hand or leg, I will say he is touching me because I include all the limbs. Therefore point No.1, any worship goes to कृष्ण. In शिव पुराण what will we say: any worship goes to शिव, in देवी भागवतम् what will you say: any worship will go to देवी, which one is correct? everything is correct if you understand the principle behind it. And if you choose देवी as your इष्ट देवता, for you देवी will become the infinite देवी. For the first point, any worship goes to कृष्ण only.

ii) The second point: Any result given is not by those देवताs, any blessing given comes from कृष्ण alone, only thing is through that

particular देवता कृष्ण blesses all people. Therefore कृष्ण receives all the worship through the देवताs, कृष्ण blesses all the people through the देवताs.

iii) Then the next principle that we have to understand in the symbolic language is this. Since all the other देवताs represent only finite powers, by worshipping those देवताs a person can get only what benefit, finite benefits only. They have got only limited powers. If सूर्य देव is worshipped, like the specialist you go to ophthalmist and cannot complain about tooth ache, then he will say it is not my department, go to dentist they are specialists, they can only deal with their department. लक्ष्मी can deal with only money, knowledge it should be सरस्वती, हस्तयोः इन्द्र. Thus any देवताs can bless you with only a finite result. And therefore people can go to those देवताs only for finite result, therefore worship of those देवताs will come under सकाम भक्ति. What is the principle, you should understand clearly, other देवताs can give only finite result, and therefore people go to the other देवताs only for finite results and therefore it will come under सकाम भक्ति. And people can go to which deity for infinite result, if you want infinite result you cannot go to any other देवता, because they cannot give, you have to go to whom, in the भगवद्गीता context you have to go to कृष्ण only then you will get the infinite result. And therefore कृष्ण भक्ति represents निष्काम भक्ति in the context of भगवद्गीता. Therefore, कृष्ण भक्ति is निष्काम भक्ति, अन्य देवता भक्ति, अन्य देवता means any deity other than कृष्ण, अन्य देवता भक्ति represents सकाम भक्ति. If you read शिवानन्द लहरि, you have to see fully, शङ्कराचार्य says, all the other देवताs are like the hull of the rice grains, for they will fly off when blowed, whereas शिव alone is solid one, all the other gets some benefit because of what: शिव. Therefore in that context, शिव भक्ति will represent निष्काम भक्ति and all the other देवता भक्ति will represent सकाम भक्ति, remember this principle and read this verse you will understand.

कृष्ण says, ये अपि अन्य-देवता-भक्ताः – so there are people who are worshippers of other gods, other gods other than Me. How do they worship, श्रद्धया अन्विताः यजन्ते – they are worshipping with faith with the idea that that देवता, the नवगृह places and there also you know who is the popular ब्रह्म, you all know, many don't know where the other ब्रह्म are there, but one ब्रह्म everybody knows, शनि of Thirunallar, put mustard, salt, etc., etc. Therefore कृष्ण says when people worship those ब्रह्म देवताs, etc., they do not know the fact that worship does not go that देवता at all, really speaking through them it is coming to Me alone, because शनि is included in Me. So ते अपि माम् एव कौन्तेय यजन्ति – so those people are worshipping Me alone, I told you in the last class,

आकाशात् पतितं तोयम् यथा गच्छति सागरम् । सर्वदेव नमस्कारः केशवम् प्रति गच्छति ॥

Some कृष्ण भक्त has written, if शिव भक्त had written, he would have written शत श्रीरुद्रम् प्रति गच्छति, whether it is wrong or right, that is also right. So ते अपि माम् एव कौन्तेय यजन्ति. But what is their problem, अविधि-पूर्वकम् – they are ignorant of this fact, अविधि means अज्ञानम्, in this context it has a very special meaning, अविधि means अज्ञानम्, they are ignorant of what fact, ignorant of the fact that all the finite देवताs are included in Me, by worshipping Me they have worshipped all the other देवताs, they don't know.

Verse No .24

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४॥

अहम् हि सर्व-यज्ञानाम् भोक्ता च प्रभुः एव च ।

न तु माम् अभिजानन्ति तत्त्वेन अतः च्यवन्ति ते ॥ ९-२४॥

अहम् हि सर्व-यज्ञानाम् भोक्ता च प्रभुः एव च (अस्मि), माम् तु तत्त्वेन न अभिजानन्ति, अतः ते च्यवन्ति ।

So the idea is further clarified. अहम् सर्व-यज्ञानाम् भोक्ता, I am the receiver of all forms of worship offered to any other देवता. So I am the receiver, भोक्ता means receiver. It is just like we handing over the money to the post office, even though physically we are handing over to the post office, it is going to the person concerned. Similarly, all the देवताs are like postal people only, they have to ultimately hand over the thing to Me, because if they want to bless their devotee, that blessing power comes from Me only. Just as a cabinet minister enjoys the ministerial power blessed by whom the Prime Minister. How do you know, the moment reshuffling happens and one Minister is removed of the post, that Minister cannot have any such power and therefore this देवताs have to come to Me and I alone give them the power to bless their devotee, therefore भोक्ता अहम् एव and not only that, प्रभुः एव च and I have got the necessary powers to fulfill their desires. Not those finite देवताs. So the power to the finite देवताs are given by Me alone with which they bless their devotee. But all these inner workings they don't know, न तु माम् अभिजानन्ति – those people do not understand Me clearly, तत्त्वेन – in my true nature, that अविधि-पूर्वकम् of the previous verse is explained here न तु माम् अभिजानन्ति. I told you अविधि means अज्ञानम्, that meaning is clarified here, they do not know Me in reality. So by saying that they do not know My real nature, कृष्ण indirectly conveys I have got two natures, because कृष्ण says they do not know My real nature, that means what? He has two natures, one is the superficial unnatural nature and the other is essential real nature. What is the superficial unreal nature? The physical form, the finite form is the superficial unreal nature, because it is temporarily taken by the Lord on a अष्टमि day. It was not before, it was not there, it was not there means not that कृष्ण was not there, that particular शरीरम्, माया मानुष वेषम् was not there before अष्टमि and it will not be there after स्वर्गारोहणम् and therefore मानुष वेषम् is unreal and that कृष्ण himself tells in the गीता, अवजानन्ति माम् मूढाः मानुषीम् तनुम्

आश्रितम्, seeing my physical human form the deluded people think that I am a particular finite person, but what is my real nature, परम् भावम् अजानन्तः, my real nature is:

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवत् च यत्।

अनाद्य् अनन्तम् महतः परम् ध्रुवम् निचाय्य तम् मृत्यु-मुखात् प्रमुच्यते ॥
कठोपनिषत् १-३-१७ ॥

It is formless, attributeless, सत्-चित्-आनन्द स्वरूपम्, that these people don't understand, माम् तत्त्वेन निर्गुण स्वरूपेण न अवजानन्ति. So instead of knowing my पूर्ण स्वरूपम्, they take my अपूर्ण स्वरूपम् only. And therefore what happens? Even if they worship Me, leaving the other देवताs, even if they worship Me, they don't ask for the infinite, because they don't know my higher nature, therefore even after coming to Me, they ask for what, Rs.5 increment. So they say you know, there was a milkman who did lot of तपस् and Lord came and he asked I want permanent source of milk. Therefore the Lord said, So be it!. Then he saw a huge lake of milk, clean milk, pure milk and the Lord said, not only you have got so much milk, you can go on taking and distributing, the milk will be same, it will not become less, it will not get depleted. Then the milkman said wonderful oh Lord, you have blessed me. Then the Lord went. But then the milkman called the Lord again immediately, Lord, don't go away, I forgot to ask another important thing. If I have got this much milk, pure lake of milk, you should bless me with another lake of water, because, for regular supply I need water also. Therefore, even if it is the ocean, the dog will drink it by licking only, even if there is so much water the dog can only lick and drink. Similarly, going to भगवान् we can ask for infinite, but still our दरिद्र बुद्धि, even the Lord is willing to give infinite free of cost, he is going to say it is free of cost, but still except that we will ask for perishable ephemeral things. Therefore, भगवान् says, My hands are in both pockets, one pocket is in infinite and the other in finite, I am ready

to give both, but people do नमस्कार and ask for finite things. Only one hand of mine is active, the other hand is almost paralyzed, because I have been never able to use that hand to distribute from the मोक्ष pocket, no use at all, nobody asks even by mistake, therefore कृष्ण is disappointed, व्यवन्ति ते – they fall, having come to Me, having got an opportunity for asking the infinite, they don't ask out of sheer indiscrimination, sheer foolishness, they don't ask, therefore they fall into the संसार. Continuing;

Verse No .25

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ ९-२५॥

यान्ति देव-व्रताः देवान् पितृन् यान्ति पितृ-व्रताः ।

भूतानि यान्ति भूत-इज्याः यान्ति मत् याजिनः अपि माम् ॥ ९-२५॥

देव-व्रताः देवान् यान्ति, पितृ-व्रताः पितृन् यान्ति, भूत-इज्याः भूतानि यान्ति, मत् याजिनः अपि माम् यान्ति ।

Then a question will come, OK people don't ask for मोक्ष, but the Lord knows that मोक्ष is the best gift. Therefore Oh Lord, even if we don't ask why can't you give us मोक्ष, because you know better, you could have chosen to give मोक्ष. कृष्ण says that won't work, because of two reasons.

i) One reason is in human birth, the Lord has given us free-will unlike animal birth. Animals cannot choose their goals, they are instinctively programmed to pursue certain basic thing, they will pursue that and they will die. You interview any dog that is running on the street, where are you going, they will say in तमिळ्, “street dogs have no work yet no time to wait.” So it runs here and there as though important conference it is going to attend, nothing like that, it goes there and comes back, it doesn't have any other goal of life, whereas human being has got a free-will that means he can choose his goal and he should choose his goal. God will not interfere in our choice, God's

role is only giving us the information of what are the goals available and which goal can be reached by which path. And if you refuse to use your choice, it indirectly means that you don't want to utilize the privilege of human birth. And if you refuse to utilize the privilege of human birth, indirectly you are declaring, what are you declaring: Oh Lord, my mistake I have come to human birth, please put me back to animal birth, that is the declaration if you refuse to choose, therefore I can never refuse to choose whether you मोक्ष or not, whether you should get मोक्ष or not only one can decide and who is the one, you alone, भगवान् says I can assist you but you have to choose. And therefore मोक्ष is whose choice, not भगवान्, it has to be your choice, this is one reason, that God doesn't give मोक्ष.

ii) And the second reason is suppose you don't choose मोक्ष and God gives मोक्ष. If you are not interested, you will refuse to receive, because any give and take involves two people. I cannot give you anything if you are going to refuse to receive. I can say the गीता classes I want to conduct it is available, but I can give these classes only if at least one or two people come, I cannot go on talking alone. People will put me somewhere, therefore I cannot give you if you are not willing to receive, therefore even God is helpless remember. Even God is helpless, even if God wants to give you मोक्ष, if you are going to say that first solve the water problem, then we can wait for मोक्ष because it is eternal.

Therefore कृष्ण says, what you want you have to choose, I am willing to assist you and therefore He says, देव-व्रताः देवान् यान्ति – worshippers of देवताs will get only the result of देवता प्राप्ति or anything equivalent to that. Like worshippers of लक्ष्मी, will get what, लक्ष्मी, wealth. That is why anybody who wants to do business, what photo gives, लक्ष्मी deity, that too what लक्ष्मी, लक्ष्मी with a good pot full of gold coins. And that too not straight, it is tilted and not only titled, the coins are falling down and it is kept above the table, so that

straightaway the money falls on your table. Therefore money worshippers will get money; therefore देव-व्रताः देवान् यान्ति, पितृ-व्रताः पितॄन् यान्ति – worshippers of ancestors पितृ देवता, they will go to the पितृलोकः and get those benefits. This is based on the famous Upanishadic statement,

तम् यथायथा उपासते तथैव भवति । ॥ मुद्रलोपनिषत् ३-३ ॥

whatever you worship unknowingly you will become that. That is why in our tradition, we want to give good heroes to our children, why we are propagating पुराणs and giving them noble heroes, because when the children are attracted by such heroes, they will be thinking of them and therefore unknowingly their character is also imbibed, because as you think so you become. If they are going to watch that Arnold Schwarzenegger (unpronounceable name), always with a gun, you constantly watch, the children will take anything as gun, pencil, pen and will always say: ta ta ta ta. Then if Michael Jackson is the hero they will be doing that. So therefore पितृ-व्रताः पितॄन् यान्ति. यत् भावम् तत् भवति is one statement, तम् यथायथा उपासते तथैव भवति is another statement. Then भूत-इज्याः भूतानि यान्ति, भूत-इज्याः means worshippers of भूत-गणs, भूत-प्रेत-पिशाच-यक्ष-यमदूत-शाकिनी-डाकिनी-सर्प-श्वापद-वृश्चिक. So many देवताs are mentioned, some of the देवताs are worshipped by going to श्मशानम्s, i.e., the cremation ground et., many black magic people worship such देवताs also. And what will happen to such people? They will end up becoming such. So तामसिक deities attain तामसिक goals, by worshipping राजसिक deities one will go to राजसिक goals. And whereas कृष्ण says मत् याजिनः – those who worship me, who represent ब्रह्मन्, सत्यम् ज्ञानम् अनन्तम्, who represent मोक्ष, पूर्णत्वम्, शान्ति, मत् याजिनः माम् यान्ति – they will come to Me only, Me representing what, मोक्ष itself. Continuing;

Verse No .26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहतमश्नामि प्रयतात्मनः ॥ ९-२६॥

पत्रम् पुष्पम् फलम् तोयम् यः मे भक्त्या प्रयच्छति ।

तत् अहम् भक्ति-उपहतम् अश्नामि प्रयत आत्मानः ॥ ९-२६॥

यः पत्रम् पुष्पम् फलम् तोयम् भक्त्या मे प्रयच्छति, (तस्य) प्रयत-आत्मनः भक्ति-उपहतम् तत् अहम् अश्नामि ।

In the scriptures, सकाम भक्ति is also talked about, निष्काम भक्ति is also talked about, सकाम rituals are also talked about, निष्काम rituals are also talked about. For example, सन्ध्यावन्दनम् is निष्काम ritual, it is purely meant for spiritual progress, वित्तशुद्धि, गुरु प्राप्ति, ज्ञान प्राप्ति, मोक्ष प्राप्ति. Whereas पुत्रकामेष्टि याग is meant for what, is like asking who wrote वाल्मीकि रामायण, not कम्ब (author of Tamil version of रामायण), वाल्मीकि रामायण was written by वाल्मीकि, so पुत्रकामेष्टि is for पुत्र प्राप्ति. So both types of rituals are there and we observe one principle, depending upon the result that we want to achieve there are rigors rules and regulations in performing the rituals. If you want the result, the scriptures point out that you have to do this पूजा in this manner. The time of पूजा is prescribed, the place of पूजा is prescribed, the deity is prescribed, the नैवेद्यम् is prescribed, even the dress is prescribed, how many priests should be there, how much दक्षिणा should be there (that is my choice - you should not say), everything is fixed and you have to obey the rules and if you violate any rule immediately you have to do प्रायश्चित्तम्. For some of the violation the प्रायश्चित्तम् is that all the properties you have to give as दक्षिणा, what a terrible प्रायश्चित्तम् and higher the result you expect, the more complicated the कर्म becomes, because, as the action is so the result is every action has got an equal result (we need not say opposite here!) equal means proportional result, You give more दक्षिणा, more result, more मन्त्रs, more आवृत्तिs, more दक्षिणा. So therefore the general principle is what, the higher the benefit that you seek the more complicated and involved and complex the rituals are. So naturally, what will we think, when you want infinite result, extrapolating the

graph, when you want infinite result, what will you think, so higher the result, more complicated it is. So when you want the highest result, the पूजा will be, according to our extension, we expect the पूजा to be the most complicated, because the result is the highest. कृष्ण says the beauty is when you want the highest result, the पूजा is the least complicated. In fact, there is no complication, it is the simplest पूजा, सकाम भक्ति involves maximum number of rules, whereas in निष्काम भक्ति all the rules are loosened. You can do any number of mistakes, not that you should do mistakes. Suppose you are chanting विष्णुसहस्रनाम, if you are chanting for a particular result, then you have to observe all the result and if you don't observe, you may not get the result and it is even threatened, sometimes it can be counterproductive also. But suppose you are chanting the very same सहस्रनाम for the sake of चित्तशुद्धि, गुरु प्राप्ति, मोक्ष प्राप्ति, then any number of mistakes you commit, it doesn't matter. नैवेद्यम् any kind of नैवेद्यम्, shortcut नैवेद्यम्, any kind of flower you keep it doesn't matter. But what is the condition, your motive should be not any one of the finite, but infinite. So कृष्ण says here, पत्रम् पुष्पम् फलम् तोयम् प्रयच्छति. A निष्काम भक्त, who is a मुमुक्षु भक्त, who wants God as the result of his पूजा, he offers anything, without any precondition and what can be offer, he can पत्रम् – he can offer a leaf, like तुलसि, विल्व or anything, पुष्पम् – any flower, फलम् - any fruit, तोयम् – or even a spoonful of water. Anyone of them a निष्काम भक्त can offer. But what is important, भक्त्या प्रयच्छति, here भक्त्या means निष्काम भक्त्या प्रयच्छति, to use the 7th chapter language, it comes under which type of भक्ति, आर्त, अर्थार्थि, जिज्ञासु or ज्ञानि? If he is a आर्त or अर्थार्थि, it will come under सकाम भक्ति because he wants a particular result and we are not talking about ज्ञानि here, therefore that is also ruled out. So if three are ruled out, who is left out, जिज्ञासु भक्त, मुमुक्षु भक्तः, who is an अज्ञानि alright, who is a संसारि alright, but who wants liberation or God. Therefore भक्त्या, निष्काम भक्त्या प्रयच्छति. And कृष्ण says:

प्रयत आत्मानः, such a person is a person of purified mind. What is purification of mind here, he doesn't have desire for finite goals, that is the purity, रागः रहितः, निष्कामत्वम् is the purity. So प्रयत आत्मानः प्रयतम् means शुद्धम्, आत्मा means here mind, मनः. So प्रयत आत्मा means शुद्ध चित्तः, प्रयत आत्मानः means शुद्ध चित्तस्य, बहुव्रीहि, शुद्धम् चित्तम् यस्य. So since he has got such a निष्काम भक्ति, अहम् अश्नामि – I receive that offering, even though it is a very very inferior offering I receive that offering, because it is offered with भक्ति-उपहतम् – it is offered with a love for Myself. Because when you worship the Lord for the sake of worldly end, your love is where, I have analyzed this in the 7th chapter, when God is the means and the anything else is the end, my real love is in the end and not in the means, nobody loves the means, everybody loves the end only. You love the bus how long, until you reach the destination, thereafter, you don't pray that the bus should go properly, nothing should happen to it, etc., what do you think, I have got down from the bus, let anything happen. So you are interested in the destination not in the means. So when भगवान् is the means in सकाम भक्ति, your love is a fake love, but निष्काम भक्त is doing पूजा for the sake of Lord. Therefore his love for Me is the real love and therefore I receive that love, even on the Valentine's Day. So therefore you should give that card to Me, so भक्ति-उपहतम्, अहम् अश्नामि and therefore the flower, etc., becomes only a spoon and what you are offering through that is the love. Therefore spoon is not important whether it is silver spoon or golden spoon, you are interested in what, what is there in silver spoon that is what you are interested in. Similarly, कृष्ण says I don't bother whether the medium that you use for offering love, whether the medium is flower or leaf I don't care, because through that medium you are giving me the pure love. Therefore, I accept that. Continuing;

Verse No .27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७॥

यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत् ।

यत् तपस्यसि कौन्तेय तत् कुरुष्व मत् अर्पणम् ॥ ९-२७॥

हे कौन्तेय! यत् करोषि, यत् अश्नासि, यत् जुहोषि, यत् ददासि, यत् तपस्यसि, तत् मत् अर्पणम् कुरुष्व ।

Suppose a person says I don't have पत्रम्, पुष्पम्, फलम्, तोयम्, etc. I am in a desert/ Gulf country, (I don't know the condition there), no पत्रम्, no पुष्पम्, no फलम् and like चेन्नै no तोयम्, तोयम् means water, then what shall I do. कृष्ण says, even if you don't have any special thing for offering to Me, doesn't matter, you will be consuming things. So you will have food for you, you will drink water, you will do some work, therefore whatever you are associated with may you offer that to Me, as अर्पणम्. Therefore He says यत् करोषि – any कर्म that you do, any लौकिक कर्म that you do, even working in the office, कायेन वाचा मनसेन्द्रियैर्वा । बुद्ध्यात्मना वा प्रकृतिस्वभावात् । करोमि यद्यत्सकलम् परस्मै । नारायणायेति समर्पयामि ॥ ॥ श्रीमद्भागवतम् ११-२-३६॥

Any work, most mundane work that you do you dedicate to the Lord and it can function as a पूजा. So therefore offer every action to Me. But Lord is at home and my work is at the office, how to offer if you ask: Lord is at home, only that is your problem - when you are in office you won't be at home and if you are at home you won't be in the office, that is your problem, but भगवान् is not at home, भगवान् is at home also. So the Lord being everywhere you don't require anything, you invoke, close your eyes and think that Oh Lord let this कर्म be ईश्वर प्रीत्यर्थम् अस्तु, मयि सर्वाणि कर्माणि संन्यस्य. So this is most beautiful religious way of life, unique to वैदिक tradition, in all other traditions, that particular place is important, direction is important, for us you can do पूजा at anywhere and anytime. And यत् अश्नासि – whatever you eat you offer to the Lord, whatever you cook daily offer to the Lord and if

you say that I am busy I cannot keep in the पूजा room, no time, etc., OK, when it has come to your plate, before you gulp it down, before you finish it off, close your eyes for a moment and imagine the Lord is अहम् वैश्वानरः भूत्वा प्राणिनाम् देहम् आश्रितः । ॥ १७-१४॥

The Lord is inside your stomach, offer that food to the Lord inside the stomach and it is called प्राणाग्निहोत्रम्. And you can even claim that I do नित्यम् अग्निहोत्रम्, even though the secret is what, you are eating, so यत् अश्नासि, यत् जुहोषि – whatever नित्यकर्म you do, जुहोषि means offerings you do, whether it is सन्ध्यावन्दनम् or any other पूजा you do and यत् ददासि – whatever charity you offer, earth quake relief fund you are offering, even you can convert that into पूजा, if you remember all those earth quake victims are also God, because God is there in them also. Just a change in attitude, nothing special, change in attitude and यत् तपस्यसि कौन्तेय – whatever तपस् you do, if you are fasting to reduce your obesity, overweight. Therefore you are fasting in some way, so many thinning parlors are there, when you fast there, you imagine it is एकादशि उपवासम्, convert into उपवासम्, यत् तपस्यसि कौन्तेय. What is important, तत् मत् अर्पणम् कुरुष्व – dedicate it to me, which is not a physical job it is only an attitudinal change and this is called निष्काम भक्ति which will lead you to liberation. How will you lead to liberation, that कृष्ण will offer in the next श्लोक, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, VERSES 28-30

Lord कृष्ण is dealing with the topic of सकाम भक्ति and निष्काम भक्ति from verse no.20 to 29. कृष्ण is not against सकाम भक्ति. We should very clearly remember that सकाम भक्ति is not a पाप कर्म. सकाम भक्ति is not a निषिद्ध कर्म, सकाम भक्ति does not bring down a person, सकाम भक्ति is only an obstacle to spiritual progress. सकाम भक्ति will not bring down but it will keep a person in spiritual stagnation. That is why we divide कर्मs into three types, सात्त्विक, राजस, तामस. सात्त्विक one will take a person spiritually up, तामस one is that which will bring a person spiritually down, सात्त्विक takes up, तामस will take down, राजस is that which will not take up also, which will not bring down also, it will keep a person in spiritual stagnation. A person will be getting the material result. सकाम भक्ति is a form of राजस भक्ति only. It will give material result to a person, but it will be an obstacle to spiritual growth. Therefore कृष्ण does not say that you should straightaway give up all the काम्य कर्मs, because many people get a doubt after studying this portion, स्वामिजी, we are doing पूजा for children's admission or we are doing पूजा for curing this disease, we have taken this vow to go to तिरुपति for this particular some purpose, many such vows are there, काम्य कर्मs are there, कृष्ण does not say that one should drop all of them, all of a sudden. The aim is a very very gradual transformation, the negative निषिद्ध कर्म should be dropped straightaway, पाप कर्मs should be dropped straightaway, but काम्य कर्मs should be gradually reduced. So with regard to काम्य कर्म, gradual reduction and they should be replaced by निष्काम कर्म or सात्त्विक कर्म, which means I utilize the कर्म for spiritual growth. If at all I ask something from the Lord, I say ज्ञान वैराग्य सिद्ध्यर्थम् or चित्त शुद्ध्यर्थम् or शास्त्र विचारार्थम् or निदिध्यासन प्राप्यर्थम् or ज्ञान निष्ठा सिद्ध्यर्थम् or शास्त्र अविस्मरणार्थम्, शास्त्र अविस्मरणम् means not forgetting the गीता, prayer for that. So therefore if we have some desires, especially a गृहस्थ will have lot of duties to be fulfilled and

when there are lot of obstacles certainly there will be tendency to approach the Lord and there is nothing wrong, but we have to gradually grow out of them. And such a भक्ति is निष्काम भक्ति. And as I said in the last class, in निष्काम भक्ति also there is desire, but it is not materialist desire. So निष्काम means freedom from materialist desires, but there is a spiritual desire for anything that promotes मोक्ष. And even asking for help, so that I can pursue spiritual साधन, even prayer comes under spiritual prayer only. Just because you seek help it doesn't become materialistic, for what purpose you are seeking help,

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ।

Similarly, even asking wealth really cannot be said to materialistic desire because, for what purpose am I asking for wealth, because after all money is a means which can be used for spiritual purpose also or material purpose also. If I am asking for wealth so that I can do पञ्च महायज्ञs, I can spend the money for noble causes by which I will get वित्तशुद्धि, even धन इच्छा will become spiritual desire. Therefore ultimately what is materialist desire, what is spiritual desire, we only know what is our motive and any desire through I want to purity and ज्ञानम् we call as निष्काम भक्ति, मुमुक्षु भक्ति. And कृष्ण pointed out, in सकाम भक्ति rules of worship should be very strictly followed, formalities are to be maintained, if not the सकाम पूजा may not give the result or may even become counter-productive, whereas when it is निष्काम भक्ति and पूजा all the rules and regulations become secondary, the attitude becomes important. So when two people who love each other extremely well and when they meet, what formality is there, there is no formality. So when there is some distance only, you have to feel the protocol, all these things, etc. So for a मुमुक्षु भक्त, the भक्ति for the Lord is of a different type of dimension and therefore rules are secondary. How do you know, कृष्ण says, पत्रम् पुष्पम् फलम् तोयम्, give whatever you like, they tell the महाभारत story, how विदुर removed the banana and gave the banana peel to the Lord.

मार्गावर्तित पादुका पशु-पतेरङ्गस्य कूर्चायते गण्डूषांबु निषेचनम्
 पुर-रिपोर्दिव्याभिषेकायते किंचिद्भक्षित मांस-शेष-कबलम् नव्योपहारायते
 भक्तिः किम् न करोत्यहो वन-चरो भक्तावतंसायते ॥ शिवानन्द लहरी ६३
 ॥

शङ्कराचार्य tells in शिवानन्द लहरी, how कण्णप्प, the greatest devotee used the slipper to mark the eye. You know the story, I will not go into the details, he used the mouth as अभिषेक पात्रम् and straightway spat the water, गण्डूषांबु निषेचनम्, normally it is supposed to be अशौचम् (that doesn't mean that I will do that, don't say I will also strat), किंचिद्भक्षित मांस-शेष-कबलम् नव्योपहारायते – what he had eaten, the remnants he uses becomes नव्य उपहारायते, the greatest offering, भक्तिः किम् न करोत्यहो वन-चरः, वन-चर means hunter, भक्त अवतंसायते – he becomes a gem of a भक्त. So all the पौराणिक stories indicate that. कृष्ण therefore says भक्त्या प्रयच्छति and not only निष्काम भक्ति is expressed in the form of a specific पूजा, निष्काम भक्ति is expressed in the form of a very different lifestyle itself. It is a not a mere पत्र पुष्प फल समर्पणम् in the morning or evening, निष्काम भक्ति transforms the very way of life. How does it transform,

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ३-२७॥

Every action becomes an offering at the feet of the Lord and when it is offered at the feet of the Lord, what is the feet of the Lord, the entire creation consisting of the Laws of कर्म. So my action is offered into the creation which has the network of the laws of कर्म, the laws alone are the feet of the Lord and when I take back the actions, the कर्म has been converted into कर्म-फलम्. And since the creation is भगवान्'s feet, कर्म-फलम् becomes ईश्वर प्रसादः. And therefore the future events are always welcome for me. For a निष्काम भक्त, there cannot be a concern, there cannot be an anxiety, anxiety comes when I am particular about only a type of future, only this type of future should

come to me, any other type of future I will not accept. So when there is a resistance with regard to a particular possibility in future there is concern, anxiety; for a निष्काम भक्त whatever comes is welcome. And therefore,

यत्करोषि यदश्नासि यज्जुहोषि यत् ददासि यत्तपस्यसि तत् सर्वम् ईश्वर अर्पणम् ।

And we have to add the corollary, if all these are ईश्वर अर्पणम् their consequences are ईश्वर प्रसादम्. Thus as a कर्ता I do ईश्वर अर्पणम्, as a भोक्ता I have the ईश्वर प्रसाद भावना and this is निष्काम भक्ति. Now when we read this, we should be reminded of some other topic we studied before, when I talk about ईश्वर अर्पण भावना and प्रसाद भावना we should be reminded of a topic we studied before, long before in the 2nd and 3rd chapters and what was the topic? कर्मयोगः,

योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ॥ २-४८॥

Then in the 3rd chapter,

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥

So while defining कर्मयोग in the 2nd and 3rd chapters, कृष्ण said कर्मयोग is ईश्वर अर्पण भावना and प्रसाद भावना. Here कृष्ण says निष्काम भक्ति involves ईश्वर अर्पण भावना and प्रसाद भावना, join these two together, what is our conclusion, कर्मयोग is identical with निष्काम भक्ति, कर्मयोग and निष्काम भक्ति are synonymous. Then why these two different names? From the stand point of the action it is called कर्मयोगः and from the standpoint of the attitude it is called निष्काम भक्ति. साधना दृष्ट्या कर्मयोगः, भावना दृष्ट्या निष्काम भक्तियोगः. And therefore, कृष्ण said, तत् कुरुष्व मत् अर्पणम्, ईश्वर अर्पणम्. And where is that ईश्वर, if somebody asks, we should not answer the question, you should ask a counter question, where is ईश्वर not. Remember, when somebody wrote, 'God is nowhere', he is a नास्तिका, 'God is nowhere', now this devotee came, very correct and

this nowhere he just gave a gap, put a line after now, he put a hyphen. Now what does it mean, now-here. Where? In yourself.

ईश्वरः सर्वभूतानाम् हृत्-देशे अर्जुन तिष्ठति । ॥ १८-६१॥

Therefore for निष्काम भक्ति, a temple is not required, shrine is not required, you can practice it everywhere, this thought is important. Up to this we saw in the last class.

Verse No .28

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ १-२८॥

शुभ-अशुभ-फलैः एवम् मोक्षयसे कर्म-बन्धनैः ।

संन्यास-योग-युक्त-आत्मा विमुक्तः माम् उपैष्यसि ॥ १-२८॥

एवम् (कृते सति) शुभ-अशुभ-फलैः कर्म-बन्धनैः संन्यास-योग-युक्त-आत्मा विमुक्तः (भूत्वा) मोक्षयसे माम् उप-एष्यसि ।

So what is the result of निष्काम भक्ति or कर्मयोग is pointed out. So here what कृष्ण says is every कर्म or every पूजा that you do can give you two forms of पुण्यम्, any पूजा that you do, any service that you do can give you two forms of पुण्यम्. One is the materialist पुण्यम्. What do you mean materialistic पुण्यम्? All the material well beings one will get through that पुण्यम्, lot of money, lot of people around, good house, 24 hours running water, so these are all materialistic advantages if a person has purely because of पुण्यम् only. In one house water is there, in other house not there, it is our fate, पुण्यम् and पापम्. Similarly, going to स्वर्ग is materialistic पुण्यम्. Thus your पूजा can produce materialistic पुण्यम्, both here or hereafter or the very same पूजा can give spiritual पुण्यम् also, because of spiritual पुण्यम् alone you are born in a culture where spirituality is there. So when you are born in a rich country where you have got all the facilities, imagine any country, richest country and you are born with richest parents, child of Bill Gates. Certainly there must be some पुण्यम् or else how can one get all the enjoyments, therefore that is also पुण्यम् and also another form

of पुण्यम् is we may have water problem, we might have mosquitoes but still to be born in a culture where spirituality is there, शास्त्रम् is alive, आचार्यs are available, to be born in this culture many people think we have done पापम्, carefully note, we have done पुण्यम्, what पुण्यम्, spiritual पुण्यम्. So because of spiritual पुण्यम् a spiritual environment comes, because of spiritual पुण्यम् alone we get spiritually oriented parents. It is a greatest पुण्य because right from childhood we get those संसार, whereas for the other children it is swimming against the current, because the parents are too materialistic. So that is पुण्यम् and getting an opportunity to study the शास्त्रम् is spiritual पुण्यम्.

दुर्लभम् त्रयमेवैतत् देवानुग्रहहेतुकम् । मनुष्यत्वम् मुमुक्षुत्वम् महापुरुषसंश्रयः ॥ विवेकचूडामणि ३ ॥

So to be born a human being is because of पुण्यम्, to get a desire for मोक्ष is a spiritual पुण्यम् and to get association with गुरु is spiritual पुण्यम्. Thus पूजा can give you any one of these two पुण्यम्s, but you cannot ask for both, you cannot say I want both, you have to choose one of the two. A निष्काम भक्त converts all the पूजा into spiritual पुण्यम्. And therefore he renounces, he is not interested in material पुण्यम् and of course, he is free from material पापम् also and therefore निष्काम भक्त transcends both पुण्यम् and पापम्. So शुभ-अशुभ-फलैः मोक्षयसे, अर्जुन you will be freed from शुभफलम्, i.e., पुण्यफलम्, here पुण्यम् means material पुण्यम् and from अशुभ-फलैः – from पापम् also you will be free. Why he will not get पापम्? We have said that when it is निष्काम भक्ति even when the rules are violated he will not get the पापम्. Very big advantage. If you are doing निष्काम भक्त्या विष्णुसहस्रनाम पारायणम्, even if there are pronunciation mistakes भगवान् will correct it and listen to it. But with सकाम भक्त्या you are doing every rule is important. And therefore for a निष्काम भक्त even violations of rules will not produce प्रत्यवाय पापम् and he doesn't seek materialistic पुण्यम् also. Therefore he transcends both. Then we may wonder, transcending पापम् may be good, but transcending पुण्यम् how

can you say good. So कृष्ण says, कर्म-बन्धनैः – both पुण्यम् and पापम् are bonds only. So in the beginning stages we say पापम् is bondage, पुण्यम् is good, but once we have become sufficiently mature we say पुण्यम् is also bondage because, पुण्यम् also keeps a person within पुनरपि जननम् पुनरपि मरणम् cycle. So that is why in the उपनिषत्s, it is said

तदा विद्वान् पुण्य पापे विधूय ... ॥ मुण्डकोपनिषत् ३-१-३॥

If you say मोक्ष, it is beyond पुण्य-पाप. For कर्म-बन्धनैः – bonds of कर्म in the form of शुभ and अशुभ he transcends. And who is he? The निष्काम भक्त is given a title, because now it is the season of title, पद्मभूषण, etc. So कृष्ण also gives a title to निष्काम भक्त or कर्मयोगि and what is that title, संन्यास-योग-युक्त-आत्मा. He is both a संन्यासि and a योगिः. निष्काम भक्त or कर्मयोगि has got both संन्यास and also योग. What does it mean? संन्यास means renunciation. How do you say कर्मयोगि associated with renunciation, he is very much in the world and very much doing कर्म. He is said to be endowed with renunciation because he is able to renounce his materialistic desires and use the पूजा for inner growth. And therefore the काम त्याग makes him a संन्यासि without कषाय वस्त्रम्. कृष्ण said in the 6th chapter,

अनाश्रितः कर्म-फलम् कार्यम् कर्म करोति यः ।

सः संन्यासी च योगी च न निरग्निः न च अक्रियः ॥ ६-१॥

यम् संन्यासम् इति प्राहुः योगम् तम् विद्धि पाण्डव ।

न हि असंन्यस्त-सङ्कल्पः योगी भवति कश्चन ॥ ६-२॥

If we drop the anxiety regarding the materialistic things it is a great renunciation. If you drop that anxiety what will happen to my security, suddenly you will get afraid, because material things give me security. For which कृष्ण has answered before, I don't whether you remember, अनन्याः चिन्तयन्तः माम्, he is able to drop the obsession with money, because he knows two things, by any amount of money insecurity will not go away, because insecurity has nothing to do with possession, it is

a problem of the mind, it is something to do with the mind and not what you have. Because a person with minimum wealth can feel secure and a person with maximum wealth can feel maximum insecure. The निष्काम भक्त knows this fact and therefore he has got Lord to give him the sense of security and therefore he is not bothered about that,

यत्लभसे निजकर्मोपात्तम् वित्तम् तेन विनोदय वित्तम् ॥ भजगोविन्दम् २ ॥

Therefore he has got संन्यास. Then why he is called योग, why do we say that he has got योग, योग here refers to action. So he is associated with action and at the same time he is not associated with materialistic desires and therefore, he is called संन्यास-योग-युक्त-आत्मा, he is interested more in the inner growth and what will happen to him, विमुक्तः – he will soon become liberated, such a निष्काम भक्त, such a कर्मयोगि will become liberated. How, we should be very careful, so if we say कर्मयोगि will get liberated, then does it mean that ज्ञानयोग is not required. Because of majority of people ज्ञानयोग is allergy, somehow we should avoid that. So therefore all the commentators make it a point to add, कर्मयोगि does not directly get liberated, but via ज्ञानयोग विमुक्तः भवति. So he will get purity of mind, then he will get desire for वेदान्त विचार, then he will get a गुरु, then he will get ज्ञानम्, thus सत्त्व वित्तशुद्धि, गुरु प्राप्ति, ज्ञान प्राप्ति द्वारा, by this route he will become liberated. And then what will happen, माम् उपैष्यसि – having liberated he merges into Me, he becomes one with Me. This also must be carefully understood. What do you mean by merges? Don't imagine that this निष्काम भक्त slow...ly goes and भगवान् is standing there and he goes embraces, don't imagine like that, There is no physical merger because भगवान् is never away from us, we are never away from the Lord. Then what do you mean by merger? Merger is dropping the misconception that the Lord is away from Me. The dropping of the wrong notion is the ऐक्यम् with the Lord, there is no other ऐक्यम् other than dropping the notion. And how do you drop any notion or misconception? By knowledge. So the moment I get knowledge, the

wrong thought that God is away from me goes away, I come to know God is close, that God is not close but closer, in fact, God is not even closer, God is closest, In fact, God is not even closest, अहम् ब्रह्मास्मि, तत् त्वम् एव, त्वम् एव तत् (we saw yesterday), so this distance, notional distance goes away. Careful! not national distance, notional distance goes away, so माम् उपैष्यसि – he will attain Me. Continuing;

Verse No .29

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ १-२९॥

समः अहम् सर्व-भूतेषु न मे द्वेष्यः अस्ति न प्रियः ।

ये भजन्ति तु माम् भक्त्या मयि ते तेषु च अपि अहम् ॥ १-२९॥

अहम् सर्व-भूतेषु समः, मे द्वेष्यः प्रियः च न अस्ति, (परं)तु ये माम् भक्त्या भजन्ति, ते मयि, (च) अहम् अपि तेषु (च)।

In the previous verse, Lord कृष्ण said: निष्काम भक्त will merge in Me by which कृष्ण implies that the सकाम भक्त will not merge in Me. It is understood, when there are two people and you say this person is intelligent, what is the meaning, saying indirectly, two people, just pick one, it often happens at home, when two children are there, mother or father says: this boy is very intelligent, never do that, the other boy gets terribly rejected. Similarly, कृष्ण has said here निष्काम भक्त merges into Me, which implies सकाम भक्त will not merge, therefore a doubt can come. What is the doubt? भगवान् is partial, because some people he takes, merges, embraces, etc., unto himself, some भक्तs He takes unto himself, whereas other भक्तs He keeps safe distance. Isn't it partial. So this doubt may come, how come only some people get liberation, some people or many people don't get liberation. Many songs are also there, Oh Lord, why can't you take Me unto you. So one भक्त used to do that it seems, daily comes to the temple, Oh Lord, take me unto you, I want to merge into you, he was continuously standing there and repeating and the पूजारी got irritated,

because he has to close the temple and go home, he was not leaving, he tried all different methods, it was not working, so at last what he did, one day he stood behind the idol and the भक्त said: Oh Lord, please take Me, so then he said, the पूजारी behind: Oh dear भक्त, I am satisfied with your भक्ति, so I am going to fulfill your wish, when you come tomorrow I will take you unto me, you will not return back home, next day, no sight of the भक्त anywhere around, all are blabbering. Therefore, कृष्ण says: I am not the one who decide whether you should get मोक्ष or not, the problem is not with My readiness, I am ready to give मोक्ष to anyone at any time if he or she wants, but the problem is most of the people do not want. I told in one of the साधन camps, I just sent one person, please go to every room, some context like this came, I said go to every room and say: स्वामिजि is willing to give मोक्ष to all of you, only condition is hereafter you should stay here itself in the आश्रम and then I requested him to get me a list of all persons interested. Everyone gave one excuse or the other, I will go back and set right the accounts or I will set right that and come back, etc., I will come after 3 months, I will come after 1 month. No One. Therefore कृष्ण says, the problem is not with Me but you are really not interested, that is the fact. Therefore कृष्ण says: सर्वभूतेषु अहम् समः – I am the same with regard to every being, that means what: I am not partial to anyone, I am not going to give extra blessing to someone and less blessing to someone else,

दृशा द्राघीयस्या दरदलित नीलोत्पल रुचा दवीयांसम् दीनम् स्नपा कृपया मामपि शिवे ।

अनेनायम् धन्यो भवति न च ते हानिरियता वने वा हर्म्ये वा समकर निपातो हिमकरः ॥ सौन्दर्य लहरी ५७ ॥

शङ्कर says in his सौन्दर्य लहरी, the moonlight falls everywhere equally whether it is a dirty point or a beautiful house. Therefore कृष्ण says My grace is equal for all. And in fact, I cannot give more to someone, I cannot even withdraw, just as sunlight is natural, sun cannot

withdraw or give. Similarly, grace of the Lord is equal to all. Then where is the difference, how much we are willing to tap. Therefore our effort will determine the amount of grace that I am going to tap. So grace is already included in effort. So when you are building a house, you are building the walls and within the walls what is available, space is available. Primarily you are interested in what, in the wall or inside space? Primarily interested in the living room, you want the space only, but you need not work for the enclosed space, you have to work only for building the wall. After building the wall, you need not invite space separately, as even wall is built enclosed space is available. Similarly, ईश्वर कृपा need not be separately invited you put forth your effort, the grace is automatically included in that. And therefore कृष्ण says my grace is uniformly available to all, मम द्वेष्यः न अस्ति – there is no one who is hateful to me, whom I hate, द्वेष्यः न अस्ति. Then what about favorite? न प्रियः – there is no favorite also, no one is more dear, everyone is same. If everyone is same, how come some people only get liberation and some don't get? कृष्ण says the difference is not caused by Me, but the difference is caused by the choice of the भक्त. And that is why we say, मोक्ष is determined by your will and not God's grace, because God's grace is already available to all. So we need not work for that, the only differentiating factor is: Is your will ready to choose Lord as the goal? Therefore कृष्ण says, ये माम् भक्त्या भजन्ति, so those विवेकिs, those साधन चतुष्टय सम्पन्न अधिकारिs, who seek me as the goal. In the 7th chapter, I said God can be used as a means for worldly goals or God can be used as an end-in-itself. The one for whom the God is the end is called निष्काम भक्त, मुमुक्षु भक्त, he is referred to here, those who worship Me with निष्काम भक्ति, मुमुक्षु भक्ति, मयि ते – In fact, they are already existing in Me, तेषु च अपि अहम् – I am existing in them, which means both of us are one and the same. So I am in them, they are in Me, we are never separate, because they discover the fact that there is no distance at all and therefore मोक्ष

is a पुरुषार्थः, मोक्ष is something attained through your choice. Continuing;

Verse No .30

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३०॥

अपि चेत् सु-दुः-आचारः भजते माम् अनन्य-भाक् ।

साधुः एव सः मन्तव्यः सम्यक् व्यवसितः हि सः ॥ ९-३०॥

सु-दुः-आचारः अपि माम् अनन्य-भाक् भजते चेत्, सः साधुः एव मन्तव्यः, सः हि सम्यक् व्यवसितः (अस्ति)।

With the previous verse, the comparison and contrast of सकाम भक्ति and निष्काम भक्ति, that topic is over, which started from the 20th verse up to 29th, are the differences between सकाम and निष्काम भक्ति. And now in the final portion of the 9th chapter, from 30th onwards and up to the end, 34th, कृष्ण is talking about the glory of भक्ति and what is the greatest glory of भक्ति? भक्ति is a साधन which can be started at any stage of life, unlike ज्ञानयोग, ज्ञानयोग cannot be started at any stage that you like, because it requires lot of preparatory disciplines, whereas to become a भक्त you don't require any qualification and what is the reason, because भक्ति itself has got several stages and you can pick up from any stage, the first stage being आर्त भक्ति itself. आर्त भक्ति do you remember, in 7th chapter. What is आर्त भक्ति, when you are afraid you use भगवान्, especially before exam भक्ति will overflow. Because whenever a person is afraid or he needs some support, use भगवान् and they have found that it works, it simply works, psychologically and statistically they have proved that a भक्त has got more confidence that even in the case of terminal diseases, he is able to enjoy a better confidence and because of the very confidence, his immunity is better and therefore the medicine works faster. Simple भक्ति, so thus an आर्त भक्त or a person in distress can start and even a materialistic person can start भक्ति. If he wants to start a factory, I say

do a पूजा you will get more profit, he will do immediately. So even a materialistic person can practice भक्ति and of course a spiritual student is जिज्ञासु भक्त, thus depending upon the spiritual evolution everybody can start any one level of भक्ति. In fact, in the 12th chapter, कृष्ण is going to divide भक्ति into five levels and it starts from the highest level. If you cannot practice the 5th one, try 4th, if not then try 3rd, not possible try 2nd, if not possible try 1st, if that also not possible better luck next birth, because the first one is possible for all, that is how भक्ति has been designed and therefore कृष्ण says भक्ति can be started by anyone. And if this intellect is not sharp enough भगवान् is also defined according to the level of intellect, we will start with एकरूप भक्ति and if you are little bit mature, we will introduce अनेकरूप भक्ति and if you are finally ready for intellectual analysis, we will introduce अरूप ईश्वर also. Thus depending upon your level you always have a slot. This is one point कृष्ण highlights here. And there is one more point, that's very important that is highlighted and what is that, almost every human being suffers from the problem of mental guilt, guilt means what: I have done lot of mistakes, I have done lot of पापम्s. There is a conscience behind me, all the time judging my action, because I know what is right and what is wrong, as दयानन्द स्वामिजी says, what is right and what is wrong need not be taught, simple common sense is enough. Even a thief knows stealing is wrong, without being educated even, how does he know, because of the simple reason, what I don't want others to do to me, I should not do to others and because he knows it is wrong only, he is doing that action in secret! Had it been right then he would have straightaway walked and took away whatever he wants. The host was watching millionaire and he lost whatever he had. Why should a thief come stealthily, because he knows that it is wrong, therefore conscience is common sense based right-wrong norm, if common sense based norm standard of what is right and wrong. And this conscience which is common sense based norm will

always judge my action, eternal judgment, whether भगवान् will come and judge you on the last day or not, judgment day, our conscience is judging and not only constantly forming self-opinion and the most of the time, we are aware of only our mistakes that we have committed and this produces lot of guilt and that is why many people are afraid to go to the temple and even to the स्वामिs, I don't have the eligibility they say and that is why in every religion, there is confession, the confession is purely to neutralize the guilt, guilt can be a very very big problem. And even in spiritual path guilt can be a problem, I can always conclude, 'I cannot follow the spiritual path, even if I follow I will not succeed,' I have concluded, because of what, guilt. That is why in the 6th chapter it is said that we require four कृपाs, do you remember, आत्मकृपा is grace of oneself, ईश्वर कृपा is required, गुरु कृपा is required, शास्त्र कृपा is required and what is आत्मकृपा, guilt free mind, which is confidence. Even if I have done mistake I can correct and grow spiritually, because every saint has a past and every sinner has a future. So why should I feel bad and this mind has got आत्मकृपा. So your grace is a mind which is confident and therefore कृष्ण wants to pump confidence into every student. Don't say that I cannot do it, say I can. Therefore He says सु-दुः-आचारः अपि – even the worst sinner can come to भक्ति with confidence, दुःस्वभावः means what: a person of evil, corrupt conduct, सु-दुःस्वभावः means what: extremely corrupt person, who has done all the पापम्s including पञ्च महा पातकम्. Even he need not be worried. What is the condition, भजते. Suppose he comes to Me, भजते माम् अनन्य-भाक् – without any wavering in the mind, with अनन्य भक्ति, with total surrender, if that person comes, the day he has decided to change, दयानन्द स्वामिजि beautifully says: nobody can change another person. I can never change you. But if you have decided to change, nobody can stop it, it will happen. I can assist you if you have decided to change, this is the principle. And therefore कृष्ण says a person who has decided he is as

good as a saint. Even though he has only decided, the very decision is a turning point in his life. As somebody nicely said, it is not where you stand that matters, it is in which direction you are standing that matters. If you are closest to God also, if you are walking in the opposite direction you are going farther, on the other hand, even if you are farthest if you are towards you are going towards Me. Therefore direction is more important, not the actual location. So never compare with others, be proud that you are in the right direction. Therefore साधुः एव सः मन्तव्यः, साधुः here is not तमिक् साधु - not a person not knowing anything, साधुः means a saintly person. Why, सम्यक् व्यवसितः हि सः – because he has made the right resolve in life, he has reoriented his life, he has reshuffled the priorities in his life and therefore be confident, start भक्ति, at any level depending upon your position. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, VERSES 31-34

Lord कृष्ण completed the topic of the comparison of सकाम भक्ति and निष्काम भक्ति with verse no.29 and now from the 30th verse up to the end of this chapter, कृष्ण is talking about the glory of devotion. And we saw the 30th verse in the last class, wherein Lord कृष्ण mentioned that भक्ति is glorious because any person at any level of spirituality can start with भक्ति. Either he can start as a आर्त भक्त, which is the beginning. Whenever there is problem we can take recourse to the Lord. This is आर्त भक्ति. Because whenever there are problems a person is mentally weaker, he requires a support and Lord is ever available support. In fact, one of the names of the Lord is आर्त त्राण परायणः, the one who is committed to helping the people who are in crisis. And then gradually you can graduate to अर्थार्थि भक्ति and then जिज्ञासु भक्ति and ज्ञानि भक्ति, thus whatever be your level of spirituality you can start with भक्ति. And Lord कृष्ण says, the moment a person has decided to take the help of the Lord, then itself he can be called a साधु पुरुषः, because it requires a little bit of humility, a little bit of understanding that however great we are, our free-will has its limitation. No doubt human being is very powerful. No doubt, human being can achieve lot of thing. But however great a human being is he has his limitation. The moment I understand the limitation of my free-will, my wisdom tells me take the help of an external factor. दयानन्द स्वामिजी beautifully says: ‘wisdom is seeking help when it is required,’ it is foolhardy and arrogance not to take the help when it is required. And this intelligent person has understood the limitation and therefore has decided to take the help of the Lord, even if it is meant for material purposes. That itself is a great step. There is no rule that you have to surrender to the Lord only for spiritual help. The scriptures point out that it is intelligence to surrender to the Lord even for material help. And once a person surrenders to the Lord and then he will find there is an extra strength in his mind. As I told you the other day, they have

statistically proved that religious people have got more emotional strength and not only they have more emotional strength, they have statistically proved that they have got more immunity and resistance even in physical level. Therefore I do seek a transformation. Once I see a transformation and inner strength, my devotion will increase, when the devotion increases, naturally my strength will be more, thus you get into a cycle, not a vicious cycle, an auspicious cycle, more devotion, more strength, more strength, more devotion, so it becomes a healthy addiction, until then he was addicted to unhealthy practices, now he is de-addicting himself from other inferior things and he is practicing a positive addition. What is that: addiction to devotion, it is an addiction but worth having and soon we will get over even that addiction. Whether we should get over or not is a different question, but if you see it as an addiction we will get over that also, but he has got into a healthier addiction. And therefore कृष्ण says साधुः एव सः मन्तव्यः, you can call him a saint, like a वाल्मीकि, he is a saint, why, because he has taken the right resolve, सम्यक् व्यवसितः, व्यवसितः means what: one who has taken a निश्चय, व्यवसाय means निश्चय, व्यवसितः means a person of निश्चय. And what is the निश्चय? I am going to take the help of Lord only. Then what will happen to him or her, that is going to be said in the next verse.

Verse No .31

क्षिप्रं भवति धर्मात्मा श्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३-३१॥

क्षिप्रम् भवति धर्म-आत्मा श्वत् शान्तिम् निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३-३१॥

हे कौन्तेय! (सः) क्षिप्रम् धर्म-आत्मा भवति, श्वत् शान्तिम् निगच्छति, मे भक्तः न प्रणश्यति, (इति त्वं) प्रतिजानीहि ।

So what will happen to that person who has decided to turn to the Lord for help? कृष्ण says: सः क्षिप्रम् धर्म-आत्मा भवति – he will

soon become a धर्म प्रधान person. So धर्म आत्मा, आत्मा means mind, धर्म-आत्मा means a person whose mind values धर्म more than अर्थ-काम. Until then he was only considering अर्थ and काम, money and entertainment as the primary things in life. Soon he become more mature and he grows out of the अर्थ-काम delusion, not that he should reject them totally, but they are not primary thing. They are like pickle, you know pickle, you can take, nobody says that you should reject the pickle. But the question, whether you are taking the pickle for curd rice, or whether you are taking curd rice for pickle. If pickle becomes the main dish and curd rice becomes the side dish, there is something wrong. Similarly, अर्थ and काम should not be primary, they should be like pickle, but the main pursuit in life is धर्म, धर्म means what: values and मोक्ष. And therefore कृष्ण says क्षिप्रम् – before long he will stop to be an आर्त भक्त, he will stop to be an अर्थार्थि भक्त, he will gradually become a जिज्ञासु भक्त. So धर्म-आत्मा means जिज्ञासु भक्त, the one who uses devotion for inner growth. And once he has become जिज्ञासु भक्त, the next stage is very natural and what is the next stage, a ज्ञानि भक्त he becomes, what is the meaning of the word जिज्ञासु भक्तः. जिज्ञासु भक्तः means a devotee who is interested in knowing the nature of God, ईश्वर ज्ञान इच्छवान् भक्तः. And once there is an intense desire to know what exactly is God, because I have understood that God is the only source of peace, security and happiness, that is the background, the only source of peace, security and happiness is God. In religion we call God, in philosophy we call ब्रह्मन्, once I know that I am interested in knowing ब्रह्मन् अथातो ब्रह्म जिज्ञासा and once I have that sincere desire, कृष्ण will tell in the 10th chapter, from somewhere शास्त्रम् comes. Just as when the flowers bloom from somewhere, what comes, the bee comes. Flower need not send post card, please come. No, once it has bloomed bees naturally it comes, Similarly, you bloom into a साधन चतुष्टय सम्पन्न अधिकारि, गुरुs will come in search of you, कृष्ण will tell this in the 10th chapter,

तेषाम् सतत-युक्तानाम् भजताम् प्रीति-पूर्वकम् ।

ददामि बुद्धि-योगम् तम् येन माम् उपयान्ति ते ॥ १०-१०॥

Because भगवान्'s law is any genuine desire should be fulfilled. If you have a thirst as a natural desire, भगवान् has to provide with water in the creation. If hunger is there, भगवान् has to provide food in the creation. If you have to breath oxygen, we will destroy oxygen that is a different thing, भगवान् has to provide. Similarly, if you have a thirst for ईश्वर ज्ञानम्, भगवान् has to provide a गुरु, therefore कृष्ण says शास्त्र will come, गुरु will come, ideal situations for learning will come, ज्ञानम् will come, you will be converted into a ज्ञानि भक्तः. Then what कृष्ण says शश्वत् शान्तिम् निगच्छति, the moment you become a ज्ञानि भक्तः you are a wise person and what will wisdom give to you, कृष्ण has said in the beginning itself, गतासूनगतासून्ध नानुशोचन्ति पण्डिताः, wisdom means grief will go away from life. And therefore कृष्ण says शान्तिम् निगच्छति – such a भक्त will attain peace of mind and what type of peace, not a fleeting peace, शश्वत् शान्तिम् – ever lasting peace of mind, a peace of mind, which will not be disturbed by the upheavals that happen in that person's life, शश्वत् शान्तिम् निगच्छति. So then कृष्ण feels whether अर्जुन will accept all these things? All this are a blind promise or is it all true? So कृष्ण therefore gives a promise, a very important oft quoted line, कौन्तेय प्रतिजानीहि – अर्जुन take my promise and not only you should take this promise from Me, you have to declare, publicize this promise through all the media, radio, TV, internet (now you have to include all of them), all over the world you publicize this promise of mine and what is that promise, न मे भक्तः प्रणश्यति – a devotee of the Lord will never have a spiritual fall, very careful, he will never have a spiritual fall, material ups and downs are bound to come through प्रारब्ध. But he will never fall spiritually, only higher and higher and higher. Therefore मे भक्तः न प्रणश्यति, this is my promise and therefore become my devotee. Continuing;

Verse No .32

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ९-३२॥

माम् हि पार्थ व्यपाश्रित्य ये अपि स्युः पाप-योनयः ।

स्त्रियः वैश्याः तथा शूद्राः ते अपि यान्ति पराम् गतिम् ॥ ९-३२॥

हे पार्थ! ये अपि हि पाप-योनयः स्त्रियः वैश्याः तथा शूद्राः स्युः ते अपि माम् व्यपाश्रित्य, पराम् गतिम् यान्ति ।

So कृष्ण wants to point out that even those people who have got certain disadvantages or handicaps, even those people can take to भक्ति and attain liberation. So disadvantaged people also can take to भक्ति and attain liberation. By disadvantage we mean any type of handicap, physical handicap or emotional handicap, or intellectual handicap, (nothing is understood स्वामिजि, if you say, it is intellectual handicap) or, environmental handicap or parental handicap, a person born to a parent who is a नास्तिका, an atheist or imagine even a प्रह्लाद who is born to a हिरण्यकशिपु an असुर, who never has devotion, In fact, he says: you should never say नारायणाय नमः, you should say हिरण्यकशिपवे नमः only. So with all this नास्तिक्य disadvantage also, a person through devotion can attain liberation. Therefore कृष्ण says पार्थ – हे अर्जुन! माम् व्यपाश्रित्य ते अपि पराम् गतिम् यान्ति, ते अपि means what: even the disadvantaged people, handicapped people, people with lot of spiritual obstacles, so ते अपि, प्रतिबद्धाः अपि, पराम् गतिम् यान्ति, परा गति means what: मोक्ष. So even those disadvantaged people attain the highest goal of liberation, provided what, instead of depending on themselves alone, if they depend upon themselves what is the problem, since they have the handicap, they will not be able to makeup, but they have done an intelligent thing, what: माम् व्यपाश्रित्य, if I cannot walk by myself what do I do, you say walking stick, use a crutch or hold on to somebody's hand. Similarly, these people depend upon Me, व्यपाश्रयः means dependent, लक्ष्मी नृसिंह मम देहि

करावलम्बनम्, शङ्कर wrote a set of श्लोकः करावलम्बस्तोत्रम्, शङ्कराचार्य did not have any disadvantage, he didn't have पूर्वजन्म पाप very much and he had everything ideal and he knew that everybody will not be like this and therefore he wrote many स्तोत्रम्, one is beautiful करावलम्बस्तोत्रम्, करावलम्ब means what: the support. So taking to करावलम्ब even those disadvantaged people attain liberation. And the question is who are the disadvantaged people? कृष्ण wants to give four samples, I will just give you the running meaning, don't get angry with me, later I will explain it, this is a controversial line.

i) The first disadvantaged people is पाप-योनयः – people of sinful birth, that means people who do not have a conducive atmosphere for spirituality, the ideal example being प्रह्लाद himself, because the family advantage was not there. In fact, having a spiritual family is a very very big advantage, otherwise for a child it is an opposite current, spirituality and religious life we have to imbibe from early childhood. In fact, we say in the शास्त्र, that even from pregnancy the child imbibes that trait. So imagine the parents are नास्तिकाः, so that becomes an obstacle, why I am born to such family, some पापम् I have done, thus पाप-योनयः means people who do not have a conducive atmosphere, No.1.

ii) Then the second example is स्त्रियः, स्त्रियः means women; don't say स्त्रियः पाप-योनयः, it should not be taken like that, पाप-योनयः is one set of people who do not have conducive atmosphere, that is over, OK. Ladies careful and the next group: स्त्रियः, women, this second set of disadvantaged people, naturally the question will come what is the disadvantage which I will tell later.

iii) Then the next group is वैश्याः, वैश्याः means वैश्यः, so वैश्यः, from the ब्राह्मण, क्षत्रिय, वैश्य, शूद्र group, वैश्याः and

iv) Then शूद्राः, this is the fourth category.

All these four are disadvantaged people in the sense, they have to swim against the current. Now why, कृष्ण enumerates स्त्रियः, वैश्याः, शूद्राः. Now the first thing we should understand is this: वेदान्त is primarily a pursuit of wisdom and wisdom is something which is connected with your mind and intellect only, it is connected with the your सूक्ष्म शरीरम्, it has nothing to do with the physical body. Physical body is not going to gain knowledge. Therefore whenever we are talking about qualification or disqualification we are not bothered about the physical personality, because physical personality has nothing to do with knowledge. That is why in तत्त्वबोध, when we talked about qualification we did not talk about height, we did not talk about weight, we did not male or female gender, it was only said साधन चतुष्टय सम्पत्ति and all the qualifications are connected with what, the subtle body or the mind. Therefore when we talk about स्त्रियः, वैश्याः and शूद्राः, we should remember, it has nothing to do with the physical स्त्रित्वम्, physical वैश्यत्वम् or physical शूद्रत्वम्, it is talking about three types of inner personality. We are not talking about whether a person is physically women or physically man. Then we have to find out what type of personality is meant by स्त्रि, what type of personality is meant by वैश्य and what type of personality is meant by शूद्र. I will use the word स्वभाव स्त्रित्वम्, स्वभाव वैश्यत्वम् and स्वभाव शूद्रत्वम्, not शरीर स्त्रित्वम्, शरीर वैश्यत्वम् and शरीर शूद्रत्वम्. We are not bothered about the physical gender.

a) Now what is the स्वभाव स्त्रित्वम्? It refers to an overwhelming emotional personality, which obstructs the rational thinking, a personality in whom emotions dominates over reason, मनोमय कोश dominates over विज्ञानमय कोश, because according to शास्त्र, विज्ञानमय कोश reasoning or rational thinking should have control over our emotion. If emotions are going to control over reason, that person is an emotional person. And such an emotional personality will have lot of problem with Vedantic knowledge. What is primary

problem? An emotional personality always values personal relationships and personal attachment. It wants to be personally associated with someone and personally someone should love me, there must be someone whom I can tell: I love you and someone should regularly tell me: I love you, this need, this emotional prop is very important, whereas in वेदान्त, we talk about growing out of सङ्ग or relationship, because we want to come to this knowledge that अहम् असङ्गम् ब्रह्मास्मि, असङ्गोऽहम्, असङ्गोऽहम्, असङ्गोऽहम् पुनः पुनः, न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे नैव माता न जन्मः । न बन्धुर्न मित्रम् गुरुर्नैव शिष्यम् चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ निर्वाण षट्कम् ७॥

I am beyond all this सङ्ग, because सङ्ग means bondage. Therefore वेदान्त requires transcending सङ्ग. And an emotional mind clings on to सङ्ग, therefore such an emotional mind, even if it renounces all the worldly सङ्गs, it will hold on to गुरु. गुरु will become a physical security, that is equally dangerous, गुरु will have problem. When he comes to God, an emotional mind always wants a personal God. Because personal God fulfills some of the emotional needs, अधरम् मधुरम् वदनम् मधुरम्. So it wants again relationship with the Lord, as father, or mother, or child, something or the other, therefore that emotional mind can hold on to सगुण personal God only, whereas climax of वेदान्त is what: God should be beyond even personal limitations, emotional mind can never reach निर्गुण ब्रह्मन् and therefore वेदान्त becomes a problem, वैराग्य becomes a problem for an emotional mind. Therefore whoever has got such a mind is called स्त्रि mind, even a male if he has got such a mind, Vedantically that person is a स्त्रि. Therefore what is the first type of mind, an emotional mind.

b) Then वैश्याः, if you remember the 4th chapter analysis we have defined वैश्य स्वभाव as a राजसिक mind, an outgoing mind, which wants to earn, which wants to acquire, which wants to accomplish, which is a commercial mind. So even if it comes to religion, even if

you come to ऋषीकेश you will be interested in रुद्राक्ष व्यापारम् and conclude that there is a good profit there, it is everywhere profit only, the commercial mind, that is वैश्य mind. It has nothing to do with जाति or birth, even a महा ब्राह्मण by birth if he is commercial minded, he will come under गुण-वैश्यः. Here we are not talking about जाति-वैश्यः, we are talking about गुण-वैश्यः. So गुण स्त्रि over, गुण-वैश्यः over.

c) Then what is the third one, शूद्राः. शूद्राः, we saw in the 4th chapter as तमोगुण प्रधानः. So one who is given to indolence, laziness and animalistic living, who has got one philosophy as we say in हिन्दि, खावो पीयो मजा करो, eat drink and make merry. So that is तमसिक mind, very close to animals. So such a mind again is गुण-शूद्रः. We are not talking about जाति-शूद्रः, a जाति-शूद्रः may be a गुण-ब्राह्मण, a जाति-ब्राह्मण may be a गुण-शूद्रः, I have given in the details in the 4th chapter, I don't want to get into the discussions, I hope you are satisfied with the explanations, OK,

गुण स्त्रि, गुण-वैश्यः, गुण-शूद्रः. गुण स्त्रि means more emotional than rational, गुण-वैश्यः is commercial minded, गुण-शूद्रः is indolence, whoever has this personality he or she is a disadvantaged person and कृष्ण says even these disadvantaged people if they surrender to God they will be able to change their character. Even if he or she has got a womanish mind, they will be able to transcend attachment and especially attachment the children for ladies, always difficult, others will get out, you will get out, but for women more strong biological call also, I don't know whether I told, a lady having only one son said: should I be detached from my son to get मोक्ष. And she said: if I have to be detached from my son then I don't want मोक्ष, I will be better detached from what: मोक्ष. Like that smoker: he was regularly reading the book: cigarette smoking is injurious to health, it is injurious to health, etc. And he said at last I gave up: what if you ask - reading that magazine. Like that an emotional mind says, if मोक्ष requires detachment from near and dear ones, better I will be detached from

मोक्ष. I want to cling such a mind finds it very difficult, कृष्ण says to such people my advice is, be attached to your children also and give Me (भगवान्) some attachment, then sooner or later, I will take you away from worldly attachment. Therefore ते अपि यान्ति पराम् गतिम्. So what is the essence of this verse: भक्ति will help advantaged people as well as disadvantaged or handicapped people. Continuing;

Verse No .33

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ९-३३॥

किम् पुनः ब्राह्मणाः पुण्याः भक्ताः राजर्षयः तथा ।

अनित्यम् असुखम् लोकम् इमम् प्राप्य भजस्व माम् ॥ ९-३३॥

किम् पुनः पुण्याः भक्ताः ब्राह्मणाः तथा राजर्षयः? (तस्मात् त्वं) अनित्यम् असुखम् इमम् लोकम् प्राप्य, माम् भजस्व ।

So if गुण-शूद्रs and गुण-वैश्यः can attain liberation in spite of their handicaps – mental, inner handicap, what to talk of गुण-ब्राह्मणः and गुण-क्षत्रियः, who have got advantage from birth and what is the definition of गुण-ब्राह्मण and गुण-क्षत्रिय do you remember? गुण-ब्राह्मण is सत्त्वगुण प्रधान, by birth he is spiritually oriented. There is no craving for अर्थ-काम, he is a गुण-ब्राह्मणः because of his पूर्वजन्म साधन. गुण-क्षत्रियः is the one who is the रजसिक person, extrovert active alright but there is a difference between गुण-क्षत्रिय and गुण-वैश्य. What is the difference? गुण-क्षत्रिय is selflessly active, whereas गुण-वैश्यः is selfishly active. A selfish active person will not grow spiritually, a selfish active person will spiritually stagnate, he will grow materially because every pie, he will take to himself, every pie I earn I will keep for myself only. Not a single pie दानम्. Even if someone asks, he will direct to the neighbor saying that he is a great donor, etc. So selfishly active person may materially grow but he will spiritually stagnate, such a person is called गुण-वैश्य, but गुण-क्षत्रियः is also active, but he or she is selflessly active, therefore every action

contributes to the external world. Therefore such a person will purify the mind very quickly and his life will become a कर्मयोग, गुण-वैश्य's life is कर्म, गुण-क्षत्रिय's life is कर्मयोगः. Therefore sooner or later he will come to ज्ञानम् and attain liberation. And therefore गुण-ब्राह्मण and गुण-क्षत्रिय are advantaged people, certainly भक्ति will help with them quicker. Therefore कृष्ण asks the questions: किम् पुनः, if the disadvantaged people themselves will get benefit what to talk of advantaged people. The advantage in tennis you remember, once you have got the advantage, only one point you need to win, but for the other person he should get two. So these people are advantaged गुण-ब्राह्मण and advantaged गुण-क्षत्रिय. So ब्राह्मणाः पुण्याः, पुण्यः means what: those who are सात्त्विक minded, virtuous, naturally धार्मिक, adjective is ब्राह्मणाः and remember ब्राह्मण is गुण-ब्राह्मण and not जाति and then राजर्षयः – what to talk of गुण-क्षत्रियाः. So राजर्षि means गुण-क्षत्रिय who are also भक्त, who are your devotees, should I talk about them? I need not talk, they will certainly attain liberation. Therefore what is the conclusion, whether you are advantaged or disadvantaged, don't bother. Start भक्ति. Therefore He says: हे अर्जुन! माम् भजस्व – so may you worship Me. Even as an आर्त भक्त it is OK. Start somewhere, may you worship Me and then we may say that I will start after retirement, now I am too busy. कृष्ण says what is the guarantee that you will survive till then, better don't postpone, अनित्यम् लोकम् प्राप्य – you have come to an अनित्य लोक, a world of finitude, world of mortality, you can never postpone good thing, therefore start, if you don't have much time, start for 10 minutes, you sit there and chant a few prayers, even if you don't study गीता, उपनिषत्s etc., it doesn't matter, start with a simple prayer, early morning get up, (not that I am telling don't come to the next class!!) talking about the other people, if they cannot do all those things they need not, get up early that itself is a big challenge, get up early in the morning, take a bath and before starting your day, before starting your coffee, just go in front of the

Lord and do नमस्कार and pray for all round growth, physical, emotional, intellectual and spiritual. You must start somewhere, one minute is enough, one minute at the feet of the lord, even half a minute, not even one minute, start somewhere, so अनित्यम् लोकम्. And not only it is अनित्यम् असुखम् लोकम् – it is full of problem, therefore don't postpone because you don't know what all problems will crop up, health problems may come, if you want to read eye problem may come, if you want to hear lectures ear problems may come. We don't know, therefore in this fleeting-problem-riddled world the best thing that you can do is spend some time for spirituality, the rest will be taken care of and कृष्ण concludes in the 34th verse:

Verse No .34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ९-३४॥

मत्-मनाः भव मत्-भक्तः मत्-याजी माम् नमस्कुरु ।

माम् एव एष्यसि युक्त्वा एवम् आत्मानम् मत्-परायणः ॥ ९-३४॥

(त्वं) मत्-मनाः मत्-भक्तः मत्-याजी (च) भव, माम् मत्-परायणः (सन्) नमस्कुरु एवम् आत्मानम् युक्त्वा माम् एव एष्यसि ।

So the lifestyle of a भक्त is beautifully delineated in this श्लोक. It is a beautiful verse, a popular verse. If somebody asks: 'who is a भक्त, what is the type of life that he leads,' that is beautifully defined here. So five factors are mentioned here, I will arrange the words for the sake of development.

i) मत्-भक्तः भव – develop devotion or love towards Me, develop भक्ति towards Me and I have said before that Lord can be looked upon as a means to worldly end or Lord can be looked upon as an end-in-itself. In the beginning stages you need not look up God as an end, doesn't matter: भगवान् is ready to accept that, you have your own worldly goals,

धान्यम् धनम् पशुम् बहु पुत्र लाभम् शत संवत्सरम् ... ॥ ऋग्वेदसंहिता २-६-२७ ॥

All those things are there. Therefore, you learn to love God at least as a means for the fulfillment of worldly ends, which we call as **सकाम भक्ति** or **आर्त, अर्थार्थी भक्ति**. And when you use Lord for worldly ends certainly you will find it successful. Because as I told, even it has been statistically proved that a person who is religious, whatever be his concept of God, there is a general peace of mind and therefore better resources for a **भक्त**. And that is why **कृष्ण** said, in whatever form you worship Me I will fulfill your desire. So this is the first stage: use **भगवान्** as an assistant, your assistant for worldly goal, this is **मत्-भक्तः**. In fact, in all the **पुराण**s that is predominantly presented.

ii) Then next you have to graduate to **मत्-परायणः**. You understand that the worldly goals have their limitations, they cannot really give me peace, they cannot really give security, they cannot really give happiness, because they themselves are insecure in nature, how can an insecure human being give security, how can an insecure money give security, how long, how much time it takes for the earthquake to destroy everything, a few seconds only, not even one minute, a few seconds, what security we have and all the documents themselves get lost or burnt who knows and therefore understand that peace, security and happiness have got only one source or one locus, that is called God or **ब्रह्मन्**. Therefore may you take **ब्रह्मन्** as the goal of life and when God is converted into your goal you are called **मत्-परायणः**. So **परम् अयनम्** means what: ultimate goal of life. So from **साधन, भगवान्** has become **साध्यम्**, the goal.

iii) Then what is the next stage, **मत्-मनाः भव**. Once **भगवान्** has become the primary goal, your mind does not or should not lose sight of the goal. It should keep the ultimate goal in your mind all the time, in your preoccupation with incidental goal of earning money, building house, getting married, getting children, getting grandchildren, you

have so many commitments, nothing wrong, but in and through your preoccupation don't forget for what purpose I am living. And this is called **मत्-मनाः भव** – keep me in your mind, in your subconscious mind as the goal, just as a musician never loses sight of the **तम्बुर श्रुति**. That doesn't mean he is all the time hearing **तम्बुर**, therefore no music at all, what is he doing, listening to the **तम्बुर श्रुति** carefully. No, who will sit in front of him. So you expect him to sing well, **राग, कल्पना स्वर, रागम् तानम् पल्लवि**, with difficult **ताल**, so the deliberate thinking is involved, but whatever the musician does in the back of his mind the **तम्बुर श्रुति** he doesn't lose sight. Similarly, don't forget your destination, **तीव्र मुमुक्षुः भव**, this is the third stage, what is that, non-forgetfulness of the goal.

iv) Then what is the next one, **मत्-याजी भव** – convert everyone of your actions into worship of the Lord, contributing to spiritual growth, utilize every moment for spiritual growth. Whatever you do, remember, **यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत्**, even eating can be converted into a purificatory right, very simple, what to do, you should not eat immediately what all is served. So in some places, they start serving here and after serving the last leaf and you turn, this first leaf is empty. They don't know whether they have served or not. Don't do that, wait for a minute, do **नमस्कार** and acknowledge that it is Lord gift and remember God and eat, then eating becomes a spiritual **साधन**. Thus convert everything into a spiritual a **साधन**, a **यज्ञ**. Even sense pleasures can be converted into **यज्ञ**. We saw in the 4th chapter, **द्रव्य-यज्ञाः तपो-यज्ञाः, अपाने जुहति प्राणम्**, etc., care of 4th chapter. Therefore **मत्-याजी भव** means worship Me through every action of yours, become a **कर्मयोगि**, this is the 4th definition.

v) What is the fifth and final: **माम् नमस्कुरु**. Naturally you will progress spiritually if you are following these four steps you will certainly grow spiritually, but remember, when you grow spiritually don't become arrogant Pride goes before a fall. Therefore remember all

the time: whatever growth I am getting is because of the grace of the Lord and in future also my success requires the grace of the Lord. Therefore माम् नमस्कुरु, surrender to Me, so under my shelter you follow all the spiritual साधन. So thus मत्-याजी indicates the use of free-will, माम् नमस्कुरु indicates the importance of grace. Free-will is also important, ईश्वर अनुग्रह is also important, both should go hand in hand. So thus what are the five conditions to be a भक्तः

1. Develop devotion to Me,
2. Make Me as your ultimate goal,
3. Don't lose sight of Me as the goal,
4. Convert every moment of your life into a purificatory exercise and
5. Always surrender to the Lord and do everything with Lord's blessings.

If these five conditions are fulfilled, what will happen to you कृष्ण says, एवम् आत्मानम् युक्त्वा – thus engaging yourselves in this devotional life, religious life, वैदिक life, माम् एव एष्यसि – you will certainly attain Me alone, you will certainly attain मोक्ष. So thus भक्ति will take every person to मोक्ष whatever be the level of the person. Therefore let everyone start with devotion and initial stages, the real nature of God need not be known, God can be imagined as a person, then gradually from एकरूप you can go to अनेकरूप then you can go to अरूप; start somewhere.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 09, SUMMARY

I will give you a summary of the 9th chapter of the गीता. The 9th chapter of the गीता is very similar to the 7th chapter and very much different from the 8th chapter and therefore Lord कृष्ण wants to show the difference of the 9th chapter from the topic of the 8th chapter. In the 8th chapter, सगुण ईश्वर उपासना was elaborately described. सगुण ईश्वर उपासना means meditation upon the Lord with various attributes, various virtues and this सगुण ईश्वर उपासना has the capacity to give liberation in an indirect manner. This method of getting liberation in an indirect manner is called क्रममुक्तिः and this क्रममुक्ति was discussed in the 8th chapter. And in this a person practices सगुण ईश्वर उपासना throughout the life, without coming to the निर्गुण ईश्वर ज्ञानम्, without coming to ब्रह्मज्ञानम्, he avoids निर्गुण ज्ञानम् and confines himself or herself to सगुण उपासना and we know that सगुण उपासना cannot directly lead to liberation and therefore it has to lead to liberation only in an indirect way. And what is that indirect method, as a result of सगुण उपासना a person travels after death. He will not merge in ईश्वर or ब्रह्मन्, he will not get जीवन्मुक्ति, he will not get विदेह मुक्ति also, but he will travel after death and go to ब्रह्मलोक . And how do we know, certainly we cannot see all these things, we come to know of these through scriptures. And scriptures point out that this सगुण उपासक will get all the ideal conditions for निर्गुण ज्ञानम् in ब्रह्मलोक . What he successfully avoided here, he will have to face in ब्रह्मलोक , which means वेदान्त श्रवण, मनन, निदिध्यासनम् he can convertibly do in ब्रह्मलोक in very conducive circumstances and that too given by not an ordinary आचार्य, but by चतुर्मुख ब्रह्म himself and when the conditions are वेदान्त ideal and the teacher is wonderful that उपासक will get निर्गुण ईश्वर ज्ञानम्, in ब्रह्मलोक and as a result of that knowledge he will become liberated. So this method of liberation is called क्रममुक्ति. And what is the uniqueness of क्रममुक्ति, a person will not come to ज्ञानयोग in मनुष्य जन्म. A person will confine to only

सगुण उपासना throughout. And as I said before, कृष्ण is not interested in prescribing क्रममुक्ति for us. Why he is not interested in prescribed क्रममुक्ति? क्रममुक्ति is postponement of the liberation to ब्रह्मलोक . As far as कृष्ण is concerned, He wants us to enjoy liberation in this जन्म itself and therefore He wants to prescribe सद्योमुक्ति, as opposed to क्रममुक्ति, he wants to prescribe सद्योमुक्ति which means liberation here and now, जीवन् एव मुक्ति is called सद्योमुक्ति. सद्यः means instant, like instant idli, instant sambar, instant sevai, if you can have all these things instant, why not liberation? So like fast food restaurant, we have got fast liberation restaurant. And in this method what do we do, we practice सगुण उपासना and having practiced सगुण उपासना for some time and having acquired enough qualifications or योग्यता we switchover to निर्गुण ज्ञानम् in this जन्म itself, instead of postponing to ब्रह्मलोक . And switching over to निर्गुण ज्ञानम् is nothing but वेदान्त विचारः, उपनिषत् विचारः, श्रवण मनन निदिध्यासनम्, because in the उपनिषत् the nature of the Lord discussed is निर्गुण nature,

यत् तददेश्यम् अब्राह्मम् अगोत्रम् अवर्णम् अचक्षुः श्रोत्रम् तदपाणिपादम् । ॥
मुण्डकोपनिषत् १-१-६ ॥

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवत् च यत् । ॥ कठोपनिषत् १-३-१५ ॥

उपनिषत् also discusses the nature of God, but not the सगुण nature but निर्गुण nature, studying the निर्गुण स्वरूपम् of ईश्वर is ईश्वर ज्ञानम्, otherwise called ज्ञानयोगः. And as a result of ज्ञानयोग, a person will attain what: निर्गुण ईश्वर ज्ञानम्, the knowledge of the higher nature of God. सगुण स्वरूपम् is considered lower nature, inferior nature. In the 7th chapter, what was the word used, what was the name attributed to the सगुण, inferior nature, अपरा प्रकृति. And for the निर्गुण higher nature of Lord, name given was परा प्रकृति. And this परा प्रकृति ज्ञानम् a person attains here and now and as a result of that one enjoys जीवन्मुक्ति and later विदेह मुक्ति. So thus in the 7th chapter, सद्योमुक्ति, in the 8th chapter, क्रममुक्ति and in the 9th chapter, again we come

back to सद्योमुक्ति itself, that is why the 8th chapter is the odd chapter out. 7 and 9 both deal with निर्गुण ईश्वर ज्ञानम्, which is the liberating knowledge. And when we talk about निर्गुण ईश्वर ज्ञानम् a person may think that it is extremely difficult; निर्गुण means too abstract, too subtle. कृष्ण says in the introduction, He talks about निर्गुण ईश्वर स्वरूपम् and points out that it is the easiest, it appears to be difficult for an unprepared mind, once you prepare your mind, निर्गुण ईश्वर ज्ञानम् is like swallowing peeled banana. Naturally you will ask how should I prepare for निर्गुण ईश्वर ज्ञानम्? The preparation is सगुण ईश्वर उपासना. And therefore the 9th chapter wants to deal with सगुण ईश्वर उपासना, preparation of the mind, निर्गुण ईश्वर ज्ञानम्, liberation. This is the approach of the 9th chapter. With this background you have to see the 9th chapter.

A) Now going to the text proper, the first three verses happen to be the introduction to the chapter and in the introduction कृष्ण mentions the subject matter of this chapter. And what is the subject matter? ईश्वर ज्ञानम्. And that too which ईश्वर ज्ञानम्? The higher nature of ईश्वर, परा प्रकृति ईश्वर ज्ञानम्, निर्गुण स्वरूप ज्ञानम्. And since this knowledge is not available or accessible to the unprepared mind, this will remain a secret for the unprepared mind, like the theory of relativity, they say only a few people know, because it requires preparation. And therefore this knowledge, remains a secret for many, because many have not prepared the mind, and therefore it is called राज-गुह्यम्, the greatest secret and at the same time, since this knowledge alone liberates a person, since this knowledge alone is the liberating knowledge, कृष्ण calls it राज-विद्या, the greatest knowledge. And this राज-विद्या राज-गुह्यम्, otherwise known as निर्गुण ईश्वर ज्ञानम् is the subject matter of the 9th chapter, which He mentions in the first three verses. And incidentally He mentions an important qualification which is also required. Among different preparations, one important preparation is श्रद्धा, keeping an open mind until I am able to

understand; don't reject the teaching, don't reject the teacher, be patient until you understand.

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य माम् निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३॥

If you reject the teaching, the loser is not the teaching, the loser is not the ऋषिः, ऋषिः are not going to lose anything if you don't study and they are not going to gain anything because we study. Therefore if you want, you should have an open mind, this is the introduction in the first three verses.

B) Then from the 4th verse up to 10th verse, we get the central theme of the chapter, wherein निर्गुण ईश्वर स्वरूपम् is revealed, the nature of the real God, the nature of the higher nature of God. And निर्गुण ईश्वरः in वेदान्त is called ब्रह्मन् and therefore these seven verses deal with ब्रह्म स्वरूपम्. And कृष्ण mentions a few important features or nature of ब्रह्मन् extracted from the उपनिषत्सु. So nothing is कृष्ण's invention, everything is borrowed from the उपनिषत्सु, that is why at the end of every chapter, इति श्रीमद्भगवद्गीतासु उपनिषत्सु, from there it is taken. What are the features mentioned He will enumerate.

i) The first feature कृष्ण mentions is हे अर्जुन! the real I or real God is all-pervading, सर्वगतः अहम् अस्मि and therefore any personal God who is located in a place is not the real God, because real God doesn't have location and therefore the idea that God is in कैलास, God is in वैकुण्ठ, God is in ब्रह्मलोक, ब्रह्म is the Father in the heaven, all these are the inferior form of God presented for the beginning of spirituality. We don't criticize that, we don't condemn that, we all require that, but that is not the ultimate. Remember my statement which is very important, Without सगुण ईश्वर one cannot come to निर्गुण ईश्वर, without निर्गुण ईश्वर remaining in सगुण ईश्वर is incomplete spirituality. And therefore, a साधक has to go to सगुण and then it has to culminate in निर्गुण. So therefore feature No.1: ईश्वरः सर्वगतः.

ii) And the second feature that कृष्ण mentions is अव्यक्तः अहम्, अव्यक्तः means इन्द्रिय अगोचर, not available for sensory perception, अशब्दम्, अस्पर्शम्, अरूपम्, अरसम्, अगन्धम् ब्रह्म. And therefore if anybody talks about seeing God with the eyes, भगवान्'s दर्शनम् I saw with my eyes, we don't dismiss that दर्शनम्, but what we say that the Lord of the दर्शनम् of the अपरा प्रकृति nature. Why, if you have seen, it is not the real God and therefore इन्द्रिय अगोचरः ईश्वरः. What is the word used here, अव्यक्तम्.

iii) And the third feature that कृष्ण mentions is मिथ्या जगत् अधिष्ठानम्, the Lord is the support of the world which has got only a lower order of reality, which is unreal compared to the higher order. Just as the dream world is real from the standpoint of the dreaming individual, but the dream world is unreal from the standpoint of the waker. Similarly, this world is real from the standpoint of the waking individual, but this world is unreal from the standpoint of the परा प्रकृति, the higher nature. And therefore what is the third definition, Lord is the substratum of the unreal world, or the world of a lesser order of reality. In संस्कृत, मिथ्या जगत् अधिष्ठानम्, If you remember ललितासहस्रनामम्, one of the नाम is

मिथ्या-जगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी ।

लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता ॥
श्रीललितासहस्रनामस्तोत्रम् १४२ ॥

मिथ्या जगत् अधिष्ठानम्, this is the third feature.

iv) Then the fourth feature is Lord is असङ्ग स्वरूपः, असङ्गः means what: even though Lord is the support of this entire world, the impurities of the world do not sully the Lord, the आश्रय. Because normally if a dirty object is kept over a pure cloth, what happens, the dirt of the object will sully the cloth, because the आश्रयः is sullied by the आश्रित, the object. This is the normal convention, but in the case of ईश्वर, ईश्वर supports the whole world but the impurities do not taint

him and therefore Lord is compared to आकाशः. Just as the space accommodates everything without getting sullied by anything. Lord is अकाशवत् असङ्ग स्वरूपः, this is the fourth feature.

यथाकाशस्थितो नित्यम् वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९-६॥

v) Then the fifth feature that is mentioned is ईश्वर सृष्टि, स्थिति, लय कारणम् जगतः. So the higher nature of the Lord is the very cause of the origination, existence and the resolution of the creation,

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।

यत् प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । ॥
तैत्तिरीयोपनिषत् ३-१-३ ॥

all Upanishadic ideas भगवान् has dumped it here completely, this is जगत् कारणत्वम्.

vi) Then the next feature is this: If you say ईश्वर is the creator of the universe then it appears that ईश्वर is also a कर्ता, because creator means He is doing something, He is doing a big job, He is creating this vast universe, he is preserving this universe, which means even the earthquakes, etc., must be His job and because of that millions are dying, who must be responsible, ईश्वर, He quakes the earth, we don't do it. So if ईश्वर is doing all these work, ईश्वर must become कर्ता, भोक्ता, then if ईश्वर कर्ता and भोक्ता, He will have पुण्यम्, पापम् etc., such a doubt will come and therefore कृष्ण says: I don't create anything, in my presence, साक्षि मात्रेण, the creation arises, exists and resolves. Just as the light is only present in the hall, the light is not responsible for the type of activity that we do. One person may do noble activity in the light, another person may do an ignoble activity in the presence of light, but light will not get the good result or the bad result. Similarly, ईश्वर is सूर्य आलोकवत्, साक्षि मात्रम्, this is the next feature.

vii) And the last one which is corollary of this, since the Lord is only the witness, Lord doesn't have कर्तृत्वम् or भोक्तृत्वम्, कर्तृत्वम् भोक्तृत्वम् रहितः. कर्तृत्वम् means doership, भोक्तृत्वम् means enjoyership, both don't belong to ईश्वर. So these are the features of the higher nature of the Lord, that is ब्रह्मन्. This is the portion from verse no.4 to 10.

C) Then in the 11th verse, कृष्ण pointed out why there is संसार, why there is suffering in the world, संसार कारणम् किम्? कृष्ण says: संसार कारणम् is ignorance of this ईश्वर. This ईश्वर means what? The higher ईश्वर, निर्गुणम् ईश्वर अज्ञानम् एव, परा प्रकृति अज्ञानम् एव, ब्रह्म अज्ञानम् एव संसार कारणम्. Why do we say so? You cannot just make a statement, you have to give logic. निर्गुणम् ब्रह्म alone is beyond time and space. In fact, it is निर्गुणम् ब्रह्म only because it is beyond time and space. What do you mean by निर्गुणम्: attributeless. And anything other than निर्गुण ब्रह्म, that is सगुणम् ब्रह्म which comes under अपरा प्रकृति, is within time and space. The moment you come to properties it is subject to change - there will be increase, there will be decrease, you will take your own physical properties, is it the same. No, in a few days it is suddenly changing to this side and then to the other side, therefore increase is there, decrease is there, complexion changes, hair changes, changes or disappears, can you tell any properties that is changeless. Therefore सगुण ईश्वर, अपरा प्रकृति means within time and space, which means it is subject to decay and it is subject to disappearance and it is subject to association and disassociation and whatever is subject to time cannot give you security. Whatever is subject to time cannot give you security, Why, because time will destroy.

मा कुरु धन जन यौवन गर्वम् हरति निमेषात्कालः सर्वम् । ... ॥
भजगोविन्दम् ११ ॥

And therefore if I don't know परा प्रकृति, what will I do, I will seek security from अपरा प्रकृति, if I understand परा प्रकृति I will know where I will get security and since I do not know परा प्रकृति, I will seek peace, I will seek happiness, I will seek permanence, I will seek

security in the fluctuating, highly fleeting, ephemeral and unpredictable अपरा प्रकृति and when hold on to अपरा प्रकृति, what happens, right under my nose it disappears. If it doesn't disappear, I disappear, either one. अपरा प्रकृति is the cause of all our struggles, because expectation can never be fulfilled. We will be disappointed, we will be frustrated and you will get angry with the Lord also. So therefore what is the cause of संसार, wrong expectation and what is wrong expectation, permanence from अपरा प्रकृति and why do we expect permanence from अपरा प्रकृति, because we don't know that परा प्रकृति is the real permanent. So thus 11th verse points out that ignorance is the cause of संसार.

D) Then from 12th verse up to 19th verse the remedy is given. And what is the remedy? भक्ति is given as the remedy and when we say भक्ति we should remember very very clearly, भक्ति is not a साधन but भक्ति is a series of साधन culminating in ज्ञानम्, भक्ति should culminate in ज्ञानम्. Why, because the problem is अज्ञानम्, if ignorance is the problem the only solution is knowledge,

अविरोधितया कर्म नाविद्याम् विनिवर्तयेत् ।

विद्याविद्याम् निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ आत्मबोधः ३ ॥

शङ्कर beautifully says in आत्मबोधः, if darkness is the problem, what is the solution. You want to remove the darkness and suppose you take a broomstick and sweep darkness, all together, collective endeavor, कर सेवा, you go on sweeping for 12 hours, what happens, you get tired and another person does योगासन in this darkness, at the end of योगासन will darkness go, no. Another person chants विष्णुसहस्रनाम, विष्णुसहस्रनाम is very good, but it cannot remove darkness. Very simple, light a lamp. Similarly, कृष्ण has pointed out निर्गुण ब्रह्म, अज्ञानम् is ब्रह्म, therefore निर्गुण ब्रह्मज्ञानम् alone is the solution. Therefore, भक्ति must be a series of साधन which should culminate in ज्ञानम्. And this series of भक्ति साधन has three levels, which will be clearly discussed in the 12th chapter, but it is indicated in this chapter.

What are the three levels of भक्ति? कर्म रूप भक्ति, उपासना रूप भक्ति and वेदान्त विचारः रूप भक्ति. First level of भक्ति should be in the form of कर्मयोग, wherein we dedicate every action to the Lord,

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७॥

be active, do a lot of कर्म, but convert every कर्म into a worship and this level of भक्ति is called कर्म रूप भक्ति, भक्ति in the form of action. And thereafter we have to graduate to the next level of भक्ति called उपासना रूप भक्ति, because the extrovert mind has to be turned inward, कर्म has a knack of making me extrovert, whether it is selfish activity or selfless activity, many people who have been very active doing selfish activity, they cannot sit and study वेदान्त. They will have to do something because they are highly restless people. You can serve the society wonderful, but a time should come when we should turn away from that. Giving the service to the next generation. I don't say don't do it, but hand it over to the next generation and then we have to train our mind to turn inward, अन्तर्मुख समाराध्य बहिर्मुख सुदुर्लभ, an extrovert mind cannot absorb वेदान्त and therefore how to turn the mind inwards, उपासना रूप भक्ति, भक्ति in the form of meditation, सगुण meditation only, this is also भक्ति, but it is second stage. And then we have to come to third and final stage of भक्ति, which is called वेदान्त विचारः रूप भक्ति, ज्ञानयोग रूप भक्ति in which I study the scriptures, श्रवण मनन निदिध्यासन. In fact, when you are attending the class, you are only practicing only ज्ञानयोग रूप भक्ति that is also भक्ति only. In the 4th chapter, कृष्ण called it ज्ञान यज्ञः, not only कृष्ण called this ज्ञान यज्ञ, कृष्ण even pointed out that ज्ञान यज्ञ is superior to all other forms of यज्ञ. Where did He say this,

श्रेयान् द्रव्यमयात् यज्ञात् ज्ञान-यज्ञः परन्तप ।

सर्वम् कर्म-अखिलम् पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥

Therefore we have to come to ज्ञान लक्षण भक्ति and when a person has gone through all this three levels of भक्ति, he becomes what, a ज्ञानि भक्तः, a devotee with the knowledge of ईश्वरः. Which ईश्वर, अपरा प्रकृति or परा प्रकृति? ज्ञानि of परा प्रकृति, निर्गुण ब्रह्मज्ञानम् and how will be that knowledge. We are seeing that on Saturday classes:

मय्येव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ।

मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्यहम् ॥ कैवल्योपनिषत् १-१९ ॥

That is correct ज्ञानम्, we need not go to that now, we will see that later, निर्गुण ईश्वर ज्ञानि भक्तः. So when I say भक्ति leads to liberation, we should remember भक्ति which consists of all the three levels of साधन. If you do only भजन्s you will not get ज्ञानम्. That is only first stage of भक्ति, only meditation if you do ज्ञानम् will not be there, you have to study the scriptures under the guidance of a competent आचार्य. Who says: don't think I am promoting myself, कृष्ण tells this:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

अर्जुन you have to necessarily go to an आचार्य. And in the उपनिषत्, तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् ।

समित्पाणिः श्रोत्रियम् ब्रह्मनिष्ठम् ॥ मुण्डकोपनिषत् १-२-१२ ॥

Thus when भक्ति consisting of all these three stages is followed then he becomes a ज्ञानि and such a ज्ञानि is liberated. So thus भक्ति as a means of liberation was pointed out and कृष्ण said that to become a भक्त, whatever be the level, to become a भक्त a person should have done lot of पुण्यम्. Those who do not have enough पुण्यम् they will never like coming to any level of भक्ति, they will never come to कर्म, उपासना and they will never come to ज्ञानम्, they will be wandering.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीम् चैव प्रकृतिम् मोहिनीम् श्रिताः ॥ ९-१२॥

So they are confused, misguided people, whereas fortunate ones will come either to **कर्म लक्षण भक्ति** or if he is already advanced he will come to **उपासना लक्षण भक्ति** and suppose you still advanced called a spiritual genius, they will directly come to **ज्ञान रूप भक्ति**. This is the topic from verse 12 to 19.

E) Then from verse no.20 to 29, कृष्ण talks of two forms of **भक्ति** based on the motive. Previously we divided **भक्ति** into three levels based on the type of **साधन**. So the previous one is **साधन** based division, the present one is motive based division, **भावना** based division. **साधन** based division how many, three, **कर्म, उपासना, ज्ञानम्**; **भावना** based division is two, one is called **सकाम भक्ति** and another is called **निष्काम भक्ति**. And what is the difference in the motive? Which is indicated by the **सङ्कल्प, ममोपात्त समस्त दुरितक्षयद्वारा श्रीपरमेश्वर प्रीत्यर्थम्**, (up to this common), then afterwards, what list is he making, how does he fill up the blanks. So if a person is an indiscriminate, unintelligent **मन्दः**, **कठोपनिषत्** beautifully says:

श्रेयः च प्रेयः च मनुष्यम् एतः तौ सम्परीत्य विविनक्ति धीरः ।

हि श्रेयः अभि प्रेयसः वृणीते प्रेयः मन्दः योग-क्षेमात् वृणीते । कठोपनिषत्
१-२-२ ॥

भक्ति can be used for infinite goal also, **भक्ति** can be used for finite goal also, intelligent person will use **भक्ति** for infinite. These idiots, **मन्दः**, they will use **भक्ति** for ephemeral perishable ones, **मन्दः प्रेयः वृणीते**. Election is coming, therefore you should select and elect the proper one. कृष्ण says **सकाम भक्त**s are the unintelligent ones, and therefore they use the **भक्ति** for all the ephemeral goals called **प्रेयः** or **धर्म-अर्थ-कामः**. But कृष्ण says, it only reveals their non-discrimination, but one thing even **सकाम भक्ति** will be valid and fruitful, because it is not a **पाप कर्म**, it does not mean any **पापम्**, if a person takes to **सकाम भक्ति** I will certainly fulfill his desires. But what will happen, he will enjoy the benefit, **ते तम् भुक्त्वा स्वर्ग-लोकम् विशालम् क्षीणे पुण्ये मर्त्य-लोकम् विशन्ति**. There life will be like the snake and ladder game, will be

climbing very very fast in the ladder and also come down faster through the snake mouth and again go up and come down, endlessly this game goes on and on and on, this is सकाम भक्ति, whereas निष्काम भक्तिs are those people who have understood नित्य वस्तु alone can give lasting security, परा प्रकृति alone can give me peace, security and happiness and therefore if at all he uses भक्ति, he will use the things connected with परा प्रकृति ज्ञानम्. So he if he doesn't have a prepared mind, he will utilize the mind for preparing the mind. Oh Lord, make my mind ready for the knowledge. It is inbuilt in सन्ध्यावन्दनम्.

महे रणाय चक्षसे । यो वः शिवतमो रसः । तस्य भाजयते हनः ।

उशतीरिव मातरः । तस्मा अरङ्गमामवो । यस्य क्षयाय जिव्वथ । आपो जनयथा च नः ।

So महे रणाय चक्षसे means whatever I need for ब्रह्मज्ञानम्, I don't know, kindly fill up that, that is Your job and a beautifully example is given, just as a mother decides what type of food should be given at the right age, the child doesn't know, even injections are there, so many are there, BCG, whatever the injections, the child doesn't know, mother gives the appropriate one. Similarly, Oh Lord, I don't know what qualifications are required, it is Your job to choose the required qualifications and inject me, उशती मातरः इव. What a मन्त्रः, like the suckling mother, mother gives milk from her own body, which is ideally suited for the child's growth, not permanently milk, after some age semi-liquid, rice, etc., just as a mother gives, Oh Lord give me वित्तशुद्धि. Asking for वित्तशुद्धि is also निष्काम भक्ति, asking for a गुरु is निष्काम भक्ति, asking for an appropriate opportunity to study is निष्काम भक्ति, after coming to the class asking for continuity is निष्काम भक्ति and if you don't understand the class asking for Oh Lord I don't understand, that is निष्काम भक्ति. After understanding if you keep forgetting, asking for non-forgetfulness is निष्काम भक्ति and having talked about निष्काम भक्ति, भगवान् says: सकाम भक्ति is very

very difficult to practice and the result is finite. निष्काम भक्ति has got the highest result and it is very easy to practice. So how unintelligent people should be, they practice difficult भक्ति, they pay more and get less. Whereas निष्काम भक्त pays less and gets what: not more but the infinite itself! So सकाम भक्ति is full of rules and regulations, when should be the पूजा be done, what दक्षिणा must be given, what नैवेद्यम् should be offered all should be followed properly. And for any mistake you have to do प्रायश्चित्तम्, मन्त्रलोपे, तन्त्रलोपे, क्रियालोपे, that is प्रायश्चित्त मन्त्र, the प्रायश्चित्त मन्त्र says: If I have chanted any मन्त्र wrongly, Oh Lord please forgive me, but the problem is प्रायश्चित्त मन्त्र itself is chanted wrongly, मन्त्र लोभे, it is not मन्त्र लोभम्, it is मन्त्र लोपे, for प्रायश्चित्त मन्त्र you require another प्रायश्चित्तम्. It is ad-infinitum problem. So सकाम भक्ति all these things are very important, in निष्काम भक्ति,

पत्रम् पुष्पम् फलम् तोयम् यो मे भक्त्या प्रयच्छति ।

तदहम् भक्त्युपहतमश्नामि प्रयतात्मनः ॥ १-२६॥

So thus कृष्ण differentiated सकाम-निष्काम भक्ति and he expects all intelligent people to follow निष्काम भक्ति. And if you are not able to follow: स्वामिजि I have so many desires, what to do: OK, you are allowed to postpone, some more time you spend for the home, but your aim should be the proportion should gradually become lesser and lesser. Let it be a long-term target and this is from verse no.20 and 29.

F) And from verse no.30 to 34, कृष्ण completes this teaching by glorifying भक्ति and what is the greatness of भक्ति? Since भक्ति has got several layers, it is like a flight of steps, it is like staircase, beginning from the lowest rung of the ladder, कर्म लक्षण भक्ति, then उपासना लक्षण भक्ति and then ज्ञान लक्षण, since it has many rungs anybody can start भक्ति according to his level. Not that you have to directly study निर्गुणम् ब्रह्म, you need not start there. Start with कर्मयोग, it's very easy. Even you can practice सकाम कर्म, but dedicate it to the Lord. We will see the details in the 12th chapter. So thus anybody can start

भक्ति whatever be the level. And कृष्ण goes one step further, even if a person has been a very very corrupt person, taking to all kinds of negative activities, even that person need not entertain guilt, because guilt is one of the most powerful obstacles, because guilt leads to diffidence and diffidence is the greatest obstacle because if I am diffident, even if all others are confident, no use, on the other hand, if I am confident, even if all others are diffident, I will work and therefore spiritual साधन requires self-confidence – ‘I can make it.’ And all others can only encourage, I have to be confident. In a running race the mother, father, brothers, etc., they can clap the hands, they can cheer you up, come on, etc., but who has to run, the running has to be done only by the child only. Similarly, the spiritual साधन, I have to do, गुरु can encourage, शास्त्र can encourage, भगवान् can encourage and biggest obstacle to confidence is guilt and therefore कृष्ण says never have guilt, once you have understood that your lifestyle has been unhealthy, decide to change, once you have turned a new leaf and decided to change, the very decision makes you a saint,

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३०॥

And not only that, there may be some people who have got disadvantages because of their very birth, because of their parentage, because of their location, etc. There can be people with inherent disadvantages but even those disadvantaged people can practice भक्ति and attain liberation. And therefore अर्जुन, be a भक्त and how to be a भक्त, He said in the last verse, the definition of a भक्त, beautifully presented. First मत्-भक्तः भव, first you learn to love Me at least for the sake of worldly goals, doesn’t matter, that is first stage. Then in due course, learn to love Me as the very goal itself. Can you understand the difference between these two stages: in the first stage, भगवान् is not the goal, through भगवान् I want to achieve worldly ends, next stage is मत्-परायणः, keep Me as the goal. Then the third stage is never forget

this goal, मत्-मनाः भव. Then the fourth stage is convert your very life into a form of worship, taking you towards the goal, मत्-याजी भव and then the first and final factor is even when you are progressing, remember the grace of the Lord is required, therefore be humble, माम् नमस्कुरु, never become arrogant because of your spiritual progress then the snake will take you down, therefore be humble, seek the grace of the Lord. If these five factors are taken care of, you are My भक्त and sooner or later you will certainly attain Me, माम् एव एष्यसि. So with this glorification of भक्ति, कृष्ण concludes this particular discourse. And the since the subject matter is राज-विद्या राज-गुह्यम्, the very chapter is called राज-विद्या राज-गुह्य योगः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ दशमोऽध्यायः । विभुतियोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 10, VERSES 01-05

In the chapters beginning from the 7th chapter of the गीता, Lord कृष्ण has been primarily dealing with ईश्वर स्वरूपम् or the nature of God. It is a progressive topic, progressively developed by कृष्ण in these chapters. In the 7th chapter, he dealt with the nature of God, in the 8th and in the 9th chapter also we discussed the same topic and in the following chapters, 10, 11 and 12th also this will be the central theme. In the preceding three chapters, Lord कृष्ण defined God as जगत् कारणम्. जगत् कारणम् means the cause of the universe. And कृष्ण also talked about the nature of God, pointing out that God consists of two aspects, one known as परा प्रकृति, the higher nature and the other known as अपरा प्रकृति, the lower nature. And we also saw परा प्रकृति is of the nature of Consciousness and the अपरा प्रकृति is of the nature of matter. Thus basic matter-principle plus the Consciousness-principle this put together is God. And we saw what are the common features of these two aspects and what are the uncommon features also. What is the common feature we saw?

- Consciousness is also beginningless, matter is also beginningless,
- Consciousness therefore cannot be created, matter also cannot be also created.
- This uncreated-beginningless Consciousness-matter unit or composite is called ईश्वरः. And we also saw their differences.
- परा प्रकृति or Consciousness is not subject to change, it is changeless principle, whereas the matter-principle is subject to change, is subject to evolution to become this universe. Matter is capable of evolving and not only it is subject to evolution, after some time it is subject to involution also, involution means

folding back into again the fundamental form. Thus matter expanse and contract, it is subject to change. Therefore अपरा प्रकृति, the matter is सविकारम्, the परा प्रकृति, the Consciousness is निर्विकारम्.

- परा प्रकृति the Consciousness is निर्गुणम्, free from all attributes or properties and therefore not available for any type of study; all scientific studies are based on attributes and properties, Consciousness is free from all attributes, therefore it is not available for an instrument of experimentation, निर्गुणम्, whereas matter, the अपरा प्रकृति is full of attributes, therefore it is सगुण सत्त्वम् and
- then finally, we made one more point which is not very much relevant here, but an aside note, that is Consciousness is सत्यम्, having independence, स्वतन्त्रम्, whereas matter is मिथ्या, it is परा तन्त्रम्, depending on Consciousness.

Thus चेतनम्-अचेतनम्, निर्विकारम्-सविकारम्, निर्गुणम्-सगुणम्, सत्यम्-मिथ्या, such Consciousness-matter mixture is called God. And this alone is symbolically presented as the father-principle and the mother-principle. Don't ask me which is father and mother, I don't want to create problems for you. Since they are two inseparable principle, परा and अपरा, we compare it to the inseparable made-for-each-other, really made-for-each-other couple!! Never taking to divorce. In fact, impossible.

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ
॥ रघुवंशम् १-१॥

कालिदास says just as a word and its meaning can never be separated, वाक्-अर्थौ इव. Like that परा and अपरा प्रकृति are like the father and the mother-principle. And this God is जगत् कारणम्, which means God is responsible for the emergence of this universe. And the understanding of this कारणम् status is generally done in three stages, depending on

the maturity of the student. For a beginner, God as the cause is presented in one way and once a person is slightly mature, the presentation is modified to suit the intellectual capacity and then we have got a third level for the most advanced student, I have talked about this before, I am just reminding you.

i) For the first level of student, we say God creates this world, God is the creator of the world and comparison is given, just as a carpenter creates the furniture, just as goldsmith produces the ornaments, Similarly, God is the creator of the world, in संस्कृत we use the word निमित्त कारणम्. And at this level, when we say God is the creator the students assumes God as a person, as a human being. Because when you imagine a creator, the creator has to be an intelligent principle, skilled person and therefore God also is like a human being. And naturally you will like to know where is He, carpenter should have an address? What is the address of that creator God? In the beginning stages we have to give an appropriate answer, I cannot give the local Adyar, Besant Nagar address and therefore I give the address c/o वैकुण्ठः,

क्षीरोधन्वत् प्रदेशे शुचिमणि विलसत् सैकते मौक्तिकानाम् ।

छायायाम् पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलंकृतम् ॥ श्रीविष्णुसहस्रनामस्तोत्रम् ॥

So where is the Lord? पारिजात वृक्षस्य छायायाम्, in वैकुण्ठ there is a पारिजात वृक्षम्, in the shade of that tree, छाया means shade and not the tea, OK, छायायाम्. And there also हेमसिंहासनोपरि, स्वर्ण सिंहसनम्, आसीनम् – beautifully seated, अम्बुदश्यामम् – dark like a cloud, आयताक्षम् means one who has got a beautiful long eye, अलङ्कृतम् – various ornaments, चन्द्राननम्, (some भरत नाट्य students are there, therefore looking at them I get inspired) चन्द्राननम् means having a beautiful moon-like face, चतुर्बाहुम् श्रीवत्साङ्कित वक्षसम् रुचिमणी सत्यभामाभ्याम् सहितम् कृष्णमाश्रये. So this is the creator विष्णु. How he creates is also described. Out of विष्णु's navel comes ब्रह्म, विष्णु does

not directly, he only creates ब्रह्माजि and thereafter hands over the creation job, employs ब्रह्माजि, only him He creates, thereafter ब्रह्माजि carries the job. So this is the idea of God as a creator for a beginner, wherein God is a person. And this will help a beginner, it is wonderful, it is useful and it is good for meditation also.

ii) And once a person has remained in this state for some time, when the mind is mature, when the mind begins to ask further questions, how can infinite God be located, questions will come, how can infinite God be located and where did God find the materials for creating the world, when such questions come, we have the next stage of teaching what is that: God creates the universe is equal to God himself manifests as the universe. Because for God to create there is no outside material, a carpenter has got a piece of wood outside, goldsmith has got a piece of gold outside, but when God has to create where will He find the raw material? In fact, even अकाश itself is not there, even the पञ्च भूतम् is not there, where will the Lord find the material, the scriptures point out that the Lord finds the material also in himself. And the उपनिषत्s gives the example,

यथोर्णनाभिः सृजते गृह्णते च ... ॥ मुण्डकोपनिषत् १-१-७ ॥

Just as a spider finds the material in itself for creating the web, Lord finds the material in his own body, because he consists of not only Consciousness-principle, He consists of matter-principle also. Therefore Lord doesn't create the world, Lord himself manifests as the world. And this stage in संस्कृत we use the word, ईश्वरः जगत् परिणामि उपादान कारणम्. That is the technical word used. What is the earlier संस्कृत word used? निमित्त कारणम्, there God is seen as a person somewhere. In the second stage we say God himself becomes, God himself manifests as the universe. That once I know that God himself manifests as the universe I will never ask the question, where is God. Why I won't ask the question? God himself or herself is available in

the form of the creation. Therefore अकाश is the manifestation of God, वायु is manifestation of God, this we saw in the 7th chapter,

रसः अहम् अप्सु कौन्तेय प्रभा अस्मि शशि-सूर्ययोः ।

प्रणवः सर्व-वेदेषु शब्दः स्वे पौरुषम् नृषु ॥ ७-८॥

Therefore the sunlight is not created by God, sunlight itself is the manifestation of God. Therefore I worship the rising Sun.

असौ यस्ताम्रो अरुण उत बभ्रुस्सुमङ्गलः ।

ये चेमाँ रुद्रा अभितो दिक्षु श्रिताः सहस्रशोऽवैषाँ हेड ईमहे ।

असौ योऽवसर्पति नीलग्रीवो विलोहितः । उत्तैनं गोपा
अदृशन्नदृशन्नदहार्यः । ॥ श्रीरुद्रप्रश्नः १-७/८ ॥

What a beautiful रुद्र मन्त्र, Lord शिव is daily raising in the form of the colorful Sun, initially dark red, there afterwards golden yellow, there afterwards bright white, in the month of March at 12 noon look up. Don't look, you will lose your eyes and the रुद्र says that this Lord रुद्र दर्शनम् is available for all the गोपीs, all the गोपs, all the shepherds also without going to the temple, because they have no time, they have to take the cow and even they get the दर्शनम् and the ladies who are carrying water - उदहार्यः, you would have seen, with hands free they will have even three pots (on their heads) and they talking and even quarrelling they walk, the pot doesn't fall, that you will have in the village aslo you see this, even those women who do not go to the temple, भगवान् wants to give दर्शनम् to them and what way they have दर्शनम् in the form of सूर्य and not only for the illiterate people even for the most evolved द्विजः, who performs सन्ध्यावन्दनम् (by mistake, if anyone does now-a-days it seems to be a mistake!) even they worship,

ध्येयः सदा सवितृमंडलमध्यावर्ती नारायणः सरसिजासनसंनिविष्टः । ॥

सूर्यनमस्कार मन्त्राः ॥

Therefore once you come to the second level, what is the second level, God has become the universe, for Me God दर्शनम् is always available. And what is the body of the Lord,

भूः पादौ यस्य नाभिर्विन्दसुरनिलश्चन्द्र सूर्यो च नेत्रे ॥
श्रीविष्णुसहस्रनामस्तोत्रम् ध्यानश्लोक ॥

the whole cosmos is the अवतार of the Lord, is the manifestation of the Lord, I need not stand in a big queue whether it is धर्म दर्शनम् or special दर्शनम्, धर्म दर्शनम् or non-धर्म दर्शनम् I don't have to wait in queue, open the eyes the Lord is there. This is called विश्वरूप ईश्वरः, for more mature people, this is the second stage. And it is the second stage that is elaborated in chapters 7, 9, 10 and 11, in all these chapters, for मध्यम अधिकारि Lord as विश्वरूपम्.

iii) And if a person is able to dwell upon this, remain in this appreciation for sufficiently long time then we have the final stage, which cannot be easily accepted and what is that, God does not create the universe, God does not become the universe, because becoming means undergoing change. Then what is that, God apparently appears as the universe. Therefore the universe is a false manifestation of the Lord. In which stage alone we say the universe is unreal, ब्रह्म सत्यम् जगत् मिथ्या. But to appreciate the universe as unreal it requires tremendous intellectual and emotional maturity and therefore that is kept as the final stage, which we will see from the 13th chapter onwards, but in these chapters, what is the topic, God manifests as the universe. Therefore the whole universe is nothing but the Lord himself, सर्वम् विष्णु मयम् जगत्. And once I am able to appreciate this, this is विश्वरूपदर्शनम्, divinization of this world. In the first stage God is elsewhere, He is sitting somewhere, world is elsewhere, both are in different places. And God is sacred and the world is secular or still worse, so we have a sacred-secular-dichotomy in the beginning stage, but once you have come to the middle stage I don't separate God and world, because God alone is in the form of world, just as gold alone is

in the form of ornaments, wood alone is in the form of furniture, I cannot say God *and* world, when you use “and” two things are there separately. “Gold and ornaments” can you say? No. Because there are no ornaments other than gold, you cannot say “wood and furniture” because there are no furniture other than wood. Similarly, I cannot say God and world, because there is no world separate from, other than God. Therefore, to see the भगवान् I don’t have to go to the temple or to close the eyes. Therefore, wherever you see is nothing but ईश्वरः. And once you have got this vision whatever glory is there in the creation, any glory, the glory of the Sun as the uninterrupted power supply, the original UPS is सूर्य भगवान्, our UPS is not uninterrupted, the real UPS is Lord सूर्य, how long, for how many billions of years it has been giving powers what is the amount of energy it sends, you will soon know in the month of March, April in चेन्नै. Now we are under the roof, Sun has already set but even now you can see what an energy! And we are trying to imitate the Sun, we have not been able to, still for us power is a problem. So सूर्य is a glorious thing and then you can take so many things in the creation, the glory of earth, the glory of water, the most ingenious chemical ever made is water. And therefore कृष्ण wants to say that since God is everything, any glory found anywhere in the creation that belongs to God alone. What about my glory, a doubt will arise in that. First question is do you have glory, that itself is doubtful, let us assume we have some glory, कृष्ण wants to say that also belongs to God alone because you are also a mixture of अपरा प्रकृति – the matter aspect and परा प्रकृति – the Consciousness aspect, अपरा प्रकृति belongs to the inferior aspect of the Lord, परा प्रकृति belongs to the superior aspect of the Lord. Now tell me where are you and therefore, give off all the glories to the Lord. And this seeing of all the विभूतिस as God’s विभूति is विभूति दर्शनम् and the greatest advantage is we will be humble, because we never claim any credit. If you remember morning class in केनोपनिषत्, even देव became proud

of their capacity and God had to teach a lesson even to देवs. And Similarly, here also off and on pride raises its hood, if you remember विभूतियोगः I will be humble. And not only that, when I see any glory in any other person I will see that also as the glory of the Lord. And therefore there is no comparison of two people. Suppose I have some glory and you have some glory, then we have to fight who is more glorious. Now I know I have no glory, no glory means my glory belongs to the Lord and I also know that your glory also belongs to God, there is only one source of all glories, where is the question of jealousy. So for a real भक्त, विश्वरूप भक्त arrogance will never come, jealousy will never come, because he sees ईश्वर विभूति everywhere. And it is this transformation that Lord कृष्ण wants to bring in our mind, what transformation, seeing the glory of the Lord everywhere and since this is the topic, सर्वत्र ईश्वर विभूति दर्शनम् is the topic this chapter is called विभूतियोगः. With this background we will enter into the chapter proper.

Verse No .01

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१॥

भूयः एव महाबाहो शृणु मे परमम् वचः ।

यत् ते अहम् प्रीयमाणाय वक्ष्यामि हित-काम्यया ॥ १०-१॥

हे महाबाहो! भूयः एव मे परमम् वचः शृणु । प्रीयमाणाय ते यत् अहम् हित-काम्यया वक्ष्यामि ।

So in this chapter, we don't find any question from अर्जुन and therefore we come to know that कृष्ण himself volunteers to talk more about ईश्वर स्वरूपम्. कृष्ण gives the answer, हे अर्जुन! you are very very dear student to Me. And it is very rare to get nice students and now that you are here in front of Me, I want to make use of that opportunity. Remember, just as शिष्यs are interested in good गुरुs in

the same way गुरुs are also interested in good शिष्यs, because good शिष्यs inspire the गुरु and गुरु's creativity is activated when there is a bright, inquisitive responding face. If the शिष्य's face is castrol one, off and on looking at the watch, गुरु will forget what little he knows. In कठोपनिषत्, यमधर्मराज himself congratulates नचिकेतस् and यमधर्मराज offers prayers to the Lord, Oh Lord, May I get more disciples like नचिकेतस्,

त्वाद्दङ्गो भूयान्नचिकेतः प्रष्टा ॥ कठोपनिषत् १-२-९ ॥

Like that कृष्ण has got a wonderful शिष्य in अर्जुन and therefore कृष्ण says अर्जुन, I am inspired therefore I am going to continue. Therefore हे महाबाहो! अर्जुन, भूयः एव मे परमम् वचः शृणु – may you once again listen to my supreme words. What do you mean supreme words? Words are always the same, how can you say words are supreme or not? So the here supreme words means words which are dealing with the supreme law. Therefore the words are called supreme words. So about the nature of God I want to tell more and what is the reason, प्रीयमाणाय ते – to you who are very very dear disciple of Me, प्रीयमाणाय means favorite disciple. Of course, गुरु should not have favorite and non-favorite disciple, here the idea is that you are responding one, प्रीयमाणाय and not only I see you as a dear disciple with श्राद्ध, I am teaching you because this teaching is beneficial to you, हित-काम्यया वक्ष्यामि – this topic is useful to you, this knowledge will help you in getting liberation. Therefore हित-काम्यया means हित इच्छया, for your own benefit. The idea is कृष्ण is not going to get any benefit out of it, because कृष्ण does not require any benefit. Remember 3rd chapter

न मे पार्थास्ति कर्तव्यम् त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यम् वर्त एव च कर्मणि ॥ ३-२२॥

I have nothing to accomplish in this universe but still out of compassion for you I am going to teach you more.

Verse No .02

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०-२॥

न मे विदुः सुर-गणाः प्रभवम् न महर्षयः ।

अहम् आदिः हि देवानाम् महर्षीणाम् च सर्वशः ॥ १०-२॥

सुर-गणाः महर्षयः च मे प्रभवम् न विदुः, अहम् हि देवानाम् महर्षीणाम् (च) सर्वशः आदिः (अस्मि)

So these verses are introductory verses wherein the subject matter is introduced from verse no.1 to 3. So ईश्वर स्वरूप ज्ञानम्, ईश्वर विभूति ज्ञानम् is the subject matter, which is being introduced. And in this verse, कृष्ण points out that अर्जुन, don't tell me that you will learn the same topic from other गुरुs. 'I will learn the very same thing from somebody else,' you cannot tell me because nobody else knows My glory in its entirety, I alone can know the glories in its full measure. Nobody else can know because all others are born later, No.1 and all others are finite in nature therefore, how can a finite mind ever know the glory of the infinite Lord. Therefore अर्जुन, you have to learn from only one source, only I know and therefore you have to learn from Me. So better continue to listen. So सुर-गणाः मे प्रभवम् न विदुः – even gods do not know my full glory. And that is what we found in केनोपनिषत् also, when the देवs were very proud, Lord appeared in a mysterious form and देवs could never understand what that form is. अग्नि got humiliated, वायु देवता got humiliated, इन्द्र देवता got humiliated, and when इन्द्र देवता prayed to the Lord, पार्वतीदेवी, उमादेवी comes and teaches इन्द्र. So thus though the केनोपनिषत् story it is pointed out that even देवताs cannot know the full nature of God. Therefore सुर-गणाः means देव-गणाः, न विदुः – they do not know, मे प्रभवम्, प्रभवम् means My glory, My power, My origin they never know. And what about ऋषिs, महर्षयः अपि न विदुः – even great ऋषिs do not know My glory. And what is the reason, He himself gives the reason, because अहम् एव

आदिः – I am their cause, I am their creator, so they have come much later and not only they have come later, they have got limited mind, limited intellect, limited instruments of knowledge. So therefore अहम् आदिः, आदिः means कारणम्, I am the cause of देवानाम् – all the देवs, including ब्रह्माजि. In the पुराणs if you read, when ब्रह्माजि appears from the navel he sees darkness everywhere, he does not see a second thing, he doesn't know anything including his own nature, imagine suddenly you find yourselves surrounded by darkness, nothing is there and ब्रह्माजि got frightened also. So बिभेत्, तस्मात् एकाकी बिभेति सः अपि बिभेत्, ब्रह्माजि got frightened, then he did तपस्, as a result of तपस् he acquires knowledge given by विष्णु, the original creator, यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै । ... श्वेताश्वतरोपनिषत् ६-१८ ॥

विष्णु creates ब्रह्माजि, ब्रह्माजि is ignorant initially, then विष्णु himself and sends him all the knowledge, यो वै वेदांश्च प्रहिणोति तस्मै and therefore how can anybody talk about My glory because they themselves do not know. So I am the कारणम् of everyone including ब्रह्माजि, महर्षीणाम् – I am the कारणम् behind all the ऋषिs also, सर्वशः – in its total sense and what do you mean सर्वशः, I am not only the निमित्त कारणम्, I am also the उपादान कारणम्; it is not that I create them, In fact, I myself manifest as those people. Continuing;

Verse No .03

यो मामजमनादिं च वेति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०-३॥

यः माम् अजम् अनादिम् च वेति लोक-महेश्वरम् ।

असम्मूढः सः मर्त्येषु सर्व-पापैः प्रमुच्यते ॥ १०-३॥

यः माम् अजम् अनादिम् लोक-महेश्वरम् च वेति, सः मर्त्येषु असम्मूढः (भूत्वा) सर्व-पापैः प्रमुच्यते ।

And if a person is an intelligent one, he will certainly apply his mind to know the जगत् कारण ईश्वरः. It is only the inferior ordinary

type of mind which will be satisfied with knowing a few little things here, sufficient learning for earning food, and that is why modern day education is based on what: one time it was all about CA, then it was all about computer, computer, computer. So we are learning something not for knowing and improving ourselves, which degree will fetch me a job in which I can work the least and get the most. So many people are satisfied with that knowledge because their intellect is not mature, sufficiently developed, any developed intellect will always ask the question from where did all these come,

कस्त्वम् कोऽहम् कुत आयातः का मे जननी को मे तातः । ॥
भजगोविन्दम् २३ ॥

A developed intellect will certainly ask this question: Is there a cause, all the scientists are struggling to arrive at the one cause alone, they want the theory of everything. T.O.E. They want to reduce everything to one basic principle, which alone evolves into the entire creation, which means what? Cause hunting is the job of a thinking intellect. When an apple falls, Newton asks the question: How? What will we do, in one second the apple will be swallowed into our stomachs, we will never question why it came down and why it didn't go up or to the side, etc. So why should we bother about all the things, this is the mediocre intellect, a thinking intellect will like to arrive at कस्मिन्नु विज्ञाते सर्वमिदम् विज्ञातम् भवति. Such a mature intellect is called असम्मूढः – a mature intellect, a discriminate intellect is one, यः वेति – which wants to know God, the cause of the universe. If you don't like the word God, you use any word, but the question is what: what is the cause of all these and therefore यः माम् वेति – that intelligent person knows Me, the जगत् कारणम् and what type of God He is, अजम् अनादिम् च – who is birth-less cause of the universe, अजम् means what: birth-less, why अजम्? If God also has birth then God will not be the ultimate cause of the universe, because God will have His cause. Then again the next question will come, God's creator, who is Godder

than God, what about that, it has got a cause or not? Therefore an ultimate cause should be a causeless cause. And therefore कृष्ण says, I am the beginningless God and therefore अनादिम् च – I am without a cause. So अजम् – birth-less, अनादिम् means causeless, because birth-less therefore causeless, because causeless therefore birth-less, both are interconnected and if you read the पुराणs, they will put in a normal form, i.e., God is father and mother, they will be sitting in कैलास or वैकुण्ठ and somebody will ask: who are your parents and they will say that we don't have parents, here we say causeless, in पुराणs they will say that पार्वती doesn't have mother-in-law and father-in-law. पार्वती is the luckiest daughter-in-law, one lady who doesn't have the problem from mother-in-law, because Lord शिव doesn't have parents. Thus in पुराण it is put in the form of family, in-laws, etc., but if you scientifically analyze it means God is causeless and therefore only लोक-महेश्वरम् – and I am the Lord the creator who is the controller of the whole universe. Not only सृष्टि कारणम् I am but also स्थिति कारणम् and such a सृष्टि स्थिति लय कारण ईश्वर, this discriminate person comes to know, वेत्ति and सः मर्त्येषु असम्मूढः – he is the most intelligent person among human beings, he has utilized his life for a worthy knowledge. And such a great person what benefit he gets, सर्वपापैः प्रमुच्यते – he becomes freed from all the पापाs of the संसार, he will become liberated. So when I say he will become liberated, you should be very careful, because the ईश्वर that we are describing now is only the second stage, we have to the third level of knowledge and this person will sooner or later go to the third level also and will get liberated, third level we will have to supply. Continuing;

Verse No .04 - 05

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०-४॥

बुद्धिः ज्ञानम् असम्मोहः क्षमा सत्यम् दमः शमः ।

सुखम् दुःखम् भवः अभावः भयम् च अभयम् एव च ॥ १०-४॥

बुद्धिः, ज्ञानम्, असम्मोहः, क्षमा, सत्यम्, दमः, शमः, सुखम्, दुःखम्, भवः, अभावः, भयम् च एव अभयम् च

अहिम्सा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत एव पृथग्विधाः ॥ १०-५॥

अहिम्सा समता तुष्टिः तपः दानम् यशः अयशः ।

भवन्ति भावाः भूतानाम् मतः एव पृथक्-विधाः ॥ १०-५॥

अहिम्सा, समता, तुष्टिः, तपः, दानम्, यशः, अयशः, (इमे) भूतानाम् पृथक्-विधाः भावाः मतः एव भवन्ति ।

So with the 3rd verse, introductory part is over and in the introduction Lord कृष्ण pointed out that the subject matter is ईश्वर स्वरूपम्, ईश्वर विभूतिः, the glory of the Lord. Now कृष्ण presents the subject matter briefly in the following verses from verse no.4 up to verse no.11 He presents the subject matter briefly, then अर्जुन will ask for elaboration and कृष्ण will elaborate. So in this portion कृष्ण points out that God alone has manifested in the form of the entire universe, because God is a mixture of Consciousness plus matter, the universe is a mixture of Consciousness plus matter and therefore Lord alone has magnified Himself, elaborated Himself in the form of this universe. For the sake of convenience the world is divided into two, one is the external world of objects, बाह्य प्रपञ्चः and the internal world of thoughts, आन्तर प्रपञ्चः and कृष्ण says internal world is also born out of Me alone, the external world is also born out of Me alone, which means to see God you need not look at a special direction, if you open the eyes - भगवान्, if you close the eyes - भगवान्. Therefore God is everywhere. First the आन्तर प्रपञ्चः is enumerated. What is there inside? A varieties of thoughts, we have got any number of thoughts, कृष्ण gives a list. बुद्धिः. So this is the list of internal universe, बुद्धिः means intelligence, so we have got intelligence, I hope, at least something if not much, बुद्धिः – intelligence, ज्ञानम् – knowledge,

असम्मोहः means clarity of thinking, non-delusion, सम्मोहः means delusion, असम्मोहः non-delusion, which means clarity of thinking. Then क्षमा, you can understand क्षमा means patience, सत्यम् – truthfulness, दमः means sense control. Even though sense control is the property of the sense organs, but to control the sense organs the message should be given by what, the mind alone, because we have seen कठोपनिषत्, sense organs are like the horses, mind is like the reins and therefore if the sense organs are under control it is because of the mind's controlling power, that is called here दमः – directing power of the mind. Then शमः – mind control, then सुखम्, you can understand happiness, दुःखम् – unhappiness, भवः means birth, origin of these thoughts or emotions and अभावः means dissolution or resolution of these thoughts, arrival and departure, then भयम् you can understand, fear, अभयम् – fearlessness. Then in the next श्लोक the list continues, these are all what, internal world, अहिम्सा, अहिम्सा means nonviolence, that is that mental attitude of nonviolence, अहिम्सा; समता, समता means equanimity, poise, tranquility, any words, तुष्टिः – contentment, तपः – austerity, discipline or austerity, दानम् – generosity, a charitable disposition, a generous disposition, यशः – fame, in the form of thought, अयशः – ill fame. This is not an exhaustive list, कृष्ण has given a few you can fill it up the rest. All these things they are भूतानाम् भावाः – these are all various inner conditions or dispositions of the living beings, so here भूतानाम् means the living beings. And all these conditions originate from where? मतः एव भवन्ति – they all are born out of Me alone, in their own distinct nature, पृथक्-विधाः means in their distinct nature they are all born out of Me alone. Therefore I am the cause of the inner world of thoughts and later he will point out I am the cause of the outer world also, combining them together I am the cause of everything and therefore I am everything. This is going to be the development, details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 06-08

We have entered into 10th chapter of the गीता and in the first three verses of this chapter, Lord कृष्ण has introduced the subject matter of the 10th chapter and the subject matter is ईश्वर स्वरूपम्, the nature of God. And this is the main topic of all the chapters beginning from the 7th chapter. While in the first six chapters कृष्ण dealt with जीव स्वरूपम्, the nature of the individual, from the 7th chapter onwards the Lord is dealing with ईश्वर स्वरूपम्, the nature of God. And this has been topic in the 7th as well as in the 9th chapters. In the 10th chapter also the same topic is being continued. कृष्ण talked about the glory of ईश्वर स्वरूप ज्ञानम् in the first three verses and then from the 4th verse onwards, कृष्ण has entered into the nature of God topic. And in the previous chapters God has been defined as जगत् कारणम्, the cause of the universe. In all the scriptural literature God is defined as the cause of the universe. And this जगत् कारणम् status of the Lord itself is explained in the scriptures in three different ways depending upon the intellectual level of the student. जगत् कारणम् explanation level No.1, जगत् कारणम् explanation level No.2, जगत् कारणम् explanation level No.3. This explanation will depend upon the intellectual caliber of the listener.

i. In the beginning stages when we defined God as जगत् कारणम्, we translate this as God being the creator of the universe and as the creator of the universe, Lord is presented as the omniscient, the omnipotent creator who creates the whole universe. And the moment we hear that description, we will imagine different creators we know, the creator of an ornament in the form of goldsmith, the creator of a desk in the form of a carpenter, the creator of the building in the form of mason or architect. Similarly, we imagine an intelligent creator as a person. And the scriptures also feed our imagination and fancy and describe the omniscience of the Lord by providing many heads. How

do you symbolize omniscience? We have got one head and therefore we have got limited knowledge, if the Lord should have limitless knowledge how do you symbolize? Either four heads, चतुर्मुखः or पञ्चमुखः or षण्मुखः or अष्टमुखः or सहस्र शिर्षा पुरुषः you describe. And once you visualize the Lord as an intelligent being, your curiosity could further question regarding the residence of the Lord, we want the introduction card of the Lord. Similarly, you want the God's card also, where does the Lord reside, what is His phone number, what is his email address, dot com, वैकुण्ठ.com, because this is how we understand a creator. And the scriptures also describe the creator as a person residing in वैकुण्ठ, residing in कैलास, residing in ब्रह्मलोक , this is the initial introduction to the Lord, the creator. And this satisfies most of the people.

ii. And once we have grown up sufficiently, intellect is capable of thinking further, we will ask the next question if God is the creator of the universe where did he find the raw material out of which he created this world? Because we know carpenter requires a raw material, goldsmith requires a raw material, mason requires cement and all those things. If the God is the intelligent creator what is the raw material? Then the scriptures go to the second level of explanation. Before the universe emerged God alone was there, एकम् एव अद्वितीयम्. Therefore, there is no raw material outside God. In fact, there is no question of outside itself, because the very concept of outside comes only after the emergence of space. We are talking about a situation even before the concept of space arise. And therefore where is the question of a raw material outside God. There is no question and therefore scriptures point out that not only Lord is the creator, but Lord Himself finds the raw material in Himself or Herself, you can fill up the blank as the case may be, Himself or Herself and therefore, there is no question of Lord creating the universe, Lord being the very raw material, Lord himself evolves into the universe. Just as the seed

evolves into the tree, just as the wood itself manifests as the furniture, just as the gold itself manifests as ornaments, the Lord Himself is अकाश, वायु, etc., and therefore we revise our statement, we don't say God creates the world, we say God Himself evolves, becomes the world. And therefore what we are experiencing now is none other than the Lord Himself manifesting in the form of this cosmos and therefore अकाश is ईश्वर, वायु is ईश्वर, अग्नि is ईश्वर, this is the second level for the slightly advanced intellect. And once a person has remained in this stage for some time, it is called मध्यम अवस्था, the technically the first stage is called, निमित्त कारण ईश्वरः, the second stage is called परिणामि उपादान कारण ईश्वरः.

iii. Then in the third stage when the intellect is still sharper and finer, scriptures point out, since the Lord is infinite and therefore beyond time and space, there is no question of the Lord becoming the Universe. Because the language of becoming indicates transformation and transformation indicates limitation by time. Since God is देश काल अतीतः, there is no possibility of Lord transforming into the universe, then what happens, Lord remaining changeless, the Lord appears as the universe: अजायमनो बहुधा विजायते । अजायमनः – without really undergoing transformation, retaining his absolute nature the Lord appears as this world, just as we at the time of dreaming continue to remain as the waker on the bed, but in the dream our mind gets transformed into what, the dream-time, the dream-space, the dream-object, the dream-transaction, the dream-nightmares, the dream-festivals, all are the waker himself transforms without really undergoing any change. If the waker really transforms into the dream world, what happens, he won't wake up, he will be out! Just as once the milk has transformed into curd, etc., you cannot retrieve the milk again, if भगवान् has really transformed into the world, भगवान् is gone for good, but it is not like that, remaining as भगवान्, just as I continue to remain as waker and seemingly become pluralistic, transact, enjoy or

suffer the dream and when I wake up what happens, the whole dream world is resolved. And again I can project another dream world and again I can resolve. Even if hundreds of dreams I project and resolve, I continue to be undisturbed, untransformed, undestroyed individual. So this third stage of जगत् कारणत्वम् is presented as the Lord appearing as the universe and in संस्कृत it is called विवर्त उपादान कारण ईश्वरः.

So what are the three stages, God creates the world - level No.1, God becomes the world - level No.2, God appears as the world - level No.3. Of these three levels, Lord कृष्ण is discussing the second level in these chapters and therefore the Lord says that I am the cause of the universe and therefore I myself project out of myself, I myself evolve into the entire universe and this universe is divided into two, the internal universe of thoughts and the external universe of objects, आन्तर प्रपञ्चः, बाह्य प्रपञ्चः. Lord कृष्ण says the inner world also arises out of Me, the external world also arises out of Me. Of this in the 4th and 5th verses, the internal universe was described, बुद्धिः ज्ञानम् असम्मोहः क्षमा सत्यम् etc., are the inner world of thoughts, they also are born out of Me and later in the following verses, Lord कृष्ण will say that the external world of things and beings are also born out of Me. Therefore I alone become everything. So that we have to see now. Verse no.6;

Verse No .06

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मूढावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०-६॥

महर्षयः सप्त पूर्वे चत्वारः मनवः तथा ।

मत् भावाः मानसाः जाताः येषाम् लोके इमाः प्रजाः ॥ १०-६॥

पूर्वे सप्त महर्षयः तथा चत्वारः मनवः मत् भावाः, मानसाः जाताः येषाम् लोके इमाः प्रजाः ।

Now the creation of the external world is being talked about and before all the regular human beings, animals etc., came first the

Lord created the सप्त ऋषिs as well as the सनकादि ऋषिs and thereafter only all the other human being came. One set of ऋषिs indicating the गृहस्थ ऋषिs in प्रवृत्ति मार्ग, other set of ऋषिs representing the निवृत्ति मार्ग. So the सप्त ऋषिs represent the गृहस्थ परम्परा and सनकादि four ऋषिs represent the संन्यासि परम्परा and out of these eleven all the other beings came. Therefore He says सप्त महर्षयः – the seven great ऋषिs, these seven ऋषिs are described in the पुराणs. Of course in different पुराणs the different names are mentioned, even in सन्ध्यावन्दनम् we have got सप्त ऋषि, I don't know whether you remember,

अग्नि-भृगु-कुत्स-वसिष्ठ-गौतम-काश्यप-आङ्गीरस ऋषयः ॥

गायत्री उष्णिक् अनुष्टुप् बृहती-पङ्क्ती-तृष्टुप्-जगत्यः छन्दांसि ॥

seven meters and

अग्नि वायु अर्क वागीश वरुण इन्द्र विश्वेदेवाः देवताः ।

seven देवताs, seven meters and seven ऋषिs are mentioned, those seven ऋषिs you can take or there is another version also,

भृगुम् मरीचिमग्निम् च पुलस्त्यम् पुलहम् क्रतुम् वसिष्ठम् च महातेजाः
सोऽसृजत् मानसाः सुतान् ॥

{मरीचिमग्निम् वसिष्ठम् पुलस्त्यम् पुलहम् क्रतुम् ॥ वसिष्ठम् च महातेजाः
सोऽसृजत्सप्त मानसान् । ब्रह्मपुराणम् १-४३ ॥}

भृगु, मरीचि, अग्नि, पुलस्त्य, पुलह and क्रतु, पुलह and then the seventh one वसिष्ठ, वसिष्ठम् च महातेजाः, महातेजाः means ब्रह्माजि. So first ब्रह्माजि came out of the navel of Lord विष्णु we know in the पुराणs, Lord विष्णु created only ब्रह्माजि, the rest of the creation विष्णु transferred the job to ब्रह्मा. And ब्रह्माजि created the initial one through mere सङ्कल्प, सङ्कल्प मात्रेण सः महातेजाः मानसाः, that is why they are called मानस पुत्राः, so there is no question of the regular creation, but सङ्कल्प मात्रेण and suppose you ask the question, how is it possible to create all these by mere सङ्कल्प, my answer will be we are doing it regularly, by सङ्कल्प मात्र we do creation! When? At the time

of dream and don't say dream is unreal, वेदान्त will say that this world is also unreal, anyway you may say dream is unreal during the waking state, but remember dream is very very very real at the time of dream. So such a real dream world which is capable of frightening you just as you create by mere सङ्कल्प, ब्रह्माजि created the सप्त ऋषिs, through सङ्कल्प. सङ्कल्प means what: by mere visualization. And not only the सप्त ऋषिs, these सप्त ऋषिs represent the गृहस्थ परम्परा or प्रवृत्ति मार्ग, so even though they were ऋषिs, they were not संन्यासिs, they were वानप्रस्थs and therefore they had wife, children, etc., like वसिष्ठ, and others. And then before that there were earlier four ऋषिs, so पूर्वे चत्वारः, पूर्वे means what: even before the सप्त ऋषिs there were four earlier ऋषिs who are called सनकादि मुनयः, सनकः, सनन्दनः and सनत्कुमारः and सनत्सुजातः. So why ब्रह्माजि created the seven ऋषिs, four ऋषिs could have been sufficient? The reason is ब्रह्माजि created four ऋषिs and hoped that these four ऋषिs will get married and get children and the परम्परा will be protected, that was the intention of ब्रह्माजि but what did these four do, they straightaway ब्रह्मचर्यात् एव संन्यास, so all plans of ब्रह्माजि failed. So even now sometimes when the child wants to take संन्यास many parents don't like and if that child happens to be the only one, they are worried out कुल परम्परा, who will do the श्राद्ध. This problem ब्रह्माजि himself faced and ब्रह्माजि was very angry with these four it seems, disobedient children and that is why now-a-days also we get such children, because ब्रह्माजि the original himself faced this problem and they say ब्रह्माजि got angry at that time, therefore from ब्रह्माजि eyebrows the एकादश रुद्रs came out of anger. That is why they are called रुद्र and how should they get anger, because of these four ऋषिs, because these people took to निवृत्ति मार्ग, ब्रह्माजि had to create another seven for the प्रवृत्ति मार्ग and all these eleven ऋषिs and not only that मनवः – the fourteen मनुs who preside over a particular age, a particular era called मन्वन्तरम्. A मन्वन्तरम् is supposed to be consisting of 71 चतुर्युगs and not 71 years, 71 चतुर्युगs

is a मन्वन्तर and that is presided over by a मनु, like that fourteen मनुs are there and that is why in the सङ्कल्प also we say,

स्वायंभुव स्वरोचिष उत्तम तामस रैवत चाक्षुषाख्येषु षट्सु मनुषु व्यतीतेषु during that उपाकर्म मन्त्र in the श्रावणी पौर्णिमा (which comes in July), so they do that. We do not know all these are difficult to pronounce also, we only say idli, idli, idli because of hunger and we want to complete this and run away. So who wants स्वायंभुव, स्वरोचिष उत्तम तामस and all. षट्सु मनुषु – six मनुs are gone and now we are in which मन्वन्तर, सप्तमे वैवस्वते मन्वन्तरे, this is the seventh मन्वन्तर presided over by वैवस्वतः. And this मनु has got how many चतुर्युगs? 71 चतुर्युगs. And now this is how many-eth चतुर्युग? This is supposed to be the 28th चतुर्युग, अष्टाविंशतितमे कलियुगे and 28 minus 71 is 43, still 43 चतुर्युगs are more should be there, then the वैवस्वत मनु will go away. Thereafter the 8th मनु will come and like that fourteen मनुs will come and go and then ब्रह्माजि's day time gets over. In ब्रह्माजि's one waking day, in 12 hours time fourteen मनुs appear and disappears. Therefore these मनुs were also created and that is why we are called मानव. We are called मनुष्य and in English we are called Man, Man came from मनु and why मनु, मनुते चिन्तयति इति मनुः, the thinking human being, man is derived from the root √मन् – to think, मनुते, मन्यते इति man. In English dictionary you don't get this derivation, it is our derivation. All these are created and how are they created: मानसाः जाताः, they are born out of mere सङ्कल्प, mere will of the ब्रह्माजि or the Lord and मत् भावाः – and each one of them has got the same nature of mine, मत् स्वरूपाः. So everyone is सत्-चित्-आनन्द स्वरूपः and that is why we are also happily able to say, अहम् सत्-चित्-आनन्द स्वरूपः अस्मि, अहम् ब्रह्मास्मि. Just as every spark has got the same nature of the original fire, we all have the same nature. So मत् भावाः and there is another meaning for the meaning भावाः, भावाः means भक्ति also, one meaning is nature, the second meaning is devotion, so all these people have devotion towards Me. And thereafter what

happens, out of these eleven ऋषिs alone, not only eleven ऋषिs out of these fourteen मनुs alone all the later beings are born, येषाम्, येषाम् means मनुनाम्, for these fourteen मनुs alone all the इमाः प्रजाः – all these प्रजाs or living beings are born, लोके – in this world. Continuing;

Verse No .07

एतां विभूतिं योगं च मम यो वेति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०-७॥

एताम् विभूतिम् योगम् च मम यः वेति तत्त्वतः ।

सः अविकम्पेन योगेन युज्यते न अत्र संशयः ॥ १०-७॥

यः मम एताम् विभूतिम् योगम् च तत्त्वतः वेति, सः अविकम्पेन योगेन युज्यते अत्र संशयः न ।

So in the previous verse it was pointed out that the Lord being the cause of the universe, the Lord has the potentiality to manifest as pots, etc. Just as the seed has the potentiality to manifest as the tree, Similarly, the Lord has the potential, which is called शक्तिः to evolve as the universe. This power of manifestation, this शक्ति is called योगः, योगः शक्तिः it is called or माया शक्तिः it is called. Thus Lord has got this माया. So what is the definition of माया? The potential power is माया and any potential is always in dormant form. Therefore it is invisible, just as the butter which is potentially there in the milk is very much there but you cannot see the butter in the milk, you will have to extract and bring out, therefore any शक्ति is invisible, it is only inferable, अनुमेयम् and this is called ईश्वर योगः and later when the potential comes to manifestation, the manifest form is always प्रत्यक्षम्, प्रत्यक्षम् means what: visible, when the seed's potential has become kinetic, in science we talk about potential energy and kinetic energy, potential is hidden, kinetic is activated, it is actualized. When the seed has the potential you don't see, when it has become a tree, that योग has become what, visible and the visible version is called विभूतिः. The unmanifest power is called योगः, the manifest version of the same

power is called विभूतिः. So for example, I have got a particular knowledge and therefore I have the potential to give you a talk or discourse and when I come and sit here at 6 o'clock that lecture, today's talk is there in my brain, in what form, योग form, you don't know what I am going to talk, it is your प्रारब्ध. You have to only hope that today will be useful! It is a big hope, some time it may fail, sometimes it may succeed, so when I am sitting here at 6 o'clock the whole 1 hour's talk is there in my mind or not? If it is not there anyone can come and talk, so it is there but in what form, योगरूपेण वर्तते. It is unmanifest, but the moment I begin to express that potential thought is converted into words either in written form or recorded form and when it has come out in manifest form, it is available for whom, for everyone it is available, at 6 o'clock it is available for anyone, it is called योग form, at 7 o'clock it is available in विभूति form and not only for you, if it is recorded it can be heard by other people and if it is transcribed and printed it is available for even generations. शङ्कराचार्य's भाष्यम् after 1,000s or 100s of years we are reading and therefore the भाष्यम् we read is, what, विभूतिः. Similarly, the universe that we seek is योग or विभूति? The universe that I see in विभूति, but before the manifestation at the time of प्रलयकाले it will be in योग form. That is why we say the Lord is in योग-निद्रा. योग-निद्रा means what? A stage in which the whole creation is in potential form and therefore कृष्ण says, विभूतिम् योगम् च मम – I have got both the योग which is inferable and विभूति which is perceptible. I have got both the potential and kinetic energy, I have got both the अव्यक्त and व्यक्त महिमा, यः वेति – suppose a person knows this glory of the Lord, what is that glory, योग glory which is called कारण शक्तिः, विभूति is otherwise called कार्यम्, योग is कारणम्, विभूति is कार्यम्, योग is निर्विकल्पम्, विभूति is सविकल्पम्, योग is अव्यक्त, विभूति is व्यक्त, योग is inferable, विभूति is perceptible, both these यः वेति suppose a devotee knows, तत्त्वतः – comprehensively, completely suppose a भक्त, a scriptural student recognizes this glory.

For him what will be the advantage? भगवान् is no more sitting in वैकुण्ठ, he need not travel to have ईश्वर दर्शनम्, for him where is God? For him where is God? if you ask where is God, he will ask a counter question tell me where is God not and that is why an atheist wrote a statement, ‘God is nowhere,’ a theist or a भक्त came and put a comma after now. How will you spell nowhere? So instead of nowhere, if you “w” along with “no” what will happen, now here. So सर्वम् विष्णु मयम् जगत् and this दर्शनम् is विराट् ईश्वर दर्शनम्, विश्वरूप ईश्वर दर्शनम्, अनेकरूप ईश्वर दर्शनम्. Previously God was in वैकुण्ठ with one form, what is that one form

छायायाम् पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलंकृतम् ।

चन्द्राननम् चतुर्बाहुम् श्रीवत्साङ्कितवक्षसम् रुविमणीसत्यभामाभ्याम्
सहितम् कृष्णमाश्रये ॥ श्रीविष्णुसहस्रनामस्तोत्रम् ॥

रुविमणी cannot go even beyond, because both sides they are sitting, रुविमणी सत्यभामाभ्याम्, therefore sandwiched भगवान् cannot expand even. There is nothing wrong, we have to start from there, but later, भूः पादौ यस्य नाभिर्विन्दसुरनिलश्चन्द्र सूर्यौ च नेत्रे. Then what will happen to him? So as children when we hear stories from our parents or grandparents, we go on saying: hmm, hmm, etc., what next, what next, like that what next if you ask, कृष्ण says: सः – such a person who understands that world is God’s form, योगेन युज्यते – he will be taken to next level of ईश्वर दर्शनम्. Because this is also only the middle level and what is the next level, as I told you, God doesn’t transform to become the universe, God only appears to have all these forms, but the original God does not have anyone of these forms, from अनेक रूप ईश्वरः he will go to what level, अरूप ईश्वरः. So योगः means अरूप ईश्वर ज्ञानम्, he will go to निर्गुण ईश्वर ज्ञानम्, which is the third level, परिणामि उपादानम् to विवर्त उपादानम् and not only he will get अरूप ईश्वर ज्ञानम्, अविकम्पेन – and it will be a strong conviction for him. Formless God is the real God and that real formless God assumes either

one form or many forms, depending upon the devotee's prayer, यः यः याम् याम् तनुम् भक्तः, in whichever form he wants to have दर्शनम्, भगवान् assumes that form, but really speaking the Lord is अरूपः and that अरूप ईश्वर दृढ ज्ञानम् is called अविकम्प, अविकम्प means what: unshaken knowledge, which means conviction. And that does not mean he will reject एकरूप ईश्वर and अनेकरूप ईश्वर, he has got all the three versions, all the three channels, previously it was only one channel, only one form, later he comes to two channels, now he has got three channels, he can enjoy अरूप ईश्वर whenever he wants, he can come down to अनेकरूप ईश्वर when he enjoys nature and he can come down to एकरूप ईश्वर. If you read शङ्कराचार्य's works, all these are there.

सारूप्यम् तव पूजने शिव-महादेवेति संकीर्तने सामीप्यम् शिवभक्ति-धुर्य-जनता-सांगत्य संभाषणे ।

सालोक्यम् च चराचरात्मक-तनु-ध्याने भवानीपते सायुज्यम् मम सिद्ध-मत्र भवति स्वामिन् कृतार्थोऽस्म्यहम् ॥ शिवानन्द लहरि २८ ॥

In शिवानन्द लहरि, शङ्कर says I can meditate upon you as चराचरात्मक-तनु, चराचरात्मक-तनु means what: the Lord whose body consists of the moving and non-moving creation. I will enjoy that also, भवानीपते, I can also see you as भवानीपतिः, साम्बशिवः, I enjoy all the three, I can talk to you as a person, I can admire you as the nature or creation and I can close my eyes and enjoy you as अहम् ब्रह्म अस्मि. युज्यते – all the three he will come to know and suppose we have a doubt, what is the guarantee, we want always the guarantee card, warranty guarantee whatever you say, कृष्ण says I am giving you guarantee, न अत्र संशयः, start with एकरूप ईश्वर, you will come to the ultimate. Continuing;

Verse No .08

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८॥

अहम् सर्वस्य प्रभवः मत्तः सर्वम् प्रवर्तते ।

इति मत्वा भजन्ते माम् बुधाः भाव-समन्विताः ॥ १०-८॥

अहम् सर्वस्य प्रभवः (अस्मि) मत्तः सर्वम् प्रवर्तते इति मत्वा बुधाः भाव-समन्विताः माम् भजन्ते ।

With the previous verse, ईश्वर स्वरूपम् topic is over which started from the 4th verse, 4th to 7th is ईश्वर स्वरूपम् topic and now from the 8th verse, Lord कृष्ण talks about अनेकरूप ईश्वर भक्तः. Those devotees who are in the intermediary level, intermediary between what and what, the lowest level in which the Lord has only one इष्ट देवता form, the highest level is what, God who doesn't have any form, between these two is what: अनेक रूप ईश्वरः, विश्वरूप ईश्वरः. This विश्वरूप भक्ति will give a lot of benefits to the student, विश्वरूप भक्त himself enjoys lot of virtues, in fact, many values will come naturally when I have विश्वरूप ईश्वरः because the greatest advantage is: राग-द्वेषः will weaken, राग-द्वेषः, likes and dislikes are purely because of my categorization of the world as favorable and unfavorable, as good and bad, purely because I look at the world from my personal standpoint and once I know that the whole creation is the manifestation of the Lord how can I dislike one part of God and how can I like another part of the God. Everything is divine, so the whole creation is divine and therefore, everything is welcome to Me, no resistance to the experiences in my life, all our tension and stress are only because of mental resistance, I am willing accept certain forms of experience, I don't want to accept certain other forms of experience and even I cannot imagine such experiences, even the very imagination gives me stress and strain. Like the imagination that I may fail or the child may fail, the imagination that admission may not come, very imaginary thing I cannot accept, so much stress must be there. कृष्ण says for विराट् भक्त there is nothing that is unwelcome, everything is welcome for him, why, because he sees every experience as originating from the Lord. Therefore कृष्ण says अहम् सर्वस्य प्रभवः – for this विराट् भक्त Lord is the source of everything, pleasure, pain, association,

disassociation, birth, death, health, disease, success, failure, everything has got only one source and that is अहम्, अहम् means विश्वरूप ईश्वरः and therefore only सर्वम् मत्तः प्रवर्तते – everything proceeds from Me. And therefore everything is ईश्वर प्रसादः, he will become an ideal कर्मयोगि, because what is the criterion to become a कर्मयोगि, the primary criterion is willingness to accept everything as ईश्वर प्रसादः. Just as in a temple, we do not know what type of प्रसाद going to come, it may be beautiful laddu, with all sugar candy, raisin, cashews, all those things or it may be a little bit mud as in सुब्रह्मण्य temple, there you get the mud from the ant hill as प्रसाद, you may get some mud, you may get a leaf, you may get water, you may get पायसम् with lot of stone, but you have got only one attitude, प्रसाद भावना and therefore मत्तः सर्वम् प्रवर्तते इति मत्वा with this प्रसाद बुद्धि, माम् भजन्ते – these विश्वरूप भक्तs worship me and what type of भक्तs they are, बुधाः – they are the learned भक्तs, they are informed भक्तs, what information they have, that Lord is both the intelligent and the material cause of the creation and that is called here बुधाः, not that they know the निर्गुण ईश्वरः, here बुधाः does not mean निर्गुण ईश्वर ज्ञानिs, they are the knowers of विराट् ईश्वर ज्ञानिs and because of this attitude, भाव-समन्विताः – there mind is always soaked in devotion, so there is always the relaxation, there is no stress management course is not required separately, the greatest stress management course is what: this wisdom, I hope for the best, but I am prepared for the worst also and the preparation is what: welcome,

आगते स्वागतम् कुर्यात् गच्छन्तम् न निवारयेत् ।

Both are important, when it comes स्वागतम् and when it goes, welgo, welgo is our English, गच्छन्तम् न निवारयेत् बुधाः भाव-समन्विताः. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 08-12

After giving the introduction in the first three verses, the Lord briefly presented ईश्वर स्वरूपम् from verse no.4 up to verse no.7 and while giving ईश्वर स्वरूपम्, He pointed out that Lord is both the intelligent cause of the creation as well as the material cause of the creation, which means that Lord alone has evolved into this universe, because the Lord does not have any other external material to convert into the creation. And since there is no external raw material available for the Lord, the raw material also must be part of Himself and therefore the Lord Himself has evolved into the universe, which means when I am looking into the universe I should remember that what I am seeing is only the manifestation of the Lord. I need not put forth separate effort to have the दर्शन of the Lord. When I have got ornaments in my hand, I need not put forth separate effort to have the दर्शनम् of the gold, because the very ornament that I am handling is the manifestation of gold. So gold दर्शनम् does not require separate effort. Similarly, when I have furniture in my hand, in front of me, I know that the wood alone is manifesting in the form of furniture, which means I need not put forth separate effort for wood दर्शनम्, because the furniture दर्शनम् is wood दर्शनम्, कार्य दर्शनम् is always कारण दर्शनम्, because there is no कार्यम् other than the कारणम्. And therefore for that person who has this wisdom, he doesn't feel like closing the eyes for getting the दर्शनम् of the Lord. Until we get this wisdom we think Lord is somewhere else seated and I have to do तपस् for the दर्शनम् of the Lord but once I have this wisdom, I know I need not close my eyes to have ईश्वर दर्शनम्. Whatever I am seeing is ईश्वर alone. When I see bangle I am seeing gold, when I am seeing ring I am seeing gold, whatever I am seeing is ईश्वर दर्शनम्. And this appreciation of the Lord as the very manifest universe itself is called विराट् भक्तिः, is called विश्वरूप भक्तिः. And for such a विश्वरूप भक्त, a temple is not required for invoking devotion. An immature mind, an

uninformed mind, a scripturally illiterate mind requires a temple to invoke devotion but for a विश्वरूप भक्त whatever he sees can invoke devotion. And in fact, he will become the greatest कर्मयोगि because, whatever experience comes from any part of the world is an experience given by the Lord only, because there is no world other than God. And therefore कृष्ण talked about or He is talking about the विराट् भक्त from verse no.8 up to verse no.11. And how does a विराट् भक्त look at life's experiences. For a विराट् भक्त every experience is coming from the world and world is nothing but manifestation of God and therefore every experience is coming from the Lord alone. And therefore no experience he can reject. And therefore कृष्ण said अहम् सर्वस्य प्रभवः, मत्तः सर्वम् प्रवर्तते – I am the source of everything, प्रभवः means source and therefore सर्वम्, every experience, सुखम्-दुःखम्, लाभ-अलाभ, जय-पराजय, मान-अपमान, all pairs of opposites, they are all coming from the Lord alone, इति मत्वा – with this awareness they receive every experience and therefore there is no question of resistance with regard to any experience. So therefore इति मत्वा भजन्ते माम्. This non-resistance to experiences is called प्रसाद बुद्धिः and this non-resistance is the healthiest attitude because, whatever experiences arrives is a choice-less situation. With regard to future I can try to change the experience but with regard to the present, I can never change the experiences because it has already arrived. Therefore past is choice-less, present is also choice-less, we have a choice only with regard to future. At this moment you are in this hall, you have no choice, but next minute whether you are going to continue to sit in the hall or you are going to walk out is your choice; future there is choice, past there is no choice, it has arrived and gone, present also no choice, because it has arrived. And with regard to choice-less situations we can do only one thing, what is that, accept it and the only method of acceptance is look at it as the प्रसाद of the Lord and therefore the greatest कर्मयोगि is a विराट् भक्त.

जगतः ईशधी युक्त सेवनम् । अष्टमूर्तिभृत् देवपूजनम् ॥ उपदेशसारम् ७॥

And therefore कृष्ण said माम् भजन्ते – they worship Me, not present in a particular temple but Me who am present everywhere, भजन्ते माम् बुधाः and why they are able to do that, because they are informed people and what is the information they have, the whole creation is the manifestation of the Lord. They are not wise with regard निर्गुण ईश्वर, निर्गुण ईश्वर they do not know, but विश्वरूप ईश्वर they know and therefore they are called बुधाः. And not only that, भाव-समन्विताः – they are soaked in devotion and how they get devotion, because they know that if the whole creation is the manifestation of the Lord, whatever glory is there in the creation all of them must belong to the ईश्वर only. So if there is a particular animal with an extraordinary capacity, the glory belongs to the Lord not the animal. If the human beings have got an extra-ordinary capacity, that also is the glory of the Lord. Thus they see ईश्वर विभूतिः in everything and therefore the devotion and appreciation is invoked in and through every experience. So somebody sent me a paper cutting, a small article which had appeared in the Times of India. It is an article by an astronaut who went to the moon and who was an astronaut, he has gone to space several times and he writes his experiences when he was in the moon and he was looking at the glory of the earth and it is a beautiful article. I'll just read only a portion of that article, which was highly impressive for me, so he writes, he is an astronaut, *"There must be a creator, a creator who stands far above all religions, a creator who put a small part of the universe together, that I was privileged to see* (by small part of the universe he means the earth, since we are already are in the earth and therefore we cannot objectify, but remaining in the moon he could see that earth, that is what he is telling here, a small part of the universe together, that I was privileged to see). *When I went back to the moon on Apollo 17, I had a chance to literally challenge that theory.* (that theory that there is a creator and he says). *And it came back loud and clear.*

There is no question in my mind that there is a creator of the universe, on the moon, you have no choice but to believe in a Creator, there is no other explanation.” And then he himself puts a question, after all he is in the moon, we have got enough worry whether the rocket will go back, we could have worried about the family whether I will return and whether they will be safe and of course as an astronaut, he would have so many duties also, so he himself raises a question, “*Did all this distract me from my work?*” Because people think to be a devotee of the Lord you have to drop all the work and all the time do पूजा, so here he asks the question, “*Did all this distract me from my work? Not really, but you keep wanting to steal a look at earth and everything around you.*” So what he says is that to appreciate God you need not drop your duties and work, if only you have a sensitive mind even when you see a small ant or when you read the book some time there will be a very very small insect running in between lines, I don’t know whether you have seen that, it will of the size of the tip of the needle only. In fact, you cannot even brush that, because it will die, so small it is, now that small insect has got a mind and it knows how to survive, how to procreate, how to eat and if you put a hand in front of it it will run away, within that dot everything is available. Looking at that insect you can wonder at the glory of the Lord, looking at a rose you can appreciate the Lord, looking at the sky you can appreciate the Lord, विराट् भक्ति does not require dropping your career or profession, it requires only a sensitized and informed mind and such a विराट् भक्त is described by कृष्ण in these verses. Therefore they are भाव-समन्विताः, every plant, every insect, every star, every tree, every river evokes devotion in their mind and naturally if at all they want to talk with people they don’t want to talk about this and that, they would love to talk about only these higher things. Having enjoyed some higher things the mind cannot come down, cannot discuss these mundane things and therefore कृष्ण says विराट् भक्त cannot think of anything else other

than this cosmic beauty and order and divinity. That is said in the next श्लोक,

Verse No .09

मत्त्वित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०-९॥

मत् चित्ताः मत् गत-प्राणाः बोधयन्तः परस्परम् ।

कथयन्तः च माम् नित्यम् तुष्यन्ति च रमन्ति च ॥ १०-९॥

मत् चित्ताः मत् गत-प्राणाः परस्परम् माम् बोधयन्तः कथयन्तः च नित्यम् तुष्यन्ति च ।

The विराट् भक्तs see the Lord alone in and through all their experiences. Not through the physical eye, physical eye will report only physical matter like that astronaut, his eyes saw only the earth, but his sensitive mind saw the Lord. Seeing is not the physical perception but through the eye of maturity, through the eye of wisdom he was able to discern the invisible, organizing, coordinating, intelligent, harmonizing principle. So thus for a भक्त God vision is not at a particular time but at all the time and therefore मत् चित्ताः – their mind is always fixed on Me, they cannot lose sight of Me and मत् गत-प्राणाः, प्राणाः means sense organs, their sense organs also fixed on Me. So in short they are never away from the presence of the Lord and if at all they talk also like the astronaut, he could have shared anything else, but he could share this and this sharing, बोधयन्तः परस्परम्, mutually they can never discuss the mundane topics of politics & fights & gossip & hatred & criticism and jealousy, they are all so cheap for them, they cannot think of spending their valuable time on such topics, they discuss only these higher things. Therefore परस्परम् बोधयन्तः – they share their divine experiences and कथयन्तः च and if they want to educate their children, they will like to give such an education. So education should be ‘elevating the mind to see what is not physically perceptible but what can be appreciated by only a mature mind.’ It is very easy to study

chemistry and physics. I told you the other day, the wife was crying, the husband is a great chemical scientist, he does research of anything. Anything he gets he does immediately research. Then wife asking: “I am crying, don’t you see my tears,” then he says: “I know what is tears, it is NaClH_2O .” It is nothing but water with sodium chloride. So on chemical analysis you can only see the physical part but no instrument can see the emotion behind the tears, that emotional pain or emotional deprivation for that you require a sensitive mind which can understand a person is craving for company. That is the meaning of the tears, not NaClH_2O . A mind which can discern that which no chemical analysis will reveal. Similarly, God is discerned not physically analyzed and arrived at. And therefore कथयन्तः च, education is giving that mind which will discern the invisible God behind the physical universe. So कथयन्तः च माम् नित्यम्. And having enjoyed that the mind doesn’t like anything inferior, lower than that, therefore नित्यम् – all the time they enjoy this, not that they drop their duties and activities, remember, the astronaut did all his duties in and through that he appreciated. Similarly, we can take care of family, we can bring up children, we can do everything, but still sensitize the mind to appreciate the विश्वरूप and what is the advantage of that, तुष्यन्ति च रमन्ति च – here in this very appreciation there is fulfillment. In family front, there may be failures and in professional front there may be failures, but as long this appreciation is there you never look upon your life as a failure, this will make the life a success, even if there are failures in other front and therefore there is fulfillment that I am able to appreciate the Lord. And not only fulfillment, रमन्ति च – they revel in that appreciate, they are grateful to the Lord that they have got a sensitive mind to appreciate this. Then what will happen to them:

Verse No .10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१०॥

तेषाम् सतत-युक्तानाम् भजताम् प्रीति-पूर्वकम् ।

ददामि बुद्धि-योगम् तम् येन माम् उपयान्ति ते ॥ १०-१०॥

(एवं) सतत-युक्तानाम् प्रीति-पूर्वकम् भजताम् तेषाम् तम् बुद्धि-योगम् ददामि येन ते माम् उपयान्ति ।

And these भक्तs are सतत-युक्तानाम् – so their life is ever connected to Me, they never forget their relationship with Me in and through their relationships with other people. I have told you before, a wave in the ocean is fundamentally related to the ocean alone, because wave is born out of ocean, it rests in ocean and it goes back into the ocean. Therefore the wave is primarily related to the ocean, therefore it is called the fundamental relationship. And imagine when a wave rises, in the neighborhood there is another wave and this wave looks at the other wave and they like each other, fall in love, therefore this wave begins to love the other wave and they decided: “why can’t we get married?” And then was born a child wave and whole wave-family is moving about, but we know that the relationship between one wave and the other wave is incidental and secondary, because two waves are not born simultaneously and two waves do not disappear simultaneously, wave-wave relationship is incidental, wave-ocean relationship is fundamental. A विराट् भक्त is one who has understood that I am like a wave and Lord is like the ocean and all the other human beings are also like what: other waves only. So I might have and I do have several human relationships, they are all sacred alright, but much more profound, much more sacred, much more fundamental and much more universal is my relationship with the Lord. The human relationships can last maximum for one life only. In the next life, the same husband and the same wife need not be husband-wife, even though some people tell, next जन्म also you should come as my wife, you should come as my husband, (they don’t enquire about the way to मोक्ष! Anyway, that doesn’t matter), next जन्म also I want same wife, same husband, who knows both are going to be human beings, one may be cat, another may

be rat, already in this जन्म it is happening. So therefore even the most sacred human relationship can last for only one life. So much more sacred is my relationship with the Lord. It does not mean we have to discard or disregard human relationship, but what scriptures say is human relationship should never be at the cost of relationship with the Lord. So therefore that relationship should be revived of and on, that is why regular prayers, I should tell Lord, “Oh Lord! Let me not forget my relationship with you in my preoccupation with the incidental relationship” and therefore for a विराट् भक्त there is a तम्बुर श्रुति behind. Just as a musician, whatever song he sings, however complicated the song may be, he has got the श्रुति behind, he doesn’t want to go out of that. If that is forgotten, अपश्रुति. Similarly, for a विराट् भक्त, ईश्वर सम्बन्ध is the background श्रुति and all the other songs it will come and go, different रागs will come and go. And therefore विराट् भक्त is called सतत-युक्तः, its a very profound and significant word सतत- युक्तः means one who never forgets the relationship with the macrocosmic and again this relationship also is not maintained as a duty forced by others, I cannot create devotion by force, you should start loving from today or tomorrow. It is something to be discovered by knowledge and therefore प्रीति-पूर्वकम् भजताम् – and those who worship Me, who remember Me with love born out of understanding. *Love is always born out of understanding, you can never love someone whom you don’t know at all.* I introduce a person, tomorrow 7.35 onwards you should start loving and then I put a gun also, if you don’t I will shoot you. Love is not an action that you do, but it is something you discover as a result of understanding. The more you study the scriptures, the more you know the nature of God and the more you know the nature of God devotion is automatic, no will is required. Therefore भजताम् प्रीति-पूर्वकम्. And this भक्ति also has got several levels, I have told you before, 7th chapter we saw, initially I look upon God as a means for worldly ends, that is the lowest form of

love, it is called business-love, contract-love, you do this, I will do that and that too you should do first, then only I will give, if I give first and if you don't do, because that is our experience and we give money to someone and he goes away. So we don't want to try that with God. Therefore, you complete the job, not even advance, you complete the job and I will do that. So this is called **मन्द भक्ति**. The next one is learning to look upon God as an end-in-itself, because Lord represents **पूर्णत्वम्** and once I know Lord means **पूर्णत्वम्**, I understand that my goal of life is self-fulfillment, self-sufficiency and this is called **मध्यम भक्ति**, **अव्यभिचारिणी भक्तिः** and that is the **भक्ति** that these people enjoy. So **प्रीति-पूर्वकम्** means they look upon the God as the goal itself and what I will do, **भगवान्** says: I will also help them. How will I help them? By taking them to the next stage of **साधन**, for the next stage of **भक्ति**. What is the next stage of **भक्ति**? They have progressed from **एकरूप भक्ति** to **अनेकरूप भक्ति**. I hope you remember, Lord with one form to Lord with many forms, this **अनेकरूप भक्ति** is also not the ultimate because the ultimate **ईश्वर** is neither **एकरूपः** nor **अनेक रूपः**. Then what is His form? **अरूप ईश्वरः**. Therefore **कृष्ण** tells I will take them from **अनेकरूप ईश्वर** to **अरूप ईश्वर**, **विराट् ईश्वर** to **निर्गुणम् ब्रह्म** and how to arrive at **निर्गुणम् ब्रह्म**, only by one method and that is called **ज्ञानयोगः**. So **निर्गुणम् ब्रह्म** can be discovered only through **ज्ञानयोगः**, therefore **कृष्ण** tells I will promote them to **ज्ञानयोग**, **ददामि बुद्धियोगम् तम्**, **बुद्धि योगः** means **ज्ञानयोगः**. And **ज्ञानयोग** means what? Discovery of the formless God. So **बुद्धियोगम् अहम् ददामि**, **वेदान्त श्रवण मनन निदिध्यासनम् अहम् ददामि**. And through that what will they accomplish? **येन माम् उपयान्ति ते**, through that **ज्ञानयोग** they reach the ultimate Me, which is neither **एकरूप** nor **अनेकरूप**, the ultimate Me is **निर्गुणम् ब्रह्म**,

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवच् च यत् । ॥ कठोपनिषत् १-३-१५ ॥

So if a गुरु is required, कृष्ण says I will provide गुरु, I will provide शास्त्रम्, I will provide opportunity to study the शास्त्रम्, I will provide the necessary qualification to gain, I will take the contract work, for what, to convert this भक्त into a निर्गुण ज्ञानि. That कृष्ण tells in the next verse:

Verse No .11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११॥

तेषाम् एव अनुकम्पार्थम् अहम् अज्ञानजम् तमः ।

नाशयामि आत्म-भावस्थः ज्ञान-दीपेन भास्वता ॥ १०-११॥

तेषाम् एव अनुकम्पार्थम् अहम् आत्म-भावस्थः (सन्) भास्वता ज्ञान-दीपेन अज्ञानजम् तमः नाशयामि ।

कृष्ण says I will light the lamp of wisdom in the mind of the विराट् भक्त, in the mind of विश्वरूप भक्त, I will light the lamp of wisdom, wisdom means what: ज्ञानम्, ज्ञानम् of whom? ईश्वर ज्ञानम् and what type of ईश्वर? not एकरूप or अनेकरूप, but अरूप निर्गुण ईश्वर ज्ञानम् or अहम् ब्रह्मास्मि इति ज्ञानम्, अद्वैत ज्ञानम्, that is the lamp, अद्वैत ज्ञान दीपम् I will light in their mind. So how can कृष्ण light the lamp of wisdom, do you have any special match box so that भगवान् will come and invite everyone separately and make a hole in your head and with the match box light the lamp and put inside the head. Remember, the lighting the lamp of knowledge is not a physical job, lighting the lamp of knowledge is not a physical job. Not only this knowledge, imagine a physics professor has to light the lamp of physics knowledge in the mind of the student, what will he do? What can he do? So can he light physically? He cannot do. Can he call and touch his head, स्पर्श दीक्षा, दर्शन दीक्षा, he looks at him and suddenly light burns, does it happen? Or he touches, does it happen? Or he asks the शिष्य to do regular पाद पूजा, physics *teacharaya* नमः. If the physics teacher has to light the lamp of physics knowledge, there is

only one method, consistent, systematic teaching. Any knowledge is lighted only by consistent teaching and if consistent teaching should be there student should consistently listen; if the student is not there what will the teacher do? And therefore systematic teaching is called lighting the lamp. And how long teaching should go? Until the student understands and every doubt is removed and therefore when कृष्ण says I will light the lamp of wisdom, what कृष्ण means is I will provide the opportunity for systematic teaching of the scriptures and I have got many गुरुs like the security board, like that भगवान् has got so many teachers with Him and he can send any गुरु for you and if no गुरु is available, भगवान् himself will come. For अर्जुन when he was ready, कृष्ण Himself became the teacher and कृष्ण also did not use any other shortcut. To give knowledge to अर्जुन what did he कृष्ण do? He did not strike a match stick, कृष्ण did not touch the head of अर्जुन; in TV and all it can be shown. With some music at the background a ray emanating from the eyes and then suddenly अर्जुन gets enlightenment. All these are possible in TV but कृष्ण never found any shortcut to give knowledge; there is only one cut, shortcut or longcut, and it is systematic communication. Either I will do or I will provide a गुरु and all because of what: My compassion. कृष्ण says, अनुकम्पार्थम्, अनुकम्पा means compassion, out of compassion for them I will provide an आचार्य, I will make the student learn systematically, I will make him go through श्रवण मनन निदिध्यासन and thus light the lamp, आत्म-भावस्थः, all these how will I do, remaining in his own mind, so आत्म-भाव – the student's mind, that is not a problem for भगवान् because he is already everywhere, therefore remaining in the student's mind, I will make the knowledge happen and what type of light it is, भास्वता ज्ञान-दीपेन, because when you light up a lamp initially the flame is very feeble and therefore one should be very careful, that is why when you strike the matchstick the flame is very feeble, easily it will be put out. Therefore what will you do, you protect the flame and

if you want to make it a conflagration then you have to slowly fan it and so that the flame becomes big and once it becomes sufficiently big, thereafter you need not protect it, In fact, any fuel you add thereafter it will burn all of them, there is no fear. Similarly, at the time of श्रवणम् the lamp is lit, but you should never stop with श्रवणम्, if you stop with श्रवणम् your knowledge is so feeble that one painful experience in life वेदान्त will be thrown out. Therefore श्रवणम् should be followed by मननम्, you should spend time revising what you have learnt and not only मननम्, निदिध्यासनम् also and once the knowledge becomes a conviction, whatever happens in your life it does not hurt you and therefore भास्वता ज्ञान-दीपेन – by the powerful lamp of knowledge, what do I do? तमः नाशयामि – I will remove the darkness in the mind which is born of ignorance. So ignorance born darkness and that internal darkness alone appears as the external gloom in the face. Whether a person is a संसारि or not he need not tell, you can discern it from the face, there is an eternal castor oil in his face and ask how are you, he will say: going on. That is shortest answer for संसार. Then you sit and ask what is happening, then there is a serial - ‘soap opera’ and all TV shows will become insignificant, he has got a huge serial of a story starting from 1915. Thus that is the gloom in the face, that will go away and the face will bloom with joy, not the problems are gone but the problems lose their capacity to disturb me and therefore तमः, the gloom which is born of ignorance I will destroy. In short, this विराट् भक्त will become a ब्रह्म ज्ञानि. And without becoming a ब्रह्म ज्ञानि there is no question of मोक्ष at all. These verses are important because many people think that without ब्रह्मज्ञानम्, that by going through a different भक्ति route - like बालटाल route, पञ्चवतरणी route to अमरनाथ, - so like that by circumventing the ज्ञान route and try to reach the Lord through भक्ति only, for that भगवान् clearly says, there is no shortcut, you have to gain knowledge. At the same time you need not be frightened also because if you surrender to the Lord, Lord will

provide the conditions for knowledge. Nothing to worry. So thus, विराट् भक्त becomes ब्रह्म ज्ञानि is the essence of these verses. And he becomes ब्रह्म ज्ञानि with the assistance and support of the Lord. Continuing;

Verse No .12

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०-१२॥

परम् ब्रह्म परम् धाम पवित्रम् परमम् भवान् ।

पुरुषम् शाश्वतम् दिव्यम् आदिदेवम् अजम् विभुम् ॥ १०-१२॥

कृष्ण has talked about ईश्वर स्वरूपम्, कृष्ण has talked about विश्वरूप भक्ति or विराट् भक्ति and कृष्ण has talked about the benefit of विराट् भक्ति which is ब्रह्मज्ञानम्, which will lead to मोक्ष. So with this कृष्ण's teaching is over. If अर्जुन had kept quiet, the 10th chapter would have been over, ॐ तत् सत् would have come. But अर्जुन is raising a question here in the following verses beginning from 12th up to 18th, 12-18 अर्जुन प्रश्नः. This question is based on what कृष्ण said before. What did कृष्ण say: I am the cause of the universe and therefore I alone am appearing as this universe and therefore every glory in the universe is My glory. No human being has any glory, but my glory is manifesting through every object in the creation. So अर्जुन is interested in knowing the details of भगवान्'s glory because कृष्ण has said everything is My glory. In संस्कृत glory is विभूतिः. So whether it is a microcosmic world with its glory or the macrocosmic creation with its glory all are My glory, कृष्ण says. But अर्जुन says: Don't give me a general statement. Don't just say that everything is Mine, please tell me what are Your glories. I am interested in knowing the ईश्वर विभूति. So अर्जुन introduces the topic: हे कृष्ण! परम् ब्रह्म – You are none other than the highest निर्गुणम् ब्रह्म which is appearing as सगुण ईश्वर, because निर्गुण ब्रह्म with वेषम् is सगुण ईश्वर, dressed ब्रह्मन् is

ईश्वर, undressed ईश्वर is ब्रह्मन्. Therefore don't think that ईश्वर and ब्रह्मन् are two different things, ब्रह्मन् plus विभूति is ईश्वर, therefore अर्जुन says originally you are परम् ब्रह्म, not only that परम् धाम – you are the supreme light of Consciousness. So धाम has the meaning of light also, धाम means abode also, both meanings are OK. You are the abode of the whole universe or you are the light of Consciousness, चैतन्य स्वरूपः. And not only that, परमम् पवित्रम् and you are the most sacred one, the holiest of the holy and why the Lord is the holiest of the holy, because anything else becomes holy only because of the association with the Lord. 'Suppose a building is there like this, it doesn't have any holiness at all, it is nothing but brick and mortar, nobody is going to do नमस्कार, but imagine you install a deity here, the moment a deity is installed the holiness of the deity gets pervaded into the entire hall and the hall also becomes holy. And therefore everything else has got borrowed holiness, whereas ईश्वर has got intrinsic holiness and therefore ईश्वर is the holiest of the holy and even a saint is holy not because of his being a human being, he has become a saint because of what, because of discovering the Lord in himself. And therefore a saint is a saint again because of the association with the Lord. And therefore you are the holiest of the holy. And that is why when you buy a fruit from the shop, the moment you get the fruit what is your first tendency, eat it, swallow, that is the tendency, as children we have done that, it continues. But the same fruit comes from the Lord, that fruit is given for the पूजा and at the end of the पूजा the same fruit is coming. Now the fruit is associated with the Lord, therefore you don't put straight into the mouth, first it goes into the eyes indicating your vision of the holiness, the invisible holiness you see with this eye you discern and the next job is what, eat, that is afterwards. So thus, a fruit becomes holy because of association with lord, a place becomes holy because of the association with the Lord, Lord becomes holy

because of association with? No. Lord never becomes holy, Lord is holy and therefore परमम् पवित्रम्,

पवित्राणाम् पवित्रम् यो मङ्गलानाम् च मङ्गलम् । ... ॥
श्रीविष्णुसहस्रनाम स्तोत्रम् १० ॥

Not only that, पुरुषम् – You are the indweller, You are the resident in every human body, every human body is a temple and every heart is the sanctum and you are there as the साक्षि चैतन्यम्, So

देहो देवालयः प्रोक्तः जीवो देवः सनातनः ।

Since you are indwelling everybody you are called पुरुषः, पुरु means body शः ('ष' कार आदेश) means residing or resident, पुरुषः means resident of the body. Then शाश्वतम् – You are the eternal one, because when we say Lord is residing in the body, we may conclude when body goes Lord also finished! because house is gone, No No No. Even if the residence goes, the resident never dies, शाश्वतम् दिव्यम् आदिदेवम् अजम् विभुम्. Thus अर्जुन gives a wonderful description of ईश्वर to please Lord कृष्ण, because he is going to ask for a favor. Whenever you ask for a favor, first maska (flattering) you should apply, it is taught in भगवद्गीता, apply lot of maska and thereafter he will ask कृष्ण to do all these, these are all pleasing the Lord, of course not bluffing, talking about the real glory. The details we will in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 12-17

Lord कृष्ण has given the essence of विभूतियोग in the first eleven verses which we have already covered and the main points that कृष्ण discussed here is that Lord is the material cause of the universe, by which the Lord meant that भगवान् alone is manifesting as the universe. Because the material cause alone expresses as the product. And by which कृष्ण indirectly pointed out that there is no thing called world, there is no substance called world, because there is no product at all, substantial, separate from the cause. Cause alone is the only substance, effect is nothing but नाम and रूप, name and form added to the cause, which means since the world is a product of the Lord which has emerged from the Lord, Lord is the only substance and appearing as the world with varieties of नाम-रूपम्. And appreciating the world as the very manifestation of the Lord is called विश्वरूपदर्शनम् or विराट् दर्शनम्. विश्वरूपम् means विश्वम् एव रूपम् शरीरम् यस्य सः, the Lord whose body is nothing but the very universe itself. The universal Lord is called विश्वरूप and another name for विश्वरूप is विराट्. विराट् means विविधम् यजते इति विराट्, derived from the root √यज्, to appear, to manifest. So, विराट् means that or he who appears in manifold forms. In fact, every material cause can be called विराट्. Gold can be called विराट् because gold alone appears manifoldly as bangle, chain, ring, इत्यादि, विविध रूपेण यजते, प्रकाशते (यो विविधम् नाम चराऽचरम् जगद्राजयति प्रकाशयति स विराट्). Similarly, भगवान् is called विराट् because he himself appears as अकाश, वायु, अग्नि, etc. And the one who appreciates this विश्वरूपम् is called विराट् भक्त. And Lord कृष्ण said, for a विराट् भक्त a special temple is not required to invoke devotion. In fact, for him devotion is the basic thing which is there in and through all transactions. Because the Lord never goes out of his mind, out of his sight. And since he appreciates the Lord everywhere, he has got सतत भक्ति or नित्य युक्तः he is. And Lord कृष्ण pointed out for such a विराट् भक्त, निर्गुण ब्रह्मज्ञानम् is closer. For those people who

are worshipping personal God, निर्गुण ज्ञानम् is farther. From personal God a person cannot directly reach to निर्गुणम् ब्रह्म, between personal God and निर्गुण ईश्वर there is an intermediary step and what is that step, learning to appreciate the universe as the manifestation of the Lord, which means I have got an expanded mind. Only a mind which has expanded sufficiently to appreciate the universe as the Lord, only such a mind can discover I am the very substratum of the entire universe. I am the infinite निर्गुणम् ब्रह्म - to discover I require an expanded mind. Therefore कृष्ण said for विराट् भक्तः, विश्वरूप भक्तः I will provide all the facilities for gaining निर्गुण ज्ञानम्. Thus एकरूप भक्ति to अनेकरूप भक्ति to अरूप भक्ति, all these three levels are indicated in the first eleven verses. And with this 10th chapter is actually over, because everything is the glory of one ईश्वर only, but अर्जुन feels that he should get a list of an enumeration of the Lord's glories available both here and elsewhere. And therefore in the following verses beginning from the 12th which I introduced in the last class up to the 18th, अर्जुन makes a special request: हे कृष्ण! I know everything is your glory but I would like to have an exhaustive, enumeration of your glory. And before seeking this favor अर्जुन wants to please कृष्ण. As I told you in the last class, never go and ask for a favor directly, you should know the method, so go and apply Maska, remember that. And that is why in the शिव temple also we never start with चमकम्, चमकम् is never the beginning. Before चमकम्, what do you do, रुद्रम् which is otherwise called नमकम्, रुद्र is called नमकम्, why it is called नमक, because you say नमः, नमः,

नमो भवाय च रुद्राय च नमः शर्वाय च पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च नमः कपर्दिने च व्युप्तकेशाय च... ॥ ७-१॥

नमः नमः नमः, How? you glorify Lord शिव and to such a wonderful Lord I offer नमस्कारम् and when Lord शिव hears all these glorification, he is extremely happy and when he is in such a happy mood, before his mood goes out, because we are worried, because our

mood doesn't stay for long, so we are worried Lord शिव will also lose his mood and therefore before that happy mood goes away you want to present a list of demands. And therefore immediately after रुद्रम् will follow चमकम्. And generally they will chant it in राजधानि express speed, because if you chant slowly, before you finish शिव may lose his mood and therefore

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे श्रावश्च मे श्रुतिश्च मे ज्योतिश्च मे, ॥ चमकप्रश्नः १॥

kada bada kada bada you want to complete, because Lord शिव as even he says given, given, given, given. And then only he will think whether you deserve it or not, but by that time you have got it. So, we have been manipulating like that and Lord शिव has not yet recognized this our diplomacy, anyway that is aside. Always स्तुति and after स्तुति you ask for your boon, अर्जुन knows this method and therefore first he glorifies कृष्ण and when कृष्ण is in a happy mood he will ask for this विभूति वर्णनम् and how does he glorify? He says, हे कृष्ण! भवान् परम् ब्रह्म – You are the supreme infinite निर्गुणम् ब्रह्म and you are परम् धाम – You are the supreme and infinite Consciousness-principle, supreme light of Consciousness and You are the supremely holy principle, पवित्रम् परमम्, everything else becomes sacred because of your association, whereas You are sacred not because of somebody else's association, You are sacred because that is Your nature. And what is meant by holiness or sacredness? आनन्द is called holy, what is holy, whatever gives me आनन्द is holy, therefore you are आनन्द स्वरूप. Up to this we saw in the last class. We have to see the second line of verse no.12, therein अर्जुन says पुरुषम् शाश्वतम् दिव्यम्. And here the interesting thing is अर्जुन is not very sure what is निर्गुणम् ब्रह्म, because remember अर्जुन is only in the process of learning, he has not yet become a pucca ज्ञानि. And therefore what does अर्जुन do, he enumerates all these things and then he puts within quotes “thus those people, the great people declare.” What does it mean, it means I don't know for sure,

thus they declare. So these are all put in quotes, the completion of this verse is in the next श्लोक only, इति आहुः, सर्वे ऋषयः आहुः, all the great ऋषिs declare like this, like what, पुरुषम् – so you are the indwelling principle, indwelling every living being as the very Consciousness behind every organ,

श्रोत्रस्य श्रोत्रम् मनसो मनो यद् वाचो ह वाचम् स उ प्राणस्य प्राणः। ॥
केनोपनिषत् १-२ ॥

Every organ is sentient because of the presence of the awareness and that awareness principle You are indwelling every inert body. So पुरु here refers to शरीरम् and शः ('ष' कार आदेश) means the resident, पुरुषः means the resident of the body. And that is why when we meet anyone we do नमस्कार. So, our Indian greeting is what, not hi hi; hi hi is used for buffaloes and cow when they walk on the road, because they are obstructing your way therefore you have to drive away; in front of human beings our greeting is not high high or low low, our greeting is नमस्कार, नमस्ते and the नमस्कार does not go to that person, because we are very doubtful whether the person deserves नमस्कार, but still we boldly do नमस्कार because inside that body is the Lord. And he also says नमस्ते. And therefore पुरुषम् and शाश्वतम् – and you are in the impermanent body and you yourselves are not impermanent, therefore शाश्वतम्, you are the eternal आत्मतत्त्वम्,

नित्योऽनित्यानाम् चेतनश्चेतनानाम् एको बहूनाम् यो विदधाति कामान् ।
॥ कठोपनिषत् २-२-१३॥

The नित्य ईश्वर is inside the अनित्य शरीरम्. Therefore you are the eternal one and दिव्यम्, दिव्यम् means what: चेतन तत्त्वम्, because body by itself is inert, made of matter, sense organs by themselves are inert, even mind according to our शास्त्र is inert subtle matter or energy and if these inert organs are functioning it is because of the चैतन्यम् and therefore the Lord is called दिव्यः, दिव्यः means द्योतन स्वरूपः, स्वयम् प्रकाश रूपः, self-evident Consciousness and आदिदेवम् – and you are the primal God who was existent even before the देवताs

came into being. So even before ब्रह्माजि was born, you were there. So first from the Lord ब्रह्माजि arises, in the पुराण you know from the navel of विष्णु ब्रह्माजि comes and from ब्रह्माजि all the other देवताs like इन्द्र, वरुण, etc., are born. And therefore You are a देवता who is the कारण देवता, all others are कार्य देवता. And being the कारणम्, You are the आदि, existing before all, so आदिदेवम्. And then who is the cause of the Lord? It is a natural question. When you say Lord is the parent of the universe and even children will ask who is the parent of the Lord. Because I know my parent has got his parent and his parent has got his parent, this goes on and on, if the Lord is the universal parent, who is the parent of the Lord, if you ask, कृष्ण gives the answer, अजम्, the Lord does not have a parent because Lord was never born to have a parent, therefore अजम् means unborn, birth-less and therefore only causeless cause, fatherless father, motherless mother, He is the Lord. And where is he located? विभुम्, विभुम् means the all-pervading one. All these descriptions how does अर्जुन know, he says thus the ऋषिs declare, that will come in the next verse. We will read:

Verse No .13

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवतो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०-१३॥

आहुः त्वाम् ऋषयः सर्वे देवर्षिः नारदः तथा ।

असितः देवतः व्यासः स्वयम् च एव ब्रवीषि मे ॥ १०-१३॥

भवान् परम् ब्रह्म, परम् धाम, परमम् पवित्रम् (अस्ति) । सर्वे ऋषयः त्वाम् शाश्वतम् दिव्यम् आदिदेवम् अजम् विभुम् पुरुषम् आहुः । तथा देवर्षिः नारदः असितः देवतः व्यासः (कथयति) (त्वं) च स्वयम् एव मे ब्रवीषि ।

अर्जुन says I have gathered all these information from the scriptures given out by the ऋषिs, सर्वे ऋषयः आहुः – so all the ऋषिs declare thus, ऋषिः means a ज्ञानि, ऋषति जानाति इति ऋषिः. So ऋषि does not mean the one who should live in the forest only and the one who should have lot of जटा and the one who should have a long beard,

preferably white. So they are only the external things, ऋषि has nothing to do with external conditions, it relates to knowledge. So whoever has got knowledge he is the real ऋषि, even though he is coated, booted, suited without any of these external things. So those traditional ज्ञानिन्स declare so, you have to connect to previous श्लोक, so whatever has been said in the previous श्लोक the ऋषिन्स declare and not only the ऋषिन्स of this world, this भूलोक say so, देवर्षिः नारदः – also the sages of the heaven, the heavenly sages, previously the word ऋषयः means the earthly sages, भूलोक ऋषयः, देवर्षिः means देवलोक ऋषयः. And there are several ऋषिन्स and who is the most popular one, नारदः, नारदः means the one who gives knowledge to people, नारम् means ज्ञानम्, द means giver, ददाति इति द, नारम् is equal to ज्ञानम्. So नारदः means नारम् ज्ञानम् ददाति इति नारदः, the one who is a traveling teacher, mobile teacher. So he travels and educates people, of course he uses different methods, generally some कलहः he starts, नारद कलहः is well-known, but even if he starts some कलहः, some quarrel it is meant to educate people, therefore he is called नारदः and not only नारदः other sages also, असितः देवलः and व्यासः all these three are names of sages, असितः is the name of a sage, देवलः is the name of his son, असित पुत्रः देवलः. Then the next one is व्यासः and who is writing this? Remember व्यास alone is compiler, don't doubt how can व्यासः write his own name. Remember व्यास is only quoting what कृष्ण has said, and not व्यास's insertion. Therefore all these sages say so and even those ऋषिन्स I may doubt or I may not doubt, but the ultimate authority is what, स्वयम् च एव ब्रवीषि मे – You yourselves declare so and I have got full श्रद्धा in you, the other people may give the right knowledge or not but You will never mislead me and therefore You are ब्रह्मन्, You are परम् धाम, You are परम् पवित्रम्, etc. All these are what, jacking up, glorifying कृष्ण, not that कृष्ण is going to fall for all glorification, for अर्जुन's तृप्ति He is doing this. Continuing;

Verse No .14

सर्वमेतद्वत्तं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०-१४॥

सर्वम् एतत् ऋतम् मन्ये यत् माम् वदसि केशव ।

न हि ते भगवन् व्यक्तिम् विदुः देवाः न दानवाः ॥ १०-१४॥

हे केशव! यत् माम् (त्वं) वदसि, (तत्) एतत् सर्वम् (अहम्) ऋतम् मन्ये । हे भगवन्! न देवाः न दानवाः (वा) ते व्यक्तिम् हि विदुः ।

Whatever glory has been enumerated, I accept all of them as truth, एतत् सर्वम् ऋतम्, सर्वमेतद्वत्तं is there if you split it it will be एतत् ऋतम्, ऋतम् means सत्यम्, valid, true, authentic, reliable information they are. What information, remember that श्लोक, which श्लोक, the verse no.12, the glories are mentioned, all the glories mentioned in 12th verse I accept as complete truth. Because माम् वदसि केशव – because You are saying so and You will never bluff, You are never unreliable, You are प्रामाणिकः and therefore I accept all of them and I cannot cross check Your teaching with the other local people because, the local people will never know Your glories completely, because they all have got their own limitations. And therefore अर्जुन says, nobody else knows this fact, You alone are the knower. हे भगवान्! – Oh Lord, देवाः दानवाः ते व्यक्तिम् न विदुः – even god's do not know Your full glory, god means like इन्द्र, वरुण, etc. And this we have seen in केनोपनिषत् also, in केनोपनिषत् when देवः were celebrating their victory over असुरः, Lord wanted to reveal their limitations, therefore appeared in a mysterious यक्ष form and all the देवः could not know even who that यक्ष is and we saw in the story, वायु went and got humiliated, अग्नि went and got humiliated, इन्द्र went and the यक्ष itself disappeared and all of them understood that we all have our own intellectual limitations. And thereafter इन्द्र becomes humble and surrenders, I can never know the truth with the help of the limited intellect, because our intellects are meant to know only the finite thing, existing within time and space. In

fact, our intellect is not even able to understand the Big Bang. And what was there before the Big Bang, you must be knowing Big Bang I don't want to go into that, when we are not able to understand these things very clearly how can we know the truth which is beyond time and space. And therefore इन्द्र becomes humble, पौरुषेय प्रमाणम् useless पौरुषेय प्रमाणम् means our instruments of knowledge are useless and therefore इन्द्र surrenders, then उमादेवी comes, उमादेवी representing the scriptures, सरस्वती. So the same idea is conveyed here, देवाः इन्द्रवरुणादयः, they can never You clearly and दानवाः, if देवs themselves cannot know, how can the असुरs know, because देवs with purified mind they are not able to know, then what to talk of असुरs with the impure mind, they also do not know. Therefore who knows Your glory? There is only one who knows Your glory and that is You. Therefore I have got the right person, let me get straight from the horse's mouth, let me get a description from You Yourselfs. So हे भगवन्! ते व्यक्तिम् , व्यक्तिम् here means manifestations or glory. Continuing;

Verse No .15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १०-१५॥

स्वयम् एव आत्माना आत्मानम् वेत्थ त्वम् पुरुषोत्तम ।

भूत-भावन भूत-ईश देव-देव जगत्-पते ॥ १०-१५॥

हे पुरुषोत्तम! भूत-भावन, भूत-ईश, देव-देव, हे जगत्-पते! त्वम् स्वयम् एव आत्माना आत्मानम् वेत्थ ।

Here interestingly we find that अर्जुन is increasing the number of different नामs or names he uses for the Lord, so in previous श्लोक he said केशव and भगवान् and in this श्लोक it is increasing, हे पुरुषोत्तम! हे भूत-भावन! हे भूत-ईश! a mini अर्चन he is doing, हे भूत-भावन! हे भूत-ईश! हे देव-देव! हे जगत्-पते! these are all different epithets of the Lord revealing his glory. And what are those glories? हे

पुरुषोत्तम! पुरुषोत्तम is a technical word which will be explained in the 15th chapter, wherein कृष्ण divides the entire universe into three, क्षर पुरुष, अक्षर पुरुष and उत्तम पुरुष, क्षर पुरुष means manifest matter or matter, अक्षर पुरुष is unmanifest matter or energy and उत्तम पुरुष is the Consciousness-principle. Thus the whole universe consists of only three, matter in tangible form, matter in intangible form and the Consciousness which is different from both tangible and intangible matter. Tangible matter is called क्षर पुरुष, the intangible matter, energy is intangible matter only, is called अक्षर पुरुष and the Consciousness is called उत्तम पुरुष and उत्तम पुरुष reversed is what: पुरुषोत्तम, पुरुषोत्तम means the pure Consciousness which is beyond matter. And Oh Lord! You are not the physical body that I am seeing, Your body is only an incidental वेष, but the real You is nothing but pure Consciousness, हे पुरुषोत्तम, चैतन्य स्वरूप, चित्-रूप and भूत-भावन, भूत means all things and beings, the entire universe, भावन means creator, सृष्टि कर्ता, therefore भूत means सृष्टि, भावन means कर्ता, भूत-भावन means सृष्टि कर्ता, भूतानि भावयति उत्पादयति वर्धयति इति वा भूतभावनः (शाङ्करभाष्य) the creator of all. So You are the fundamental Consciousness-principle from which alone the matter evolves, the creation comes and ultimately the material creation devolves and dissolves in You the Consciousness-principle. Therefore भूत-भावन. And भूत-ईश – not only you are the creator of the world, you are also the controller of the world. It is easy to create something and there afterwards you should know how to manage it, our own children, OK, we do, but we don't know how to handle them, after all we feel that we should not have had them. Similarly, so many things, when they are doing some genetic research. There are some people objecting this research because some new bacteria or germ may be created and which may prove to be a deadly disease causing germ and we may not know how to handle and there are some people who say that AIDS is born out of some misfired research. Of course this is the

belief and not the truth. We are worried that we may produce something that we don't know how to handle. Therefore who is omnipotent one? Omnipotent one is he or she who not only can create, but also can maintain or manage. And therefore Oh Lord, not only You are सृष्टि कर्ता, You are also स्थिति कर्ता, the great manager. Then देव-देव, which word we have seen before, You are the primal God, the Lord of all gods, the controller of even देवताs, देवताs meaning इन्द्र, वरुण, अग्नि etc., they control our life but they themselves are controlled by You. If you remember कठोपनिषत्:

भयादस्याग्निस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ कठोपनिषदत् २-३-३ ॥

Even देवताs are functioning perfectly because of Your control, therefore You are देव-देव, देवानाम् देवः. And जगत्-पते, जगत्-पतिः means the protector of the world from those people who try to destroy the world:

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८॥

Whenever there is a threat to this world You Yourself find out methods of protecting this world, therefore जगत्-पते and why I want to everything from You, the reason is given in the first line, स्वयम् एव आत्मानम् वेत्थ – You alone know yourselves completely. The other people do not know your glory Oh Lord, only You know. So स्वयम् वेत्थ and how did You come to know, who was Your गुरु? If Lord requires another गुरु then the next question will be what, who is his गुरु? Therefore अर्जुन says here: आत्मना वेत्थ – You know not because of any गुरु but You know by Yourself. So Lord was never ignorant to become a ज्ञानि. All the other people were अज्ञानिs, were born अज्ञानिs and they struggle, went to a गुरु and studied repeatedly and at last somehow they became ज्ञानिs, but in the case of Lord, You never become ज्ञानि but You are सर्वज्ञः. Therefore You know

Yourselves by Yourselves and therefore You are the best person, tell me the details. Continuing;

Verse No .16

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६॥

वक्तुम् अर्हसि अशेषेण दिव्याः हि आत्म-विभूतयः ।

याभिः विभूतिभिः लोकान् इमान् त्वम् व्याप्य तिष्ठसि ॥ १०-१६॥

(अतः) याभिः विभूतिभिः त्वम् इमान् लोकान् व्याप्य तिष्ठसि, (ताः) दिव्याः आत्म-विभूतयः हि अशेषेण वक्तुम् अर्हसि ।

Up to the previous verse is glorification. The नमकम् part, now comes the चमकम् part, चमकम् part means he is going to start for favors. He says: वक्तुम् अर्हसि – You should teach me. अर्हसि is a mild commandment, humble commandment, OK, अर्हसि. You should teach me, what आत्म-विभूतयः – all your glories, all your manifestations, आत्मा is here reflexive pronoun - Your own glories and that too what type of glories, दिव्याः – which are extraordinary, because almost everything that we do is a glory, even walking is a glory that we enjoy, we will know it only when we meet the people who are struggling to walk. Go to any place where physiotherapy sessions are going. They are struggling to keep one step forward, Similarly, opening and closing is a glory, we never know because it is working, all these glories are called लौकिक विभूति, it is great but still since it is there so commonly, we don't recognize, only when one organ fails to function, suddenly when somebody said, I am very very poor, then this person took him to an organ transplant centre, where the cost of every organ for transplantation is mentioned, Kidney Rs.2,50,000/-, another kidney Rs.2,50,000/-, pancreases, if you have to put insulin then only you will know the story, so insulin, every body serum or enzyme, if you have to produce a few milligrams of enzymes it costs hundreds and thousands of rupees. Similarly, skin, when skin goes we take it lightly, but you go

to that burn centre, where they are culturing the skin and for each square inch they charge so much. Then he calculated and it came to Rs.15-20 lakhs. He said “you have got kidney or not?” “Rs.2,50,000 add. And you have got two, Rs.5 lakhs. Lungs, liver, brain, working or not? it is there. So many organs and you are the richest man in the world,” he said. But we take them for granted because from birth it is there and we never paid money. So अर्जुन says I don’t want to enumerate them because we all have got it free, I want to You to enumerate the दिव्याः, दिव्याः means अलौकिक विभूतयः, extraordinary glories, the noticeable ones. You have to tell all of them, enlist all of them. याभिः विभूतिभिः – with which glory, so with those extraordinary glories, इमान् लोकान् व्याप्य तिष्ठसि – you are pervading the whole creation in the form of these glories. So these glories are not found in one corner of the universe, you take anything in the universe you are present in one glory or the other. So याभिः विभूतिभिः, with such extraordinary glories, you pervade the whole creation and remain and such a list of glories I want to get from you. So this is the favor that अर्जुन wants. And what is the purpose, why do I want it? अर्जुन gives the purpose in the next verse.

Verse No .17

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०-१७॥

कथम् विद्याम् अहम् योगिन् त्वाम् सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्यः असि भगवन् मया ॥ १०-१७॥

हे योगिन्! सदा परिचिन्तयन् अहम् त्वाम् कथम् विद्याम् ? हे भगवन्! केषु केषु च भावेषु (त्वं) मया चिन्त्यः असि ?

अर्जुन says the purpose of this favor that I am asking from you is I will be able to take anyone of the enlisted glories. I can use that glory for ध्यानम् or meditation upon You. Because among the enlisted glories anyone glory will be appealing to me. Some people love

flowers, some people love the sunrise, some people love the ocean, different things appeal to different people, I can take anyone of them and use it as a symbol or आलम्बनम् for ईश्वर ध्यानम्. And thus every glorious object becomes an आलम्बनम्, आलम्बनम् means symbol for meditation upon the Lord. And that is why in our culture we worship anything and everything in the creation and when we worship anything we don't worship the thing by itself, but the things symbolizes the Lord who is behind it, whether we worship the Sun, or moon, or trees or snake or river, each one becomes a प्रतीकम् otherwise आलम्बनम्. Therefore अर्जुन says, केषु केषु च भावेषु – in which all आलम्बनम्s or glorious objects can you be meditated upon? चिन्त्यः means उपास्यः, so in what all glorious objects can you be meditated upon I want that list, भावः means what: a glorious object, which you are going to enumerate, out of which I can select anyone and I can invoke You in that, OK. And by practicing such a meditation, what meditation, विराट् meditation, meditation upon the total ईश्वर, but symbol is what, an individual symbol, any glorious symbol, it can be even a cow, we worship cow and you would have seen the picture also - on the cow different देवताs are there, indicating what: विराट्, the total. What is the symbol we use? The cow. But what we meditate upon is the total. बृहदारण्यकोपनिषत् starts with meditation upon a horse, अश्व ध्यानम् and there also बृहदारण्यक describes each limb of the horse and ask us to see that totality in that one आलम्बनम्,

उषा वा अश्वस्य मेध्यस्य शिरः ।

सूर्यश्चक्षुः वातः प्राणः व्यातमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य ।

द्यौः पृष्ठम् अन्तरिक्षमुदरम् पृथिवी ... ॥ बृहदारण्यकोपनिषत् – अश्वमेधब्राह्मणम् १-१-१॥

You take any glorious thing, whichever you like and see the totality in that. And what is the benefit out of that विराट् उपासना? अर्जुन says सदा माम् परिचिन्तयन्, by visualizing the विश्वरूप ईश्वर in any such glorious object, I will later come to know Your higher nature. Even in

सन्ध्यावन्दनम्, first before they start they have to take the water in the hands and then they have to look at the water and chant the मन्त्रs,

आपो वा इदं सर्वं विश्वा भूतान्यापः प्राणा वा आपः पशव आपोऽन्नमापोऽमृतमापः

सम्राडापो विराडापः स्वराडापश्छन्दाँस्यापो ज्योतीँस्यापो यजूँस्यापः सत्यमापः

सर्वा देवता आपो भूर्भुवः सुवराप ओम् ॥ महानारायणोपनिषत् २९-१ ॥

I don't know whether some of you feel familiar. Water is one of the glorious things in the creation and चेन्नै people know that very well and you take that water in your hand and you say all the देवताs and all the वेदs, all the animals, all the insects, you superimpose on that water and thereafterwards it is no more inert H2O, but it is ईश्वर for me, Thereafter

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । ऋग्वेदः १०-९-१॥

So I invoke the grace of the Lord who has been invoked in that water. Thus anything can be taken to invoke the विश्वरूप and by doing that, what will happen, त्वाम् अहम् विद्याम् – I will come to know Your higher nature. What is higher nature, higher to विश्वरूप ईश्वर is what? अरूप ईश्वर, निर्गुणम् ब्रह्म I want to know ultimately, विश्वरूप ईश्वर is सगुण ब्रह्म. From that सगुण I will come to know निर्गुणम्, because remember without निर्गुण ज्ञानम् no मोक्ष, you can never circumvent the निर्गुण ज्ञानम्, you can postpone it if you don't like, but you can never avoid it. And therefore अर्जुन says, by meditating or visualizing the विश्वरूप in any glorious object I will be able to come to निर्गुणम् ज्ञानम् later, therefore give me a list. And the list should be as exhaustive as possible, when you want to buy some clothes which departmental store we will go to? If there is a store with two options only green color and red color are there, there is another shop which has got thousand varieties, in green itself 25,000 and in red so many varieties and so many textures and you will all go to that shop because you have variety

to choose. Similarly, Hinduism is a departmental store where we have got so many symbols of Lord to meditate upon. And other people criticize saying Hinduism is confusing, we say for them only there is a disadvantage - they have no form or one form, whether you like or not, you have to worship that. But in Hinduism you have got any form you take, invoke the Lord and prepare your mind and come to gain that knowledge and be free. And therefore उपासनार्थम् I want your glory. उपासना is for ज्ञानार्थम्, for the sake of ज्ञानम्. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 18-20

In the first eleven verses of this chapter, विभूतियोगः, Lord कृष्ण talked about the unique nature of God, because of which God becomes both the intelligent cause of the creation and more importantly the material cause of the creation also. Since the Lord is the intelligent cause of this creation we come to know that the cause is चेतन तत्त्वम्, because the intelligence cause should have intelligence and to have an intelligence should be a sentient being and therefore Lord being the intelligent cause, God has got the omniscience and also omnipotence or the skill to create this universe. So सर्वज्ञत्वम् and सर्वशक्तिमत्त्वम् and the चेतनत्वम्, etc., are revealed by that. And this aspect is said in all religious scriptures, so whichever religion accepts God they all point out that God is Omniscient, Omnipotent, Omnipresent, this is common. But the second unique feature that कृष्ण pointed out that God Himself is the material cause also because of which we come to know that God has the potentiality to manifest as the very universe. Just as seed, the material cause of the tree has the potentiality to manifest as the tree, Similarly, Lord has the potentiality to manifest as the universe. And this first power of Omnipotence and the Omniscience is technically called योगशक्ति and the manifestation of the Lord in the form of the creation is called विभूति. And thus God has called योग and विभूति, योग referring to the Omniscience and Omnipotence by which He is the intelligent cause and विभूति means the potentiality or the capacity by which the Lord manifests as the manifold universe. And this was pointed out in the beginning part of the 10th chapter and thereafter कृष्ण said because of this reason a person need not put forth separate effort to have the vision of God, because once I understand that God alone is manifesting as this universe, everything in the universe is the manifestation of the Lord, therefore whatever I am seeing I am seeing God only. So when I am seeing a bangle I am having स्वर्ण दर्शनम्, when I seeing a chain I am having स्वर्ण दर्शनम्, when I am seeing a

ring I am having स्वर्ण दर्शनम्, why because स्वर्ण happens to be the material cause of all these three, extending the same principle, whatever effect in this creation I experience, whether it is अकाश, वायु or अग्नि or जलम् or पृथिवी I am having ईश्वर दर्शनम्, when I am seeing अकाश I am having ईश्वर दर्शनम्, when I am seeing वायु, when I am seeing अग्नि, In fact, I am सर्वदा, सर्वत्र - सर्वदा means at every time, सर्वत्र means in every place - I am constantly having ईश्वर दर्शनम् only. If only I know this fact that ईश्वर is the very substance behind this creation. And this appreciation of ईश्वर as the very universe was called विराट् दर्शनम् or विश्वरूपदर्शनम्, the details of which we will get in the 11th chapter. कृष्ण had indicated this विश्वरूपदर्शनम् in the 7th chapter also, in the 9th chapter also and in the 10th chapter also. And then कृष्ण pointed out the one who is such a विराट् भक्त for him a temple is not required to invoke the devotee in him, because for him every place is temple because temple is defined as a place where God is, temple is defined as a place where God is and since God is everywhere for him, every place is a temple and since every place is a temple he is a devotee in every place. And therefore the basic transformation that takes place in him is that he is not a devotee at a particular place and time, but he is a devotee at all times in all places. So this conversion of the temporary devotee into a permanent devotee is a very big transformation, which is result of विश्वरूप appreciation. And once I am a permanent devotee then my very response to situations in life will be different. Naturally राग and द्वेष will be heavily neutralized and therefore mental disturbances also will come down. In fact, such a विराट् भक्त will become साधन चतुष्टय सम्पन्नः, effortlessly. And once he has got that साधन चतुष्टय सम्पत्ति, he will have only one goal in life which is to recognize the next higher stage of ईश्वर, विराट् ईश्वर to निर्गुण ईश्वर. To remember what I had told before, एकरूप ईश्वर to अनेकरूप ईश्वर to अरूप ईश्वर. Both stages are very important transformation, not that easy. So first conversion is over, एकरूप भक्त to अनेकरूप भक्त, from

this to come to निर्गुण ज्ञानम् is not that easy, but कृष्ण promises my assistance will be there, I will cooperate with you,

तेषाम् सतत-युक्तानाम् भजताम् प्रीति-पूर्वकम् ।

ददामि बुद्धि-योगम् तम् येन माम् उपयान्ति ते ॥ १०-१०॥

I will make sure that his mind is a पात्रम्, fit mind. And if गुरु is required I will send one, if शास्त्रम् श्रवणम् is required I will provide the opportunity, everything I will do until the निर्गुण ईश्वर ज्ञानम् takes place, which alone will give liberation.

तेषाम् एव अनुकम्पार्थम् अहम् अज्ञानजम् तमः ।

नाशयामि आत्म-भावस्थः ज्ञान-दीपेन भास्वता ॥ १०-११॥

So thus कृष्ण has comprehensively presented the entire journey, एकरूप भक्ति to अनेकरूप भक्ति to अरूप भक्ति. And now अर्जुन asks a question from verse no.12 up to verse no.18, which part we are seeing now, अर्जुन is interested in knowing more about विश्वरूप ईश्वरः. Of course कृष्ण has pointed out that everything in the creation is भगवान्'s manifestation, Lord plus नाम-रूप is equal to creation, but even though everything is the manifestation of the Lord, certain things in the creation are more attractive, more appealing. So attractive manifestation of ईश्वर, even among animals and insects also, if you see an elephant and that too a young elephant, you can go on watching, but you see a cockroach, are you at any time tempted to watch it, unless you are doing a research on cockroach, cockroach is wonderful, it is great, it has existed before us and in the evolution ladder it has existed and if there is a huge atomic explosion we all will die except cockroach will survive, it has got a tremendous survival mechanism, so it is also there, it is also glory of Lord, but human mind finds it difficult to think of that. Therefore अर्जुन wants to know a list of glorious attractive beautiful things in the creation, In fact, we ourselves can make a list, among the flowers we can take one flower and say, this is the most attractive flower and that is the lord, even though other flowers are the

Lord, you say this is the Lord. And Similarly, among animals you can take, among trees you can take, among human beings you can take, among cricketers you can take, among chess players you can take, among teachers you can take, even though we can make our own list, even among गीता chapters also, you can say which chapter is most appealing, suppose I ask you and ask everyone of you to write in a chit and drop, you will find each one will have a different chapter, it is always a difficult question, one will say 12 is great, another will say 10 is great, another will say 15 is great, because for eating! Of course it has other reasons also. So take the attractive thing in the creation and what is the purpose, अर्जुन says it is easier to focus the mind upon an attractive thing, the mind gravitates towards something beautiful, something glorious, something wonderful and since the mind naturally gravitates we can take that attractive object as a symbol of the Lord, because even though Lord is everything, we can simultaneously meditate upon the totality. Because our mind has limitation, you can think of only one thing at a time. Our eyes are limited, I cannot see all of you simultaneously, if I see here, I cannot see there, it is impossible to see everything at once. So how can I visualize the totality for meditation, it is impossible and therefore what do I do, I take a finite symbol to represent the infinite exactly like saluting a flag to represent the entire country, otherwise how will I salute India, I have to travel all over keeping the hand like that, by the time I complete the hand will be stuck on the head, it is not possible, therefore have a भारत-माता picture or have a flag and then you salute the flag, therefore you require a symbol to visualize and any attractive object can become such a symbol we call it आलम्बनम्. In the उपनिषत् classes I have dealt with it in कठोपनिषत्,

एतत् आलम्बनम् श्रेष्ठम् एतत् आलम्बनम् परम् । ॥ कठोपनिषत् १-२-१७
॥

आलम्बनम् means what: a finite concrete symbol to represent a limitless and abstract object. And this आलम्बनम् is of two types and one is called प्रतिमा आलम्बनम् and the another is called प्रतीक आलम्बनम्. प्रतिमा means a आलम्बनम् which has got a human form, where all the limbs and organs are prominent, like राम, कृष्ण etc., head is there, hands are there, eyes are there, just as we have got clear limbs if Lord also is represented as a human being with clean limbs - anthropomorphism they call it - visualizing God as a person. Even though the all-pervading God cannot have a personal form, but you still represent, when you do like that, it is called प्रतिमा. But when you use a symbol which is not a living being like a human being or animal but it doesn't have all the limbs etc., like a शालग्राम, which has no hands, legs, eyes, etc., it doesn't have limbs, therefore शालग्राम will become प्रतीक आलम्बनम्. शिवलिङ्ग is प्रतीक आलम्बनम्, if you take turmeric power and make a lump and call it विघ्नेश्वर, it is प्रतीक आलम्बनम्. And in the lamp when you do पूजा, you take the flame and the flame doesn't have hands and legs, it is प्रतीक आलम्बनम्. Thus you can choose anything in the creation as a प्रतिमा or प्रतीक आलम्बनम्. In fact, we can take even human beings and if we are attached to someone and if there is someone great we can choose and worship, but better not to tell that person, because that person may develop ego, people are worshipping me. And therefore you can destroy a person by flattering him and therefore since ego can be developed, we say that we don't do that, but we worship मातृदेवी भव, mother is taken as a representative of God, father is taken, गुरु is taken, any ज्ञानि is taken. Thus even a human being can be an आलम्बनम्. Therefore अर्जुन wants a list of आलम्बनम्s. And therefore he says हे कृष्ण! even though I can do the home work I want you to help me by giving me the list,

कथम् विद्याम् अहम् योगिन् त्वाम् सदा परिचिन्तयन् । केषु केषु च भावेषु
॥१०-१७॥

कीदृश भावेषु? आलम्बनेषु. There भाव represents what: any object which can serve as an आलम्बनम्, आलम्बनम् means a symbol, an aid, not AIDS, aid, a help, a support. Support for what: the mind, the mind needs the support of the concrete to visualize the abstract. For doing abstract ध्यानम् we need the support of the concrete and therefore it is called आलम्बनम् and what is the benefit that I will get not मोक्ष directly, by this उपासना my mind will expand, I will learn to see god everywhere, when I see a river I don't jump into the river in attraction, I will first go and do नमस्कार and I do प्रोक्षणम् and then prayerfully I enter the water. So, that transformation takes lot of assimilation. It is very easy to jump into the river, especially in चेन्नै during water crises when they see a river somewhere you get excited, he will be tempted, but I don't do. Similarly, when you see something nice eatable, it is very easy to gulp it immediately, but I don't do that, so I remember the Lord. So this transformation अर्जुन wants and therefore he asks for कृष्ण's assistance and कृष्ण is going to help अर्जुन. Verse no.18;

Verse No .18

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १०-१८॥

विस्तरेण आत्मानः योगम् विभूतिम् च जनार्दन ।

भूयः कथय तृप्तिः हि शृण्वतः न अस्ति मे अमृतम् ॥ १०-१८॥

हे जनार्दन! आत्मानः योगम् विभूतिम् च भूयः विस्तरेण कथय । (एतत्) अमृतम् शृण्वतः हि मे तृप्तिः न अस्ति ।

So before requesting as we saw in the last class, first अर्जुन gloried कृष्ण so that कृष्ण is very happy. And when कृष्ण is very happy अर्जुन wanted to give the donation book, so that he can collect enough funds, like that he wants to ask after pleasing Lord कृष्ण. Now कृष्ण is very happy, because He has been glorified परम् ब्रह्म, परम् धाम, पवित्रम्, परमम् भवान्, पुरुषम्, शाश्वतम्, दिव्यम्, आदिदेवम्, etc., a big अर्चन has been performed. Now he asks for the request. What is that: हे

जनार्दन! Oh Lord कृष्ण who is sought after by everyone, the most wanted person, not in the negative sense, wanted person, most wanted person is the Lord,

जनैः अर्घते याच्यते इति जनार्दनः,

√अर्द् means याचना, begging, and जन-अर्दन means the one who is begged by all the people, because they constantly ask for this and that, solve this or that, therefore constant petition receiver is called जनार्दन. And हे जनार्दन! कथय – may you enumerate, narrate, enlist, what: आत्मनः योगम्, आत्मा here is reflective pronoun, Your own योग शक्ति, potentiality, what potentiality, the potentiality to become the universe, the mango seed has the potentiality, alright, but it has the potential to become only mango tree, it cannot become coconut tree and if milk is there it has the potentiality to give you only what you call butter, but it cannot give you oil. Thus everything in the creation has a limited potential, we also have our own potential, but what is the greatness of भगवान्'s potential, he has the potentiality to become the whole cosmos. आकाशः सम्भूतः, imagine भगवान् becomes space itself, we don't even know what is space; we will see that later. भगवान् manifests as space first, because anything is created first you require what, space, to stay, then comes the food, clothing, etc. Therefore आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । So this potentiality is called योग, I told you before and this potentiality is never seen perceptually, any potential is inferred. Suppose you have got a singing potential, how do I know, if you keep silent, how do you I know who can sing, who can sing tolerably and who can sing well, how do I know, I can only infer, I cannot know by looking at your face. Then what should I do, I have to ask you to sing and from your song which I hear I can infer your potential. Therefore योग is always अनुमेयम्, inferred, भगवान् has got infinite power, how do I know, because he has created this world, the world is the testimony, world is the signature of the Lord. So from the world I know भगवान्'s योग, which is nothing but the माया

शक्ति, योग is nothing but the माया only. Why माया is called योगः? शङ्कराचार्य writes in his commentary, in this context, योग means combination, घटनम् and माया is called योगः because माया is a combination of three things, सत्त्व, रजस् and तमो गुणानाम् combination, like a three stranded string. Suppose you have got a string which is made up of three strands, exactly like that माया is one thread and in that माया thread three strands are there, which are known सत्त्व strand, रज strand and तम strand. Since it is a mixture of three it is called योग, गुणानाम् मिश्रः इत्यर्थः, that माया potential you have. And not only that, विभूतिः, this also I have told you before, विभूति is what: when the potential is expressed and becomes visible that visible, expressed, manifest, perceptible power is called विभूतिः. So योग is to be inferred, विभूति is to be perceived, योग is अनुमेयम्, विभूतिः is प्रत्यक्षम्, I have told you earlier, hope you remember but one week gap came so you might have forgotten. So योगम् विभूतिम् च कथय – you please teach me. How, विस्तरेण – elaborately. Now कृष्ण may feel bad, because कृष्ण has already enumerated his विभूतिस in the 7th chapter. You know where,

रसः अहम् अप्सु कौन्तेय प्रभा अस्मि शशि-सूर्ययोः ।

प्रणवः सर्व-वेदेषु शब्दः स्वे पौरुषम् नृषु ॥ ७-८॥

I am the beautiful taste of water, I am the ॐकार in the वेदs, I am the light in the sun and moon. कृष्ण has already enumerated them in the 7th chapter and again in the 9th chapter कृष्ण has enumerated,

अहम् क्रतुः अहम् यज्ञः स्वधा अहम् अहम् औषधम् ।

मन्त्रः अहम् अहम् एव आज्यम् अहम् अग्निः अहम् हुतम् ॥ ९-१६॥

पिताहमस्य जगतो माता धाता पितामहः । ॥ ९-१७॥

Now imagine after the teacher teaches everything and the student asks the same thing, what will the teacher feel. Like दयानन्द स्वामिजि says: this musician has sung राग तान पल्लवि in मोहन राग and very elaborately with all कल्पना स्वरम् and तनी आवर्तनम्, everything

finished and nobody was appreciating because it was कल्याण musical concert, wedding reception, only one person was appreciating and the musician was happy and at the end of the whole, रागम्, तानम्, पल्लवि and तनी आवर्तनम् also, this person says: 'I have only one request to make, please sing मोहन रागम्.' Now what he will feel, like that, he has already told the विभूतिs the 7th and 9th chapters and if अर्जुन asks for the same, कृष्ण will feel, what is the use of teaching, they come always with a fresh and clean mind. So therefore अर्जुन knew that कृष्ण will be disappointed if the student does not remember. Therefore अर्जुन says, भूयः कथय – हे कृष्ण! I remember you have taught it, don't mistake me, I am not asking this as a fresh topic, as a very very new topic, but I know that you have already told. Therefore he says भूयः कथय – I am only asking for repetition. So in the olden days in drama and all they used to say: 'once more.' So if M.K. त्यागराज भागवतर्, S.G. किट्टप्पा or whoever sings if it is so wonderful they will say once more, then they will again sing, I don't know, I have heard and if in the drama if he falls dead very beautifully they will say once more, you get up and again fall, because so realistically he dies. Like that, अर्जुन also is telling once more, it is so nice to hear ईश्वर's glory. So भूयः कथय. Why I am asking? तृप्तिः मे न अस्ति – I never get fed up, I never get bored by listening to this topic, it is ever fresh, it is ever rejuvenating, it is ever enlivening, I never get satiated or fed up, therefore तृप्तिः न अस्ति. Unlike the other thing, even the most tasty food if you eat the laddu you like, first one you enjoy, the second one you will enjoy, third, fourth, fifth, sixth and then it will become nauseating, or even a song, it was so nice to hear therefore you bought the cassette and you heard and heard and heard and a time comes, there is a saturation point, and the cassette will be lying there, now how many cassettes are there in your house which you don't listen at all. Because over. So here ईश्वर विभूति श्रवणम् is never like that, any amount you listen it is enjoyable, therefore शृण्वतः तृप्तिः न अस्ति – I am never saturated, why because

अमृतम् – because it is अमृतम्, that which I am listening, what I am listening is अमृतम्. So अमृतम् शृण्वतः मम, शृण्वतः (√श्रु) is षष्ठी विभक्ति शकारान्तः पुलिङ्गः शृण्वत् शब्दः, षष्ठी एक वचनम्, शृण्वन्, शृण्वन्तौ, शृण्वन्तः, शृण्वन्तम्, शृण्वन्तौ, शृण्वतः(मम षष्ठी विभक्ति). अमृतम् शृण्वतः मे, that मे word is there, it should go with शृण्वतः तृप्तिः न अस्ति, therefore may you repeat the topic and don't repeat as you did before in two verses, previously You said in two verses. विस्तरेण – now I want more elaborately. That is why several verses are going to come hereafter. Continuing;

Verse No .19

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०-१९॥

हन्त ते कथयिष्यामि दिव्याः हि आत्म-विभूतयः ।

प्राधान्यतः कुरु-श्रेष्ठ न अस्ति अन्तः विस्तरस्य मे ॥ १०-१९॥

हे कुरु-श्रेष्ठ! हन्त, दिव्याः आत्म-विभूतयः प्राधान्यतः ते कथयिष्यामि, मे विस्तरस्य हि अन्तः न अस्ति ।

So with the previous verse अर्जुन's request for विभूति वर्णनम्, the description of ईश्वर's glories, that request is over. Now कृष्ण is going to accept अर्जुन's request and He is going to give a huge list, for which He gives introduction. And भगवान् also will certainly accept अर्जुन's request, because भगवान् has to talk about what, His own glory; who will not love to talk about himself or herself, we are waiting. Suppose I say please talk about yourselves you will come immediately. Therefore I am not asking you at all, who will not love talk about oneself and that is why even if nobody asks they will say, I will like to introduce myself first and then I will come to the topic, they will never come to the topic, the introduction takes 45 minutes, because I always love to talk about myself, even though I don't have any glories, that being so, why will not भगवान् enjoy and that is why

everybody loves to take to वेदान्त or listen to वेदान्त, because वेदान्त is talking about whose glory? My glory. That is why I am also not tired and that is why you are also not tired, because I will say that I am talking about my glory and how will you listen or how are you supposed to listen? So when I am सत्-चित्-आनन्द, you can own up the same glory, when I say

मय्येव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । ॥ कैवल्यापनिषत् १-१९ ॥

you can also claim all these glories as yours and therefore कृष्ण happily accepts to describe His glories, हन्त, हन्त means very well, OK, fine, it is just a particle very well; आत्म-विभूतयः ते कथयिष्यामि – I shall certainly narrate, enumerate, enlist, आत्म-विभूतयः – My glories, here also the word आत्मा is reflexive pronoun, my own glories. And what type of glory, दिव्याः – which are extraordinary, because even ordinary things are भगवान्'s glories only, as I said, opening the mouth itself is the glory of भगवान्, we will know only when we meet a person who has got a locked jaw, locked jaw means what: he opened and is not able to close, somewhere something got stuck and Similarly, anything that we are regularly doing when you see someone who is not able to do that, then you suddenly recognize hand movement is the glory given by the Lord, it is the विभूति of the lord, but these are all what, लौकिक विभूतयः and if I am going to enumerate all these ordinary glories like from winking onwards, why winking we do, the eyes have to be kept wet, otherwise it will crack, so tear glands are there and at regular intervals it is wiped and somebody doesn't have tear glands, you know what they have to do, use the filler and constantly put the drops, imagine, so you have to all sit with eye drops and at regular intervals apply it in the eyes, how terrible it will be, but now these are all there automatically. These are all लौकिक विभूतयः, कृष्ण says if I have to enumerate them it will be endless and therefore only going to talk about, दिव्याः विभूतयः – extraordinary glories of Mine, which can serve as a symbol. And that is why in

तैत्तिरीयोपनिषत्, we have got meditation on very limb of the body, so that we will not take any limb for granted, as we grow old only we will know that,

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः ।

गतिरिति पादयोः । विमुक्तिरिति पायौ ॥ भृगुवल्ली दशमोऽनुवाकः २ ॥

Even the meditation on the organ of evacuation, so which we think it is an unholy organ, because it is removing the waste, then how can I think of such an organ, उपनिषत् prescribes meditation on the organ of evacuation. You will know its value only when it doesn't function or it over-functions, स्वामिजि I had to go 25 times to the bathroom, then only you know or constipation problem, this and that problem. So therefore वेद prescribes meditation, in केनोपनिषत् we saw even winking meditation,

तस्यैष आदेशो यदेतद्दिद्युतो व्यद्युतदा इतीन् न्यमीमिषदा इत्यधिदैवतम् ॥
केनोपनिषत् ४-४ ॥

You don't even take even your winking faculty for granted, that is another beautiful gift. Everything I should see the glory, it requires a mind which can pay attention. Right mindfulness, minding everything and therefore, everything is भगवान्'s glory but we are going to take the extraordinary ones. So, दिव्याः आत्म-विभूतयः कथयिष्यामि. And even an extraordinary glories are innumerable, even though it will be less than ordinary, but even if you take extraordinary glories they will be innumerable, we can never complete the 10th chapter. Therefore, कृष्ण says प्राधान्यतः – I am going only to choose a few samples and what is the reason I am going to be selective, the reason is मम विस्तरस्य अन्तः न अस्ति – there is no limit or end to my विभूति, विस्तरः means विभूतिः. So there is no end to my glories because it consists of the whole universe. Not only भूलोक but all the fourteen लोकs are there, therefore there is no end. हे कुरु-श्रेष्ठ! हे अर्जुन! And here itself कृष्ण hints, if you take among the कुरु people also अर्जुन,

you are also glorious that you can become a symbol of meditation. That is why when there is thunder and lightning and a person is very frightened they tell you remember अर्जुन, therefore अर्जुन has become a representative of भगवान्'s विभूति. कृष्ण himself is going to tell this later, पाण्डवानाम् धनञ्जयः अस्मि. So He addresses appropriately, कुरु-श्रेष्ठ! The greatest among कुरुs, कुरु family. Continuing;

Verse No .20

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२०॥

अहम् आत्मा गुडाका-ईश सर्व-भूत-आशय-स्थितः ।

अहम् आदिः च मध्यम् च भूतानाम् अन्तः एव च ॥ १०-२०॥

हे गुडाका-ईश! अहम्, सर्व-भूत-आशय-स्थितः आत्मा, भूतानाम् आदिः च मध्यम् च अन्तः च अहम् एव ।

So the list begins here, verse no.20, the list of भगवान्'s glory and it goes up to verse no.38. कृष्ण gives a very elaborate list. And while enumerating भगवान्'s विभूति, कृष्ण wants to first talk about the विभूति of भगवान् as निर्गुणम् ब्रह्म, which is the subtlest and which is the highest order of reality among the three orders of reality, if you remember, कृष्ण wants to first enumerate the highest order of reality, विभूति and what is that, चैतन्यम् is the fundamental glory and nature of God, because that चैतन्यम् alone makes the entire living being species alive. If a plant is alive, an animal is alive, if a human being is alive and capable of discussing this topic, it is only because of चैतन्यम्,

श्रोत्रस्य श्रोत्रम् मनसो मनो यद् ॥ केनोपनिषत् १-२ ॥

every organ is an organ only because of sentiency and that sentiency is My gift because I am चैतन्य स्वरूपः, चित्-रूपः and that is why in ललितासहस्रनाम, विष्णुसहस्रनाम, etc., various माया glories of mother is described, but in the list we have got also the glory of निर्गुण mother, सत्-चित्-आनन्द रूपिणे, सत्, चित् and आनन्द that रूपम् is also described. So, कृष्ण starts with चैतन्य विभूति in this verse and so

therefore what is our meditation now, that I am alive, that very life is the manifestation of ईश्वर विभूति, therefore respect life. So this is one of the fundamental principles, respect life and because of our respect for life alone, अहिंसा becomes परमो धर्मः, because I see every living being as endowed with God's gift of life and therefore I revere life. Therefore my aim is to avoid हिंसा or at least minimize हिंसा, even non-vegetarianism is condemned and vegetarianism is glorified because of the fundamental principle of reverence for any form of life. Therefore first glory is what, चैतन्यम् and then the last glory, also is the निर्गुण ईश्वर विभूति and you know what is that, सत्-रूपम् or सत्ता स्वरूपम्, the very existence principle, because of which I am able to say, table *is*, chair *is*, pen *is*, book *is*. So when you say a pot *is*, the very *is*-ness of the pot is borrowed from where, can you guess? The very *is*-ness or *existence* of the pot is borrowed from where? Clay the material cause only. If you remove the clay from the pot, can there be pot? Therefore, an effect exists only by borrowing existence from the cause, an effect does not have its own existenc. If an effect has got its own existence, then cause will be sitting there, gold will be sitting there and bangle will be sitting there. Is it possible, wherever bangle is there gold must be there, because the very *is*-ness of the bangle is the blessing of what: gold and therefore cause is always manifest in the effect as the very existence. Cause manifests in the effect as the very existence, otherwise called *is*-ness. भगवान् being the cause, world being the effect, भगवान् manifests in the world as what: as the very existence. Therefore 'space *is*' when you say, *is*-ness belongs to what: God. 'Air *is*' *is*-ness belongs to God and when the whole creation resolves, only the नाम-रूपs will resolve, the existence will go back to where, when the bangle, chain and ring are melted, bangle is resolved, chain is resolved, ring is resolved, where does the existence go? The existence will go back to the very gold itself. So at the time of origination, bangle etc., take existence from gold and at the time of destruction, bangle

etc., lends the existence back to the gold and therefore भगवान् is all over: 'He exists in the pillar as well as in the speck.' How is He Present? As is-ness he is there. Is-ness means Existence. 'That person is, This person is' what is common in this? 'is-ness' is the common. So in pillar He is as is-ness and in speck also He is as is-ness.

यस्यैव स्फुरणम् सदात्मकमसत्कल्पार्थकम् भासते ॥ दक्षिणामूर्तिस्तोत्रम्
॥

So the two main glories of भगवान् is चित्-रूप विभूति and सत् रूप विभूति. So कृष्ण starts with चित्-रूप विभूति in verse no.20 and He concludes with सत्-रूप विभूति in verse no.39, in 39 He concludes with सत्-रूप विभूति. So best form of meditation is what: सत्-चित् रूपेण see the Lord everywhere. And that is in whom, existence and Consciousness are there in which person, in which person it is there? what is the answer, you should not answer, you should ask a counter question, in which person it is not there? That is why every person starts with what, 'who are you' when I ask, you start with what: I (Consciousness) am (Existence), 'I am' is universal. But कृष्ण finds when these glories are talked about many people raise their eyebrows, don't understand, because existence is an abstract concept, very difficult to conceive separate from the object, Consciousness is an abstract concept and therefore कृष्ण comes down, he says ideal will be to mediate as सत् and चित् and if you find that your intellect is not subtle enough, intellect is not sharp enough, I will come down to concrete objects of meditation, concrete glories and therefore निर्गुण महिमा in the beginning and end, सगुण महिमा in the middle, this is कृष्ण's approach. Now look at the श्लोक. हे गुडाकेश! गुडाकेश means सत्त्वगुणि, हे अर्जुन! I take you to be an advanced student with a sharp and subtle intellect and if you are such an intellect then the ideal meditation will be what, as the Consciousness which we have described often before. Do you remember the description of Consciousness?

➤ Consciousness is not a part, property or product of the body,

- Consciousness is an independent entity pervading the body and enlivening the body, (have you forgotten)
- Consciousness is not limited by the boundaries of the body and
- Consciousness survives even when the body dissolves.

Such an abstract-formless-colorless-dimensionless-Consciousness I hope you can meditate upon. And that is why I am giving you the title, गुडाकेशः, means सात्त्विक one, गुडाका means तमोगुण or निद्रा, गुडाका means तमोगुण or निद्रा or a dull intellect is called गुडाका, ईशः means the master, the conqueror, so the one who has conquered the dullness, the one who has conquered the तमोगुण, which means the one who is सात्त्विक in nature. And therefore अर्जुन, you look upon Me as the very Consciousness. And where is that Consciousness, सर्व-भूत-आशय-स्थितः – which is there in the mind of every living being, आशय means mind, स्थितः means abiding, indwelling, residing, in सर्व-भूतः – not even every human being, every living being including animals and plants. Therefore in my mind also भगवान् is there in the form of आत्मा, the witness-Consciousness and what does it witness, it witnesses the presence of thoughts and it also witnesses the absence of thoughts. When I say I have thoughts I am aware of my thoughts and when you say my mind is blank that blankness is also aware because of that चैतन्यम्. That very चैतन्यम् I am, so सर्व-भूत-आशय-स्थितः. So this is चित्-रूप विभूति. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 20-24

अर्जुन requested Lord कृष्ण to enumerate all His glories so that we can take any one of the glories of the Lord as an आलम्बनम् or support for meditating upon the Lord. And अर्जुन asks for a list of such glories, because according to our inclination we can choose any one as the आलम्बनम्. And Lord कृष्ण accepts and He begins the enumeration of the glories from the 20th verse onwards and first He enumerates his glory as the very निर्गुण चैतन्यम् itself. चैतन्यम् is the greatest glory because that alone makes every living being sentient. So minus चैतन्यम् the body-mind-complex being made of पञ्च भूतs or elements they will be only material जड स्वरूपम्, if this जड शरीरम् and जड मनः is sentient it is only because of the presence of चैतन्यम्. And therefore that is the greatest glory and not only that चैतन्यम् alone is पारमार्थिकम्, the ultimate reality, whereas all other glories of the Lord to be enumerated they are all born out of माया and therefore they are व्यवहारिक सत्यम्, they are of a lower order of reality. And therefore first Lord कृष्ण enumerates पारमार्थिक विभूतिs and thereafter all व्यवहारिक विभूतिs are to be enumerated. Of course if a person has to appreciate the Lord as निर्गुण चैतन्यम्, one should be a ज्ञानि. So without Vedantic knowledge one cannot appreciate the निर्गुण विभूति and therefore for all the अज्ञानिs this उपासना or this meditation is not possible. And therefore only कृष्ण is going to bring in सगुण विभूतिs from the second line onwards. So we completed the first line of verse no.20 in the previous class. Now we are seeing the second line wherein कृष्ण says अहम् आदिः च मध्यम् च भूतानाम् अन्तः एव च – I am the beginning, the middle and the end of the creation, beginning means the सृष्टि कारणम्, middle means the स्थिति कारणम्, end means the लय कारणम्, I am the cause of the creation which existed in the beginning and I am the sustaining principle of the creation because of which alone the world enjoys existence and I am the cause into which the world resolves. We can say the clay is the beginning, middle and end of all

the pots. So before the origination of the pot, clay was, therefore clay is the आदिः and when you destroy the pot, what will be there, again clay, in the middle also, when you are talking about pot, even though you don't use the word clay, whenever you are handling a pot, again the pot is essentially nothing but clay and therefore clay was before the creation of the pot, clay is during the existence of pot and clay will be after the destruction of pot and therefore always कारणम् exists in the past, present and future. And therefore कृष्ण says I being जगत् कारणम्, I was, I am and I ever will be. People come and go, but I ever am and this has got a practical psychological significance also, since भगवान् alone is permanently there, if you want to security you have to hold on to भगवान् alone, if you hold to anything else other than भगवान् that will give way at some time and we will lose our sense of security. So holding on to any created thing will not give me security and therefore the fundamental attitude of a religious person is my security is in God alone. I am willing to love all the people, I am willing to share things with all the people and if anybody asks who is your security, a devotee will never name anyone else, he will not say my son, he will not say my wife, she will not say my husband, he will not say parents, he will not say NSG (the black cats), none of them can give security. The only security is the permanent one and that permanent one is the Lord alone. That is the fundamental training required. If you hold on to anything else, we always have the fear whether the son will take care of in the future, my son is very good now but after that girl comes, we don't know what kind of girl she will be, she may pollute my son's mind, it is the thinking of all the people, therefore never hold on to anyone except the कारणम् and what is that कारणम्, the anchor for the ship is the Lord alone, for the human being. So अहम् आदिः सृष्टि कारणम् मध्यम् स्थिति कारणम् अन्तः तत् कारणम्, of what? भूतानाम् – of all things and beings, the permanent ones. Continuing;

Verse No .21

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामरिम नक्षत्राणामहं शशी ॥ १०-२१॥

आदित्यानाम् अहम् विष्णुः ज्योतिषाम् रविः अंशुमान् ।

मरीचिः मरुताम् अरिम नक्षत्राणाम् अहम् शशी ॥ १०-२१॥

आदित्यानाम् विष्णुः अहम्, ज्योतिषाम् अंशुमान् रविः, मरुताम् मरीचिः, नक्षत्राणाम् शशी (च) अहम् अरिम ।

Now कृष्ण enumerates various things and beings in the creation which are very well-known to us as a great thing and कृष्ण says all those glorious things of the creation are nothing but my own manifestation and what is the first thing कृष्ण enumerates: आदित्यानाम् अहम् विष्णुः. And while enumeration some of them are the लौकिक विभूतिस, the glories which are obtaining in the world, इहलोक विभूतिस, but many others are based on पुराणस and the other scriptures and in the scriptures they talk about various देवतास in the heavenly world and among the देवतास the most popular one is the आदित्याः, द्वादश आदित्याः and they say these twelve आदित्यस, the heavenly देवतास represents the 12 faces of the Sun God, so the Sun obtaining in the 12 months, even though the Sun is one and the son, in each month the nature of the Sun we experience varies, the January Sun is benign, but the Sun of May and Sun of June we know very well. Therefore द्वादश आदित्यस represent the देवतास presiding over the 12 Suns obtaining in the 12 months and they are considered to be important देवतास. They enumerate 33 main देवतास, द्वादश आदित्याः, एकादश रुद्राः, अष्ट वसवः, 12 आदित्या, 11 रुद्रस and अष्ट वसुस, 8 वसुस; वसु, रुद्र and आदित्यस. In most the rituals, especially in श्राद्ध and all, वसुरुद्रादित्य स्वरूपाणाम् पितृन्, वसु, रुद्र, आदित्य they repeatedly enumerate and those people who followed वैदिक कर्मकाण्ड, for them these three groups of देवतास are known well. So if you add them how many you get, $12 + 8 = 20 + 11 = 31$ and then इन्द्र देवता and प्रजापति

देवता, put together 33 देवताs are supposed to be main देवताs who receive oblations during rituals. Therefore they are called हविर्भुक् देवताs and they are well-known in the कर्मकाण्ड and in the पुराणs. And In fact, the उपनिषत्, the बृहदारण्यकोपनिषत् says that these 33 देवताs alone multiply themselves into 33 crores देवताs, this is well-known and therefore कृष्ण takes them first, among the 12 आदित्य देवताs, I am विष्णुः, I am the विष्णुः देवता. And why are these देवताs called आदित्यs, because according to पुराणs they are all born to अदिति, which is the name of their mother, अदितिः and अदिति पुत्राः आदित्यs and all the देवs are supposed to be अदिति पुत्राः. And among them I am विष्णुः, because विष्णुः in वामन अवतार was born as अदिति पुत्र and therefore I am वामन रूपी विष्णुः among अदिति पुत्रs, so आदित्यानाम् अहम् विष्णुः, all these are based on mythology. Then ज्योतिषाम् रविः अंशुमान् – among the luminaries, ज्योतिs means luminaries in the sky consisting of stars, planets and of course the Sun, I am the Sun God, therefore रविः, among the luminaries I am the रवि, what type of रविः? अंशुमान् – with brilliant powerful rays of light, अंशु means रश्मि, अंशुमान् means रश्मिमान्.

रश्मिमन्तम् समुद्यन्तम् देवासुरनमस्कृतम् ।

पूजयस्व विवस्वन्तम् भास्करम् भुवनेश्वरम् ॥ आदित्यहृदयस्तोत्रम् ६॥

So Sun god is very much adored in our tradition. In fact, in सन्ध्यावन्दनम्, three times सन्ध्यावन्दनम् we invoke the Lord in the Sun only and even scientifically we know that without the Sun the planets will not survive, our survival is because of the glory of the sun, that is why we have got आदित्य हृदयम्, a special work in which the Sun god is glorified. It is considered to be a very glorious work, which is capable of giving all types of blessings. In रामायणम्, अगस्त्य ऋषि came and taught आदित्य हृदयम् to राम for both material victory as well as spiritual victory. Therefore आदित्य हृदयम् is a wonderful prayer for materialistic people also, for getting health, for getting money, for getting victory in examinations - children can chant that and for

spiritual students also it is supposed to be a wonderful prayer. Thus the Sun god is glorified very much in tradition and therefore कृष्ण says: I am the Sun, प्रत्यक्ष ईश्वर and that is why in our tradition when the Sun is rising, the प्रत्यक्ष ईश्वर is coming to bless us and therefore when the Sun is coming to bless us we should be fresh and ready to welcome the Lord and that is why they say, we should wake up before the Sunrise. But unfortunately, now the philosophy is not 'early to bed and early to rise,' it is 'late to bed and late to rise,' makes a man unhealthy, unwealthy and unwise. So therefore we are supposed to get up before sunrise and welcome the Sun, the प्रत्यक्ष ईश्वर. So I am Sun god, then मरीचिः मरुताम् अस्मि, so a group of देवताs are known as मरुत् देवताs. So there are different colonies in the heavenly world. So in the heaven different types of colonies are supposed to be there, in each one, different types of benefit and depending upon the amount पुण्यम् we have done, we will be transported to one of the colonies. In one colony 24 hours water supply will be there, in other only 12 hours, in another air-conditioned room, different facilities depending upon the पुण्यम् you will become one of the देवताs. And among that a set of देवताs are called मरुत् गणाः, 49 in number, सप्त सप्त, seven groups of मरुत्s, in each group seven members are there and they are supposed to preside over the वायु तत्त्वम्. So there are different types of वायु देवताs, presiding over the wind. So among these 49 मरुत् देवताs I am मरीचिः, मरीचि is the देवता, who presides over that beautiful breeze which will make us feel very pleasant, मरीचि means that tender beautiful breeze, not the cyclonic storm, but that cool breeze which you get in कुट्टातम and all that places, that cool, gentle pleasant air-conditioning breeze is presided over by मरीचि देवता. Therefore कृष्ण says I am the मरीचिः, among the मरुत् गणाः. And नक्षत्राणाम् अहम् शशी – among the night luminaries, नक्षत्रम् means the luminaries of the night, I am the moon. So what are the luminaries of the night, stars are there, planets are there, moon is there, among all of them, the most brilliant and attractive

one is the moon, therefore I am in the form of चन्द्रः and therefore we worship चन्द्र देवता also as the manifestation of the Lord, at a particular पौर्णमि - मासि पौर्णमि, we specially offer what you call नैवेद्यम्, पायसम् which will be tasty, we don't remember the moon that पायसम् is remembered, it is very very nice, so नक्षत्राणाम् मध्ये, I am the moon. Continuing;

Verse No .22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०-२२॥

वेदानाम् सामवेदः अस्मि देवानाम् अस्मि वासवः ।

इन्द्रियाणाम् मनः च अस्मि भूतानाम् अस्मि चेतना ॥ १०-२२॥

वेदानाम् सामवेदः (अहम्), अस्मि देवानाम् वासवः अस्मि, इन्द्रियाणाम् मनः अस्मि, भूतानाम् चेतना च अस्मि ।

वेदानाम् साम वेदः अस्मि. So the वेदs themselves are the most sacred literature, directly coming from the Lord himself. And therefore all the वेदs are glorious but among the वेदs themselves which one is the most glorious one? At least according to कृष्ण, साम वेदः is the most glorious. That is why साम वेदs remember this श्लोक. Whether they know any other श्लोक of the गीता or not, this श्लोक they remember proudly because कृष्ण belongs to or कृष्ण is our वेद. And why does कृष्ण choose साम वेद? Because साम वेद is the only वेद which is musical in nature. So the other वेदs are chanted, they have got only three स्वरs, but साम वेद has got all the स्वरs and therefore being musical it is more attractive, if it is chanted properly or else one feels like running away. If a person chants the साम वेद properly is very very beautiful to listen and therefore कृष्ण claims I am the साम वेद among the four वेदs. Then देवानाम् अस्मि वासवः – among all the gods or deities, so who have become gods because of their पुण्य, so we should remember we use the word god in two contexts, one is God with capital letter which is only one, who is the Lord माया सहित चैतन्यम्, who is

सर्वज्ञः, सर्वेश्वरः, सृष्टि स्थिति लय कर्ता, that Lord is only one and that is written with capital G. then we use the word gods with small g, and those gods do not come under ईश्वर तत्त्वम्, all those gods are also जीवs only, created जीवs they are but occupying the heavenly world. And because of their पुण्यम्, they have got higher powers, but they do not come under God and these gods also come under संसारिs only. Because of the पुण्यम् they have gone to heavenly लोक and because of their पुण्यम् they have some supernatural powers and they have got some enjoyments, but you should remember, once their पुण्यम् is exhausted these gods also will be born as human beings or even animals. Therefore, the gods with small g and that too in plural numbers, they come under जीवs, but the Lord or God with capital letter is not a जीवः, is not an अज्ञानि and He is ईश्वर not because of पुण्यम् or पापम्, He is पुण्य-पाप अतीत ईश्वरः. So here when we write देवानाम्, we are talking about only the superior जीवs, because of their पुण्य-पापम् and among their gods, celestials, I am वासवः, वासवः means इन्द्र देवता. So इन्द्र देवता. Why कृष्ण claims I am इन्द्र? Because इन्द्र is the controller of all the देवताs and remember इन्द्र also comes under a जीव only and he has got the इन्द्र post because of the पुण्य कर्म he did as a human being and he can continue to be an इन्द्र until the पुण्यम् is exhausted and afterwards also इन्द्र also will have to be born, but if he gains आत्मज्ञानम् he will be liberated, but otherwise he is also subject to rebirth and therefore कृष्ण says I am the इन्द्र who is the controller of all the देवताs. Then इन्द्रियाणाम् अहम् अस्मि मनः – among all the sense organs I am the mind and why कृष्ण claims I am the mind, because every sense organ is capable of functioning only in one particular field. So the eye can function only in the field of forms and colors, ear can function only in the field of sounds, whereas mind is the organ which is behind all the sense organs and therefore mind is capable of functioning in the field of शब्दः, स्पर्श, रूपः, रसः, गन्धः. And therefore mind is superior to all the sense organs and therefore कृष्ण says I am

the mind among all the sense organs and therefore if you want to invoke the Lord in any one of your organs mind is an ideal symbol. That is why तैत्तिरीयोपनिषत् and in other उपनिषत्s, mind meditation is very very prevalent. We will be seeing in तैत्तिरीय,

य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयम् पुरुषो मनोमयः । ॥
तैत्तिरीयोपनिषत् १-६-१ ॥

So you visualize your mind and learn to see the mind itself as the greatest manifestation of the Lord. The more you think of the capacity of the mind the more we have to wonder at the glory of the Lord. And therefore I am the mind in everyone, then भूतानाम् अस्मि चेतना – and in every living being I am in the form of the very life, the very sentiency which is the most mysterious thing in the creation. Scientists of all hues and colors are trying to find out what exactly is life and what exactly is death? They are yet to understand these two, even though they claim to understand all the rest, what more is there other than these two! Neither we know exactly what is life nor do we know exactly what is death. So this mysterious life because of which every living being and especially if you see a minutest प्राणि, always I wonder, sometimes when you read the book, between two lines a small insect is seen but if you keep your finger it will run away and within that dot there is digestive system and there is reproductive system and it has got a security system. Everything is there in that dot and we have not been able to create even that micro organism. We can easily kill an insect but we are not able to create even one unicellular organism and that mysterious life is the manifestation of the Lord and that is why for us अहिंसा परमोधर्मः. Our aim is not to destroy life and that is why we prescribe vegetarianism, because in vegetarianism the destruction of life is minimum,

अद्रोहेण एव भूतानाम् अल्पद्रोहेण वा पुनः । ॥ मनुस्मृतिः ४-२ ॥

Avoid हिंसा or at least if it is inevitable reduce it to the minimum. Because when you are taking vegetable, plants are destroyed or killed.

Therefore the injury is minimum and there are some ऋषिs who do not want to practice even that, that is why they don't eat the regular vegetable, whatever is fallen on the ground they eat that. So why do we value life, because कृष्ण says I am the very life in every living being, so भूतानाम् अहम् चेतना अस्मि, विदाभासः अहम् अस्मि.

Verse No .23

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०-२३॥

रुद्राणाम् शङ्करः च अस्मि वित्त-ईशः यक्ष-रक्षसाम् ।

वसूनाम् पावकः च अस्मि मेरुः शिखरिणाम् अहम् ॥ १०-२३॥

रुद्राणाम् शङ्करः, यक्ष-रक्षसाम् च वित्त-ईशः अस्मि, वसूनाम् पावकः, शिखरिणाम् मेरुः च अहम् अस्मि ।

So द्वादश आदित्याः have been mentioned, that is why in सूर्य नमस्कार also they do twelve नमस्कारs,

ॐ मित्र रवि सूर्य भानु खग पूष हिरण्यगर्भ मरीचि आदित्य सवितृ अर्क भास्करेभ्यो नमो नमः ॥

So द्वादश आदित्यs are worshipped every day and now कृष्ण comes to एकादश रुद्राः, 11 रुद्रs are enumerated in the scriptures and that is why when we have got रुद्र एकादशिनी, eleven times chanting of रुद्र is done. So they invoke the एकादश रुद्रs in the eleven pots and all of them are रुद्रs, but among them also who is the most important one, शङ्करः अहम् अस्मि – I am शङ्करः. So they enumerate all the names, नीललोहित etc., in each one, middle one is kept and 10 around and then पूजा is done, among them I am शङ्करः. Why शङ्करः? From the meaning itself you will know, शङ्करः means the most auspicious one, शम् मङ्गलम् करोति इति शङ्करः. We saw in the उपनिषत् class, शं नो मित्रः शं वरुणः ।

शम् means मङ्गलम् and therefore शङ्करः means the मङ्गल-कर्ता रुद्रः अहम् अस्मि and what do you mean by मङ्गल कर्ता, मङ्गलम्

means आनन्द, remember, मङ्गलम् means आनन्द and that is why the very word रुद्रः means the one who removes sorrow, रुत्-दुःखम् द्रावयति इति रुद्रः. रुत् means दुःखम्, sorrow, crying. In some houses, always somebody or the other will be always crying, that is अमङ्गलम् and रुद्र removes the crying from the family, wherever रुद्र पायायणम् takes place crying goes, grief goes away and therefore he is called दुःख नाशकः रुद्रः and by way of that he brings in आनन्द and therefore I am शङ्करः. And वित्त-ईशः यक्ष-रक्षसाम्, there is another group of देवताs called यक्षः and रक्षः, यक्ष किंनर गन्धर्व etc., in the श्लोक they say, they are all various types of देवताs, the citizens of the heavenly world, so many varieties, colonies and among these people अहम् वित्त-ईशः, वित्त-ईशः means कुबेरः – I am कुबेरः, the one who proceeds over wealth. Everyone knows very well कुबेरः. I have told you know. In बद्दिनाथ, there is a place for कुबेरः. And there is a belief that if you keep a coin in कुबेर's hand and take and keep that coin in your safe, it will multiply. Therefore the moment you say बद्दिनाथ, nobody remembers बद्दि नायायण, they only remember कुबेरः. I never knew that. Once I took students to बद्दि and केदार and somebody came and gave me some coin, I thought that it is for me, but they said that I have to keep it in कुबेर's hand and bring it back to them, you come and give it to me I want to preserve it, then only I knew कुबेरः is so important. Therefore, वित्तानाम् ईशः, the Lord of wealth. And of course we don't condemn wealth, कुबेरः is also important. Then वसूनाम् पावकः अग्निः, the next important group of देवताs is अष्ट वसवः. So वसु रुद्र आदित्य, I told you, in that वसु. They are eight, presiding over the eight directions. So among the अष्ट वसुs, I am अग्नि देवता, so पावकः means अग्नि, and अग्नि is called पावकः because he is the greatest purifier, पुनाति or पावयति इति पावकः. In the relative sense also, if you want to purify anything it has to be heated, including food. If you have to remove all the impurities, why food, water, so the best way even now of purification is what, boil the water and the surgeon if they want to

purify their instruments, again they have to eat and if you have to dispose of the dead body even now cremation, fire is the best method of purification and if you want to purify the various clothes and other things, putting in the sun is the best method. So लौकिक दृष्ट्या also अग्नि is the purifier and from the शास्त्रिय angle also अग्नि is supposed to be the purifier of the mind and that is why we worship अग्नि and therefore कृष्ण says, I am the fire principle, the greatest वेद, the ऋग्वेद, it has maximum number of मन्त्रs begins with अग्निमीळे पुरोहितम्. अग्नि is very important for us, we start our day with lighting of lamp. “We used to start our day” I think I have to say that way. I don’t know that practice is there or not. Because outside the light is the Sun and not only that when they light the lamp they show to the Sun, the idea is that the Sun who is the celestial light which represents the Lord is invoked in the flame and I keep the flame in my house and therefore flame is worshipped, अग्नि is worshipped and therefore कृष्ण says I am अग्नि तत्त्वम् and मेरुः शिखरिणाम् अहम् – so among all the mountains with peaks, peaked mountains, I am the मेरु पर्वतम्. So मेरुः is a पर्वतम् described in the पुराणs, not only पुराणs even in the वेदs the mention of मेरुः is there, but people have got different opinions regarding the मेरुः पर्वतम्. Some people say the हिमालयs are called the मेरु, there are some other people who say that in the north pole there is a mountain and that is the मेरुः पर्वतम्, because when they describe the मेरु in the scriptures they say the Sun goes round that पर्वतम्, if you take only the north pole mountain the Sun will be going round, in a particular time - six months, in Norway, Denmark and all they don’t have sunrise and sunset, because the Sun will be going round and therefore they say the polar mountain is मेरुः and there are some people who say that it is none of the visible mountains, it is some invisible mountain belonging to the heavens. So best way to translate मेरुः is what: मेरुः. If you translate only problem comes. I am the मेरुः among the peaked mountains and it seems the मेरुः प्रदक्षिणम् is supposed to be a

pilgrimage prescribed in our scriptures and one शास्त्री from तमिळनाडु and according to him, the मेरुः is that North pole mountain and therefore he made a pilgrimage and he has written a book and he has gone not with special dress and all, the regular वैष्टि and अङ्गवस्त्रम् and he went to to Norway-Denmark area and he went to that polar mountain and returned and he has described his experiences, it is a beautiful तमिळ् book in which he describes and all the people including the government and everybody gave all the facilities to him, because he explained it is our religious practice. So he says मेरुः that mountain is in that polar region and मेरुः प्रदक्षिणम् is to be supposed to be a pilgrimage. Continuing;

Verse No .24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामरिम सागरः ॥ १०-२४॥

पुरोधसाम् च मुख्यम् माम् विद्धि पार्थ बृहस्पतिम् ।

सेनानीनाम् अहम् स्कन्दः सरसाम् अरिम सागरः ॥ १०-२४॥

हे पार्थ! पुरोधसाम् च मुख्यम् बृहस्पतिम् माम् विद्धि, सेनानीनाम् स्कन्दः, सरसाम् सागरः अहम् अरिम ।

So among the पुरोहितs, the वैदिक priests who officiate in rituals. There are two, the celestials पुरोहितs and also the earthly ones, among the celestial पुरोहितs in the heavenly world, I am बृहस्पतिः, who help इन्द्र and the देवताs and therefore देव पुरोहितेषु मध्ये I am the main one who is इन्द्रस्य पुरोहित, who is called बृहस्पतिः. In fact, पुरोधः means the one who is kept in front as a guide, पुरः दत्ते, the one who is placed in front, one who is seated in front and who guides me when I do rituals is called पुरोहित, I am बृहस्पति. These are all based on the scriptures. Then सेनानीनाम् अहम् स्कन्दः – among the army commanders (he is not leaving any field), if you are an army man you need someone for उपासना, so कृष्ण wants to mention commander-in-chief of देवसेना, देवसेना means the army of gods and for them, who is

the leader, स्कन्दः, स्कन्दः is सुब्रह्मण्य, he is known as देवसेनापति, the commander of the celestial army I am. स्कन्दः means the one who flowed out, who emerged out of Lord's शिव's third eye, to destroy some यक्षस' who had extraordinary strength. Lord शिव had to bring a special अवतार and out of Lord's शक्ति, स्कन्दते, स्कन्द means to flow out, to emerge out, to originate, from the third eye of Lord शिव, and third eye represents ज्ञानम् and that is why सुब्रह्मण्य is ज्ञान सुब्रह्मण्य, ज्ञान स्कन्दः he is. So we can give philosophical significance also to this word, but here based on पुराणs he is the best commander in-chief, so I am सुब्रह्मण्यः and then सरसाम् अरिम सागरः – among all the reservoirs of waters, all are glorious but among all of them I am सागर, the ocean, which is worth worshipping. You can worship anyone, but I am the ocean, सागरः. And in the पुराणs, there is a big story and many of the verses in this portion are based on that particular story. So we will often have to refer to that story here. And therefore I will give the gist of the story and everybody will like story also. So there is one story which occurs in several पुराणs and it occurs in रामायणम् also, when राम and लक्ष्मण were taken by विश्वामित्र (he told many stories so they won't feel the pain in the legs) and there one story that विश्वामित्र tells is गङ्गावतरणम्, the arrival of गङ्गा from the heaven to the earth is called गङ्गावतरणम्, अवतरणम् means coming down and this story occurs in several पुराणs, of course with slight changes. It seems there was a राज known as सगर राज, known as सगरः, this सगरः had many children, and you know how many children? It is पुराण, don't get shocked! He had 60,001 children and they were all generally known सागराः because सगरः पुत्राः, the sons of सगरः, they are called सागराः and there was one पुत्र known as असमञ्जः, normally असमञ्ज is used for idiot, anyway one son was called असमञ्ज and this सगर राज wanted to perform an अश्वमेध याग and just as राम did and in अश्वमेध and they will send one special horse all over and whoever challenges the horse and the army going behind, he has to be defeated, only then

he can perform the अश्वमेध, because to perform the अश्वमेध याग one should defeat all the kings around and when he was about to do इन्द्र got frightened. That is why I said इन्द्र is also a जीव. His fear was anybody does 100 यागs, he gets qualified for इन्द्र पदवि and therefore his position is threatened by anybody doing more यागs, and therefore इन्द्र's job is constantly scanning the earth - is anyone doing more यागs, he will stop that and therefore generally what he does is, if anybody does अश्वमेध याग he steals the horse and this अश्वमेध अश्व also was stolen by इन्द्र. But he had come in some other वेष and naturally these 60,000 sons except this one, which one, असमञ्जस्, all the 60,000 started chasing इन्द्र in some other form and इन्द्र could not escape and therefore what he did, he went underground to the पाताललोक. Don't ask me how? This is पुराण, mythological story and these सागरs and they were not ready to leave him and they also started digging and 60,000 people digging all over and a huge pit was created by them and water started filling and that alone got the name सागरः, सरसाम् अस्मि सागरः, huge reservoir of water was dug by whom, सागराः, सगर पुत्राः and therefore that got the name सागरः and what happened, they went to पाताललोक and इन्द्र knew he cannot escape and they are chasing and therefore he decided that I will tie the horse in पाताललोक and run away, because if I keep the horse, they will chase me. So, in पाताललोक, कपिल ऋषि was doing तपस् it seems and therefore इन्द्र did a trick. What is that: he tied the horse near कपिल ऋषि and escaped and then 60,000 सागराः, सगरः पुत्राः came and saw the horse was there and nearby कपिल ऋषि and therefore what did they conclude, natural, they concluded that कपिल ऋषि alone had stolen the horse and he was sitting as though he doesn't know anything doing तपस्, and therefore they started shouting at कपिल मुनि, poor कपिल मुनि he has not done anything and his तपस् was disturbed by their shouting and therefore he opened his eyes and he got so angry with these 60,000 people and therefore he stared at them and fire came out

of his eyes and all the 60,000 got burned down into ashes and he continued his तपस्, for him it was nothing, like electrocution, spiritcution or something you have to say. So then what happened, they were waiting for the horse to come, who सगरः and the one remaining son असमञ्जस् and 60,000 were not seen and therefore सगरः sent असमञ्जस् in search of them and he went to पाताललोक and found that all these 60,000 burnt to ashes and he saw कपिल मुनि, he woke him up and enquired, what happened, how all these things happened and then कपिल मुनि said that they disturbed and therefore they got burnt down they can be saved and revived only by गङ्गा जलम्. So गङ्गा जलम् alone can revive them. So असमञ्जस् came and told सगरः, his father that to save them गङ्गा जलम् has to come and गङ्गा is not in काशि or any place, originally it was in देवलोक and सगरः could not do anything, he was old, therefore he told असमञ्जस् you are in charge of bringing गङ्गा and असमञ्जस् he tried his best, how can he bring गङ्गा from the heaven and therefore he also failed and he got a son later by the name अंशुमान् and therefore what did असमञ्जस् say to him, I could not bring गङ्गा at least you try. Then अंशुमान् thought he will do his best but he could not also bring गङ्गा. Then अंशुमान् had a son by name भगीरथ, you would have heard भगीरथ प्रयत्नम्, so भगीरथ decided to bring गङ्गा and then he enquired, and decided to do तपस् invoking the grace the गङ्गादेवी and गङ्गादेवी said that I am willing to come down but who can withstand the force of गङ्गा, that too coming from the heavens. Even this कुट्टालम् water falls you stand under you will feel the force, what a momentum it should be. Therefore nobody can withstand the force, the earth itself will get destroyed and he asked what to do, then somebody must be able to receive. Then who is that? The only one who can do that is Lord शिव, because he has got the cushioning जटा is there, cushion effect. Then how to propitiate शिव, that is not easy, then again do तपस्, previous तपस् for propitiating गङ्गादेवी, now तपस् for propitiating Lord शिव and he did

तपस्, each one for 1,000 years. So at least we should give one week time, so therefore what happened next, to be continued.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 24-27

In the last class, I was the middle of a story, the story of गङ्गावतरणम्, how भगीरथ brought गङ्गा the river from the heaven to the earth. भगीरथ came to know from his father अंशुमान् that his ancestors known as सगर पुत्राः were burned to ashes by the anger of कपिल ऋषि who was doing तपस् in पाताललोक and they came to know that the ancestors could be saved only with the help of गङ्गाजलम् and nobody else could attempt this big feat and therefore भगीरथ had to work on that. And भगीरथ decided to bring गङ्गा down to the earth and that is why any person of determination is often called भगीरथ and the effort is called भगीरथ प्रयत्नम्. So he did तपस् invoking the grace of गङ्गादेवी and गङ्गादेवी offered to come down to the earth but the problem was who will receive the river, because the momentum will be so tremendous that if there is no appropriate cushion effect, the earth will disintegrate. And therefore भगीरथ had to do another 1,000 years of तपस्, 1,000 years for getting the grace of गङ्गा and then another 1,000 years he did तपस् invoking Lord शिव to help him, Lord शिव appears and offers to receive गङ्गादेवी and शिव wanted to teach a lesson also to गङ्गा, because she was arrogant that I am such a powerful river. Therefore शिव was ready and गङ्गादेवी came and शिव did not use any special place or anything, his own जटा was enough and as गङ्गादेवी came down, शिव received गङ्गा in his जटा. And not only that, even though गङ्गादेवी was so vast a river, the whole river was accommodated within the जटा and Lord शिव even covered that river completely. She just disappeared into शिव's जटा. And not only that, after teaching a lesson शिव went or continued his तपस्. Lord शिव loves तपस्. Now भगीरथ was in trouble, because his purpose is not merely bringing down गङ्गा, गङ्गा must be available for saving his ancestors and therefore again he had to do तपस्, because if you disturb शिव's तपस् and शिव gets angry like कपिल मुनि and भगीरथ also gets burned to ashes things will get worse and therefore he

did again तपस् invoking the grace of Lord शिव and गङ्गादेवी also was praying to Lord शिव, “I am getting suffocated within your जटा, please let me out, let me breath fresh air.” So because of the तपस् of both of them, Lord शिव agrees to release not the whole गङ्गा, but a portion of गङ्गा. And incidentally if you take this whole story as a symbolic thing, गङ्गादेवी represents ब्रह्मविद्या and गङ्गादेवी coming out of Lord शिव’s head indicates the knowledge coming down to the earth from the Lord’s wisdom. Because गङ्गादेवी can immortalize or save his ancestors similarly, ब्रह्मविद्या also can save all the people from mortality. And therefore Lord शिव released a small stream, you would have seen in pictures, Lord शिव doing तपस् and small fountain, a small stream of water coming. So भगीरथ was very happy because after a lot of effort गङ्गादेवी has come down and therefore he requested गङ्गादेवी to come down to पातालम्, because this is भूलोकम् and so therefore from the heavens गङ्गा has come to the earth and from the earth she has to come to पाताल and save his ancestors. Then what happens, the story continues, long serial you know. So while गङ्गादेवी flows, she passes through the hermitage of a ऋषि known as जह्नु महर्षि and when गङ्गादेवी flows and floods the hermitage of जह्नु महर्षि, naturally the आश्रम is disturbed because of the flood and therefore the ऋषि gets angry and therefore what did जह्नु महर्षि do, drank the whole गङ्गा. First she got caught in शिव’s जटा and now she got caught in जह्नु महर्षि’s stomach. Again गङ्गादेवी got suffocated and भगीरथ got frustrated, because the water has to save his ancestors. Then what to do, again like if you have to get some certificates from bureaucrats, you have to fall at the feet of so many people from the gatekeeper onwards. Everyone has some दक्षिणा, Rs.10 to someone, Rs.50 to someone, etc. Then only ultimately you get and you cannot argue with them because then if at all there is a possibility of getting that will also go away, one has to endure and move, like that भगीरथ cannot get wild, therefore again he did तपस् propitiating जह्नु महर्षि. I have brought down गङ्गा

for a particular purpose please don't defeat that purpose. So जह्नु महर्षि allows the गङ्गा river to flow out through his ears. Don't ask me how, because he is ऋषि therefore he can do anything. So first came from the head of शिव and then it came from the ears of जह्नु, it all indicates that ब्रह्मविद्या is कर्ण परम्परा. That is, it will come from the head to the कर्ण and from कर्ण to again another head. This is how the ब्रह्मविद्या परम्परा is. And since गङ्गादेवी came again from जह्नु महर्षि ear it is called जाह्नवी. So we will get that in the 10th chapter of the गीता, at that time I won't tell the story again, I will remind you that स्रोतसाम् अस्मि जाह्नवी, it is going to come, that is why I thought I will tell the whole story here itself so that I can hint as the situation arises. Then at last गङ्गादेवी came down to पाताललोक and then all the सगर पुत्रs, how many, 60,000 सगर पुत्रs were saved. So this is the story of गङ्गावतरणम् and the place the सगर पुत्रs were burned to ashes is called कपिलारण्यम्, the place in पाताल where the कपिल ऋषि did the तपस्. And according to काञ्ची परमाचार्य, that कपिलारण्यम् alone later got twisted and become कलिपारण्यम् and कलिपारण्यम् is the modern California of America, पाताल, if you dig deep the earth from India you will go straight to America. Don't ask whether America is पातालम्. So California is कपिलारण्यम् and to prove his point, काञ्ची शङ्कराचार्य says that nearby there is an Island called Ash Island, because all the 60,000 got burned to ashes, therefore Ash Island and California. Whatever it is that is aside. So the सगर पुत्रs got saved and that is why the ocean which was dug by the सगर पुत्रs got the name सागरः. So सरसाम् अस्मि सागरः, for that only I told the story, where does it come, verse no.24, second line, last word, सागरः and based on this alone there is a well-known श्लोक written by भर्तृहरि,

प्रारभ्यते न खलु विघ्नभयेन नीचैः प्रारभ्य विघ्नविहिता विरमन्ति मध्याः ।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः प्रारभ्य चोत्तमजनाः न परित्यजन्ति ॥
नीतिशतकम् २७ ॥

Three types of people, one type of people they never undertake anything, why because they are afraid of failure, since they don't have the capacity to accept failure, they never undertake and they declare to everyone I have never failed in life, Why, they should do something to fail! If I do something only there is the question of failure. These people are called मन्द पुरुष, then there is a middle, next higher type of people, प्रारभ्य विघ्नविहिता विरमन्ति मध्याः, they have the courage to start, but once they face one or two failures, CA entrance examination, people cry, स्वामिजि I have written the examination so well but I did not pass at all. So if the failure comes, some people withdraw, stop from going further, but the मध्यम people are those who withdraw from the undertaking when they see an obstacle, one or two obstacle. They are called मध्यम पुरुष and उत्तम पुरुष are those people, who continue again and again and again, how long, until they find success, विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः, any number of obstacles, गङ्गादेवी refused to come, then she was willing to come, there was nobody to receive and then शिव had to be asked and thereafter जह्नु महर्षि's obstacles and so many obstacle, but भगीरथ decided unless I get CA degree, unless I bring that गङ्गा and save my forefathers I will not stop my attempt. So प्रारभ्य च उत्तमजनाः न परित्यजन्ति. So thus भगीरथ is an ideal example of perseverance. Continuing;

Verse No .25

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०-२५॥

महर्षीणाम् भृगुः अहम् गिराम् अस्मि एकम् अक्षरम् ।

यज्ञानाम् जप-यज्ञः अस्मि स्थावराणाम् हिमालयः ॥ १०-२५॥

महर्षीणाम् भृगुः, गिराम् एकम् अक्षरम् अहम् अस्मि, यज्ञानाम् जप-यज्ञः, स्थावराणाम् हिमालयः (च) अस्मि ।

महर्षीणाम् भृगुः अहम्. Among the महर्षि's there are सप्त ऋषि's who are well-known, who are supposed to be directly born out of

ब्रह्माजि's mind, they are called मानसपुत्राः. And among those सप्तऋषिः also, भृगुः is considered the pre-eminent one. While dealing a श्लोक before we saw महर्षयः सप्त पूर्वे चत्वारः मनवः तथा there I gave the names of सप्त ऋषिः, the first one was भृगुः. So भृगुम् मरीचिमत्रिम् च, therefore कृष्ण says all ऋषिः are great and the greatest one is भृगुः and that भृगुः ऋषिः I am and in the पुराणः several stories are said about भृगुः and one story says that भृगुः tested the त्रिमूर्तिः themselves to find out among the त्रिमूर्तिः, who is the most patient one. And then he went and irritated ब्रह्म to find out whether they lose their temper, it seems ब्रह्म lost temper and शिव one need not ask, he will get angry without any reason. So शिव is रुद्र, he also lost the temper, both of them failed in the exam and then भृगुः and went and kicked विष्णु's chest and instead of getting angry, विष्णु asked भृगुः, is your leg alright, is it paining and they say because of that alone, विष्णु got the mark in his chest, श्रीवत्साङ्कम् वक्षसम्. Imagine if somebody should conduct an examination for त्रिमूर्तिः themselves certainly he must be greater, therefore that भृगुः, the great examiner I am. गिराम् अस्मि एकम् अक्षरम् – among all the words I am the ॐकारः. एकम् अक्षरम् means the word consisting of one syllable, the mono syllabled word. And what is that: ॐ. And why do we say ॐकारः is the greatest word, because ॐकारः is considered to be the essence of the entire वेदः. In the तैत्तिरीयोपनिषद् class we will be seeing,

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्संबभूव । स मेन्द्रो मेधया स्पृणोतु ॥ तैत्तिरीयोपनिषदत् २-१-३ ॥

So just as we churn and bring butter from the milk or the curds and just as देवः churned the milky ocean and brought out अमृतम्, similarly, ब्रह्माजि churned the वेदः and brought out of the वेदः the butter called ॐ, therefore ॐकारः is considered to be वेद सारः. And therefore it is considered the most efficacious मन्त्र, it is used in कर्मकाण्ड for all rituals, we will be seeing that again in तैत्तिरीयोपनिषद्,

ओमिति सामानि गायन्ति । ओं शोमिति शस्त्राणि शं सन्ति । ॥
तैत्तिरीयोपनिषत् १-७-१ ॥

For वेद पारायणम्, the first word is ॐ श्रीगुरुभ्यो नमः, for all rituals the first word uttered is ॐ and for उपासनाs or meditations also, ॐकारः is used as an आलम्बनम् or symbol. Thus in कर्मकाण्ड ॐकारः is used, in उपासनाकाण्ड ॐकारः is used. And even in the Vedantic section ॐकारः is used for enquiry into reality. The entire माण्डूक्योपनिषत् is ॐकारः विचार to arrive at the reality, in fact, माण्डूक्योपनिषत् begins:
ॐ इत्येतदक्षरमिदं सर्वम् तस्योपव्याख्यानम् ॥ माण्डूक्योपनिषत् १ ॥

ॐकारः is not only the essence of the entire वेदs, ॐकारः is the essence of the entire creation.

भूतम् भवद् भविष्यदिति सर्वमोङ्कार एव यत्त्वान्यत् त्रिकालातीतम्
तदप्योङ्कार एव ॥ माण्डूक्योपनिषत् १ ॥

Therefore in ज्ञानकाण्ड ॐकारः is important, in उपासनाकाण्ड ॐकारः is used, in कर्मकाण्ड ॐकारः is used, thus ॐकारः is the most important मन्त्र. and that is why begin with ॐ and end also with ॐ. And therefore कृष्ण says among all the words I am the most sacred word ॐकारः. Therefore गिराम्, गिराम् means among the words. So गिर् – गीः, गिरौ, गिरः, गीः means a पदम्, a word is called गीः and गिराम् (षष्ठी-विभक्तिः बहुवचनम्) means among the पदानि, among the words I am the mono syllabled ॐकारः. Then यज्ञानाम् जप-यज्ञः अस्मि – among all types of religious साधनs, among all types of spiritual साधनs I am जप-यज्ञः. And why कृष्ण chooses जप-यज्ञः?

i) Because it is one यज्ञः which can be practiced by all the people, where वर्ण, आश्रम restrictions are not there, ब्राह्मणs, क्षत्रियs, वैश्यs, शूद्रs, ब्रह्मचारिs, गृहस्थs, वानप्रस्थs, संन्यासिs, for all the people जप-यज्ञः can be used, whereas if you take other यज्ञs there are restrictions, if you take अग्निहोत्र only गृहस्थ can do, not a ब्रह्मचारि or a संन्यासि. If you take a यजसूय याग only क्षत्रिय can do, ब्राह्मण cannot do and there are certain rituals which can be done only by people who have got

sacred thread and other people are prohibited from doing that. So thus some are based on वर्णस, some are based on आश्रमस, some are based on the उपनयनम् ceremony, some are allowed for males, some are allowed for females, whereas जप-यज्ञः is open to all, it is a universal साधन and therefore it is the greatest साधन.

ii) And the second advantage is that you don't require a particular time or place, you can practice everywhere. If you want to do a होम, a particular place is required, it has to be prepared, you have to face proper direction, whereas जप-यज्ञः there are no such restrictions. In all times, all places and all conditions and

iii) Thirdly there is a benefit in जप-यज्ञः, because there is no हिंसा or effort involved, because in certain वैदिक sacrifices, animal sacrifice is mentioned which can disturb many people. In fact, बुद्ध turned against the वेदस only because he was against animal sacrifice. Many people cannot swallow that, so therefore there are certain rituals where हिंसा is involved and even if animal sacrifices are not involved, to do the rituals you have to undergo physical pain. If you say ritual, they will say, get up, do that नमस्कार, do this, do that, etc., (for us sitting and standing up is a very big project and if you are asked to repeatedly do नमस्कार, it is all हिंसा to oneself), in जप-यज्ञ there is no हिंसा. Without moving, changing of place, position, or state, you can do it sitting. This is the third benefit.

This is universal, it can be practiced in any place, any time, under any condition. Then there is no हिंसा involved and finally and most importantly, most practically no expenditure is involved. That is to be said, any ritual you want to do you have to spend and that too to get ghee at the rate it is selling, therefore it is expensive and दक्षिणा for the priest all those things and for जप you have to use only organ of speech in which we are always expert. We go on talking, therefore very much used to use organ of speech, therefore instead of gossip replace it with ॐ नमः शिवायः, ॐ नमो नारायणाय, any word, so it is inexpensive

but at the same time it is as efficacious as other rituals. And that is why they say a person who is a वैदिक, who is born to वैदिक culture must minimum do one साधन of जपम्, even if you don't any other greater religious disciplines, perhaps उपवास you may not be able to do because of health reasons, rituals you may not be able to do because of professional constraints, you may not be able to do because of economic reasons, our शास्त्र says minimum साधन that everybody can practice and should practice is some जप. Any नाम of the Lord, hundred and eight times a day, minimum, जप्ये नैव तु संसिद्धये, the full साधन चतुष्टय सम्पत्ति by the mere साधन of जप and that is why they give the definition of जप,

जकारो जन्मविच्छेदः पकारः पापनाशनः । जन्मपापहरो यस्मात् जप इत्युच्यते बुधैः ॥

In जप two letters are there, the first letter ज indicates what जन्मविच्छेदः – the end to the cycle of birth and death. And the next letter प indicates what पकारः पापनाशनः, जन्मपापहरो यस्मात् – since this साधन will remove all the पापम्s and through that will put an end to the cycle of संसार, जप इति उच्यते बुधैः and therefore जप is a great साधन. Then what is जप? जप is great, जप is great is being said, what is जप then? जप means repetition of any sacred word is called जपः, which is different from पाठ्यणम्. In पाठ्यणम् you don't repeat a thing again and again, it is only a linear reading of the whole thing, you read the entire गीता or a chapter of गीता, you utter only once, that is called पाठ्यणम्. In जप you take one word or few words and do आवृत्तिः, आवृत्तिः means what: repeating that, ॐ नमः शिवाय, ॐ नमः शिवाय, ॐ नमः शिवाय. Such a साधन is called जपः, मन्त्र आवृत्तिः जपः and therefore कृष्ण says among the साधनs I am जप-यज्ञः. Then स्थावराणाम् हिमालयः, from one topic कृष्ण jumps to a totally different topic, because whatever thought comes to Him that is His glory, therefore no thinking is required. So next item He mentions is स्थावराणाम् – among the mountains I am the हिमालयः. So the most

sacred mountain ranges in the world wherein Lord शिव is there, शिव's abode, पार्वती's father. From that only somebody said that the best place on the earth is father-in-law's house, What is the proof? Observe शिव, observe विष्णु. विष्णु lives where? In the milky ocean. लक्ष्मी came from where? लक्ष्मीआम् क्षीर समुद्रराज तनया, so लक्ष्मी is born out of क्षीर सागरम्, so क्षीर समुद्र is लक्ष्मी's father and that means what: विष्णु's father-in-law, both शिव and विष्णु, there is agreement in one minimum thing, they have found father-in-law's place to be the best place. That is the different thing, स्थावराणाम् among the mountains I am हिमालयः.

Verse No .26

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०-२६॥

अश्वत्थः सर्व-वृक्षाणाम् देवर्षीणाम् च नारदः ।

गन्धर्वाणाम् चित्ररथः सिद्धानाम् कपिलः मुनिः ॥ १०-२६॥

सर्व-वृक्षाणाम् अश्वत्थः, देवर्षीणाम् च नारदः, गन्धर्वाणाम् चित्ररथः, सिद्धानाम् कपिलः मुनिः (अहम् अस्मि) ।

सर्व-वृक्षाणाम् – all the trees are the glories of the Lord only, but if you want to pinpoint a particular tree, which is the most revered and worshipped that is अश्वत्थ वृक्ष. And it is daily worshipped by Hindus, because it is supposed to be abode of the trinity. Therefore if you do अश्वत्थ प्रदक्षिणम्, then it is as good as प्रदक्षिणम् to the three deities,

मूलतो ब्रह्मरूपाय मध्यतो विष्णुरुपिणे । अग्रतः शिवरूपाय वृक्षराजाय ते नमः ॥

So अश्वत्थ is called the वृक्ष राज, the king among the trees, why, because in the मूलम्, the root of अश्वत्थ वृक्ष ब्रह्माजि is residing, in the middle trunk मध्यतो विष्णु रूपिणे and अग्रतः, on the top of the tree lord शिव abides and to that वृक्ष राज my नमस्कार and therefore कृष्ण says, अश्वत्थः. Here you should quote the 15th chapter, because in the 15th

chapter अश्वत्थः represents संसार वृक्ष, so it is a tree of bondage, here it should not be said like that, here it is मूलतो ब्रह्मरूपाय, you have to see. Then देवर्षीणाम् च नारदः – you know, so among महर्षिः भृगु was mentioned, here देवर्षीः – the celestial ऋषिः, among them I am नारदः, the most popular ऋषि, त्रिलोक संचारि ऋषि, there is no पुराण in which नारदः doesn't come, even in the उपनिषत् नारदः appears, not only mere पौराणिक stories for कलहम्. In छान्दोग्योपनिषत्, in the 7th chapter, नारदः is the disciple of सनत्कुमार. And नारदः receives ब्रह्मविद्या from सनत्कुमार and that teaching is a very very famous one and it is called भूम विद्या. So in the 7th chapter of the छान्दोग्योपनिषत्, ब्रह्मन् is called भूमा, ब्रह्मविद्या is called भूम विद्या and that is received by नारद from सनत्कुमार and therefore नारदः is a ज्ञानि also. Not only he was a great ज्ञानि, he distributed that wisdom to all the people, In fact, the very word नारदः means नारम् ज्ञानम् ददाति इति नारदः, नारम् means ज्ञानम्, द means giver. So the one who enlightens all the people and that great नारद I am among the celestial ऋषिः. Who says “I am”? Lord कृष्ण, don't forget कृष्ण, we are talking about कृष्ण only here. गन्धर्वाणाम् चित्ररथः – among गन्धर्वः, so again गन्धर्वः are the denizens, citizens of the heaven, another colony. I have told you several colonies are there and one area is called गन्धर्वलोक, which is known for all forms of art. So dance, music, painting, sculpture, all of them are well-known there. And among those गन्धर्वः, I am the king of गन्धर्वः known as चित्ररथः, चित्ररथः is गन्धर्व राज. In fact, in महाभारत story, when the पाण्डवः are in the forest that गन्धर्वः राज appears, if you remember the TV serial, there he appears, गन्धर्वाणाम् चित्ररथः. सिद्धानाम् कपिलः मुनिः – among the great सिद्ध, सिद्धः means people who have got extraordinary powers, miraculous powers. They are called सिद्धः. And you should remember miraculous powers and spiritual knowledge do not have any connection at all. I have told you long before four types of people are possible,

- ◆ those who have got सिद्धि but no Self-knowledge and

- ◆ those who have got Self-knowledge but no सिद्धि,
- ◆ those who have got Self-knowledge also सिद्धिs also and
- ◆ what is the fourth type, like us, no, no, not like us, it should not be said, we are all Self-knowledged persons!! Anyway, the fourth type people who have neither सिद्धिs nor ज्ञानम्.

Of these four types of people who are liberated and who are not liberated?

- ❖ Those who have got ज्ञानम् without सिद्धि are liberated, because for liberation ज्ञानम् alone is required, you don't require any सिद्धि at all.
- ❖ And those who have got ज्ञानम् and सिद्धिs, of course, they are also liberated and their liberation is because of ज्ञानम्.
- ❖ And third type of people who have got सिद्धिs and who do not have ज्ञानम्, they are all संसारिs even though they have miraculous powers. In fact, many of the राक्षसs had सिद्धिs, but they did not have knowledge, whereas कपिल मुनि is one who had both ज्ञानम् and सिद्धि.

In fact, in भागवत पुराण, कपिल is supposed to be one of the अवतारs of भगवान्, कपिलावतार is very well-known in भागवतम्. And कपिल teaches वेदान्त to his mother देवहूति, कपिल देवहूति संवादः is very well-known portion, वेदान्त is beautifully taught by कपिल to his mother. Of course, there is another कपिल ऋषि who is not an अवतार of भगवान्, who is a great philosopher, who has propounded साङ्ख्य philosophy, which is totally different from वेदान्त. That साङ्ख्य philosopher कपिल is not talked about here, here we are talking about the वेदान्त teacher, कपिल अवतारम् and not only he was a great वेदान्त teacher, he was a सिद्ध पुरुष also, a man of सिद्धिs and there also they say, a person can get सिद्धि through several methods. So a person can get miraculous powers through money, मन्त्र, औषधम्, योगः and जन्म.

i) Money means what certain types of precious stones. Like in the Aladdin lamps story, you take a precious stone you get some powers, so that is called money.

ii) Then औषधम्, certain types of herbs if you hold in the hand you get miraculous powers,

iii) And मन्त्र, certain type of मन्त्रs you do पुरश्चरणम्, not any one day for 11 times, that मन्त्र you have do पुरश्चरणम्. What do you mean पुरश्चरणम्? You have to find out how many letters are there in the मन्त्र, suppose ॐ नमः शिवाय, ॐ, न, म, शि, वा, य 6 letters. You have to multiply it with lakhs. That means 6 lakhs time minimum you have to chant. If it is अष्टाक्षरम् - 8 lakhs, if it is द्वादश अक्षरम् - 12 lakhs. This is minimum, what is maximum? Multiply by crores, therefore five crores times, 12 crores times, then the potency of the मन्त्र is released, like through nuclear fission or fusion, the energy within the atom is released, how much energy, it can destroy a Hiroshima or a Nagasaki. So much power is there in a small atom, similarly, every मन्त्र has got tremendous potency, that potency is released by पुरश्चरणम् of the मन्त्र, through that also a person gets सिद्धिs. So money, मन्त्र, औषधम्.

iv) Then the fourth method is योगः, meditation. So by concentrating the mind, focusing the mind like चक्र focusing etc., called योग. Through योग also सिद्धिs can be accomplished.

v) And there is a fifth one and what is that जन्म, by birth itself, because of some extraordinary पूर्व पुण्यम् certain people have some powers. Sometimes we read some freak news items, a person allows a big high current to pass through him, I don't know whether you have read such an item. Normally if such a heavy current passes a person will turn into ashes, but this person is a conductor of electricity and nothing happens, bulb also he holds and burns. There was a TV program, *The Incredible* or something like that, this person holds the bulb and passes the current and the bulb burns, and scientists say that he has got peculiar body configuration, how, not that he acquired, but

by birth and another person pores acid over his body, nitric acid, hydrochloric acid, sulphuric acid, etc., he pours and the dress gets burned, but his skin is unaffected. This is for an example, Similarly, by birth certain people have got miraculous powers, such people are called सिद्धः.

So in this context, (for which I told the whole story) सिद्ध means जन्मना सिद्धः, those who have got miraculous powers by birth, not by any साधन and among such सिद्ध पुरुष, कृष्ण says I am कपिल मुनिः. So the one who has got the golden yellow color, the complexion is golden yellow. कपिल is the gold color is called कपिल देवः, that is how Kapil Dev is named, it is a very beautiful name, कपिल देवः, it is a wonderful name.

Verse No .27

उत्तैःश्रवसमश्वानां विद्धि माममृतोद्धवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०-२७॥

उत्तैःश्रवसम् अश्वानाम् विद्धि माम् अमृत-उद्धवम् ।

ऐरावतम् गजेन्द्राणाम् नराणाम् च नराधिपम् ॥ १०-२७॥

अश्वानाम् अमृत-उद्धवम् उत्तैःश्रवसम्, गजेन्द्राणाम् ऐरावतम्, नराणाम् नराधिपम् च माम् विद्धि ।

In fact, in the previous verse, I forgot one point, when I said कपिल मुनि you should remember that story, that गङ्गावतार story. There कपिल came, where do you remember? He was doing तपस्. So therefore, that कपिल मुनिः I am. So that is why I said that story is used in all places. Now we are ready for the next story, which is another equally popular story in our पुराणs. In fact, two stories are the most popular, one is गङ्गावतरणम् and the other is समुद्र मथनम्, churning the milky ocean. And peculiarly enough, both these stories are teaching one fundamental lesson to us and that is, in life perseverance is the most important value. If you have to be successful in life, you should take everything as a challenge, failure should not deter you, failure

should not make you fatalistic, failure should not make you pessimistic, failure should only trigger further energy. Story No.1, भगीरथ प्रयत्न, story No.2, देव असुर प्रयत्नः. Here also you know the story, I need not elaborate. देवs and असुरs decided to churn the milky ocean and bring out अमृतम्. And for churning the milky ocean you cannot use the local mixi, half a liter, what can you do with that, so they had to bring special churning rod and what is that: मन्दर पर्वतम् and they had to bring special rope: वासुकि and then they had to do the churning and in the beginning itself differences of opinion. Any job you start you will find first thing that will come will be difference of opinion. You tell one thing and your wife tells the opposite, other way round, it is just natural. So what is difference of opinion, who should hold the head of the snake, who should hold the tail of the snake, what they have to do, head or tail they have to toss, anyway somehow they solved the problem, I am not going to the details and they started churning, the churning rod went down and therefore again they had to pray to विष्णु and विष्णु went underneath, tortoise form and they started churning, varieties of things started coming, varieties of wonderful things and varieties of dangerous things also. So therefore कौस्तुभ रत्न came, लक्ष्मीदेवी came, ऐरावतम् came, उत्तैःश्रवस् came, so many things, धन्वन्तरि and all, I am not going to go to the details, हालाहल विषम् also came. And this symbolically again indicate ब्रह्म विद्या. Just as गङ्गावतरणम् is bringing ब्रह्मविद्या down from the Lord, समुद्र मथनम् is also churning our mind, विचारः enquiry. In वेदान्त class what are you doing? Lot of churning is supposed to happen, I hope so, I am very optimistic and the mind represents क्षीर सागर because क्षीर सागर is white in color. White represents सत्त्वगुण and सत्त्वगुण represents the mind which is सात्त्विक and when you do the churning with the rod of scriptures, scriptural statements, varieties of things arrive, then what happens, to be continued.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 27-30

Lord कृष्ण continues with the enumeration of his glories, otherwise known as विभूति in this chapter and many glories are available in this world itself for direction perception like the glory in the form of Sun, or moon or rivers etc., and many glories are based on पौराणिक stories also. And I said that two stories are prominent in our पुराणs, one is the story of गङ्गावतरणम्, अवतरणम् means flowing down or coming down, गङ्गायाः अवतरणम्, which we saw before and the other prominent story is the समुद्र मन्थनम् story which was giving in the last class. देवs and असुरs planned to churn the milky ocean so that they can get अमृतम् out of it and then if they take the अमृतम् they will get immortality. So with this plan, they brought the मन्दर mountain for churning and they brought वासुकि as the rope and later भगवान् विष्णु had to come as कूर्म अवतार to hold the मन्दर mountain while churning, otherwise it was going down and initially they had differences of opinion, but somehow they managed and started churning and varieties of things appeared. They say fourteen virtuous things appeared out of the milky ocean at the time of churning, चतुर्दश रत्नानि. कालिदास writes a prayer called मङ्गलाष्टकम्, which is supposed to be chanted in the morning and in those prayers he talks about various sacred things to be remembered, sacred rivers, sacred deities like that he enumerates various things and in one verse he mentions the fourteen रत्नs, रत्न means the precious things which came out of the milky ocean.

लक्ष्मीः कौस्तुभपारिजातकसुराधन्वन्तरिक्षन्दमाः ।

गावः कामदुहा सुरेश्वरगजो रम्भादिदेवाङ्गनाः ।

अश्वः सप्तमुखो विषम् हरिधनुः शङ्खोमृतम् चाम्बुधेः ।

रत्नानीह चतुर्दश प्रतिदिनम् कुर्यात्सदा मङ्गलम् ॥ समुद्र मन्थन ॥

The fourteen रत्नs came from the ocean of which the first one enumerated is लक्ष्मी, लक्ष्मीदेवी herself came. When लक्ष्मीदेवी came,

she is समुद्रराज तनया, since she has come from the milky ocean she is the daughter of समुद्रराज and it seems one poet writes, it seems the समुद्रराज wanted to give लक्ष्मीदेवी in marriage to someone. So he was trying to find out the proper son-in-law, लक्ष्मीदेवी to give to whom, then शिव was there, विष्णु was there, समुद्रराज decided to give लक्ष्मीदेवी only to विष्णु and the poet says, what is the reason, because विष्णु was well-dressed and शिव did not even know how to dress properly and therefore that poet says that if you want a good girl, dress up well.

किम् वाससा तत्र विचारणीयम् वासः प्रधानम् खलु योग्यतायाः ।

Dress is very important because it is a measure of योग्यता, what is the proof?

पीताम्बरम् वीक्ष्य ददौ स्वकन्याम् चर्माम्बरम् वीक्ष्य विषम् समुद्रः ॥

Seeing विष्णु who was wearing पीताम्बरम्, silk and yellow garments, समुद्रराज gave लक्ष्मीदेवी to विष्णु and when the poison came, he handed over the poison to whom चर्माम्बरम् वीक्ष्य विषम् समुद्रः. चर्माम्बरम् means he was wearing elephant skin and deer skin and therefore he says that you should dress properly, anyway that is a different thing. What I wanted to say here is लक्ष्मीदेवी is the first one born out of the churning of the ocean, which indicates in the spiritual symbolism, it indicates the practice of spiritual साधनस. Like meditation, जप etc., is like the churning of the milky ocean, as I was telling in the last class, white milky ocean represents the सात्त्विक mind which is involved in spiritual साधनस and when a person takes to spiritual साधनस like जप, पूजा, etc., various glories come to him like सिद्धिs, various सिद्धिs indicate लक्ष्मीदेवी, कौस्तुभ रत्न, ऐरावतम्, अप्सरा, women, all these represent various सिद्धिs that they come and if the देवs and असुरs were satisfied with लक्ष्मी and the various precious stones they would not have got अमृतम्. Similarly, when we are in spiritual practice, we will get certain worldly benefits and many people are satisfied with those worldly benefits, they are really speaking

obstacles or distractions. And in fact, generally people value सिद्धिs only. If they want to talk about a महान्, why शङ्कराचार्य is great you ask, they will never talk about Self-knowledge or his teaching, they will say only golden आम्लाकि, he chanted, he prayed to लक्ष्मीदेवी, what is that: कनकधारास्तोत्रम्. Various सिद्धिs शङ्कराचार्य did that alone people talk about. So here शास्त्र says don't be enamored by these सिद्धिs. So all these रत्नs indicate the distractions in the form of सिद्धिs and देवs could succeed only because they were not distracted by these things, they said we don't want all these things, we are interested in अमृतम्, अमृतम् means what: मोक्षः. So these are the positive obstacles, obstacles in the form of positive benefits or सिद्धिs. And there is another thing that came out of the milky ocean, what is that: towards the end, हलाहलाख्यं विषम्, poison and here the poison represents various psychological problems that may come to some people when they seriously engage themselves in spiritual साधनs, because I take away my mind from worldly problems and therefore the mind is relatively free now and therefore the other problems which are in the subconsciousness mind, which problems we might have acquired in our younger days as children, fifty years before, thirty years before, how our parents treated and what happened in our childhood, all those problems which are in the subconscious mind, sometimes they come out when a person practices spiritual साधन or meditation. In माण्डुक्य कारिका, गौडपाद talks about these problems at the time of meditation. He talks about four types of obstacles in meditation, one obstacles he calls is: कषायम्, कषायम् means the deeper problems in our unconscious mind, which we may not know and generally they don't appear in our mind because the past problems are suppressed because of the present problems. We are busy handling the present problem, where do we have time to worry about the past, my hands are full. In meditation I set aside all the present problems and for some people, not for all, these internal problems may come in the form of causeless

depression, reasonless fear, anxiety, tension and the mind often doesn't know what is the reason, but the mind is not able to operate well. One आचार्य calls it स्तब्धि भावः, स्तब्धि भावः means the mind is stuck, neither it is able to go forward nor is able to go backward and they are called कषायम्. So thus a spiritual seeker may face these internal problems and especially when they have गुरुकुल set-up. In the गुरुकुल the advantage or the disadvantage is you have no other thing to worry about. Because in गुरुकुल, you need not earn money, everything is provided. You need not cook for food, you need not cook, food is provided. You don't have to worry about family, because you have left the family. You don't distract your mind through televisions and movies because in गुरुकुलम् nothing of that sort. And you cannot meet new friends, because in गुरुकुलम् same set of people. So now when there are no distractions, when there are no other worries to be faced, many people face the internal problems surfacing and this is indicated by हालाहलाख्यं विषम्, poison coming from our own mind when it is churned through शास्त्र विचारः and nobody knew what is the remedy, all the people were running helter-skelter. Everybody was frightened and the only remedy is what: they all prayed to the Lord and Lord swallowed the poison. Similarly, when we have got emotional problems, getting triggered and I am not able to find the reason behind it, the only solution is what: surrender to the Lord, let the Lord absorb those problem. If you know the cause you know the remedy, but there are many emotional situations we do not know and therefore हालाहलाख्यं विषम् refers to the कषायम् problem. लक्ष्मी, कौस्तुभ, पारिजात etc., indicate various सिद्धिs that we may get. And we have to transcend both of them. So don't be enamored by the सिद्धिs and don't be overwhelmed by these emotional problems also. And if you still persevere, continue after all these things finally comes what: अमृतम्, अमृतम् means आत्मज्ञानम्. We have to survive until then. So what I want to say is in the समुद्र मथनम्, fourteen रत्नम्s appeared and based

on that story only another poet wrote, समुद्र मथनम् story, there is scope for many संस्कृत scholars do write so many things, many verses are there, so one poet wrote: भारत पञ्चमो वेदः (there are four वेदs and भारत is महाभारतम् is the fifth वेद), सुपुत्रः सप्तमो रसः, normally we talk about षट् रसः, six types of रसs, रस means sweet, sour, pungent, etc., and if you have got a wonderful son or daughter (add that also), it is like the seventh रस. धाता पञ्चदशम् रत्नम्, so fourteen रत्नs came out of the milky ocean, चतुर्दश रत्नानि and if in the world there is a generous person who can give charity in plenty, that is such a rare phenomenon, that a generous person is like the fifteenth रत्नम्, why fifteenth, fourteen रत्नs have come out of the milky ocean and then जामाता दशमो ब्रह्मः, see from where to where he is going, may be he might have trapped it seems. जामाता means the son-in-law, so we all have got 9 planets affecting our lives positively and negatively and over which we have no control at all and if you have a daughter and she is married, your life is governed by another planet and that is the son-in-law, that means that he influences you, but you have no control over. So anyway what I want to say is चतुर्दश रत्नानि came. And out of those fourteen, one is उत्त्वैःश्रवस्, where is the उत्त्वैःश्रवस्? Look at verse no.27, I am supposed to be teaching the 10th chapter, so don't wonder that I have forgotten गीता and wandering all over, for the sake of उत्त्वैःश्रवस् I had some meandering, because I can do that only in this chapter. In every other chapter I have to keep the topic in mind, I am tightly tied, but this is only chapter I can have elbow room and some fun. Anyway, among the अश्वs, horses, I am the उत्त्वैःश्रवस्, the special horse which came out of the milky ocean. And the very word indicates it is the most famous horse, श्रवः means fame, कीर्ति, उत्त्वैःश्रवस् means that horse which is the most famous one, उत्त्वैः श्रवः यस्य सः उत्त्वैःश्रवः, among the horses. And how did that horse come? विद्धि माम् अमृत-उद्धवम् – so I am that horse which emerged during अमृत मथनम्, अमृत-उद्धवम् means अमृत मथन काल उद्धवम्. And ऐरावतम् गजेन्द्राणाम् –

among the elephants I am the ऐरावतम्, ऐरावतम् is another one which came during the समुद्र मथनम्, so ऐरावतम्, the white elephant, I told you the other day, it is the white elephant of the heavenly world, on the earth white elephant you know, so ऐरावतम् which is the vehicle of the mount of देवेन्द्र and which is supposed to have चतुर्दन्त, four tusks, etc., ऐरावतम् गजेन्द्राणाम्. नराणाम् च नराधिपम् – among the human beings I am the king and that is why in our tradition, or in many tradition the King is taken as the manifestation of the Lord himself. They look upon the king as God, because भगवान् here says I am the King among the human beings and not only that, the king has to support धर्म, just as the Lord is शाश्वत-धर्म-गोष्ठा. Similarly, the king has also to protect धर्म, and therefore as a protector of धर्म king is taken as the representative of God and therefore the Lord enumerates.

Verse No .28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०-२८॥

आयुधानाम् अहम् वज्रम् धेनूनाम् अस्मि कामधुक् ।

प्रजनः च अस्मि कन्दर्पः सर्पाणाम् अस्मि वासुकिः ॥ १०-२८॥

आयुधानाम् वज्रम् अहम्, धेनूनाम् कामधुक् (अहम्) अस्मि, प्रजनः कन्दर्पः अस्मि, सर्पाणाम् वासुकिः च अस्मि ।

आयुधानाम् – among the weapons अहम् वज्रम्, वज्रायुधम् अहम् अस्मि, वज्रायुधम् is the special weapon of देवेन्द्र and in the पुराण the story is given how this special weapon was taken out of the backbone of दधीचि महर्षि, that दधीचि महर्षि had done plenty of तपस् and therefore his very body had become strong because of the तपस् he performed and therefore for the special purpose of destroying वृत्रासुर, वृत्रासुर story I told in शीक्षावल्ली. So to destroy वृत्रासुर, दधीचि महर्षि sacrifices his life and out of his backbone वज्रायुधम् is made, therefore it has got the strength born out of तपस् शक्ति, because we consider spiritual power or meditative power is much stronger than the material

power. That is why they tell the story also, how विश्वामित्र decided become ब्रह्मर्षि. विश्वामित्र was a क्षत्रिय before by birth and विश्वामित्र and वसिष्ठ get into a problem, I don't want to go into the details and therefore they had a war as it were. And विश्वामित्र was shooting weapons after weapons and वसिष्ठ kept his ब्रह्मदण्ड in front, in which he had invoked all his तपस् शक्ति and therefore all the missiles, National Missile Defense – developed by missiles system of America, so all the missiles like the patriot missiles and all those things विश्वामित्र was shooting and they all came and they just fell in front of ब्रह्मदण्ड and they were defused. Then only विश्वामित्र understands the क्षत्रिय बलम् or the material strength is far inferior to the mental strength which is born out of तपस् or meditation and therefore he says 'धिक् बलम् क्षत्रिय बलम् ब्रह्म तेजो बलम् बलम्', physical and material strength is nothing, ब्रह्म तेजो बलम्, ब्रह्म तेजो बलम् means तपस् शक्ति alone is superior and therefore he decides to do तपस् and gets inner strength and that is how विश्वामित्र, the क्षत्रिय ऋषि becomes the ब्रह्म ऋषि. And from this also we come to know that even if a person is a born शूद्र or वैश्य or क्षत्रिय, by doing साधन he can change the वर्ण, a क्षत्रिय can become a ब्राह्मण, therefore ब्राह्मणत्वम् is not primarily by birth, ब्राह्मणत्वम् is by your character, साधन and lifestyle. Anyway what I want to say, वज्रायुधम् is stronger because of the spiritual strength and therefore कृष्ण tells I am the वज्रायुधम् of इन्द्र. धेनूनाम् अस्मि कामधुक् – so among the cows and that too the milch cows or the milk yielding cows, so many cows are there, among the cows which gives milk, we have a special संस्कृत word, धेनुः, धेनु is the name of that cow which gives milk and among such cows I am कामधेनु, कामधुक् means कामधेनुः and why कामधेनुः, because the other cows can yield only milk, whereas कामधेनुः is a unique cow which can yield anything you want, कामम् कामम् दोग्धि इति कामधुक्. So you have to only go near the cow and pray, instead of milk you think of coco cola, it will come directly! pepsi, directly it will come directly! coffee,

directly! without powder, not only these drinkable things but all other things will materialize. Anything that you want, house you want, a car you want, anything you want, कामम् कामम् दोण्धि इति कामधेनुः. And incidentally कामधेनुः also emerged out of the milky ocean. And this also indicates what, beautiful symbolic presentation, the mind is कामधेनुः. The human mind and intellect are so powerful that if you fully tap you can create anything, all the scientific advancements and gadgets that we have, they are all born out of what: human intellect, internet is born out of what: human intellect, कामधेनुः. So therefore if a human being decides to tap his own mind-intellect-complex, he can achieve anything in life, all the fourteen लोकs he can accomplish, why he can attain मोक्ष also, मोक्षम् अपि दोण्धि, from the mind-कामधेनुः मोक्षम् also can be mulched. Therefore it is called कामधुक्. Then प्रजनः च अस्मि कन्दर्पः, कन्दर्पः means desire, मन्मथ is called कन्दर्पः. मन्मथ, the deity of desire or passion and desire is here seen as the greatest creator of things. So desire is the greatest producer of things. Why do you build a house? So before the house comes, a multi-lakh, Rs.50 lakh house comes into being, previously it exists in your mind in the form of what: desire. So everything that is produced in the creation is born out of human desire. In fact, according to वेदान्त, I wanted it because of its कर्म, because of the कर्म of the last जन्म I have asked for this world. Therefore desire is the greatest creator and that is why we say “*necessity is the mother of all creativity, all inventions*” and necessity expresses in the form of desire. It is very hot, human mind wanted something and therefore fan was created and that is not sufficient, A/C was created. Then the power goes away at crucial times, generator was created, one thing after another why do we create, because there is a desire and therefore among the creators I am the desire, productive passion, productive desire which is the cause of everything, including the desire for children. So the production of children is also born out of desire. So कन्दर्पः. सर्पाणाम् अस्मि वासुकिः

– among the serpents, especially the poisonous serpents I am वासुकिः, which is the ornament for Lord शिव and the वासुकिः snake symbolizes the अहङ्कार. So अहङ्कार is the greatest poison which leads to कर्तृत्वम् and कर्मफल and पुनरपि जननम् and पुनरपि मरणम् संसार. And the Lord शिव uses the poisonous snake as an ornament, because he knows how to handle the snake. If you know how to handle it, it is an ornament, similarly, by आत्मज्ञानम् we learn to handle our own अहङ्कार and therefore for a ज्ञानि, अहङ्कार becomes a भूषणम्, an ornament. Just as poisonous snake is an ornament for Lord शिव, the poisonous अहङ्कार is an ornament for a ज्ञानि. Therefore वासुकिः अहम् सर्पाणाम्,

Verse No .29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ १०-२९॥

अनन्तः च अस्मि नागानाम् वरुणः यादसाम् अहम् ।

पितृणाम् अर्यमा च अस्मि यमः संयमताम् अहम् ॥ १०-२९॥

नागानाम् अनन्तः, यादसाम् वरुणः च अहम् अस्मि, पितृणाम् अर्यमा च, संयमताम् यमः (च) अहम् अस्मि ।

नागानाम्, नागः also means snake and how to differentiate सर्प and नागः, both mean snake only. Therefore commentators give different meanings to differentiate, generally we don't remember, by the time we come to this verse the previous verse we will forgot. By chance if you remember the previous verse was said, सर्पाणाम्, again नागानाम्, why it is repeated? Some commentators say नागः refers to non-poisonous snake, so सविष and निर्विष, so among those नागः I am अनन्तः. So Lord कृष्ण might have felt that in the previous verse, वासुकिः was said, which is associated with Lord शिव. Therefore reading that verse, शिवभक्तः will be happy, विष्णु भक्तः will feel bad, शिव is mentioned and विष्णु has been forgotten. So अनन्तः, it is the snake associated with Lord विष्णु, Lord विष्णु is called अनन्तशयनः. So

he uses the coiled अनन्त as the bed and it is like a foam-like bed only and also cool, because snake are supposed to be cold-blooded ones, therefore cool and soft to touch and दयानन्द स्वामिजि says, it is the first spring coat in the creation, भगवान् started it, coil means spring. So therefore अनन्तशयन. Of course philosophically speaking, अनन्त means निर्गुण ब्रह्म. So विष्णु the सगुण ईश्वर is located in his स्वरूपम् of अनन्त which is the निर्गुण ब्रह्मन्, otherwise it is also called आदिशेषः, शेषः means what: that which remains after everything is destroyed. In food also शेषम्, after you eat everything, what is left out is शेषः, in the creation during प्रलय after everything is destroyed what is left behind is ब्रह्मन् and therefore भगवान् is शेषशायी, he remains in his स्वरूपम् called शेष, which is the ब्रह्मन्, the ultimate remainder, therefore अनन्तशायी, शेषशायी, that अनन्त I am among the नागs. Then वरुणः यादसाम् अहम्, so यादस् means any water देवता, जल देवता is called यादः. And there are many जल देवताs because जलम् exists in many forms, in the form of river जलम् is there, in the form of lake जलम् is there and therefore even though जलम् is one, it has got various forms of existence, for each one we have got a देवता, river देवता, lake देवता, ocean देवता, well देवता, bore-well देवता (now it is also there) and then cloud देवता, पर्जन्यः, पर्जन्यः water in the form of cloud, you can include your own tears also, tear-देवता. So thus there are many water देवताs, among all of them वरुणः अहम् अस्मि – I am वरुण देवता who presides over the ocean, because that is the biggest reservoir of water. Therefore I am वरुण देवता. And that is why वरुण is worshipped during सायम् सन्ध्या, so वरुण is not an ordinary देवता, इमम् मे वरुण श्रुधी हवमद्या च मृडय । त्वामवस्युरा चके ॥ तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः । अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्रमोषीः ॥ यत्त्विद्धि ते विशो यथा प्रदेव वरुण व्रतम् । मिनीमसि द्यविद्यावि ॥

What beautiful मन्त्रs!!! We are worshipping वरुण in the evening as the representative of ईश्वर and therefore I am the वरुण देवता, why not सूर्य देवता, because during evening Sun has set, we worship सूर्य देवता during the morning,

मित्रस्य वर्षणी धृतः श्रवो देवस्य सानसिम् ।

All gem of मन्त्रs through which we ask for physical health, emotional health, intellectual health and money, money also we ask for and ultimately we ask for मोक्ष also.

पश्येम शरदः शतम् । जीवेम शरदः शतम् । नन्दाम शरदः शतम् ।

मोदाम शरदः शतम् । भवाम शरदः शतम् । शृणुयाम शरदः शतम् ।

प्रब्रवाम शरदः शतम् । अजिताः स्याम शरदः शतम् । ज्योक् च सूर्यम् दृशे ।

We ask for anything that will desire in life they have enlisted, because if we see the Lord we may forget, we have got wonderful memory, so they have kept in the मन्त्रs, whatever your basic needs, पश्येम, first one is let my eyes be perfect, so all wonderful prayers. वरुण is an important वैदिक deity, there is a special सूक्तम् called वरुणसूक्तम्. So I am the वरुणः. Then पितृणाम् अर्यमा च अस्मि, there are many देवताs in the पितृलोकs, as I had said before heaven itself is subdivided into many colonies depending upon the grade of your पुण्यम् you will be given LIG, MIG, HIG do you remember: Low Income Group, Middle Income Group, High Income Group, all those things will be given. There पितृलोक is one लोक and that लोक is presided over by पितृ देवताs and the head of the पितृ देवताs is अर्यमा. So these are very prominent deities of the वेदs, वैदिक deities, gradually the पौराणिक deities overshadowed the वैदिक deities, अर्यमा, वरुण and इन्द्र etc., are prominent वैदिक देवताs and I am अर्यमा and whatever श्राद्ध, तर्पण etc, we do is supposed to directly go to अर्यमा's department, just like whatever letter you post in any letter box they all will go to the main post office and then from there it is distributed to the proper addresses. Similarly, anybody does श्राद्ध, तर्पणम् anywhere all the offerings

directly go to अर्यमा's supervision. He has got courier service, very efficient service, they know the old number and new number, no mismatch and the forefather may be in which लोक, how do we know, so our forefathers could have taken rebirth in मनुष्यलोक, or they might have taken any animal body or they might have gone to another लोक, fourteen लोक courier service he has got. Whatever type of food needed in whatever लोकs appropriately it will be sent. Therefore अर्यमा is a very important person. Therefore He says among the पितृs I am the अर्यमा. In विवाह मन्त्र and all, अर्यमा and all are mentioned, they are all वैदिक deities. अर्यमा is, for संस्कृत students, not स्त्रीलिङ्ग, it is नकारान्तः पुल्लिङ्गः, अर्यमन् शब्दः, अर्यमा, अर्यमणौ, अर्यमणः, अर्यमणम्, अर्यमणौ, अर्यमणः, अर्यमणा, अर्यमभ्याम्, अर्यमभिः इति रूपाणि. Those who do not know संस्कृत you can be blissfully ignorant, don't bother. यमः संयमताम् अहम् – among the controllers of world of things and beings I am यमः, यमः means काल तत्त्वम्, because the time controls everything. In time generations come, in time generations go and even the mind when we are young there is that pride and arrogance, who can do anything to me, I am great, they will talk too much, in their walk one can see, with chest up, then see after 10 years after getting married, first one, that itself will mellow him, thereafter one or two children and you educate them and get married, you are fully mellowed down, all whose job,

मा कुरु धन जन यौवन गर्वम् हरति निमेषात्कालः सर्वम् । ... ॥
भजगोविन्दम् ११ ॥

Therefore anyone I will control. Therefore संयमताम्, among the controllers I am यमः. Continuing;

Verse No .30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०-३०॥

प्रह्लादः च अस्मि दैत्यानाम् कालः कलयताम् अहम् ।

मृगाणाम् च मृगेन्द्रः अहम् वैनतेयः च पक्षिणाम् ॥ १०-३०॥

दैत्यानाम् प्रह्लादः, कलयताम् कालः च अहम् अरिम्, मृगाणाम् मृगेन्द्रः च, पक्षिणाम् वैनतेयः च अहम् (अरिम्) ।

दैत्यानाम् – among the दिति पुत्रs, so दिति is the wife of कश्यप प्रजापतिः, who is an important personality mentioned in the पुराणs. When they talk about the creation they say from ब्रह्माजि the creation, the entire humanity had to come and first from ब्रह्माजि fourteen प्रजापतिs came and from the fourteen प्रजापतिs alone the entire humanity emerged. And therefore this प्रजापतिs are enumerated, among them the most prominent one is कश्यप and अदिति is his wife, दिति is another wife and अदिति's children are called देवs and दिति's children are called असुरs. So देवs and असुरs are born to two different mother's and father is one and same, which indicates what: we have got a mind, देवs represent positive, healthy thoughts, असुरs represent negative, unhealthy thoughts, from one कश्यप प्रजापति the mind alone we get both देव वृत्तीs as well as असुर वृत्तीs, out of two different wives, one is called सत्वगुण wife and the other is called रजोगुण wife, out of these three गुणs, especially these two गुणs, सत्त्व and रजस्, two types of वृत्तीs are generated, one is called दैवी सम्पत् we will see in the 16th chapter and the other is called आसुरी सम्पत्. And generally the असुरs are negative in their thinking, that you know, but even among the असुरs there was a great devotee born, who is प्रह्लादः, the son of हिरण्यकशिपु, who was an असुर, who was enemy of the Lord, who was hating the Lord, you know the story of हिरण्यकशिपु. And to such a hater of God, प्रह्लादः was born and not only that, he became a great devotee and he became so great that in the morning when we have to remember all the great devotees, the first one is प्रह्लादः, in the morning we are asked to remember the great devotees,

प्रह्लाद नारद पराशर पुण्डरीक व्यासाम्बरीष शुक्रशौनकभीष्मदात्मन्यन् ।

रुक्माङ्गदार्जुन वसिष्ठ विभीषणादीन्पुण्यानिमान् परमभागवतान् स्मरामि ॥

I am remembering in the early morning, before reading the newspaper and spoiling the mind, I remember the names of all the great भक्तs and the topmost one is प्रह्लाद. By birth he is असुर जाति, by character he is सत्त्वगुण. From this we also another important thing, जाति does not make a person great, it is the गुण that makes a person great and therefore we can never look down a person based on जाति, the caste system became notorious because we started looking down upon people purely based on जन्म and those people see the so-called ब्राह्मणs, who are born from ब्राह्मणs and who are given to lot of vices and I respect a ब्राह्मणs, just because he is born a ब्राह्मणs, even though he doesn't have any character, there is something irrational in it and therefore, जाति does not make a person great, but character and what is the example, प्रह्लाद was born असुर, रावण was a ब्राह्मण,

पुरा विश्रवसः पुत्रो रावणो नाम राक्षसः ।

आसीदस्यानुजौ चास्तां कुम्भकर्णविभीषणौ ॥ श्रीरामोदन्तम् २॥

विश्रवस् पुत्रः, nobody in the list of people to be remembered do we add रावण, No. So therefore it is not the जाति, जाति-ब्राह्मण रावण is excluded, जाति-असुर प्रह्लाद is included. Therefore always give importance to character. Therefore प्रह्लादः च अस्मि दैत्यानाम्, दिति पुत्राणाम् मध्ये. Then कालः कलयताम् अहम् – among the ones who keep account, accountant is called कलयत, keep account. So for many things you keep account, say computer also, computer computes, keeps track of all the things and among those computers, especially which keep track of पुण्य-पाप कर्म of people, imagine what type of computer is required for keep track of all the कर्म, one has to keep feeding the computer. So from the morning the time you kill the first mosquito and you do so many things, each one has to be punched and everything that you deliberately do is a कर्म and not only you do actions in this जन्म, अनादि काल प्रवृत्तः, सञ्चित कर्म, आगामि कर्म, प्रारब्ध कर्म, all these कर्मs have to be stored in the computer and how many जीवs are there, human beings alone if you take they are 5 billion or whatever it is. In

India itself is 100 crores, china another 100, all over the world 300 crores human beings are there, then mosquitoes, ants, cockroaches are there, each one has got सञ्चित कर्म, each one has got प्रारब्ध कर्म, all these have to be punched. And not only that, every कर्म from this smallest कर्म to the biggest कर्म has to produce the result at the appropriate time, not one minute later or one minute earlier, what type of computer is required and that computer is चित्रगुप्तः, called कालः, कालः तत्त्वम् or यमधर्मराज, that is why he is called धर्म राज, he gives the कर्म-फलम् perfectly according to the justice or Law of कर्म. Therefore I am the काल तत्त्वम्, which is responsible for the manifestation of every कर्म and चित्रगुप्त is called because it is kept secret, गुप्त means secret. So वैश्यs are generally called by the name गुप्त, because in business most important thing is what, you should not tell the truth, शास्त्रम् accepts it, for वैश्य community the title given is गुप्त. For क्षत्रिय community the title given is वर्मा, वर्मा means what कवचम्, protection, protection of the society from other अधर्म. ब्राह्मणs are called शर्मा, रामकृष्ण शर्मा नाम अहम्, शर्मा stands for quietude, peace, tranquility. Thus शर्मा, वर्मा, गुप्त, why I am saying is all the कर्मs are kept गुप्त, secretly, that is why on a special day we do a पूजा to चित्रगुप्त, there also you give something, we are not leaving him, we also bribe him so that some of the कर्मs he will put under the carpet. So कालः कलयताम् अहम्. मृगाणाम् च मृगेन्द्रः अहम् – among the animals I am the lion. More in the next class. Because कालः कलयताम् अहम्. Time up.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 30-33

We are seeing Lord कृष्ण's enumeration of ईश्वर विभूतिस or the glories of ईश्वर. The entire creation being the manifestation of the Lord, the whole creation is the glory of the Lord only. Still Lord कृष्ण chooses a prominent glorious things and beings in the creation and कृष्ण claims those special things as his glory. And the purpose of this enumeration is that we can choose those objects as special objects in which the Lord can be invoked. For example, even though all rivers are the glory of the Lord, कृष्ण enumerates गङ्गा as the glorious rivers and therefore we can worship गङ्गा as a special river invoking the Lord in that. And that is why in our culture also गङ्गा स्नानम् is considered to be a special पुण्यम् because कृष्ण enumerates that. So thus for उपासना purposes this enumeration will be useful because everyone enumerated here can serve as an आलम्बनम्. And as I said कृष्ण's enumeration is based on the things experienced here and many of the enumerations are based on the mythological stories also. And that is how we saw in verse no.30, दैत्यानाम् प्रह्लादः अस्मि, कृष्ण assumes that we know the पुराणस and we also know the story of हिरण्यकशिपु and प्रह्लाद who even though born an असुर becomes the greatest devotee of the Lord and प्रह्लाद स्तुति in the भागवतम् is a very very well-known स्तोत्रम्, in which we find the highest वेदान्त talked about. In the भागवतम् there are many स्तुतिस or स्तोत्रम्स, धृव स्तुति, प्रह्लादः स्तुति, कुन्ती स्तुति, भीष्म स्तुति, each character glorifies the Lord and the beauty is in those स्तोत्रम्स not only the पौराणिक glories are there, the highest वेदान्त is also packed in those स्तुतिस and in that प्रह्लादः is also a great one and प्रह्लादः स्तुति in भागवतम् is famous and as I said, which is an important thing because even though प्रह्लादः is born an असुर by spiritual साधन he could change his character and become a ज्ञानि. Therefore one need not feel bad about one's जन्म, जाति does not indicate superiority or inferiority, what is important is कर्म and गुण. If you remember the 4th chapter, I talked about the जाति-

ब्राह्मण, कर्म-ब्राह्मण and गुण-ब्राह्मण, जाति-क्षत्रिय, कर्म-क्षत्रिय and गुण-क्षत्रिय. Don't focus on these जाति but focus on the right choice of कर्म, proper कर्म we have to choose and by doing that कर्म with proper attitude we have to transform our character and ultimately we should become गुण-ब्राह्मणः, प्रह्लादः became a गुण- ब्राह्मणः and therefore कृष्ण takes this opportunity to name him प्रह्लादः च अस्मि दैत्यानाम्. Then कालः कलयताम् अहम्, I am the कालः तत्त्वम् also who is responsible for the maintenance of the ripening of the कर्म at the appropriate time. Every कर्म that I do has to ripen and produce the फलम् at the right time and it requires the maintenance of the law of कर्म principle and I am the कालतत्त्वम् who is responsible for that. And not only that when there is a group of people like a family or like an institution or a class even simultaneously the कर्म of many people have to fructify. So my कर्म is fructifying in this class and your कर्म is also fructifying, the कर्म of all the people. And the most interesting thing is that somebody's पुण्यम् is also fructifying and some people's पापम् is also fructifying. If you are bored with the class and you are suffering unhappiness, then what कर्म is fructifying? In this class itself some people are exhausting the पापम् and some people are exhausting the पुण्यम्. What about me? I don't want to say, whether I am exhausting my पुण्यम् or पापम्. Thus simultaneously one event taking place in the family has to take place in such a way, that the कर्म of every family member has to fructify. And imagine somebody falls sick and another member is serving that sick person. The sick person's पापम् is fructifying and also he has got some पुण्यम् because another member in the family is serving that person, so that I have got some family member to serve me is my पुण्यम्, that they have to spend sleepless night for my sake is their पापम्. So if they are keeping awake for your sake, it is your पुण्यम् that you have got such a family member and it their their पापम् that they have to lose the sleep and struggle. Thus भगवान् has to connect such people and कर्म has to fructify appropriately. Now you can imagine what a complicated order

भगवान् has to manage. And that is why often in भागवतम्, भगवान् names himself as कालः. I am the intelligent काल तत्त्वम् who makes the appropriate कर्म of the appropriate person to fructify at the appropriate time. Up to this we saw in the last class. So now we have to come to the appropriate time to see the next line, what is that: मृगाणाम् च मृगेन्द्रः अहम् – all animals are also my manifestation and every animal has got unique feature. And if you have got any doubt, watch the *Animal Planet* in the Television. Instead of some other serials, I don't say that you should not watch them but also watch the Animal Planet, from the smallest ant to the big elephant every animal has got a unique glory. And therefore all animals are my glory but among them who is the king of the forest, मृगाणाम् च मृगेन्द्रः, मृगेन्द्रः means lion, lion is known as the king of animals. Therefore मृगाणाम् इन्द्र – I am the lion among all animals. And वैनतेयः च पक्षिणाम्, all the पक्षिs, पक्षि means a bird, पक्षः means a wing and पक्षि means that which was got a wing, so two wings are there. Therefore पक्षौ यस्य स्थः इति पक्षि, the winged one, can you call an aeroplane also a पक्षि? According to definition, you can call an aircraft as a पक्षि because it has got wings, so among the winged beings, the birds, I am वैनतेयः, वैनतेयः means गरुडः, गरुड is the son of विनता, विनता सुतः वैनतेयः, गरुड's mother is called विनता and गरुड is the most glorious bird, devoted bird, that it is mount or वाहनम् of Lord विष्णु. So पक्षि वाहन, गरुड वाहन etc., and in वैष्णव सम्प्रदाय, गरुड is given a prominent position, गरुड आळवार्, आळवार् means a great devotee. So the one who is immersed, आळरुदु means to get immersed, गरुड आळवार् means a devotee who immerses himself in the devotion of the Lord. Therefore I am that great devotee गरुड among birds. Continuing;

Verse No .31

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०-३१॥

पवनः पवताम् अस्मि रामः शस्त्र-भृताम् अहम् ।

झषाणाम् मकरः च अस्मि स्रोतसाम् अस्मि जाह्नवी ॥ १०-३१॥

पवताम् पवनः अस्मि, शस्त्र-भृताम् च रामः अहम् (अस्मि), झषाणाम् मकरः अस्मि, स्रोतसाम् जाह्नवी च (अहम्) अस्मि ।

पवताम् अहम् पवनः अस्मि, पवताम् means among the purifiers so there are so many things which purifies. गङ्गा जलम् purifies or any water, if the water is pure, OK. In the local water if we take bath, we don't know whether we get cleaner by bath or dirty after the bath, we don't know, so pure water is capable of purifying. So water is a purifier, fire is a purifier. That is why before surgery they heat all the instruments, it is for purification. In fact, cooking itself is a method of purification, why should we boil the water, it is purifier and wind is also a purifier. So especially if things have got smell, dry it in the open, then the smell will go. So कृष्ण says among all the purifiers I am पवनः, वायुः. So which moves, पवते इति पवनः, that which moves and also that which purifies, पुनाति इति पवनः and that is why आज्ञेय is called पवन सुतः, the son of वायु, पवन सुत means वायु कुमार. Therefore I am the purifier wind. That is the reason we worship the wind also, not only we worship भूमि, we worship अग्नि and we worship वायु also, नमस्ते वायो, where did it come, in शीक्षावल्ली शान्तिपाठ,

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षम् ब्रह्मासि । त्वामेव प्रत्यक्षम् ब्रह्म वदिष्यामि ।

in which culture a person will revere वायु, what an attitude! Because the Lord says I am in the form of वायु also. Then रामः शस्त्र-भृताम् अहम्. So among the gods who wield different types of weapons, all our gods have weapons. So Lord शिव has got his परशु हस्त, he has got परशु, he is called पिनाकपाणि, the one who has got a bow called पिनाकम् and राम is called कोदण्डपाणिः, विष्णु is called शार्ङ्गपाणि, not सारङ्गपाणि. It is really शार्ङ्गपाणि. Thus all our gods have got weapons. Why do they have weapons? Whoever has to protect धर्म will have to wield the weapons. We should know this clearly because there

are some people who criticize our religion saying your gods are not compassionate, your gods really do not really love you, our god only loves us. Your gods does not love you because all your gods have got weapons, they frighten us, we also are idiots and listen to such stories. Let it be very clear, anybody who has to protect धर्म.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय ॥ ४-८॥

whoever has to do will have to keep weapons, because to protect धर्म we have to use four उपायs, साम, दान, भेद and दण्ड. साम, दान भेद are nonviolent methods of protecting धर्म and we should attempt initially to protect धर्म by nonviolent method only and if nonviolent methods fail, ultimately we will have to use violent method and violence for धर्म रक्षणम् is not wrong. Not only it is not wrong, it is right and not only it is right, that alone is right and that is why in the case of रामायण also we find राम gives the last chance to रावण. In कम्ब रामायणम् it is said: 'return today and come back tomorrow' and in महाभारतम् also, at last कृष्ण goes as a messenger to avoid war, these are all nonviolent methods, if all of them fails violence has to be used and it is not पापम्, it is पुण्यम्, that is why कृष्ण advised अर्जुन,

धर्म्यात् हि युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते ॥ २-३१॥

For क्षत्रिय, धर्म युद्धम् is a duty, धर्म युद्धम् produces पुण्यम् and if a person takes to धर्म युद्ध he will attain only वीर स्वर्ग and never पापम् and नरकम्. And not only कृष्ण advised अर्जुन to take to धर्मयुद्ध, all our gods wield weapons only for the sake of धर्म रक्षणम्. It is exactly like I have told you often, a doctor amputating a particular organ for saving the patient. The first aim of the doctor is to cure the disease without any hurt or permanent handicap and if all the methods fail and the disease will spread all over then he will have to take to amputation and destroying असुरs is amputation of a part of the society for saving the society, त्यजेदकम् कुलस्यार्थे – you can sacrifice a person for protecting a family, ग्रामस्यार्थे कुलम् त्यजेत् – for saving a whole

village a family can be sacrificed, ग्रामम् जनपदस्यार्थे – for saving the whole nation a village can be sacrificed, आत्मार्थे पृथिवीम् त्यजेत् ॥ गरुडपुराणम् १-१०९/२ ॥ – for getting मोक्ष you can sacrifice everything. Anyway why I am saying all these is, our gods are intelligently wielding weapons, it is not a defect, it is not a दूषणम् but it is a भूषणम्. Then in the case of devotees how the weapons will be used, OK, in the case of राक्षस the Lord has to use the weapons to destroy, but in the case of devotees how will the Lord use the weapons? We say in the case of devotees also the Lord will use the weapon for what: for destroying our inner enemies – काम-क्रोध, लोभ-मोहः, मद-मात्सर्यः, all of them he destroys, that is why Lord's चक्रम् is called सुदर्शन चक्रम्, सुदर्शनम् means what: it serves as a weapon of knowledge, दर्शनम् means ज्ञानम् and what type of दर्शनम्: सुदर्शनम्, right knowledge, ब्रह्मज्ञान इत्यर्थः and by using the weapon of सम्यक् ज्ञानम् Lord destroys what: अज्ञान अन्धकार. Therefore Lord should wield weapon to destroy the external enemies as well as the internal enemies. And all gods are great, but here कृष्ण says among the weapon wielders I am रामः, राम is the greatest god among शस्त्र-भृत् and राम has got what bow: I told you, कोदण्डपाणि. So शस्त्र-भृताम् रामः अहम्. Then ज्ञाणाम् मकरः च अरिम – among the water animals, aquatic creatures, so there are millions of जीवराशिस. In fact, you should know that the creatures in the ocean are much much more than on the land, because on the earth only 1/3rd or so is the land, 2/3 is water. Therefore billions of जीवराशिस are there, they are all called ज्ञाणः and among those aquatic creatures I am मकरः. मकर we can take as the biggest one, the whale. So what exactly is मकर is not known, different people give different meaning, some people say it is shark, some people say it is whale and that is why I translated the word मकर as मकर itself. So anyone you can take, whale being the biggest one you can take that. Then स्रोतसाम् अरिम जाह्नवी, स्रोतस् means rivers, that which flows, स्रोतः, स्रु, स्रवति – to flow, स्रोतस् means the flowing one, in short the

rivers, and among all the rivers of the world I am जाह्नवी. Do you remember the word जाह्नवी? I told you गङ्गावतरणम् story only two weeks before and I have not given you sufficient time to forget and therefore I hope you remember, from जह्नु महर्षि's ears गङ्गादेवी came and therefore गङ्गा is called जह्नु कन्या, जह्नु पुत्री etc., and therefore जाह्नवी, I am गङ्गा and गङ्गा as a river itself is considered to be a very sacred one, In fact, they say गङ्गा is अघम् पापम् गमयति इति गङ्गा, अघम् गा, अघम् गा become गङ्गा, अघः means पापम्, गमयति means the one who removes, therefore a dip in गङ्गा is considered to be a great purifier,

मल निर्मोचनम् पुंसाम् जल स्नानम् दिने दिने ।

सकृद् गीताम्भसि स्नानम् संसार मल नाशनम् ॥ गीता महात्मयम् ३ ॥

And according to वेदान्त, गङ्गा represents the ब्रह्मविद्या प्रवाहः, it symbolizes the flow of spiritual knowledge. And why do we compare गङ्गा to the flow of spiritual knowledge? Because there are so many common features between them.

i) Firstly, गङ्गा originates from Lord शिव's head for us, even though originally she was in स्वर्गलोक, when it came down on the earth, only Lord शिव received and from Lord शिव's head alone गङ्गा is coming down to bless us and for ब्रह्मविद्या also, who is the आदिगुरु? So I have a गुरु and you ask my गुरु, what will he say, I am not the originator, I got from my गुरु, if you ask him, he says my गुरु, naturally the question will be who is the first गुरु? That is what we chant in the beginning of the class, सदाशिव समारम्भाम्. Therefore गङ्गा comes from शिव, ब्रह्मविद्या comes from Lord's शिव's head, therefore both are same.

ii) And the river flows from higher plane to lower plane. Because that is how water flows, gravitational flow from higher to lower and Similarly, ब्रह्मविद्या also flows from गुरु to शिष्य. And generally गुरु is seated on a higher plane and शिष्यs are seated in lower plane and

therefore ब्रह्मविद्या teaching is flowing from the गुरु to शिष्य. And that is why the gallery type of lecture hall we don't generally recommend because of the arrangements of the seats. Now गुरु has to pump the knowledge against the gravitational flow and even if गुरु manages, naturally it flows down. So every day the शिष्य comes with an empty mind. So therefore it should be the other way, and not like gallery which is not the right method. Therefore गङ्गा flows from higher to lower plane, ब्रह्मविद्या flows from गुरु to शिष्य, higher to lower. That is why in मुण्डकोपनिषत्, पावावरे, पर अवर, परावराम् it was called परावराम्,....

स ब्रह्मविद्याम् सर्वविद्याप्रतिष्ठाम् अथर्वाय ज्येष्ठपुत्राय प्राह ॥
मुण्डकोपनिषत् १-१-१ ॥

अथर्वणे याम् प्रवदेत ब्रह्माऽथर्वा तम् पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।

स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥
मुण्डकोपनिषत् १-१-२॥

परावराम् means it flows from the higher plane to lower plane. This is the second common feature.

iii) Then the third common feature is गङ्गा is a perennial river unlike our local rivers which go dry. गङ्गा will never go dry because even in the worst summer गङ्गा will have water melting, ice melted water will be there. That is why in summer गङ्गा is very cold, we think that summer it will be very pleasant, In fact, summer we feel the cold more. Because the outside temperature is so high and the water is ice-melted water, the contrast is so much. Similarly, ब्रह्मविद्या परम्परा also is perennial, it never dries up, the flow never breaks. What is the proof, what is the proof? Very very brilliant question, it is like asking you the question, your family परम्परा is broken or not, what will be your answer? I am sitting here solidly 85 kgs, what other proof do you require, for the continuity of the सन्तति, the very fact that even now

we are able to learn ब्रह्मविद्या is proof for the perennial nature of the ब्रह्मविद्या. This is the third common feature.

iv) Then the fourth common feature is if you dip in गङ्गा you feel very fresh and rejuvenated. Even if you walk 20 kilometers, once I walked from गोमुख to गङ्गोत्रि, 20 kms or something and I thought I cannot walk further, I had a dip in गङ्गा in गङ्गोत्रि and somehow got strength, another few kilometers I could walk. What I want to say is it is rejuvenating water. In the same way, if you dip in this teaching, what do mean by dipping in this teaching, listening to this teaching, exposing yourselves to this teaching is getting immersed in that, that also refreshes you and therefore both are refreshing factors, rejuvenating factors. That is what I said सकृद् गीताम्भसि स्नानम् संसार मल नाशनम्, if you take bath in the गङ्गा called गीता you will be purified.

v) What is the next feature? Even though गङ्गा flows from गोमुख downwards up to कोलकाता, you cannot take a dip anywhere you like. It is a dangerous risk, because you don't know where there is a whirlpool, you don't know where there are rocks, you don't what is the depth of the river, therefore you can take a dip only in that place where there are steps available, they call it स्नान धाट. Therefore that place which is specially built for taking the dip, that is called धाट, just as you can take गङ्गा dip only in specified place, Similarly, the ब्रह्मविद्या स्नान also you cannot do anywhere, you have to go गुरु धाट, the ब्रह्मविद्या गुरु represents the special space. If you take a Vedantic book and read it is a dangerous preposition, because not only you will not understand, you will misunderstand also. Therefore if you want to take a dip in ब्रह्मविद्या you should go to the गुरु धाट. So thus in respects, ब्रह्मविद्या and गङ्गा are similar. Therefore कृष्ण says, स्रोतसाम् अहम् जाह्नवी अस्मि, Continuing;

Verse No .32

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०-३२॥

सर्गाणाम् आदिः अन्तः च मध्यम् च एव अहम् अर्जुन ।

अध्यात्म-विद्या विद्यानाम् वादः प्रवदताम् अहम् ॥ १०-३२॥

हे अर्जुन! सर्गाणाम् आदिः मध्यम् च अन्तः च एव अहम् (अस्मि), विद्यानाम् अध्यात्म-विद्या, प्रवदताम् वादः अहम् (अस्मि)।

सर्गाणाम् – among the created objects or the creations, I am the आदिः अन्तः मध्यम् च. You can understand आदिः means beginning, अन्तः means end, मध्यम् means middle. But this seems to be a repetition because the same thing कृष्ण has said in 20th verse also, in the 20th verse which is the beginning of the विभूति, कृष्ण says:

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२०॥

I am the beginning, middle and end. He has told there and He is telling here, how to reconcile? Because repetition is supposed to be a दोष. So it is called पुनरुक्ति दोषः. How do we reconcile? The commentators point out that the one indicates the beginning, middle and end spatially, another indicates beginning, middle and end time-wise. So whether you look at spatially or whether you look at time-wise I am the beginning, middle and end of the creation, one is सृष्टि, स्थिति तय कारणम् and time-wise and space-wise I am the पाताललोक also and I am ब्रह्मलोक also and I am the middle, भूलोक also. Everything I am. So सर्गाणाम् आदिः मध्यम् अन्तः अहम् एव अर्जुन. Then अध्यात्म-विद्या विद्यानाम् विद्या means any disciple of knowledge, any science is called विद्या and there are so many branches of knowledge in the tradition also there are so many branches like the four वेदः, शिक्षा, कल्प, व्याकरणम्, निरुक्तम्, छन्दः, ज्योतिषम् etc., there are so many branches in the tradition and the modern sciences are many you know and among all of them, कृष्ण says I am the spiritual knowledge. So अध्यात्म-विद्या means आत्मज्ञानम् अहम् अस्मि, because all other branches of science deal with अनात्मा only whether it is physics, or chemistry, or biology, or

zoology, or botany, or mechanic, or electricity, or magnetism, anything you name they all deal with the अनात्मा, the material things whereas अध्यात्म-विद्या is the one which is dealing with आत्मा I am the अत्मविद्या. That is why in the 9th chapter, Self-knowledge was titled राज-विद्या, राज-विद्या means the king among the knowledge or disciplines of knowledge. And why do we say Self-knowledge is the greatest one? You can give any number of reason. Just we will see a few.

i) The first thing is that आत्मा is the only reality, everything else other than आत्मा is मिथ्या is unreal, therefore all other branches deal with unreal, whereas this alone deals with सत्यम्. So this is परा विद्या and there are अपरा विद्याs. In कठोपनिषत्, शङ्कराचार्य says, अपरा विद्या हि अविद्या, all the material knowledge is as good as ignorance, because they are dealing with non-substantial non-entities. Therefore being सत्य ज्ञानम् it is great.

ii) And the second reason is, this is the only knowledge which liberates a person from the sense of limitation, which is the biggest problem of human being. The sense of limitation, the sense of physical limitation is expressing in the form of our desire to accumulate more and more and more because with myself I feel I am limited. So I have a sense of physical limitation, I have a sense of emotional limitation, that I am not loved by all, I am not loved by own children, they don't even check whether I am there or not, they won't even enquires about me. So all these are all what, emotional deprivation, emotional sense of limitation. Then the next level of limitation is intellectual, any amount I know I know that I don't know much, the greater I know the greater the ignorance is exposed and therefore, this sense of limitation is संसार and any branch of knowledge other than Self-knowledge, any other branch of knowledge will not remove this limitation. In fact, not only it will not remove, it will create only further limitation, like that scientists, Newton or Edison who said, I was only playing on the shore

with a few pebbles, thousands of discoveries he made made and at the time of death he declared that I was playing with a few pebbles on the shore while the vast ocean of truth is in front. Therefore, material sciences will only increase the sense of limitation, whereas this is the only knowledge which makes me say, पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते (don't get up and go – I am only quoting) So I am पूर्णः, that पूर्णत्वम् comes only by Self-knowledge. Therefore this is liberating knowledge, it is the second reason.

iii) If you want one more reason for superiority, this is the rarest of knowledge. Most of the people do not come, व्यासाचार्य said in the 2nd chapter of the गीता, many people do not come to this knowledge and even among those who come many people do not understand. Therefore the number of people who know this is very very very limited and therefore it is the rarest of knowledge.

Therefore कृष्ण says I am the spiritual knowledge. Then the next one, वादः प्रवदताम् अहम्, वादः means a discussion for arriving at the truth, that is called वादः. In our tradition, they talk about several types of discussions. Anything you take they have studied thoroughly. They talk about वादः, they talk about जल्प, they about वितण्डा, they talk about जाति, they talk about छलम्, these are all different types of discussions. And वादः or संवादः between गुरु and शिष्य, both are meant for only one purpose and that is arriving at the truth, whereas in all other discussions arriving at the truth is not the aim, winning the argument is the aim and that is why most of the discussions, both the people don't listen to the other. When I am arguing the other person is preparing what he has to say. See in your house itself, most of the time you will be doing that only. So when the other person is talking we rarely listen, we are planning for our attack. So that means what: that person's speech nobody is listening. And if that is true with regard to you, when you are shouting, not even speaking do you think the other person is hearing? Never, 99% be assured what we talk the other

person is not listening. Because when you start a discussion or dialogue, initially I start for the sake of knowledge, but soon my ego takes over and therefore I don't want to accept my ignorance, I don't want to accept my deficiency. And that is why they say *often arguments or discussions produce more heat than light*, that is why we use the expression, lighted argument we never say, but heated argument. So वादः means a discussion which never produces heat which never invokes my ego, I am all the time interested in knowing the truth, and I am ready to accept I am wrong if it is very clear to me. That means that I should be able to set aside my ego and that is why when they come to Vedantic dialogue, the शिष्य is asked to do नमस्कार. Doing नमस्कार is symbolically declaring to the teacher that *"Oh teacher, I am ready to set aside my ego, I will listen without any prejudice, if I have got wrong notions I am ready to drop the notion."* If I listen with ego I will never drop my notion, whenever I contradict you, in those case you reject my mine, and whenever I agree with you, you accept immediately. What that means: are you able to understand, carefully listen again, *whenever I contradict you you reject me, whenever I am in agreement with you you accept me, which means what: you hold on to your view alone.* This is called filtered listening. Whichever is convenient you take and the other things you are not able to drop. That means I lack intellectual honesty. Therefore a discussion wherein I set aside my ego, wherein I am ready to openly accept, not mentally but verbally accept my mistake and I am interested in listening to other persons, it is the most difficult thing in any discussion or dialogue, our mind is itching to talk and we are waiting for that person to take a breath, at that time you enter and you finish off your arguments. So if I can relaxedly listen to the other person and Similarly, I talk, that is called वादः or संवादः, that alone will lead to discovery of truth and therefore कृष्ण claims that I am वादः. So जल्प, वितण्डा etc., are there, for each one they give a definition, in one type

of discussion I am interested only in establishing my view, I am not interested in listening to the other. That is one type of wrong dialogue. In another one, I never establish my view because I don't have, my only aim is demolishing your view, whatever it is and why I want to demolish, only one reason, you are holding that view therefore it is wrong. If the same view I hold it is right, but if you hold that is wrong. So thus varieties of discussions are said, for each one, one one definition is given and I don't want to get into those details. वादः or संवादः I am. Continuing;

Verse No .33

अक्षराणामकारोऽस्मि द्रुण्डः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ १०-३३॥

अक्षराणाम् अकारः अस्मि द्रुण्डः सामासिकस्य च ।

अहम् एव अक्षयः कालः धाता अहम् विश्वतोमुखः ॥ १०-३३॥

अक्षराणाम् अकारः, सामासिकस्य च द्रुण्डः, अक्षयः कालः अहम् एव, विश्वतोमुखः धाता (च) अहम् अस्मि ।

So among the letters, what all things कृष्ण takes you see, among the alphabetical letters I am the letter अ. In any Indian language (in English language अ doesn't exist, you see - it starts with A, B, C, E, F, G..... Z no अ in the 26 characters, when you are pronouncing a word then you may say अ as in 'other' you say अ. But in alphabetical letters अ doesn't exist at all, whereas in any Indian language you take, अ is the first letter, अ आ, इ, ई is the way it starts. That must be the right thing because अ is the most fundamental letter or the most fundamental sound. And why do we say that it is the most fundamental sound? Because when you open your mouth and allow the wind to pass out, what will be the sound, what will come? अ. When you open the mouth and allow the sound to come, let anyone Chinese, Russian, Japanese, let them open the mouth clearly and allow the sound to come, it will be अ alone and that is why when we want the children to open the mouth,

what we say, you say show अ, you don't say show a, or e, not u, not i, but show अ, which means open the mouth, therefore अ is the basic sound and according to the science of phonetics all the other letters are modified versions of अ alone. So अ is the pliable chappathi dough like thing, you know that wheat dough, it is a basic lump which can be shaped into any form, Similarly, अ is the basic sound and by changing your mouth and its position etc., you produce other sounds. For example, you allow the sound to come and show your teeth, what will happen, it will become E. So when a dentist wants you to show your teeth, he asks you to show E. So therefore you allow the sound and show your teeth, E. So thus उ, क, ख, any alphabetic letter is अ modified by the appropriate positioning of the अष्टस्थानानि, I said in शीक्षावल्ली. Eight positions are there, to modify all of them like a flute, the wind allowed pass out is the same but pressing the holes appropriately, one sound is modified in स, रि, ग, म, it is not a different wind, but same wind, same playing, watch his mouth, it is only उ, but by pressing that one sound is modified. Similarly, अ is the कारण अक्षरम्, all the others are कार्य अक्षराणि, अ is the उपादान कारणम् for all alphabetic letters and do you know who says this, वेद itself says this. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 33-35

Lord कृष्ण continues with the enumeration of the विभूतिस of the Lord and we have seen up to verse no.32 and in the 33rd verse Lord कृष्ण said अक्षराणाम् अकारः अस्मि. अक्षर means the alphabetic letters. And we look upon the alphabetic letters as sacred expression of सरस्वती herself,

अपर्णाम् नामरूपेण त्रिवर्णाम् प्राणवात्मिकाम् ।

लिप्यात्मना एकपञ्चाशत् वर्णाम् वन्दे सरस्वतीम् ॥

I worship सरस्वती देवी who is in the form of the alphabetic letters. लिप्यात्मना एकपञ्चाशत् वर्णाम्. So we look up all the alphabetic letters as Goddess सरस्वती herself and even among the alphabetic letters Lord कृष्ण says, the most sacred letter is letter अ. And as I said in the last class, the letter अ is supposed to be sacred because that is the basic letter which emerges from your mouth when you open the mouth without doing anything. To produce any other sound, इ, उ, ए etc., you have to do something with your mouth. To say इ, you have to show your teeth. Say इ without showing the teeth, you will not be able to. To say उ, you have to spout your mouth, so or all other letters a particular effort is required, but effortless sound which you can produce by just opening the mouth is अ. And therefore according to the science of phonetics, अकार is the basic sound which is a flexible sound which alone is modified into all other letters. Just as a pliable lump of clay is the basic cause out of which you can shape varieties of things, Similarly, the letter अ is like a pliable lump of clay which can be converted into इ, उ, ए etc., therefore अ आकार is कारण अक्षराणाम् and all other letters are its products, modifications, कार्यम्. And since the cause alone manifests in the form of all effects, just as clay alone manifests as all the products, according to वेद the letter alone manifests as all the other alphabetic letters and therefore there is a वैदिक statement,

अकारो वै सर्वा वाक् ॥ ऐतरेय आरण्यकम् २-३-६ ॥

The letter अ alone is in the form of the alphabetic letters and the alphabetic letters rearranged alone is all the dictionary words, therefore अ multiplies into alphabetic letters, alphabetic letters rearranged are all the words of the dictionary. Therefore extending, you can say अ alone is every word, therefore वेद says अकारः वै सर्वा वाक्, all the words are nothing but the modification of the basic sound. And in our tradition every alphabetic letter has got a presiding deity, every alphabetic letter a presiding deity and for the letter अ, the अधिष्ठान देवता is ब्रह्माजि, the creator himself.

अम् ब्रह्मणे पद्महस्ताय लोकाधिपतये हंसवाहनाय सांगाय सायुधाय सशक्तिपरिवाराय उमामहेश्वर नमः । अम् ब्रह्मणे नमः ।

So letter अ is ब्रह्माजि. In महान्यास मन्त्र this occurs. And why do we have ब्रह्माजि as the presiding deity? Because ब्रह्माजि is the creator of all the objects of the world, the letter अ is the cause of all the other alphabetical letters and therefore अ stands for ब्रह्माजि and therefore कृष्ण says अक्षराणाम् मध्ये, among all alphabetical letters I am letter अ. Continuing, then the next line says: द्रुढः सामासिकस्य च. In संस्कृत grammar especially we have a particular usage called सामासः. सामासः means formation of compound words by joining simple words. So you take two simple words and join them together by adding a hyphen in between, then it becomes a compound word and therefore it is called सामासः, सम्यक् आस्यते इति सामासः, that which is properly and beautifully arranged is called सामासः. Of course, in English language also and in other languages also we have got simple compound words, but in संस्कृत grammar it is a well-developed usage and by forming this compound words the advantage is use save some preposition. For example, suppose somebody says: I have brought पूजा materials, पूजा is one word, material is another word, you want to say: I have brought material for पूजा, but you don't want to say the word 'for' and you want to save some time and energy. And therefore what do you do, you

say पूजा-material, पूजा-material become a compound word, the syntactical between them is through the preposition 'for', you save the preposition 'for' by adding hyphen. I went to शिव temple, शिव-temple. Now what you really want to say is I went to a temple in which Lord शिव is worshipped, but you don't want to say so many words, therefore शिव-temple, I have brought गङ्गा -water, गङ्गा is one word and water is another word, you want to say I have brought water from गङ्गा, you swallow the preposition 'from' by adding a hyphen. Are you attending Adayar-classes? Adayar classes, you put a hyphen, the classes conducted in Adayar. So thus we can form a compound word by joining two simple words and adding a hyphen in between, the hyphen indicates it is a compound word and by forming a compound you swallow preposition and that by that you save time and energy. So recently they had Agra-summit. So Agra-summit means a summit in Agra. Then suppose I ask, do you know Agra-summit-episode? Then it becomes Agra hyphen summit hyphen episode. An episode which took place during the summit in Agra. Instead of writing this lengthy sentence, Agra-summit-episode, it becomes a सामासः, a compound. Thus a compound can be formed by forming two words, by joining three words and the advantage is you save preposition. And how do you know what preposition is to be used. From the context you know, गङ्गा-water means water from गङ्गा, पूजा-material if you say, 'material from' we won't say, we say material 'for' पूजा. And Adayar-classes means not classes 'from' Adayar or 'for' Adayar, but classes conducted 'in' Adayar. So in which place what preposition is to be used we get to know from the context. I went to शिव-मन्दिर, you know temple in which शिव is worshipped. I went to विष्णु-मन्दिर. I went to Birla-मन्दिर, what is the meaning? A मन्दिर in which Birla is installed? No, there you know, a मन्दिर which is built by Birla. So context you have to use. I have told you often, when you say turmeric powder – powder of turmeric, Chilli powder – powder of chilli, tooth

powder – powder of teeth? No, powder for brushing the teeth. So thus the resolution of a compound is one of the beautiful exercises we have in संस्कृत grammar and this compound formation is very systematically done as a science and we have got several such compounds, four basic compounds are enumerated and this four are later expanded into 7 types of compound, then these types of compound are further expanded into 35 types of compounds. Thus we have got many compounds called सामासः and these group of compounds are called सामासिकम्, सामासिकम् means सामासानाम् समूहः, the group of compounds, तत्पुरुष सामासः, बहुव्रीहि सामासः, कर्मधारय सामासः, द्विगु सामासः, द्वन्द्व सामासः, अव्ययीभाव सामासः. So when we were studying we used to make fun, samosa, samosa, we used to tell. It is not samosa, it is सामासः. And in संस्कृत we can form compounds which can contain tens of words joined together. And in संस्कृत literature like कादम्बरी etc., a word will start in the beginning of a page and it will go on and on and on and the word (not sentence) will end at the end of that page. So कालिदास writes श्यामलादण्डकम्, full of such beautiful compounds,

तारकाराजिनीकाशहारावलिस्मेर-चारुस्तनाभोगभारानमन्मध्य
-वल्लीवलिच्छेद-विचीसमुद्यत्समुल्लाससन्दर्शिताकारसौन्दर्यरत्नाकरे
(one word)

प्रोल्लसद्-वाळिका-मौक्तिकश्रेणिका-चन्द्रिका-मण्डलोद्भासि-
गण्डस्थलन्यस्त-कस्तूरिका-पत्ररेखा-समुद्भूत-सौरभ्यसम्भ्रान्त-
भृङ्गाङ्गनागीत-सान्द्रीभवन्मन्दतन्त्रीस्वरे
महाकविश्रीकालिदासकृतम् श्यामलादण्डकम् ॥

another word. So like that संस्कृत can have innumerable compounds and therefore कृष्ण doesn't want to leave it out. Therefore He says among compounds, there is a particular type of compound called द्वन्द्व सामासः. I don't want to get into the details of द्वन्द्व सामास, it will become a grammar class. Therefore I am leaving from that part, द्वन्द्व

is the name of a particular type of सामासः and कृष्ण says I am द्रव्य compound among the compounds. And then अहम् एव अक्षयः कालः – and I am the काल तत्त्वम् which puts an end to everything, but which itself does not have an end. So therefore अक्षयः कालः means inexhaustible time. So everything else gets exhausted in time, but the time continues throughout. In fact, even during प्रलय कालम् everything is resolved, but काल is there working potentially. And because of the continuity of काल alone the next cycle of सृष्टि is possible. So therefore कृष्ण says I am the काल तत्त्वम् which is inexhaustible, अक्षयः कालः. And धाता अहम्, धाता means कर्म-फल धाता – the one who gives appropriate result for appropriate action to the appropriate person at the appropriate time. So I have got a cosmic computer which cannot have (what virus, Code Red) which will never be struck by any virus, a computer which has got in records all the कर्म of all the जीव done during all the time. The कर्म of ant, plant, animals, birds, living beings, देव, असुर, everything I have got and at the right time I give the कर्म-फलम् and therefore अहम् कर्म-फल धाता अस्मि, the ordainer. And therefore only विश्वतोमुखः – my face is turned in all the 10 directions, because I have to see who is doing what कर्म, who is doing the mischief, so I observe all the कर्म of all the people, register them and give the result at the appropriate time, therefore विश्वतोमुखः, the face turned in all directions.

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो हस्त उत विश्वतस्पात् ।

सम् बाहुभ्याम् नमति सम् पतत्रैर्द्यावापृथिवी जनयन् देव एकः । तन्मे मनः शिवसङ्कल्पमस्तु ॥ याज्ञिक्युपनिषत् ॥

So विश्वतः चक्षुः, विश्वतोमुखः, I see everywhere. Continuing;

Verse No .34

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०-३४॥

मृत्युः सर्व-हरः च अहम् उद्भवः च भविष्यताम् ।

कीर्तिः श्रीः वाक् च नारीणाम् स्मृतिः मेधा धृतिः क्षमा ॥ १०-३४॥

सर्व-हरः मृत्युः, भविष्यताम् उद्धवः च अहम् नारीणाम् च कीर्तिः श्रीः वाक् स्मृतिः मेधा धृतिः क्षमा च (अहम् अस्मि)।

अहम् सर्व-हरः मृत्युः अस्मि – so I am the greatest robber, as it were, who will take away everything from a जीव. So a robber may take away so of the things, but काल is one which snatches everything from us, because we can never carry anything with us at the time of death. There is a beautiful श्लोक, I forget, you drop all your property at home and all the relations come up to the street (like the one in तमिळ्: ‘The relatives stay behind in the house, the wife comes up to the street, the son accompanies you to the ground, but who comes with you till the end?’ Like that one is there in संस्कृत. So one by one you drop and when you leave this body you cannot carry anything, what is that, what you carry is your own पुण्यम् and पापम्, other than that nothing can you carry. It is taken away by whom? मृत्युः, therefore मृत्युः, यमधर्मराज is called सर्व-हरः – the one who takes away everything from you. That is why they tell that story, a person had a challenge, a competition it seems, he had a lot of property, landed property, therefore he called people who are interested in acquiring and he said it seems from morning 6 a.m. sunrise up to evening sunset you run and whatever be the distance that you run the whole land up to that distance will be yours. A particular width we have to understand, the whole land up to that, who will leave that offer, free. You will have to only run. So this person thought I will acquire maximum and started running, running, running, covered lot of miles and he was seeing the sun setting and 5-10 minutes more or there and therefore he took all his energy and strength and mustered and ran and at the time of the sunset he had that extra energy and then he ran and fell down and died. Now tell me, what happened to all the properties he had by running, मृत्युः सर्व-हरः. So whatever you acquire, यमधर्मराज takes away at the time of death and therefore कृष्ण says, I am that destroyer, संहार तत्त्वम् also. उद्धवः च

भविष्यताम् – and I am the उद्भवः, the resource or source of all the future prosperity or future wealth, because if you have to produce anything in future they all must be there potentially, we can never generate anything if that provision is not there and कृष्ण says that provision is myself. Therefore उद्भवः means I am the source or womb of all future prosperity, so भविष्यताम्, शङ्कराचार्य says: भाविकल्याणानाम् अहम् उद्भवः उत्पत्ति स्थानम्. Then कीर्तिः श्रीः वाक् नारीणाम्, नारीणाम् means among various देवताs, the female देवताs are here referred to as नारीs and we have got देवताs presiding over various thing. And as I said, we have got लक्ष्मीदेवी presiding over wealth, we have got सरस्वती देवी presiding over knowledge, we have got पार्वती देवी presiding over शक्ति, thus we have got presiding deities called अधिष्ठान देवता and not only we have got अधिष्ठान देवता for these things, in fact, anything in the creation has got an अधिष्ठान देवता. Why we have like this? Because anything in the creation is governed by certain laws of creation. If you take the earth in general, earth is governed by so many laws, because of those laws alone earth is going round its own axis and earth is going round the sun also, that means earth is governed by so many universal laws. Similarly, every organ of ours is governed by so many laws. Thunder, lightening, gravitation, anything you mention, anything within creation must be governed by inexorable laws of the Lord and if those laws are functioning it is only because of an intelligence principle governing those laws. Because any law can function perfectly only when there is a governing principle and that is why whenever government introduces a law, an officer is required to take care of that. Once there are traffic laws you require traffic police, only then that law will be maintained. Any law can exist only if there is a law governing intelligence principle. And therefore any object in creation is governed by laws and any law is governed by an intelligent principle and adding these two together, we require an intelligent principle to preside over every object. It is in two steps.

From object to the law governing the object, and from that law to the intelligence governing that law. Joining these two together we say, every object is governed by an अधिष्ठान देवता. So भूमि has got भूमि देवता, जलम् has got जल देवता. And I told you that every alphabetic letter has got its देवता, every organ in our body has a देवता and if you invent a new thing, radio invented, radio देवता, means what: radio is functioning because a certain set of laws and intelligence governing that is called देवता. So every देवता is an aspect of ईश्वर or God only. So every देवता is nothing but an aspect of, a facet of the lord, the total intelligence. And therefore we have got देवता for what, कीर्तिः, कीर्तिः means fame, name and fame we say, that fame also is governed by certain principles and the deity presiding over the fame principle is called कीर्तिः देवता, Similarly, वाक् देवता.

वाग्देवी वदनाम्बुजे वसतु मे त्रैलोक्यमाता शुभा ॥
श्रीमहासरस्वतीसहस्रनामस्तोत्रम् ॥

वाग्देवी is वाक् देवता. Then स्मृतिः – memory is another power or faculty which is governed by again another set of neurological laws. If some of the wires are not properly connected, memory gone, amnesia, that word you will forget, amnesia is the problem of loss of memory. When he went to the doctor saying I have amnesia, the doctor said: first pay my fees, thereafter I will treat because you will forget that, like that. So memory power is a very important faculty which is again governed by the laws in the brain. Then मेधा – intelligence principle, we don't know why brains are very intelligent, we don't know why some brains are very close to clay. We do not know. So there are, again it is not accidents, there are laws governing that and that देवता is called मेधा देवता and we have got in वैद prayers directed to each one, मेधासूक्तम्, a special prayer for मेधादेवी,

ॐ मेधादेवी जुषमाणा न आगादिश्वाची भद्रा सुमनस्यमाना ॥ मेधां म इन्द्रो ददातु मेधां देवी सरस्वती । मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु । मयि मेधां ॥

मेधादेवी is very important, therefore मेधा देवता. Then धृतिः, धृतिः means perseverance, fortitude, willpower is called धृतिः. It is that faculty of a person by which a person continues the effort even if there is failure repeatedly. That capacity by which a person continues in spite of repeated failures, that capacity is called, that resilience, to get up again after each fall, the rubber-ball like resilience.

यथा कन्दुकपातेनोत्पतत्यार्यः पतन्नपि ।

तथा त्वनार्यः पतति मृत्पिण्डपतनम् यथा ॥ भर्तृहरिकृत नीतिशतकम् ॥

Suppose a wet clay-lump is dropped down, clay-lump, what समासम्, lump of clay, clay-lump, षष्ठी तत्पुरुष समासम्. So when clay lump falls, it stays there, it will never get up, you have to push. Whereas when rubber ball falls, what is the समासम् of rubber-ball, a ball made of rubber, not for the sake of rubber, made of rubber, we have so many compound in English, we don't think that is all, when rubber ball falls what happens, again it comes up, again how forcibly it comes, as forcibly as it falls it comes up. Similarly, we have two types of people, one when fails he renounces, त्यागेनैके, so this kind of संन्यास becomes problem-संन्यास. There is another person, even if there is a failure again he attempts, again he attempts, that capacity is called धृतिः. And there also we have a देवता called धृतिः देवता and therefore कृष्ण says among all the देवताs, नारीणाम् मध्ये, देवतानाम् मध्ये, I am all these देवताs, which are noble faculties of the mind. And क्षमा, क्षमा is also another देवता. The word क्षमा has several meanings, we can take it as patience, forbearance, the capacity to wait where you have to wait, when the red signal comes they have written something, recently they have introduced, it is *relax*. If you don't have that, what do we do? Inch by inch we proceed and we are in the middle of the road, by the time green signal comes we are already on the other side. If you are behind a car the moment green signal comes, you hoot along with all the cars. OK, let the front car start, it takes half a second. There is no क्षमा. So therefore you watch yourselves if you are driving the traffic signal,

whether you have क्षमा or not. That is also a faculty, कृष्ण says I am क्षमा देवता, Continuing;

Verse No .35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०-३५॥

बृहत्-साम तथा साम्नाम् गायत्री छन्दसाम् अहम् ।

मासानाम् मार्गशीर्षः अहम् ऋतूनाम् कुसुमाकरः ॥ १०-३५॥

साम्नाम् बृहत्-साम, तथा छन्दसाम् गायत्री अहम्, मासानाम् मार्गशीर्षः, ऋतूनाम् कुसुमाकरः अहम् (अस्मि) ।

साम्नाम् मध्ये – among all the साम मन्त्रs, i.e., the मन्त्रs of the साम वेद, साम मन्त्रs, again a compound, मन्त्रs of साम वेद. So there is one मन्त्र, known as बृहत्-साम. बृहत्-साम is the proper name of a साम मन्त्र, it is supposed to be a very auspicious मन्त्र: it starts with औ ओ हि त्वामिद्धि हवामहे, which is glorification of the Lord and the Lord being great and since this मन्त्र is glorified the great Lord it is called बृहत्-साम. It is not the मन्त्र is big, मन्त्र is relatively small only. Only 2 minutes or 3 minutes chanting, even though the मन्त्र is smaller, मन्त्र is glorifying the Lord, who is the infinite one and therefore it is called बृहत्-साम, बृहदीश्वर स्तवन साम, बृहदीश्वर temple you have heard. Why called बृहदीश्वर, huge one, so this मन्त्र glorifies the infinite Lord, it is called बृहत्-साम, a very popular one, among साम वेदीs. So therefore कृष्ण says, I am the बृहत्-साम मन्त्र. Then the next one, गायत्री छन्दसाम् अहम् – so I am the गायत्री मन्त्र among all the वेद मन्त्रs. The word छन्दस् has two meanings, one meaning is a वैदिक meter is called छन्दस्, a वैदिक मन्त्र is also called छन्दस्. So you know what is वैदिक meter, not meter, centimeter, meter means the law by which a line of poetry is governed, in poetry writing there are rules as to how many words can be there in one verse and one line whom many letters can be there and that arrangement of the poem is called metre. And in संस्कृत, we have got hundreds of meters, अनुष्टुप्,

त्रिष्टुप्. In सन्ध्यावन्दनम् itself we say. गायत्री उष्णिक् अनुष्टुप् बृहती पङ्क्ती त्रिष्टुप् जगत्यः छन्दांसि, so गायत्री, उष्णिक्, अनुष्टुप्, बृहती (it will not enter the mouth itself, like cursing someone). So in that meter list also गायत्री is enumerated first. So thus a वैदिक meter is called छन्दस्, or a वैदिक मन्त्र is also called छन्दस्, both meanings can be taken. But for convenience, I am taking the meaning as वैदिक मन्त्र. So among the वैदिक मन्त्रs I am गायत्री. The word गायत्री also two meanings, one is a particular type of meter is called गायत्री meter. So what type of meter? A meter in which 3 lines are there and in each line 8 letters are there. So अष्टाक्षरा त्रिपाद गायत्री, 3 पादम्s (3 lines) and 8 letters in each, is called गायत्री meter. And also there is a second meaning, गायत्री refers to a particular मन्त्र also, गायत्री मन्त्र which is very very popular, today happens to be गायत्री जपम् for some people in which they do गायत्री जप आवृत्ति, and therefore कृष्ण says among वैदिक मन्त्रs I am गायत्री मन्त्र. And गायत्री महिमा is very elaborately said in scriptures. There is a book itself, entire book deals with only गायत्री महिमा. To just tell you a few, because गायत्री जप and it is a popular मन्त्र. The main glory of गायत्री is that it is supposed to be वेद सारः. So ब्रह्माजि wanted to take the essence of the वेद, not all the वेदs, because people don't have time to chant the whole वेद and therefore what did ब्रह्माजि do,

त्रिभ्य एव तु वेदेभ्यः पादम् पादम् अदूढहत् ।

तदित्युचोऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥ मनुस्मृति २-७७ ॥

परमेष्ठी प्रजापति ब्रह्माजि took the main three वेदs. So three वेदs are considered to be main ones, because they are predominantly used in rituals, अथर्वण वेद is not much used in rituals and therefore they don't include in the three वेदs and what did ब्रह्माजि do, he wanted to take out the सारः, because the वेदs are voluminous, therefore what did he do, he took a mixi and put the वेद and grinded it and then the वेद was crushed and the ऋग्वेद सार came and you know what is the ऋग्वेद सारः, तत् सवितुः वरेण्यम् – the first line of गायत्री is ऋग्वेद सारः. And then he

took out the यजुर्वेद and put in the mixi and then crushed and took the essence, यजुर्वेद सारः he got, what is that, भर्गः देवस्य धीमहि, then he put the साम वेद in the mixi, mixi is nothing but तपस्, he performed the तपस् for taking out the essence and then he got धियः यः नः प्रचोदयात्, therefore this verse says, त्रिभ्य एव तु वेदेभ्यः पादम् पादम् अदूदुहत्, अदूदुहत्, means what? ब्रह्माजि extracted one one पाद of गायत्री, पाद means the line, from the three वेदs and he got the मन्त्र which is originally called सावित्री मन्त्रः. It is called सावित्री मन्त्र because the presiding deity is सूर्य भगवान् and in संस्कृत सूर्य is called सविता देवता, that is why we say,

सविता विश्वामित्रः निवृत्-गायत्री छन्दः सविता देवता ।

Since सविता, the Sun is the देवता it is called सावित्री मन्त्रः and since the मन्त्र it is said in गायत्री meter, it is also called गायत्री मन्त्रः, from the stand point of meter it is called गायत्री मन्त्र, from the stand point of the देवता worshipped it is called सावित्री मन्त्रः. At the time of उपनयनम् ceremony, the ब्रह्मचारि prostrates in front of his father, गुरु and he only says: सावित्रीम् भो अनुब्रूहि. There सावित्री means गायत्री मन्त्रः and since गायत्री is the essence of the वेद, गायत्री is called वेद itself and therefore when the father wants to initiate the boy into वेद, he teaches him गायत्री मन्त्रः, so that whenever he chants गायत्री, he has repeated the whole वेद. So if you are repeating गायत्री, you can say that daily you are chanting the entire वेद, but don't tell the secret. I daily chant the entire वेद, you can say because गायत्री is the essence.

आयातु वरदा देवी अक्षरम् ब्रह्म सम्मितम् ।

ब्रह्म सम्मितम् means वेद तुल्य, ब्रह्म means वेद, ब्रह्म सम्मितम् is equal to वेद, therefore गायत्री पारायणम् is equal to not one वेद पारायणम्, but three वेद पारायणम्. And by that chanting this गायत्री मन्त्र this person is protected from all the पापs and that is why it is called: गायत्री गायन्तम् त्रायते इति गायत्रीः. गायन्तम् means what: whoever chants, त्री means what: in संस्कृत it means त्रायते, the protector. गायत्री means that देवता which serves like a कवचम्, which immunizes the people,

कण्- दृष्टि गणपति (कण् means eye in Tamil) is just spreading like wild fire, in every house it is hanging, the name is कण्- दृष्टि गणपति. So, we are all worried that our life is affected by दृष्टि, all the time we are worried about all the invisible evil forces like पाप, for invisible negative forces your protecting armor must be also invisible and that invisible armor is generated by गायत्री. Then people ask, how all the people are not allowed to chant गायत्री, if गायत्री is so great and how come many are not allowed to chant? It is not like that, I have told you I think. We have two types of गायत्री, श्रौत गायत्री and स्मार्त गायत्री, श्रौत गायत्री occurs in the वेदs, primary scriptures, स्मार्त गायत्री occurs in the स्मृतिs, the secondary scriptures. श्रौत गायत्री can be chanted by anyone who has been initiated into the उपनयनम् ceremony and if a person has not been initiated, male or female, he also can chant गायत्री, he or she also can chant गायत्री, but the prescribed गायत्री is स्मार्त गायत्री. Therefore everybody has got this two, one of these two गायत्रीs, श्रौत गायत्री is

तत्सवितुर्वरेण्यम् । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

ॐ भूर्भुवस्वः is not part of गायत्री, गायत्री begins from तत् सवितुः वरेण्यम्, but for the purpose of जप, ॐ भूः भुवः सुवः is added. So this is श्रौत गायत्री and स्मार्त गायत्री is,

यो देवः सवितास्माकं धियो धर्मादिजोचराः । प्रेक्षेत् तस्य यद्गर्भः तत्तवरेण्यम् उपारमहे ॥

perhaps I will get it written on the board, anybody can chant this, sacred thread is not necessary at all, male or female. But श्रौत गायत्री one has to go through the purificatory rite, this is the convention. And what is the essence of this गायत्री मन्त्रः? The meaning is very simple: सवितुः देवस्य तत् वरेण्यम् भर्गः वयम् धीमहि, वयम् धीमहि – we are meditating upon. तत् वरेण्यम् भर्गः – that glorious effulgence, भर्गः means effulgence, वरेण्यम् means glorious, sacred, better sacred. Of whom? सवितुः देवस्य – of Sun God. So we are meditating upon the sacred effulgence of Sun God. And why are we meditating and

worshipping? What do we get out of it, what will I get? यः नः धियः प्रचोदयात् – which effulgence activates our intelligence, धियः means बुद्धि. So therefore, I worship the solar effulgence, because it is supposed to active my brain, मेधा शक्ति increases, memory power increases and that is why ब्रह्मचारिः, the students, गायत्री was emphasized, because it gives every student, one is ब्रह्मचारि or not, student means memory power should be there or else in the next class whether it is गीता or उपनिषत् a doubt will arise, in that also, whether it is the 9th or 10th chapter of the गीता! Minimum memory should be there. So therefore, गायत्री activates बुद्धि शक्ति and therefore कृष्ण says, I am गायत्री मन्त्रः. If a person does not chant the गायत्री, he loses all the advantages of being a वैदिक पुरुषः. And it is said in tradition, without chanting गायत्री whatever other मन्त्रs he chants they all will not be that effective, on the other hand, if he chants गायत्री then no other मन्त्रः is required at all. Thus गायत्री महिमा is said, it is very much elaborated in various शास्त्र ग्रन्थs. Therefore कृष्ण says, I am गायत्री. And there also the गायत्री itself is divided into two, तत् सवितुः वरेण्यम् one reading, तत् सवितुः वरेणीयम् is another reading. If you split it and say वरेणीयम् there will be 24 letters, if you join and say तत् सवितुः वरेण्यम् it will have 23 letters. 24 lettered गायत्री is called गायत्री, 23 lettered गायत्री is called निवृत्-गायत्री and during सन्ध्यावन्दनम् one is supposed to chant निवृत्-गायत्री. That is why they say

सवित्रा विश्वामित्रः निवृत्-गायत्री छन्दः ।

then you have to say वरेण्यम्. For जप निवृत्-गायत्री is used, for होमम् गायत्री is used. Those rules are said in the scripture, any way that is an aside. Then मासानाम् मार्गशीर्षः अहम् – among the 12 months of a year, I am मार्गशीर्ष month, the December 15 to January 15, whether it is true for others or not, for चेन्नै it is true because it is the only month in which the temperature is relatively tolerable and all other times we have only three - hot, hotter and hottest and that is why all the people

come only during that period only, foreigners also visit and we have also that music and all those things we keep at that time, so मार्गशीर्ष month is supposed to be the sacred month, that is why so many religious rituals activities are kept at that time. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, VERSES 35-42

Enumerating the glories of the Lord, कृष्ण said in the 35th verse बृहत्-साम तथा साम्नाम् गायत्री छन्दसाम् अहम्, I am the बृहत्-साम मन्त्र among the साम मन्त्रs, and among the वैदिक मन्त्रs in general I am गायत्री मन्त्र and I said that गायत्री is considered to be a representative of the entire वेद and that is why when वेद उपदेश has to be done they do गायत्री उपदेश at the time of उपनयनम् and वेद is otherwise called ब्रह्म. And therefore गायत्री उपदेश is called ब्रह्म उपदेश, that is why even now when they have the sacred thread ceremony they write ब्रह्मोपदेशम्. ब्रह्मोपदेशम् is equal to वेद उपदेश, वेदोपदेशम् is equal to गायत्री उपदेश, because गायत्री is equal to वेद. Not only that in छान्दोग्योपनिषत्, गायत्री itself is presented for meditation as ब्रह्मन्, not only गायत्री is considered to be वेद, गायत्री is considered परम् ब्रह्म itself, because such an उपासना is prescribed in छान्दोग्योपनिषत् and it is analyzed in ब्रह्मसूत्र also. In short गायत्री is very very sacred and it occurs in the ऋग्वेद originally and it occurs in the यजुर्वेद also and it occurs even in साम वेद, in all the three वेदs गायत्री मन्त्र occurs. And then कृष्ण said मासानाम् मार्गशीर्षः अहम्, among all the months I am the मार्गशीर्ष month, i.e., the month between December 15-January 15, मार्गळि मासम् in तमिळ् and कृष्ण chooses this month, according to some commentators because that is the month when the earth is rich with varieties of grains and the फलम्s, सस्यफलाढ्यत्वात्, because after the rainy season the earth must be ready for sowing the seed and lot of grains can be harvested at that time and therefore because of prosperity or richness of the earth, सस्यफलाढ्यत्वात् मार्गशीर्षः इति उच्यते. And there are some other commentators who point out that that is the time which is considered to be the dawn of the early morning of the देवs. For the देवs or देवताs, our one year is equal to one day, because their scale is different and देवs day is supposed to begin from the 15th January i.e., the सङ्क्रमण day is supposed to be the beginning of the day for the देवs and just

before the beginning of the day, the time is called ब्राह्म मुहूर्त, सात्त्विक time, early morning between 4-30-6.00 is considered to be ब्राह्म मुहूर्त. If देव's day begins with January 15, just before the 15th January, that duration must be ब्राह्म मुहूर्त for the देवताs and ब्राह्म मुहूर्त is supposed to be a सात्त्विक period and therefore that month is considered is very good for all types of spiritual साधन, all types of religious practices. Because of that reason also, कृष्ण chooses मार्गशीर्ष month. Then ऋतूनाम् कुसुमाकरः – among the six seasons, वसन्त, वर्षा, शरद्, हेमन्त, शिशिर and the ग्रीष्म, six seasons are there, one year is divided into six seasons or in संस्कृत six ऋतु, ऋतु means a season and one season last for 2 months. So ग्रीष्म ऋतु is summer, then वसन्त, once upon a time that calendar was popular. Now we follow only English calendar, therefore we don't know पक्ष, we don't know ऋतु, we do not know अयनम् and therefore I have to tell all these things, ग्रीष्म and then वसन्त and then वर्षा, then शरद् and हेमन्त and शिशिर. In English we have got only four seasons, words for four seasons, summer, spring, autumn, winter, the rainy season and pre-winter season is called हेमन्त. The six ऋतुs are there, of the six ऋतुs I am the वसन्त ऋतु, because that is the season when all the flower plants blossom and because all the flowers blossom during spring season the people are all happy, it is the most pleasant season. And therefore कृष्ण says that I am the spring season, कुसुम आकर. What is beautiful name for spring season! कृष्ण doesn't use the word वसन्त, he uses the word कुसुम आकर, आकर means abundance, store house, rich, कुसुम means flower, कुसुमानाम् आकरः, it is a season which has abundance of flowers and therefore people are happy.

Verse No .36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०-३६॥

द्यूतम् छलयताम् अस्मि तेजः तेजस्विनाम् अहम् ।

जयः अस्मि व्यवसायः अस्मि सत्त्वम् सत्त्ववताम् अहम् ॥ १०-३६॥

छलयताम् द्यूताम्, तेजस्विनाम् तेजः अहम् अस्मि, जयः अहम् अस्मि, व्यवसायः (अहम्) अस्मि, सत्त्ववताम् सत्त्वम् (अहम् अस्मि)।

छलयताम् – among those activities which will rob our discriminative power, among those activities which will take a human being for a ride, among those activities I am the gambling activity. Because all forms of gambling will take a human being for a ride, because once a person enters into that, like alcohol or drug a person will be completely addicted to that and like any other addiction, gambling like card games or racing etc., like dice all come under gambling. In भागवतम् it is said, in कलियुग, the कलि देवता resides in a few places, कलि देवता means that देवता which will take a person for spiritual downfall. In भागवतम् a story is elaborately said, so कलि was to be driven out, then कलि देवता was to reside in some places and delude the human mind and I want to take them for a spiritual downfall. Then भगवान् allows कलि देवता to remain in a few places and if a human places goes to such places he will be sucked by, pulled down by कलि देवता and कलि देवता means quarrel, fighting, shouting, drinking, all those things will come and therefore कृष्ण says, I am द्यूताम्. In fact, in the entire महाभारत, one important lesson is to be learned is if we are not very careful that gambling or such activities can suck us also down. And what is the example, धर्मपुत्र who was an embodiment of धर्म even that धर्मपुत्र got hooked to that and when धर्मपुत्र got hooked he lost all the sense of propriety and he lost even his wife and brothers. Can any person think of keeping the wife and brothers as a stake there? धर्मपुत्र is an embodiment of धर्म, he knows धर्मशास्त्रम् and even he lost his balance. If धर्मपुत्र can lose his balance, what to talk of we ordinary people? That is why when we were young, our parents never allowed us to touch the card, people say we play card only for fun, no money is involved, but our parents say even for fun don't play the cards. Why because there is a strong pull there, कृष्ण

himself warns द्यूतम् अहम् अस्मि, among the deceiving activities, pulling down activities, taking for a ride activities, addicting activities I am the gambling principle. So द्यूतम्, literally द्यूतम् means dice and here dice means any form of gambling. Then तेजः तेजस्विनाम् अहम् – I am the brilliance, the internal brilliance, the intelligence among all the intelligent or brilliant people. Perhaps we can define the brilliance as that by which a person resists the temptation for द्यूतम्, gambling. Because in all of them first time saying No is much easier, whether it is alcohol, whether it is cigarette or whether it is drug or whether it is card game or whether it is gambling, first time saying No is very easy, but if first time one succumbs then the downslide is so powerful that it will be very difficult to get out of that and therefore I am that brilliant discrimination which resists such a temptation. Then जयः अस्मि व्यवसायः अस्मि सत्त्वम् सत्त्ववताम् अहम् – I am the सत्त्वगुण in the सात्त्विक people. So सत्त्वम्, I am the सत्त्वगुण which represents spiritual inclination, रजोगुण represents materialistic inclination, अर्थ-काम inclination is caused by रजोगुण, धर्म-मोक्ष inclination is caused by सत्त्वगुण and तमोगुण obstructs our inclination for both of them, तमोगुण makes a person lazy, neither materialistic inclination nor spiritual inclination. As I have often said ‘after eating lie down and after sleeping eat.’ This is तामसिक. And the general advice of the scriptures is a तामसिक person should initially cultivate a materialistic desire and thereafter gradually refine the materialistic desires to spiritual desire and that spiritual desire represented by सत्त्वगुण I am in all the सात्त्विक people and once there is the spiritual inclination, it expresses in what form, व्यवसायः. व्यवसायः means the effort required for the fulfillment of spiritual desire. Just as effort is required for the fulfillment of materialistic desires, you should remember, equal or more effort is required for the fulfillment of spiritual desire like doing पञ्च महायज्ञ, all the noble activities for चित्तशुद्धि, it requires effort. So here the word व्यवसायः means प्रयत्नः, perseverance, industry, effort,

not तमिक् व्यवसायम्, in तमिक् व्यवसायम् means agriculture. So in मलयाळम् व्यवसायम् means industry, that is closer to संस्कृत, in संस्कृत व्यवसाय means industry, but industry as the character of the mind, we use the expression he is an industrious person, that perseverance or effort is called व्यवसायः. And once there is व्यवसायः or spiritual effort, what will it lead to? जयः अस्मि, जयः means victory, success. So that is why I took in the reverse order, सत्त्वगुण to व्यवसायः to जयः, सत्त्वगुण means spiritual inclination, व्यवसायः means spiritual effort, जयः means spiritual success or victory, all of them I am. And from this what are to learn, if we get spiritual success we should not become arrogant because of that, we should remember that is also because of the grace of the Lord only. One should not forget that, all the time remember every step forward is because of the push of ईश्वर अनुग्रह. The pull of free-will should be backed by the push of ईश्वर अनुग्रह; will and grace should go hand-in-hand. Continuing;

Verse No .37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०-३७॥

वृष्णीनाम् वासुदेवः अस्मि पाण्डवानाम् धनञ्जयः ।

मुनीनाम् अपि अहम् व्यासः कवीनाम् उशना कविः ॥ १०-३७॥

वृष्णीनाम् वासुदेवः, पाण्डवानाम् धनञ्जयः अस्मि, मुनीनाम् अपि व्यासः (अहम्), कवीनाम् उशना कविः (अहम् अस्मि)।

वृष्णीनाम् – among the descendants of वृष्णि वंश, वृष्णि वंश is यदु वंश or the यादव वंश to which Lord कृष्ण belonged. Therefore among the descendants of वृष्णि वंश, who am I, कृष्ण says, I am Myself, I am वासुदेवः. वासुदेवः means वसुदेवस्य पुत्र, देवकी पुत्रः, I am Lord कृष्ण and that is why one of the name of कृष्ण is वार्ष्णेय, we have seen that word elsewhere, वार्ष्णेयः means वृष्णि वंश समुद्भूतः. And why do we or कृष्ण Himself claims that कृष्ण himself is the greatest among the वार्ष्णेय, why should be कृष्ण graeatest one? One reason is that

कृष्ण Himself is the अवतार of the Lord Himself, He is not an ordinary mortal जीव but He is ईश्वर अवतार भूतः. Then the next question comes, there are many अवतारs and why should we say कृष्णावतार is the most glorious among them? We can give several reasons but according to me the primary reason is for the glory of कृष्णावतार is, in कृष्णावतार alone Lord functions as ब्रह्मविद्या आचार्य, a liberating preceptor, in all other अवतारs Lord destroyed असुरs and disappeared, but in कृष्ण अवतार alone,

वसुदेवसुतम् देवम् कंसचाणूरमर्दनम् ।

देवकीपरमानन्दम् कृष्णम् वन्दे जगद्गुरुम् ॥

And that is why कृष्ण's teaching of the भगवद्गीता is considered as one of the three main text books of वेदान्तशास्त्र. The वेदान्तशास्त्र has got innumerable text books, perhaps thousands or lakhs, among all the वेदान्तशास्त्र ग्रन्थs, three are considered to be pillars of वेदान्त, they are called प्रस्थान त्रयम्, the foundation ग्रन्थs and what are they: number one the उपनिषत्s called the श्रुति प्रस्थानम्, the second one is भगवद्गीता called the स्मृति प्रस्थानम् and the third one is ब्रह्मसूत्रs the न्याय प्रस्थानम्. So thus श्रुति, स्मृति and न्याय. Among these three-pillar Vedantic texts one of them is भगवद्गीता and it is given out by कृष्ण and that is why even after millennia, भगवद्गीता in the 21st century also, it is alive and kicking and even now when we take भगवद्गीता classes, thank God, people are coming indicating what, it is even now fresh and valid, it is not obsolete text book, but it is a valid teaching and since कृष्ण is गीताचार्यः, He is the greatest one. पाण्डवानाम् धनञ्जयः – among the पञ्चपाण्डवs, कृष्ण is very smart, He doesn't want to get अर्जुन's anger, as such he is having the bow and arrow! Therefore among the पाण्डवs, (he is flattering) I am the अर्जुन himself, पाण्डवानाम् धनञ्जयः. And why is the अर्जुन the greatest and why can't He say धर्मपुत्र? He is the eldest one as well as the embodiment of धर्म, why should अर्जुन be taken as the greatest one? Very simple, if गीता is the greatest शास्त्र, अर्जुन being the first

receiver of the गीताशास्त्रम्, सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः, then पार्थो वत्सः, where it comes, गीता ध्यान श्लोक, so पार्थो वत्सः, अर्जुन is the first one to receive the गीताशास्त्रम् and he is the blessed one and we are getting only the second hand teaching from the local गुरुः, but अर्जुन got from साक्षात् नारायणेन स्वयम्, where it comes, पार्थाय प्रतिबोधिताम् भगवता नारायणेन स्वयम्, he was lucky enough to get the teaching straight from कृष्ण's mouth. And why did कृष्ण choose अर्जुन for giving this teaching? It is another big debate. Why should कृष्ण choose अर्जुन for giving the गीता? Several people give several reason, but the reason is very simple, कृष्ण gave अर्जुन because अर्जुन asked for it. Don't break your head, धर्मपुत्र never said

शिष्यः ते अहम् शाधि माम् त्वाम् प्रपन्नम् ॥ २-७॥

भीम never said, अर्जुन asked and कृष्ण gave. So that अर्जुन asked makes him a great person and therefore पाण्डवानाम् धनञ्जयः. So कृष्ण is great, अर्जुन is great. Now व्यास feels how can I leave out myself, therefore मुनीनाम् अपि अहम् व्यासः – so among the ऋषिः I am व्यासाचार्य. And why do we व्यासाचार्य is the greatest? The same reason alone, कृष्ण is the greatest अवतार because he is ब्रह्मविद्या आचार्यः and व्यास is the greatest ऋषि because व्यास is also ब्रह्मविद्या आचार्यः, he is one of the ब्रह्मविद्या आचार्यः in the tradition. And not only that, among the प्रस्थानत्रयम्, the same foundation ग्रन्थः one was the contribution of कृष्ण another is the contribution of व्यास, because ब्रह्मसूत्रः, which is one of the foundation ग्रन्थः, that ब्रह्मसूत्र is given by व्यास. And not only that, even in the compilation of the गीता, व्यास has a role. कृष्ण taught अर्जुन alright, but remember the compilation has been done by व्यासाचार्य. Therefore महाभारतम् is written by whom? व्यास. So भगवद्गीता is part of महाभारतम् and therefore the teaching is कृष्ण's but the presentation is व्यास's. So व्यास's contribution is for two प्रस्थानम्, in गीता प्रस्थानम् also व्यास is there, in ब्रह्मसूत्र प्रस्थानम् also व्यास is there, that is why we have great

reverence for व्यास. That is why during श्रावणी पौर्णिमा also there is a special तर्पणम् called काण्ड ऋषि तर्पणम्,

कृष्णद्वैपायनादयो ये ऋषयस्तान् ऋषींस्तर्पयामि ।

I am expressing my gratitude to all the ऋषिs beginning with whom not with any ऋषि, but कृष्ण द्वैपायन. Who is he? He is व्यास. We don't mention the name of any other ऋषिs, all other ऋषिs are included in etc., आदयः. Only one name is mentioned and that is व्यास's.

कृष्णद्वैपायनादयो ये ऋषयस्तान् ऋषींस्तर्पयामि । सर्वान् ऋषींस्तर्पयामि ।

सर्व ऋषिगणान्स्तर्पयामि । सर्व ऋषिपत्नीस्तर्पयामि । सर्व ऋषिगणपत्नीस्तर्पयामि ।

in that ऋषि तर्पणम् the first person is व्यास. And therefore कृष्ण says among the मुनिs or ऋषिs I am व्यासः. And he got the name व्यास because he compiled and rearranged the वेदs also. So when he found that the people cannot remember all the वेदs, the entire वेदs people could not remember, he called four disciples and he asked each disciple to preserve a particular वेद. So therefore this arrangement for वैदिक preservation is also done by व्यास, So

विव्यास वेदान् यस्मात् स तस्माद् व्यास इति स्मृतः ।

व्यास means to compile and rearrange. And what is his original name? Not व्यास, but कृष्ण द्वैपायन is the original name and because of the compilation and arrangement of वेदs, he got the name वेदव्यास, Then वेदव्यास got shortened to वि. व्यास. OK. वि means वेद. कृष्ण dropped the initials. Then कवीनाम् उशना कविः – among the great seers, those who can see all the three कालs, त्रिकाल दर्शिs, त्रिकाल ज्ञानिs I am शुक्र कवि, उशना means शुक्राचार्य, the असुर गुरु. शुक्राचार्यः is a great ऋषि and therefore कृष्ण says I am उशना कविः. And here the word कवि does not mean a poet, the word कवि means क्रान्त दर्शि, the one who can see the future that is going to come, the one who has got ESP - Extra Sensory Perception. Not only he can see the future he can see the past also, therefore क्रान्त दर्शि, क्रान्त means that which is beyond our

range of our sense organs, beyond the limit, beyond the range and one who can see that is शुक्राचार्यः. Continuing;

Verse No .38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं वैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०-३८॥

दण्डः दमयताम् अस्मि नीतिः अस्मि जिगीषताम् ।

मौनम् च एव अस्मि गुह्यानाम् ज्ञानम् ज्ञानवताम् अहम् ॥ १०-३८॥

दमयताम् दण्डः अस्मि, जिगीषताम् नीतिः अस्मि । गुह्यानाम् मौनम्, ज्ञानवताम् ज्ञानम् च एव अहम् अस्मि ।

दण्डः दमयताम् अस्मि – among the disciplinarians, among the causes of discipline or orderliness I am दण्डः, दण्डः means the rod of punishment. Because the discipline can be caused by several methods, one method is requesting, kindly follow the rule, request; another is educating so that a person follows because of understanding and the third method is दण्ड, the method of punishment. कृष्ण says generally people are immature, generally the people are gross and therefore good words, education, etc., won't work, generally what works is दण्डः, punishment. So साम, दान, भेद, दण्ड, among them दण्ड alone is the most powerful which gives instantaneous result. And that is why parents also often the method of corporal punishment, corporal punishment means beating. In Schools also the teachers use this, now-a-days they have banned it, because they say it is highly damaging to the psyche of the child, but still many people are not happy banning it because if you don't use punishment, you require lot of क्षमा, using good words to change one needs lot of क्षमा, but one beating serves the purpose. कृष्ण also knows that so I am the punishing rod among the causes of discipline. नीतिः अस्मि जिगीषताम् – among the causes of victory or among the victors, among the victorious one I am नीतिः, नीतिः means diplomacy, this is from the stand point of the rulers or kings. For the kings to be successful in the statesmen I am in the form

of diplomacy, because that is responsible for success, so I am नीतिः. Then मौनम् च एव अस्मि गुह्यानाम् – among all the secrets I am मौनम्. मौनम् is the greatest secret because the moment you reveal that secret, it is no more secret. So therefore I am मौनम्. The word मौनम् represents ब्रह्मन् also,

अमात्रः चतुर्थः अव्यवहार्यः ॥ माण्डूक्योपनिषत् १२॥

So in वेदान्त, silence has the meaning of ब्रह्मन्, because in silence there is nothing except Consciousness. In silence what is there, we generally say nothing, but silence is that state in which nothing is there, which nothingness is witnessed by the Consciousness and therefore in माण्डूक्योपनिषत्, ब्रह्मन् is called silence and therefore we can मौनम् as ब्रह्मन् also, I am ब्रह्मन् among the secrets. That is why it was called राज-विद्या राज-गुह्यम्, गुह्यम् means secret. Then ज्ञानम् ज्ञानवताम् अहम् – among the wise people or in the wise people I am the wisdom. So therefore the glory of the wise people is because of the wisdom and wisdom belongs to the Lord. Therefore when you do नमस्कार to a ज्ञानि, the नमस्कार does not go to that ज्ञानि, but it goes to the wisdom which makes a ज्ञानि and that wisdom is what: भगवान् says I am that. Therefore no genuine ज्ञानि accepts the नमस्कार for himself, so whenever anybody does नमस्कार, he intelligently hands over the नमस्कार to the Lord, because Lord is the wisdom. Continuing;

Verse No .39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०-३९॥

यत् च अपि सर्व-भूतानाम् बीजम् तत् अहम् अर्जुन ।

न तत् अस्ति विना यत् स्यात् मया भूतम् चर-अचरम् ॥ १०-३९॥

हे अर्जुन! च सर्व-भूतानाम् यत् बीजम् तत् अपि अहम् (अस्मि), यत् चर-अचरम् भूतम् स्यात् तत् मया विना न अस्ति ।

So here कृष्ण concludes the enumeration of His glories and कृष्ण says in fact, हे अर्जुन! I am the very seed or material cause out of

which the entire creation has emerged. So अहम् सर्व-भूतानाम् बीजम् अस्मि, बीजम् means उपादान कारणम्, just as the clay is the material cause of all the earthen wares, just as gold is the material cause of all ornaments, just as wood is the material cause of all furniture, I am the material cause of the entire creation. And the material cause always expresses in the effect in the form of the very existence. When you say an ornament 'is', the very is-ness or existence does not belong to the ornament, the existence actually belongs to what: the gold alone. Ornament is nothing but नाम and रूप, it is a non-substantial entity, if you say नाम-रूप 'is' that is-ness is borrowed from where, the gold. How do you prove that? Remove the gold from the ornament, ornament loses its very existence. And therefore कृष्ण says I am the material cause who lend existence to every product in the creation. Therefore when you say wall is, is-ness belongs to Me, when you say: fan is, is-ness belongs to Me, In short, I am the सत् in the creation. What did he say in the beginning? He started with अहम् आत्मा गुडाकेश. There the word आत्मा means that I am the very Consciousness in every being, and while ending He says, I am the very existence in every being. I am सत्-चित् स्वरूपः obtaining in the entire creation. And therefore मया विना यत् चर-अचरम् भूतम् स्यात् तत् न अस्ति – there is nothing in the creation, moving or stationary, which can exist without my blessings. Just as gold can say there is no ornament in the creation, no golden ornament in the creation which can exist without my blessings (who can say? gold can say), similarly, भगवान् says: I am the material cause without which nothing in the creation, moving or non-moving can exist. And therefore if somebody asks, who is God? we say, who "Is", is God. What does that mean? That Is-ness is the God, all others are नाम-रूप only. So यत् चर-अचरम् भूतम् मया विना अस्ति तत् न – there is nothing which can exist without me. Thus he started with चित्, ended with सत्, चित् and सत् are निर्गुण ईश्वर विभूतिः and all others are सगुण ईश्वर विभूतिः, विभूतिः means महिमा.

Verse No .40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरः मया ॥ १०-४०॥
 न अन्तः अस्ति मम दिव्यानाम् विभूतीनाम् परन्तप ।
 एषः तु उद्देशतः प्रोक्तः विभूतेः विस्तरः मया ॥ १०-४०॥
 हे परन्तप! मम दिव्यानाम् विभूतीनाम् अन्तः न अस्ति, एषः तु विभूतेः
 विस्तरः मया उद्देशतः प्रोक्तः ।

Here कृष्ण says हे अर्जुन! I have stopped the enumeration of My glories, not because my glories have been exhausted. If I have to enumerate all the glories the list is inexhaustible, I can never complete the 10th chapter. Time is running out. And therefore, my intention is only to give a few sample glories, don't think that this is an exhaustive list. Therefore कृष्ण says: मम दिव्यानाम् विभूतीनाम् अन्तः न अस्ति – there is no end to My divine glory. It can be never be exhausted by Me, हे परन्तप! हे अर्जुन! Then why should कृष्ण enumerate? If there is no end why should He enumerate? कृष्ण says: एषः तु विभूतेः विस्तरः उद्देशतः प्रोक्तः – this enumeration of My glories is only as a sample, a random sample is given. When you go shopping especially for eatables, the shopkeeper will just give a piece of it to taste the quality of it, like that, just a random items, there are some people who just eat different of samples items and come away. So I have given this उद्देशतः – only a random sample or as an illustration I have given this much enumeration. Then how to extend this list? कृष्ण says, I will tell you the method of extending the list, therefore you can yourselves do as a home work, of course the 10th chapter must be continued at home by you yourselves. How to do that? He is going to say that:

Verse No .41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
 ततदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ १०-४१॥
 यत् यत् विभूतिमत् सत्त्वम् श्रीमत् ऊर्जितम् एव वा ।

तत् तत् एव अवगच्छ त्वम् मम तेजः अंश-सम्भवम् ॥ १०-४१॥

यत् यत् सत्त्वम् विभूतिमत्, श्रीमत् ऊर्जितम् एव वा (अस्ति), तत् तत् मम तेजः अंश-सम्भवम् (अस्ति इति) त्वम् अवगच्छ ।

कृष्ण says you can make your own list. What is that? So when you are confronting various things and beings in the creation, if you see anything that is wonderful which makes you wonderstruck, so any such glorious living being or inert thing. They talk about the wonders of the universe, 7 wonders, 8 wonders, they enumerate, anything natural or artificial, anything that you see, विभूतिमत् – glorious, which makes your mouth open, which makes you awestruck, whatever it is, it may be the minutest insect or the greatest mountain, यत् यत् or श्रीमत् – whichever is rich or abundant, whichever is full of riches or abundance, श्रीमत्. Abundance means most valuable or invaluable diamond, they discover and they keep somewhere and they say it costs millions of dollars, it is श्रीमत्. So anything rich or ऊर्जितम् – anything powerful, take the energy of the Sun, which has been giving energy for us. Imagine you have to light up the entire earth for 12 hours with some electric power, day-night matches, how much money they have to spend? The Sun has been doing that, how long and it is still the reservoir of energy. Therefore you take the Sun, you take the stars, you take the lightening, you take a water fall, which are all powerful, anything and you can add anything beautiful, attractive, all of them when you see remember me. That is the indication of a religious person. A religious person whenever he sees an extraordinary thing he does नमस्कारम् to that and even if he discovers some such thing, he never keeps it - in the olden days, he hands over to the temple, I don't deserve to possess that, anything extraordinary it is given to the temple, because we see the Lord in that. Therefore कृष्ण says, तत् तत् अवगच्छ – may you understand that that extraordinary powerful rich thing or being is only an infinitesimal glory of Mine. Not My total glory, the highest glorious thing is only a part of a wee bit of My glory. मम तेजः

अंश, तेजः here means महिमा, अंश means a part, a speck of My विभूतिः and that is why we worship nature. Then कृष्ण concludes;

Verse No .42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२॥

अथवा बहुना एतेन किम् ज्ञातेन तव अर्जुन ।

विष्टभ्य अहम् इदम् कृत्स्नम् एक-अंशेन स्थितः जगत् ॥ १०-४२॥

हे अर्जुन! अथवा एतेन बहुना ज्ञातेन तव किम्? अहम् इदम् कृत्स्नम् जगत् एक-अंशेन विष्टभ्य स्थितः (अस्मि इति त्वं विद्धि) ।

So here कृष्ण says, हे अर्जुन! you can look at the whole thing in a different perspective also. So previously to give an example, suppose I say water is present in every wave, water is present in every bubble, water is present in every drop, this is one way of looking at the water. Or there is another way, हे अर्जुन! it is not that I the water or the water is in bubble or wave, really speaking, all bubbles, all waves are in water. Therefore, instead of saying I am in the creation, I would like to reverse it and say, the whole creation is in Me. Therefore He says: अथवा – otherwise to put in a different form, बहुना एतेन ज्ञातेन किम्? – What is the use of this elaborate enumeration? I am in mountain, I am in intelligent people, I am in गङ्गा, I am in यमुना, instead of saying I am in everything, I would like to say everything is in Me. So अहम् इदम् कृत्स्नम् जगत् विष्टभ्य स्थितः – In fact, I remain supporting this entire creation or the entire creation is in Me. Space is not within this hall, that is not the correct statement, all the halls are in space. Similarly, भगवान् is not in the living beings but all living beings are in भगवान् and that too they don't occupy the whole भगवान्, I am only sustaining them in one corner of Me, एक-अंशेन. So the whole cosmos is only occupying a part of Me, so how big I am, so the whole cosmos is like a bubble in Me, the ocean. So with this कृष्ण concludes the description of His glories.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥ १०॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 10, SUMMARY

Today I will give you a summary of the 10th chapter of the गीता. The 10th chapter of the गीता by its position is occurring in the मध्यम षट्कम् of the गीता. If you remember, the first six chapters of the गीता are called प्रथम षट्कम्, the first section consisting of six chapters. Then from the 7th to the 12th chapter, we call मध्यम षट्कम्, the middle section and the last six chapters together called चरम षट्कम् or the final section. And I had told you that in the प्रथम षट्कम्, the nature of the जीव, the individual is highlighted. In the मध्यम षट्कम्, that is the middle section, the nature of God or ईश्वर is highlighted and in the चरम षट्कम्, the essential oneness of जीव and ईश्वर, जीव ईश्वर स्वरूप ऐक्यम् is predominantly discussed, I had said, which means in the मध्य षट्कम् Lord कृष्ण is concentrating on ईश्वर स्वरूपम्, so that we will have a clear knowledge regarding the nature of God. And Lord कृष्ण started this topic from the very 7th chapter itself and he has been gradually developing it and the culmination will come in the 12th chapter of the गीता.

➤ And in all the scriptures, the general definition given to God is ईश्वरः जगत् कारणम्, the Lord is the creator of the world, the Lord is the maker of the World. In संस्कृत, we use the expression कर्ता, कर्ता means the creator. That is why in Christianity also the Lord is addressed as कर्तावे, (they add वे) कर्ता means the creator. When we learn that God is the maker or creator of this universe naturally we conceive of the Lord in our own way. So we get the first concept of God based on this definition, what definition: God is the maker or the creator.

➤ And when I know God as the creator, what will be my concept of God, how will I conceive? The first problem that we find here is generally whenever we see a product, any created product, we do not see the creator anywhere around. This is the first problem that we face, the created product is visible and I am not able to see the creator.

I know this mike has a maker but I am not seeing the maker around, I know the desk has a creator but I don't see the creator around, I know this hall has a creator but I don't see the creator around. Therefore generally creator is not perceived, the creator is inferred; creator is not perceived but creator is inferred. Therefore ईश्वर in my concept is अनुमित स्वरूपः, अनुमित स्वरूपः means what: the Lord is not perceived by me but Lord is inferred by me and since the Lord is not perceived but inferred, the ईश्वर that I conceive of is परोक्ष ईश्वरः, and not प्रत्यक्ष ईश्वरः. First I think that there is one ईश्वर and that ईश्वर is not seen anywhere nearby and somewhere he is there.

So therefore concept No.1: He is inferred; concept No.2 He is remote, not anywhere around. And since ईश्वर is the creator, only inferred and not seen around, the nature of God I do not know therefore I have to only imagine. So what will be the nature of the creator of this mike? Since I don't see the creator of mike, I have to only visualize, imagine. Therefore the creator has what nature: कल्पित रूपम्, कल्पितम् means imagine. I know this hall has a creator, but how he looks like I can only imagine. I know that all of you have got great grandfathers, no doubt about it, but how your great-grandfather looks like I have to only imagine. Often, not only I have to imagine, even you have to imagine, you won't see around. Therefore ईश्वर has got a nature which is imagined by me. So ईश्वरः is अनुमित, ईश्वरः is परोक्ष and ईश्वर is कल्पित रूपः, of an imagined form. If I have to imagine the form of ईश्वर, What will be my imagination? Suppose I have to imagine the creator of this desk, I know he is a sentient living being, the creator of this desk is certainly a sentient living being and I know that any animal does not have sufficient intelligence to conceive and create the desk and therefore I imagine the creator of the desk as only a human being, because in my experience, human beings alone have sufficient intelligence to conceive and create a product. And therefore when I visualize or imagine a God, what type of form I will imagine?

Certainly a human form. Is it perceived form or imagined form? It is certainly an imagined form, because I don't see the creator around and therefore I have an idea of God, as what: A very very intelligent human like being. And since I know the intelligence of the creator God must be much much much higher, because an ordinary human being can create only ordinary things, since God has created the whole universe, his intelligence must be much much much greater, therefore in my imagination, how to put the extra intelligence? You may add a few more heads, that only thing you can do. Because one head has got one unit of intelligence, भगवान् must have several units and therefore, draw heads all over, 100 heads this side and 100 heads that side, because Omniscience. Similarly, you want to imagine the Lord as very very powerful, because the Lord has created not an ordinary desk or an ordinary mike or fan or hall, but the entire cosmos, therefore the power must be infinite and how do you imagine infinite power, add a few more hands, hands in multiples of 2. So 4 hands, 6 or 10 or 12 or 20 or hundreds hands. Thus when I say God is the creator of the world, I only imagine a personal intelligent God who is very very similar to a human being, but I still don't know the details. Whether the Lord is black or white, (there are so many colors) yellow like Chinese, black like negro, white like the westerners or inbetween ones, like us. So what is the complexion of God? Whether the Lord is male or female, that is also a problem, all I have to imagine, it is a very very confused concept of God and to get some help I look into the scriptures, the confusion only increases because, instead of one form the scriptures give many forms. राम form, कृष्ण form, शिव form, विष्णु form, etc. So still my confusion continues. OK, there is a God, an inferred God, an omniscient, omnipotent God, not anywhere around God and that God must have some form like a human being, which form is the form of God, because there are so many gods mentioned in the scriptures, should I conclude that there are many gods, the scriptures say that there is only one God!

Thank God or else they(gods) will fight among themselves! Once I know that the creator God is only one, naturally the question will come, which one of the forms is the form of God? I cannot say all of them, because some description is that God is fair, in some description God is black, कृष्ण is described as मेघ श्यामल, so black. Black means is भगवान् a negro? We don't know. So we get that description also. What वर्ण I can take, what आकार I can take? Then you have to assume that only one form is the real form of God, and the all other forms are only वेषम्s, like cinema actors, he has got one form of his own and all other forms are वेषम्. Now the problem is: if भगवान् has got only one form and all the others are only temporary वेषम्s, what will be the question? Which one is the real form and which are the वेषम्s? If you ask a वैष्णव, he will say, विष्णु form is original one, शिव is वेषम्. You call a शिव भक्त, he will say शिव form is original, विष्णु is वेषम्. If you ask देवी भक्त he will say, the former two are not and only देवी form is the real, the others are all वेषम्s. Now my problem is what, what exactly is the form of God, because all of them are my imagination, because I don't see the Lord around. And the scriptures point out that Lord दर्शनम्, ईश्वर दर्शनम् alone gives you liberation, therefore I have to now work for ईश्वर दर्शनम्. Now I have got a serious anxiety, when will I see Lord शिव, when will I see Lord विष्णु, whether he will come or not? And if you read पुराणs they declare that some of the devotees had राम दर्शनम्, त्यागराज had seen राम, मीरा had seen कृष्ण. Now the question is will I ever see the Lord and if I don't see the Lord, will I get liberation? All these are various ideas hovering around in my mind, I only this much that there is God, but all other details are only vague, full of vagueness. Whether he will be like this or like that, whether he will come or not, whether if he comes he will go or not. Because we are equally interested in his going back also, because limited accommodation, what to do in a small house. So कृष्ण wants to transform our concept of God. It is very good to know God as the

creator, but if you have to progress further in your साधन, you have to understand further regarding the nature of God, at present, God is inferred for you, God is remote, परोक्षम् for you and God is कल्पित रूप of imagined form. And how to transfer this concept, that alone is कृष्ण is trying in the मध्यम षट्कम् of the गीता and here कृष्ण says, if you understand God as only the creator of the world your understanding is incomplete. If you know God as only the creator of the world your understanding is incomplete and as long as you have this incomplete understanding you will always have confused ideas, vague ideas regarding God and your साधन also will not be crystallized, it will be groping in darkness. And therefore your understanding has to be enhanced. And how should we enhance? कृष्ण says, when you say God is the creator of the world, ask another question, what is the material out of which God created this world? As long as you don't ask this question, you will have confused understanding. When I say carpenter created the desk I know the wood is the material, when I say goldsmith created ornaments I know gold is the raw material, when I say God who was only one God without a second thing, this is very important, एकम् एव अद्वितीयम्. He alone was there, so when God alone is there to create the world, what is the material out of which God created? Unless you ask this question and find out the answer, your concept of God will be immature and vulnerable to logical attack and कृष्ण says when you ask the question what is the material out of which God made, the answer is what, God has to find the material also in himself, because there is no other second material. God is not only the creator, God is also the material part and therefore God has two aspects, one is the चैतन aspect and the other is the अचेतन aspect. The intelligence-principle also must be God, the raw material-principle also must be God alone. Thus God becomes a mixture of चैतन अचेतन तत्त्वम्, which we saw in the 7th chapter as परा-अपरा प्रकृति. He is matter and spirit put together is God. This is a

very important breakthrough in the वैदिक teaching. Once I know that Lord is the material out of which the creation has come then we have to get some important corollaries, what is that? Once I know the material cause of the product I know that the material cause is never away from the product. Material cause is never away from the product, just as Gold is never away from ornaments, wood is never away from furniture, clay is never away from pots, कारणम् can never be away from कार्यम्. So the material cause is a perceived object or an inferred object. I have got the desk and what is the material cause, wood, whether wood should I have to infer or should I have to perceive it? Remember, the material cause need not be inferred, material cause is very much perceived in the product. Therefore ईश्वर is never an inferred object, a remote object, ईश्वर is a perceived object, ईश्वर is never remote. Therefore ईश्वर is परोक्षम् or प्रत्यक्षम्? My concept has very much drastically changed, ईश्वर is प्रत्यक्ष सिद्धः. Keeping the ornaments should you ask when you will get the gold दर्शनम्? What will one say? You will say: it is foolhardiness to question thus. Keeping the furniture when I will get wood दर्शनम् if I question, what will other say: that is wood-headed! Keeping pot if you are looking for the clay दर्शनम्, what will one say: Our answer is never work for clay दर्शनम्, never work for wood दर्शनम्, wood or clay or gold are all the time प्रत्यक्ष सिद्ध. Therefore ईश्वरः प्रत्यक्षः. So when you say ईश्वर is creator, ईश्वर become परोक्ष, but when you say ईश्वर is the very material out of which the creation has come, ईश्वर becomes प्रत्यक्षम्. Then the next question is, what is the form of ईश्वरः? If you ask, what is the form of gold, what will be the answer? All the ornamental forms - bangle form, chain form, ring form, all the ornamental visible forms are forms belonging to the gold alone. Therefore the bangle form of gold is an imagined form or perceived form? Bangle form of gold is perceived form or imagined form? It is a perceived form. And therefore कृष्ण says, all the forms of the products you get here they are all the

forms of God only, which you need not imagine, which are all the time available. Therefore, ईश्वर doesn't have a कल्पित रूपम्, ईश्वर has got a प्रत्यक्ष रूपम् and what should I do, what तपस् should I do, to have ईश्वर दर्शनम्, for how many days should I have to do नामजपम्, how many days तपस् should I do? कृष्ण says the idea of striving for ईश्वर दर्शनम् is because of incomplete knowledge of ईश्वर. The very anxiety for ईश्वर दर्शनम् is born out of the incomplete understanding of ईश्वर and what is incomplete understanding, that you should understand completely, 'ईश्वर is the creator', is incomplete understanding, what is the complete understanding, 'ईश्वर is not only the creator, ईश्वर happens to be the very material cause also' and once I have the complete understanding I come to the conclusion that I need not be anxious for ईश्वर दर्शनम्, because I am all the time having ईश्वर दर्शनम् only. When I am seeing bangle, I am having gold दर्शनम्, I am seeing chain - gold दर्शनम्, ring - gold दर्शनम्, सर्वत्र gold दर्शनम् only. And if at all I should be anxious, my anxiety should be what, *Oh Lord! let me not forget the fact that the entire creation is your manifestation only.* This information should not be forgotten, that should be the only prayer. So my only anxiety must be Oh Lord: I should not forget the fact that whatever I am seeing is your form only and this दर्शनम् of ईश्वर is called विश्वरूप ईश्वर दर्शनम्, अनेकरूप ईश्वर दर्शनम्. And once I have this ईश्वर दर्शनम्, whatever glories I see in the creation they all will remind me of the glories of ईश्वर only. So thus, for a विश्वरूप भक्तः सर्वत्र ईश्वर विभूति दर्शनम् एव भवति. So for a विश्वरूप भक्तः, there is the appreciation of ईश्वर's glory in everything, he does not require a miraculous event. Now we are looking for miracles to take place. Somebody must be miraculously cured of some disease and then alone we will appreciate ईश्वर विभूति. कृष्ण says: you don't require miracles to appreciate ईश्वर विभूति, every event in creation is the glory of ईश्वर, that I am able to open my mouth and talk is ईश्वर विभूति and that you are able to hear is ईश्वर विभूति,

transformation of the world, transformation of my perspective of the world and what is the transformation. Instead of looking the world as a world, I should learn to look at the world as the manifestation of ईश्वर. Just as I don't forget the goldness when I am appreciating different ornaments. I appreciate the beauty of the ornaments but in the back of my mind always gold, gold, gold (will I forget that, I never forget that) is there. Similarly, I should not forget this fact. This transformation कृष्ण wants to bring. Right from the 7th chapter onwards and in the विभूतियोग also, the same idea is continued.

i) And in the first eleven verses, कृष्ण gives the introduction to this idea, this definition of God. And what is the definition? As I said, don't say, God is creator and stop, say that God is the creator and also the material out of which the creation has come and I give you a example, not that I give you, the उपनिषत् gives an example, which I reminded, what is the Upanishadic example: यथोर्णनाभिः सृजते गृह्णते च, just as a spider is the intelligent cause of the web and the spider finds the raw material also in itself, Similarly, ईश्वर is both the परा प्रकृति, the intelligent cause and the अपरा प्रकृति, the material cause and in संस्कृत we use the technical word, अभिन्न निमित्त उपादान कारणम् and कृष्ण said, not only the external world is my manifestation, महर्षयः सप्त पूर्वे चत्वारः मनवः तथा, not only the external world is my manifestation, but also the internal world of thoughts are my manifestation only. Just as during the dream my own mind manifests as the चर-अचर स्वप्न प्रपञ्च, what is the mountain, my own mind is the mountain in the dream, that means I am the mountain, my mind means what: I am the mountain in dream and if somebody is climbing the mountain, I am the climber also and while climbing if I drink water I am the water also. Just as I myself manifest as everything in the dream world, Similarly, the Lord himself is both बाह्य and आन्तर प्रपञ्च. And कृष्ण said those who appreciate this fact is a विराट्

भक्तः or a विश्वरूप भक्तः and for a विश्वरूप भक्तः God is not in the temple alone, he sees the Lord everywhere.

अहम् सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८॥

मत्त्वित्ता मद्गतप्राणा बोधयन्तः परस्परम् । ॥ १०-९॥

So when the विशाट् भक्त looks at any head, he looks at the head of everyone as the head of the Lord only. All heads are Lord's heads, all hands are Lord's hands, so सहस्रशीर्षा पुरुषः. So सहस्रशीर्षा पुरुषः means what: don't imagine that there is a विष्णु standing there with many heads, सहस्रशीर्षा पुरुषः means all the heads that I see belong to the Lord, all the hands belong to the Lord, all the legs belong to the Lord and therefore anyone I see, my method of greeting is what: not hi, hi. That is not the method of greeting, not shaking the hand, you do all those things for modern days, but our traditional method of greeting is: नमः ते. Your superficial form is different from mine, but behind your form is ईश्वर, behind my form is ईश्वर, forms are many, ईश्वर is one. Therefore I say नमस्कारम् to everyone whatever be the character of the person, how is he, what is his character, I don't know, but whatever be the form, I know that the one behind is ईश्वरः. Therefore मत् चित्ताः मत् गत-प्राणाः, whatever they see they see as God and most importantly, whatever experiences come in their life they never resist, whatever comes comes from the Lord only, मत्तः सर्वम् प्रवर्तते, so painful experiences are God's gift, pleasurable experiences are God's gift, all are God's gift only,

इति मत्वा भजन्ते माम् बुधाः भाव-समन्विताः.

मत् चित्ताः मत् गत-प्राणाः बोधयन्तः परस्परम् ।

कथयन्तः च माम् नित्यम् तुष्यन्ति च स्मरन्ति च ॥ १०-९॥

Thus in the introduction कृष्ण talked about the विशाट् स्वरूपम् and the विशाट् भक्ति and then कृष्ण also said those people who remain in the विश्वरूप भक्ति after some time they will transcend the विश्वरूपम् also

and ultimately come to निर्गुण or अरूप ईश्वरः. So the one who has transcended from एकरूप the one who has come to अनेकरूप, sooner or later, he will come to अरूप ईश्वर, which is beyond all forms and why should we come to अरूप ईश्वर, why can't we stop at अनेकरूप ईश्वर? अनेकरूप ईश्वर is incomplete because, wherever forms are there, there time and space also come. Therefore विश्वरूप ईश्वर is also within time, space and modification and therefore कृष्ण says: I will take you beyond name and form and I will take you to अरूप ईश्वर, which is beyond देश काल, which is called सत् वित् आनन्द स्वरूपम्.

तेषाम् सतत-युक्तानाम् भजताम् प्रीति-पूर्वकम् ।

ददामि बुद्धि-योगम् तम् येन माम् उपयान्ति ते ॥ १०-१०॥

I will give them अरूप ईश्वर ज्ञानम्. So thus कृष्ण introduces विराट् ईश्वर, विराट् भक्ति and also the विराट् भक्तिफलम्.

ii) Thereafter from verse no.12 to 18, अर्जुन presents a request to Lord कृष्ण, because अर्जुन feels that he is not yet ready for अरूप ईश्वरः. Because from एकरूप ईश्वर we can never directly go to the अरूप ईश्वर, it is such a big jump. So between एकरूप ईश्वर (एकरूप ईश्वर means God as a person), between एकरूप ईश्वर and अरूप ईश्वर we all require an intermediary stage, what is that stage, अनेकरूप ईश्वर, we have to learn to appreciate. I have to learn to see the creation as God. And only when I see creation as God, रागः and द्वेषः will become feebler, weaker and weaker, otherwise there will be strong राग-द्वेष and with strong राग-द्वेष one can never come to निर्गुण ईश्वर and therefore how to neutralize राग-द्वेष, everything is the manifestation of the Lord, how can I be attached to something and how can I be averse to something, how can I reject something. Nothing is rejectable in the creation, nothing I hate, hatred as an internal emotion, it does not mean that if there is a cobra you should take the cobra in hand, you can keep safe distance, but mentally I accept that also as an integral part of the creation. So mentally I don't reject anything or hate anything. So thus राग-द्वेष निवृत्तार्थम्, from एकरूप we have to go to अनेकरूप, therefore

अर्जुन requests Lord कृष्ण, हे कृष्ण! please give me some more details regarding विश्वरूप ईश्वर or अनेकरूप ईश्वर and also his glories that we find, directly perceived or enumerated in the scriptures and therefore from verse no.12 to 18, we get अर्जुन's request for विश्वरूप ईश्वर वर्णनम् and the विश्वरूप ईश्वर विभूति वर्णनम्, विभूति means what: the glory. And why should अर्जुन asks for the glories of विश्वरूप ईश्वर? अर्जुन himself gives the logic also. I cannot visualize the विश्वरूप with my mind because the विश्वरूप ईश्वर is too vast for me to conceive of. I have got a limited mind and sense organs, that if I see in this direction I cannot see what is here. So with this limited sense organs how can I meditate upon the विश्वरूप, the totality. If I have to worship mother India, where will I put flowers, because it is such a vast country. So what is the best method? When it is too big you invent a symbol, like a flag, a भारतमाता देवी picture and in that form you invoke the entire country and salute. Similarly, अर्जुन wants to take any particular object in the creation as a symbol, symbol means आलम्बनम्, just as we take a piece of शालग्राम to invoke Lord विष्णु, a small flame to invoke देवी, a lump of turmeric powder to invoke गणपति, अर्जुन wants a few आलम्बनम्s, symbols to invoke. And therefore he says:

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६॥

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०-१७॥

चिन्त्योऽसि means I can meditate upon you. This was अर्जुन's requests and कृष्ण accepts to fulfill अर्जुन request.

iii) And therefore we get from the 19th verse up to the 41st verse, कृष्ण's enumeration of some of His विभूतिस, विभूति means what: glories. So कृष्ण says any glorious thing in the creation is My glory. Our earth itself is surviving because of Sun, Sun can be taken as a symbol for worship and that is we have done also, daily morning we invoke the Lord in the सूर्य. But if Sun is not there, what to do? Light a

lamp, fire is very important for my survival and therefore flame, अग्नि becomes a symbol, वायु becomes a symbol, भूमि becomes a symbol. And why, you take your own body, any organ is a glory of Lord, we can never create any organ, to maintain itself we are struggling with great difficulty, eye is a glory, so in the उपनिषत्s,

इन्द्रो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषः ॥ बृहदारण्यकोपनिषत् ४-२-२ ॥

meditate upon your eye as ईश्वर. In which culture you can see that? Meditation upon your very eye as God, because the glory of the eye the more you think, the more wonderful it is. Thus कृष्ण enumerates a set of विभूतिs, some of the found in the scriptures, some of them found in the creation, I don't want to go into the details again, we have seen that in the class. But in the beginning and end कृष्ण mentions two important ones and what are they, in the beginning He says: the very Consciousness or the very life principle because of which your material body is a sentient one, not like one of the statues of Marina, there are many statues in Marina, but it cannot do anything, crow will be sitting on top of गान्धिजि and dropping, गान्धिजि has a stick and can he not drive the crow away with that stick, he cannot do that. So what makes the difference between that statue and this body? Both are made of chemicals, that is also chemical, this is also chemical, but this chemistry is called bio-chemistry, because of the unique invisible feature called चैतन्यम्, कृष्ण says that चैतन्यम् is the greatest glory of Mine and then at the end कृष्ण says, not only Consciousness is my glory, In fact, the very existence of the world really does not belong to the world, it is lent by Me. Like what, the very existence of the ornament does not belong to the ornament, it belongs to what: gold, how do you prove, remove the gold and try to keep the ornament. So when you say ornament 'is' the very existence comes from gold, when you say desk 'is' the existence comes from the wood, when you say world 'is' the existence come from the basic stuff of the creation called ईश्वर. Thus starting with the चित्, कृष्ण concludes with सत्, all are my

glories, but the problem is चित् and सत् are निर्गुण स्वरूपम्, therefore meditating upon निर्गुण चित् is difficult, meditation on निर्गुण सत् is difficult and therefore you can take any सगुण स्वरूपम्. So you can take a river and worship, you can take a cow and worship, you can take anything and meditate upon that as God. And then in conclusion कृष्ण says हे अर्जुन! until now I said I am in the creation in the form of various glories, really speaking, I am not in the creation but the creation is in Me. Gold is not in the ornaments, gold is not in the ornaments, all the ornaments are नाम-रूपs resting on gold, all the ornaments are names and forms resting on one gold. Similarly, God is in the creation, on the other hand, creation is a bunch of names and forms, bunch of names and forms resting on the fundamental cause, that is Me. And if you are not satisfied with these glories, कृष्ण says you can add your own and He gives a clue, how to add to the list,

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

ततदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ १०-४१॥

Anything wonderful you see that is the glory of the Lord, anything powerful you see it is the glory of the Lord, the atom energy which was not discovered before, now that atom is what: again the glory of the Lord and कृष्ण says these glories can never be exhaustively mentioned because it is inexhaustible, because from the ant onwards everything has got its own glories, birds have its own glories, they say aerodynamics of the bird is never repeatable by any aero plane, even though aero plane is designed based on the bird. Even though we are trying to imitate a bird, they say we are not able to, the aerodynamics of the bird is Similarly, the spiders' web, they are trying to imitate, they have never been able to. Therefore you can take a web and meditate, instead of getting angry with spider. So one भक्त beautifully says:

असितगिरिसमम् स्यात् कज्जलम् सिन्धुपात्रे सुरतरुवर शाखा लेखनी पत्रमुर्वी ।

लिखति यदि ब्रह्मत्वा शारदा सर्वकालम् तदपि तव गुणानाम् ईश पारम् न याति ॥ शिवमहिम्न स्त्रोतम् ॥

So one भक्त beautifully writes, he says: Suppose सरस्वती देवी herself plans to write all the glories of the Lord, सरस्वती (we are only half baked in knowledge, but सरस्वती is the goddess is the learning) plans and what did she do, she took a pen and one pen is not enough, therefore she had hundreds of pens made out of all the heavenly trees, she thought that on earth no deforestation need not be made, she took all the heavenly trees she took, सुरतरुवर शाखा लेखनी, millions of pens she kept and what is the letter pad, local letter pad not enough, उर्वी, she took the entire surface of the earth as the letter pad and then she wanted ink, in those days one has to dip in the ink and write, the entire ocean was emptied and in the place of water, ink was kept and what is the weight of the ink, the weight of the हिमालय, असितगिरिसमम् स्यात्, हिमालय mountain, असितगिरिसमम् स्यात् कज्जलम् सिन्धुपात्रे सुरतरुवर शाखा लेखनी पत्रमुर्वी and सरस्वती started writing the glories of the Lord, when she started, long time back and continuously writing without going to sleep, without eating, लिखति यदि ब्रह्मत्वा शारदा सर्वकालम्, even if सरस्वती देवी keeps on writing all the time, this भक्त says, तदपि तव गुणानाम् ईश पारम् न याति, still सरस्वती will not be able to exhaust your glories. And therefore कृष्ण tells, हे अर्जुन! I cannot exhaust, the time is up and the 10th chapter will never end and therefore I have given you a sample, the rest you can build-up. And having said that I am in the world in the beginning, कृष्ण concluded saying I am not in the world, whereas the world is in Me and this last verse becomes the seed for विश्वरूपदर्शनयोगः. So when we say God is in the world, it is called विभूतियोगः, when you say that world is in God, that is called विश्वरूपदर्शनयोगः, both we must be able to appreciate. See the water in waves, that is also an appreciation. See all the waves in the water, that is also another form of appreciation. And since the glories of the

Lord have been talked about in this chapter, this chapter gets the title विभूतियोगः, the chapter dealing ईश्वर's महिमा.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ एकादशोऽध्यायः । विश्वरूपदर्शनयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 11, VERSES 01-03

Having completed the 10th chapter titled विभूतियोगः, now we are entering the 11th chapter, which is called विश्वरूपदर्शनयोगः. And the word योगः coming at the end of every chapter refers to the topic or episode. When we have got a serial in the television they have got episode 1, episode 2, etc. Similarly, in the गीता also, each chapter refers to a topic. So विश्वरूपदर्शनयोगः means the episode or topic which deals with विश्वरूपदर्शनम्. विश्वरूपदर्शनम् means the vision of the Lord as विश्वरूप. विश्वरूप ईश्वर दर्शनम् विश्वरूपदर्शनम् and विश्वरूप is the name of the Lord. Thus विश्वरूपदर्शनम् योगः means the vision of the Lord as विश्वरूप. What do you mean by the word विश्वरूप? रूप means a form and विश्व means the universe or form, विश्वरूप means विश्वम् एव रूपम् आकारः यस्य विश्वरूप, the Lord whose very form is the universe itself. The Lord whose form is nothing but the very universe itself. So the question is how can one can the दर्शनम् of the Lord in the form of the world, जगत् रूपिणे ईश्वरस्य दर्शनम् कथम् सम्भवति, how can we have the दर्शनम् of the Lord in the form of the world itself? When a devotee wants to have the दर्शनम् of the Lord in राम form or देवी form or in कृष्ण form, what should he do? The scriptures talk about the साधनs for getting राम दर्शनम्, कृष्ण दर्शनम्, देवी दर्शनम्, लक्ष्मी दर्शनम्, the scriptures talk about that. Such a दर्शनम् of the deity is called देवता साक्षात्कारः, the direct vision of the Lord as राम, as कृष्ण or as देवी. And to have such a दर्शनम्, राम दर्शनम्, कृष्ण दर्शनम्, the गणपति दर्शनम्, etc., the scriptures talk about the साधन in the form of तपस्. In the पुराणs, we hear the devotees performing तपस्, तपस् is nothing but concentration or meditation. And what the devotee should do is, he should first decide

which दर्शनम् he wants, he has to decide which form. And if it is a particular form, then he has to concentrate on that particular form as described in the respective ध्यान श्लोक and that is how the ध्यान श्लोक becomes very very important, he has to learn that ध्यान श्लोक and he has to concentrate on that particular description.

मेघश्यामम् पीतकौशेयवासम् श्रीवत्साङ्कम् कौस्तुभोद्भासिताङ्गम् ।

पुण्योपेतम् पुण्डरीकायताक्षम् विष्णुम् वन्दे सर्वलोकैकनाथम् ॥
पाण्डवगीता ॥

He has to visualize that particular form and generally a मन्त्र is also taught, just as नारद taught मन्त्र to ध्रुव, प्रह्लाद etc. And the devotee has to the पुरश्चरणम् of that मन्त्र, पुरश्चरणम् means what: अक्षर लक्षम् or अक्षर कोटि. What do you mean by अक्षर लक्षम्? You find out how many letters are there in that मन्त्र, if there are six letters then you multiply it with as many lakhs - if it is अष्टाक्षर then 8 lakhs or to be more effective, 8 crores; if it is द्वादश अक्षरम् then 12 lakhs or preferably 12 crores; if it is गायत्री, you had it, 24 letters are there then 24 lakhs or 24 crores. So you do ध्यानम्, you do पुरश्चरणम् as described in the scriptures and if a person follows this kind of तपस्, the शास्त्रs prescribe that the devotee will have the दर्शनम् of the Lord in that particular form. *Not that it is a mental projection, but the Lord Himself with His माया शक्ति will give दर्शनम् to the devotee in that particular form.* And this exercise is called देवता साक्षात्कारः and we have got the stories of many devotees who had the दर्शनम् of the Lord and who had even talked to the Lord. And this देवता साक्षात्कारः is what? रामरूप ईश्वर दर्शनम् or कृष्ण रूप ईश्वर दर्शनम्, the vision of the Lord as राम, as कृष्ण, as देवी, as दक्षिणामूर्ति, as गणेश, etc. Now the question is: if you want to have the vision of the Lord as the world itself, what to do? If you want to have the vision of the Lord as the world itself, what should you do? You have to invite the Lord to come in the form of what? In the form of what? If you want to have राम रूप ईश्वर रूपदर्शनम्, you have to invite Lord to come in राम form. And if

your इष्ट देवता is शिव and you want शिव दर्शनम्, you have to invite the Lord to come in the form of शिव. If you want विश्वरूप ईश्वर दर्शनम्, you want to have the vision of the Lord in the form of the world and for that what should you do? Should you invite the Lord to come in the form of the world? Should you invite the Lord in the form of the world? What do you feel? If you say you have to invite the Lord to come in the form of world, that means I have not understood the meaning of the word विश्वरूप, this is the most confusing chapter. If I understand the significance of the word विश्वरूप, it means I want to have the दर्शनम् of the Lord in the form of the world and unfortunately I cannot invite the Lord to come in the form of the world, because the Lord is what: already Lord has arrived in the form of world! When? When even before our birth:

तस्माद्वा एतस्मादात्मन आकाशसंभूतः । आकाशद्वयः ।

वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

The Lord in the form of विश्वरूप has already arrived. Now the question is what should I do to have the दर्शनम् of the Lord in the form of the world? What should I do to have the दर्शनम् of the Lord in the form of the world? There is only one answer possible, which you have to understand very clearly. If you want to have the दर्शनम् of the Lord in the form of the world, i.e., विश्वरूप ईश्वर दर्शनम् there is only one method and you know what is that method, that method is learning to see the world, learning to see the world in the form of the Lord is the only answer. I should train myself, I should learn to look at the very world as ईश्वर, when I learn to look at the world as ईश्वर then ईश्वर is giving दर्शनम् to me in the form of the world. Therefore विश्वरूपदर्शनम् is possible only by one method, not by पुरश्चरणम्, not by तपस्, not by कोटिरूप अवृत्ति, they are all meant for राम दर्शनम्, कृष्ण दर्शनम्. If you are interested in that you can do पुरश्चरणम्, but if you want विश्वरूप ईश्वर दर्शनम् there is only one method, I have to train my mind to look at the very world as the manifestation of the

Lord. And how can I train myself and this training is possible only by one method and that method is I should clearly understand and assimilate the teaching, what teaching? That the Lord alone manifests in the form of the world. To put in technical language, Lord alone is the material cause of the universe, Lord alone evolves or manifests to appear as the universe and therefore every appearance obtaining in front of me is different versions of the Lord, just as every ornament is different versions of that one gold alone. Not only I should clearly receive this teaching, I should also assimilate this teaching and only by receiving and assimilating the teaching my perceptive or my vision will change. And this change of perspective or this new perspective that I receive through the teaching is called दिव्य चक्षुः or ज्ञान चक्षुः, the eye of wisdom, the eye of understanding and that understanding is that the Lord alone manifests as everything. And therefore it is not a physical eye, it is not a mystic vision that we are talking about, there is no mysticism involved in the 11th chapter, there is no mystery involved in the 11th chapter, it is only a new perspective that is developed by understanding the teaching which started from the 7th chapter. In the 7th chapter, 9th and 10th chapters, कृष्ण has been trying to give only this understanding. It is like somebody gives you a piece of candy or a piece of लड्डु and you like लड्डु very much. And therefore the moment you receive you are about to straightaway swallow. And that person says that this लड्डु comes from तिरुपति. Now you have got an additional information, which is purely an intellectual appreciation, that this piece of लड्डु is coming from तिरुपति. The moment you get this knowledge suddenly your perceptive changes, it is not a mere लड्डु with sugar and whatever be the material, it has some invisible factor which gives the status of प्रसाद. So this लड्डु enjoys the status of a प्रसाद, which status is not physically visible, but which is appreciated through the eye of understanding, what is the understanding, it is coming from तिरुपति. Now once this third eye which is developed

through this understanding contacts the लड्डु, then I see प्रसादम्. And the moment I understand it is प्रसादम्, it doesn't go to the mouth directly, before going to the mouth it has to go to your eyes. How did this difference come about? Can you see the difference chemically, suppose you do chemical analysis, will there be some chemical called प्रसाद? No, it has nothing to do with physicality or material feature, it is something purely अदृष्टम्, which is born of understanding, this is called divinization of the लड्डु and it is brought out by a change in perspective and a change in perspective comes through the understanding or knowledge. Similarly, a नास्तिका also looks at the world, for him the world is a bundle of chemicals or elements or protons & neutrons & electrons in violent motions, that is the world for a नास्तिका. But for a person who has understood the कृष्ण's teaching, the world has got something more which is not scientifically detectable, but it can be only appreciable or appreciable through the eye of understanding. And therefore in the 11th chapter, कृष्ण wants to communicate this idea that if you assimilate this teaching a perspective change will take place, the world will have an extra feature which is non-physical and that feature is that it is divine. And once I learn to look at the very world as divine, I see that God is giving दर्शन all the time. I need not invite Lord to come in front of me as we read in पुराणis, शिव or विष्णु or any deity comes and blesses the devotee, shows the hand, oh भक्त! I am pleased, ask for a boon, invariably they ask for immortality and invariably the Lord says that is not possible, then something else he will ask and the Lord gives that and then:

तत्रैवान्तर्दधे प्रभुः, He came, He left. We don't criticize that दर्शनम्, but कृष्ण says better than that दर्शनम् is, better than this आया राम गया राम दर्शनम् is having the दर्शनम् of the Lord 24 hours,

रसः अहम् अप्सु कौन्तेय प्रभा अस्मि शशि-सूर्ययोः । ॥ ७-८॥

When I drink water, when I see the Sun, when I see the moon, when I am entering the river OK. (no rivers are there now) when I am entering

the river or whatever I am doing I have got contact with the Lord which is नित्य ईश्वर सम्बन्ध. And if you want नित्य ईश्वर सम्बन्ध, प्रत्यक्ष ईश्वर सम्बन्ध, an ईश्वर who never comes and comes, but who is ever part of your life you should have विश्वरूप ईश्वर दर्शनम् and it is brought out by a change of perspective caused by the assimilation of this teaching. This is the important content of the 11th chapter. So therefore don't imagine विश्वरूपम् is another form of god like राम or कृष्ण and that विश्वरूप will appear for 2 minutes before you and then went away, don't think. विश्वरूप means the Lord available as the world all the time. 'God is in the pillar as well as in speck', 'Even the feather (due to its blackness) of the crow reminds me of you Oh कृष्ण' – A Tamil song, so see the Lord everywhere. This is the background of the important chapter, विश्वरूपदर्शनयोगः. With this background, we will enter the chapter proper.

Verse No .01

अर्जुन उवाच ।

मदनुब्रूहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११-१॥

मत् अनुब्रूहाय परमम् गुह्यम् अध्यात्म-संज्ञितम् ।

यत् त्वया उक्तम् वचः तेन मोहः अयम् विगतः मम ॥ ११-१॥

त्वया मत् अनुब्रूहाय अध्यात्म-संज्ञितम् यत् परमम् गुह्यम् वचः उक्तम्, तेन मम अयम् मोहः विगतः ।

In the first eight verses, we get an introduction to this topic of विश्वरूपदर्शनम् and it begins with the अर्जुन's summarization and what he has learned in the previous ten chapters. So he wants to summarize, to convey to the teacher that I have been closely listening to you, Oh Lord, I have not slept off. So therefore in two verses, he summarizes ten chapters. In this first verse, अर्जुन summarizes the first 6 chapters or to be precise, the five chapters beginning from the 2nd to the 6th. In the 1st chapter there is nothing to summarize, because the teaching starts

from the 2nd only and therefore from the 2nd chapter 11th verse, which is the beginning of the गीता teaching, up to the end of the 6th chapter अर्जुन summarizes. And what is the essence of these five chapters? The essence is जीव स्वरूप वर्णनम्, so description of the essential nature of the individual जीव. And what is the essential nature of the individual जीव? Not the physical body, physical body is only a superficial vesture, if you remember the 2nd chapter,

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ॥ २-२२॥

The physical body is only a temporary dress which we have taken at the time of birth and which we will have to divest or shed at the time of death. Therefore body cannot be myself. Similarly, the mind also is also a temporary instrument I use in the waking and dream state and which I shed at the time of deep sleep state. Therefore neither body am I nor am I the mind, but I am of the nature of चैतन्यम्, the Consciousness-principle. And do you remember the description of Consciousness I have given.

- Consciousness is not a part, product or property of the body,
- Consciousness is an independent entity which pervades and enlivens the body,
- Consciousness is not limited by the boundaries of the body and
- Consciousness survives even after the fall of the body,

that eternal all-pervading Consciousness is my nature. कृष्ण gave a brilliant description of this essential nature, in the 2nd chapter from the 12th verse up to verse no.25, He gave the description. Then he talked about that in the 3rd chapter also,

इन्द्रियाणि पराणि आहुः इन्द्रियेभ्यः परम् मनः ।

मनसः तु परा बुद्धिः यः बुद्धेः परतः तु सः ॥ ३-४२॥

In the 4th chapter, in the 5th chapter (these are your home work, you can find out where the nature of the जीव is presented in 3, 4, 5 and 6). And अर्जुन says I have understood that well. And he is grateful also. So

he says: मत् अनुग्रहाय त्वया वचः उक्तम् - so the teaching was given by you, वचः means the words of wisdom, was given to me, was imparted to me by you and for what purpose: मत् अनुग्रहाय - purely for blessing me, purely for saving me from the problem of sorrow, which was described in the first chapter. What is the title of the first chapter, अर्जुनविषादयोगः, there योगः doesn't mean spiritual साधन. So, sorrow is not a spiritual साधन, because even before we start साधन we are expert in sorrow. Therefore अर्जुनविषादयोगः means episode, it is an episode, the topic of अर्जुन विषाद. So to save अर्जुन, to lift अर्जुन from this sorrow, मत् अनुग्रहाय त्वया वचः उक्तम्. And what type of words they are? अर्जुन gives a description of भगवान्'s words, परमम् वचः - they are the most sacred words, they are supremely valuable words, because they are the words revealing the आत्मा, the reality, वचः परमत्वम् and not only it is the most supreme sacred holy words, गुह्यम् - and they are the greatest secret also which is not easily or ordinarily available in the world. Because such words can come from only ज्ञानि and ज्ञानि themselves are rare in the world,

मनुष्याणाम् सहस्रेषु कश्चित् यतति सिद्धये ।

यतताम् अपि सिद्धानाम् कश्चित् माम् वेति तत्त्वतः ॥ ७-३॥

A few people are interested in becoming a ज्ञानि and even among those few who are interested, actually only a very few become. Therefore ज्ञानि are therefore and therefore ज्ञानि's teachings also are rare, therefore गुह्यम् - most secret. Then अध्यात्म-संज्ञितम् - these words are called spiritual words, so अध्यात्म-संज्ञितम् called spiritual teaching, because it is dealing with the spirit, spiritual means that which deals with Spirit is called spiritual, spirit means not methane alcohol, ethane alcohol, not that, but Spirit is आत्मा. So that which is dealing with Spirit, that which is different from matter. So it is not a material science, but it is a spiritual teaching and by this wonderful teaching, त्वया उक्तम्, मम अयम् मोहः विगतः - my delusion is gone. So

you should remember the context of the गीता teaching, अर्जुन surrendered to Lord कृष्ण uttering the words,

कार्पण्य-दोष-उपहत-स्वभावः पृच्छामि त्वाम् धर्म-सम्मूढ-चेताः ।

यत् श्रेयः स्यात् निश्चितम् ब्रूहि तत् मे शिष्यः ते अहम् शाधि माम् त्वाम् प्रपन्नम् ॥ २-७॥

one side my mind says, killing my गुरुs like भीष्म, द्रोण etc., is महापापम्, गुरु हत्या is a महापापम्, on the other side of my mind says that even हिंसा is OK for the protection of धर्म, because भगवान् himself destroys people:

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् । ॥ ४-८॥

So हिंसा is OK - one corner of mind says, हिंसा is not OK - another corner of my mind says; my doubts are getting cleared as I listen to your teaching. Therefore अयम् मम मोहः, मोहः is two-fold,

- i) धर्म-अधर्म मोहः and
- ii) आत्म-अनात्मा मोहः,

confusion regarding what is right and what is wrong, ethical conflict and philosophical confusion. And गीता is a unique teaching which is dealing with both the ethical conflict as well as philosophical confusion. Normally the वेदपूर्व भाग is meant to resolve ethical conflict, वेद-अन्त भाग is meant to resolve philosophical confusion. गीता is a unique शास्त्र which deals with ethical conflict as well as philosophical confusion. And therefore अर्जुन says, I am getting clearer and clearer. Having summarized the first six chapters, now अर्जुन wants to summarize the next four chapters, 7, 8, 9 and 10. That comes in the 2nd श्लोक.

Verse No .02

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वतः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११-२॥

भव अपि अयौ हि भूतानाम् श्रुतौ विस्तरशः मया ।

त्वतः कमल-पत्र-अक्ष माहात्म्यम् अपि च अव्ययम् ॥ ११-२॥

हे कमल-पत्र-अक्ष! भूतानाम् भव अपि अयौ मया त्वतः विस्तरशः श्रुतौ हि, अव्ययम् माहात्म्यम् अपि च (श्रुतं) ।

अर्जुन's reverence for Lord कृष्ण is increasing chapter by chapter because of this valuable teaching and अर्जुन had never admired कृष्ण as a teacher, he had moved with कृष्ण and seen several other roles of कृष्ण, but here alone he sees कृष्ण as जगत् गुरुः. And therefore everytime he addressed, he uses beautiful words, कमलपत्राक्ष. So कमल-पत्र means lotus petal, अक्ष means eyes, Oh Lord who is so beautiful with eyes like the lotus petals. So here the description of the external beauty is more to show the inner beauty. Therefore कमल-पत्र means lotus petal, not lotus leaf, lotus leaf is very big, if your eyes are like that everybody will run away, lotus petal is beautiful, so कमल-पत्र. फुल्ल-अरविन्द-आयत-पत्र, there in the introduction I have told you, because it a long time ago so I am reminding you now! So नमोऽस्तु ते व्यास विशाल-बुद्धे फुल्ल-अरविन्द-आयत-पत्र, there पत्र means petal, not newspaper also. So कमल-पत्र-अक्ष, from the 7th chapter up to the 10th chapter You dealt with ईश्वर स्वरूपम्. So from 2nd to 5th it was the जीव स्वरूपम्, the nature of the individual and from 7th to 10th, especially 7, 9 and 10, the 8th chapter is an odd man out chapter, so in these chapters You described ईश्वर स्वरूपम्. And what was the description that you gave or definition that you gave? You defined the Lord as जगत् कारणम्, I knew that the Lord is the cause of the universe. And that too what type of cause? More importantly, Lord as the very material cause of the universe, which means the Lord is the basic stuff out of whom the universe has evolved. And if Lord is the material cause of the universe it means out of the Lord alone the universe has emerged, in the Lord alone the universe rests and back to the Lord alone the universe resolves, सृष्टि स्थिति लयम् कारणम्, उपादान कारणम्. One should remember the technical points, material cause is the cause of सृष्टि स्थिति लयम्, just as ocean

is the material cause of the waves. So waves are born out of ocean, rests in the ocean and resolves in to the ocean. Therefore अर्जुन says, भूतानाम् त्वत्तः भव अपि अयौ, भव means उत्पत्तिः, सृष्टिः and अपि अयौ means लयः or प्रलयः. So भव अपि अयौ means सृष्टि and प्रलयम् and we have to supply the third one. When you say सृष्टि, प्रलयम्, what is the balance? स्थिति. Therefore भव अपि अयौ fianlly means सृष्टि स्थिति लय. Of whom? भूतानाम् – all the things and beings, चर-अचरात्मकम् जगत्, this whole creation of things and beings त्वत्तः – is from you alone as the very आधार, as the very आश्रय. That means what? If waves are born out of the ocean and resolves into the ocean, what is the conclusion I get, there are no waves separate from the ocean, in fact, waves is only an additional name given to the very ocean itself, Similarly, the whole creation is like a wave in the ocean of God. शङ्कराचार्य beautiful presents in आत्मबोध,

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।

सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥आत्मबोधः ८॥

So the entire cosmos of several billions of galaxies is nothing but bubbles. So each galaxy can be compared to a small bubble and all these bubbles of galaxies are rising from whom, उपादानेऽखिलाधारे and there are no bubbles separate from ocean. Similarly, there is no creation separate from God or to put in another language, God is in the form of world. I heard very clearly, श्रुतौ. श्रुतौ means this was heard by me, मया श्रुतौ. And how did you teach? विस्तरशः – very elaborately. The Upanishadic teachers are not that patient, they give the सृष्टि and all within only a few मन्त्रs,

आकाशद्वयुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।

पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषाः । तैत्तिरीयोपनिषत् २-१-१ ॥

over, now you can go - they will say. Only a few lines and we are supposed to grasp by that time, otherwise they will send you to some

tutorial college, you can go they will say. So the उपनिषत् assumes that the student needs only a crisp teaching, because the Upanishadic students are supposed to be उत्तम अधिकारिः, whereas in the भगवद्गीता अर्जुन represents मध्यम अधिकारि and therefore कृष्ण goes on repeating and therefore अर्जुन says, विस्तरशः, in the 7th chapter what is said He repeats in the 9th chapter, because कृष्ण knows and अर्जुन also knows that by the time we come to the 9th chapter, 7th chapter is forgotten, why 7th even the 8th itself is gone, it is too far away to remember. Therefore He teaches every time as though fresh. (I am not telling about YOU! I know you remember well.) So मया विस्तरशः श्रुतौ त्वत्तः. Not only you taught this, माहात्म्यम् अपि च अव्ययम्, so in the capping 10th chapter, in the culminating 10th chapter You also revealed Your glories, which are strewn or spread all over the universe. If you have to appreciate the glory of the Lord as कृष्ण, then they are particular individual glories which have to be found in the भागवतम् 10th chapter, there you read भगवान् killed this राक्षस or that one and he lifted the गोवर्धन पर्वतम्, etc., they are all particular description attributable to that particular form of Lord and if you want to see राम महिमा, then look in the रामायण; whereas if you want to appreciate विश्वरूप महिमा, which book you have to see, you need not see any book but only open the eyes, it is the विभूति. And therefore this विश्वरूप विभूति is अव्ययम्, अव्ययम् means inexhaustible. So एक रूप ईश्वर महिमा is व्ययम्, exhaustible, whereas विश्वरूप ईश्वर महिमा is अव्ययम्, limitless - that also you talked about in the 10th chapter. Therefore जीव स्वरूपम् has been talked about, ईश्वर स्वरूपम् has been talked about, ईश्वर माहात्म्यम्, माहात्म्यम् means another word for विभूति, विभूति and माहात्म्यम् are synonymous. All of them I have heard very well, I have also understood and what is the proof, my delusion is gone. Not totally, if it is totally gone, saying ॐ तत् सत् we all would have walked out. The very fact that the गीता continues, the 11th chapter comes, then comes the 12th, 13th indicates that the

delusion is gone to a great extent, but still some more is there. Only in the 18th chapter it is completely gone, नष्टः मोहः स्मृतिः लब्धा. OK, if the delusion is gone, what is अर्जुन's next request? That he wants to hear hereafter:

Verse No .03

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमेश्वरं पुरुषोत्तम ॥ ११-३॥

एवम् एतत् यथा आत्थ त्वम् आत्मानं परमेश्वर ।

द्रष्टुम् इच्छामि ते रूपम् ऐश्वरम् पुरुषोत्तम ॥ ११-३॥

हे परमेश्वर! यथा एवम् त्वम् आत्मानं आत्थ, एतत् हे पुरुषोत्तम! ते ऐश्वरम् रूपम् द्रष्टुम् इच्छामि ।

So in every verse अर्जुन adds one or two words of the Lord's glory. So in the previous verse he said कमलपत्राक्ष, here he adds two words, परमेश्वर and पुरुषोत्तम. परमेश्वर means the supreme Lord, the controller, not only the one who has created the world but the one who sustains the world by maintaining the physical laws of the creation. Therefore परम ईश्वरः स्थिति कारणभूतः You are. And not only that, You are पुरुषोत्तम also, पुरुषोत्तम means the supreme Lord, the greatest Lord, the word पुरुषोत्तम has got a philosophical significance also, which कृष्ण Himself will teach in the 15th chapter, in fact, the entire chapter is titled पुरुषोत्तमयोग. There कृष्ण will point out पुरुषोत्तम is निर्गुण ब्रह्मन्. So those details we will see later, here we will take the simple word, the supreme Lord. Here the interesting thing is परमेश्वर word is generally used for Lord शिव, conventionally, even विष्णु is also परमेश्वर and पुरुषोत्तम is conventionally used for विष्णु, even though शिव is also पुरुषोत्तम, by using both these words व्यासाचार्य wants to make it clear that शिव and विष्णु are one and the same, don't quarrel! You can continue to have विभूति or नामम्, but don't compare and quarrel. So, both words are used. हे कृष्ण! एतत् यथा त्वम् आत्थ एवम् – whatever you are teaching me is perfectly understandable, I have no

difficulty in accepting the teaching because it is a systematic teaching, if भगवान् is the cause and world is effect, the logical consequence is what: the effect cannot be separate from the cause, therefore the world cannot be separate from God. It is a very very logical conclusion and if the world is non-separate from God, all the glories of the world should naturally belong to the God, therefore, I have no resistance in accepting this teaching. Therefore यथा त्वम् आत्थ एतत् एवम् एव, एव means OK. So, अर्जुन is giving certificate to कृष्ण as though कृष्ण needs अर्जुन's certificate. Anyway कृष्ण must be smiling. आत्मानम्, here आत्मानम् means what? You are teaching or talking about Yourself. Because description of God means what: description of कृष्ण only, because कृष्ण is the Lord. Therefore what you say about Lord is perfectly acceptable. Then what is my problem? 'but' this is the problem. Everything is fine स्वामिजि, but ...!! That is why chapters should continue. As long as this *but* comes so long the next chapter, next chapter, continues. You have to say *fine* without *but*. So here also अर्जुन says *but*, what is the *but*? Now intellectually I am able to understand that the whole world must be divine, why because the whole world is the manifestation of God, therefore there is nothing that is unholy, everything is sacred, everything is holy, everything has to be worshipped. So there is nothing that I can accept and what you call reject, there is no question of dividing the world into acceptable and non-acceptable, because when the whole creation is God, how can I look down upon anything. Therefore if I have thoroughly assimilated this teaching I should be able to look at the world as divine. And if I am able to look at the world as divine I should never develop द्वेष towards anyone. But my problem is what, one side I say everything is God but when I come to interaction there is heavy राग-द्वेष. Therefore there is a discrepancy, a gap between what I know and what I am. My intellectual personality and emotional personality is not well harmonized and therefore You should help me in harmonization. That

means what? Whenever I look at this world I should be able to have as much joy as I get in the दर्शनम् of any form of Lord, any temple, any form of Lord I see, what आनन्द I will get that I should have in the appreciation of this creation also, but that is not there. Now tell me, what I should do to bridge this gap? Therefore he asks the question, ते ऐश्वरम् रूपम् द्रष्टुम् इच्छामि – I would like to have the विश्वरूपदर्शनम् when I am interacting with the world. As दयानन्द स्वामिजि beautifully say, we do not have the sacred-secular division at all in our culture. In many other cultures, sacred means obtaining in one part of the creation i.e., in temple and outside the temple everything is secular, but for a हिन्दु or for a वैदिक there is nothing called secular, everything is sacred. Eating is पूजा, remember we are doing पूजा daily, eating is पूजा, brushing the teeth is पूजा, स्नानम् is पूजा, everything that I do is पूजा and that will come only if I remember that I am always in association with in the presence of the Lord. How can I have that ऐश्वरम् रूपम्, the दर्शनम्, what you call, the सम्पर्क or contact with that विश्वरूप ईश्वर, You should help me. This is अर्जुन's request. The details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 04-06

This 11th chapter is dealing with विश्वरूप ईश्वर दर्शनम्, the vision of the Lord as विश्वरूपम् and we should have a clear understanding about what is ईश्वर दर्शनम्, because in the scriptures ईश्वर दर्शनम् is talked about very often especially in the पुराणs we get the description of the devotees having the दर्शनम् of the Lord. And it is described as a thrilling extraordinary experience for a devotee. It is a fulfilling experience, it is an elevating experience, this is how the scriptures talk about the devotees' ईश्वर दर्शनम्, whether you take पुराणs or रामायणम् or महाभारतम्, we get the description, शबरी waiting for a glimpse of राम for several years and at last राम gives दर्शनम् to शबरी and the trilling experience that she goes through is described. Even त्यागराज sings about “How shall I describe the merit of शबरी” (एन्तनि नी शबरी भाग्यमु, whatever it is I don't know तेलुगु very well). त्यागराज is thrilled when he talks about शबरी's दर्शनम् of राम. And Similarly, we get the description of कृष्ण दर्शनम् by various devotees in the भागवतम्, in all of them it is described as a wonderful almost mystic type of experience. And here we should understand that experience involves two things - whether it is ईश्वर दर्शनम्, the experience of God or for that matter any experience involves two things

- i) One is the object of experience which should be available for me and it is not enough that the object of experience is available but
- ii) We require a subject of experience also, an experiencer who is prepared enough to appreciate the experience.

The importance of preparedness on the part of subject is very very important. Suppose I talk about the Carnatic music of a great musician and I say it is thrilling, fantastic experience. And we arrange the music program of that musician but remember even though the music program is there unless the listener has got some idea about what is

Carnatic music, what are the रागs, what are the beauties of a राग if that person does not have the attuned, prepared mind the object of experience is available, but still he does not enjoy the experience, he does not get the impact and that is not because of the lack of object, but it is because of the lack of the sensitization, lack of the preparation on the part of the listener. So generally, we emphasize the object of experience but we do not focus on the importance of the preparedness on the part of the subject of experience. This is not only true with regard to any experience in the world, this is true with regard to ईश्वर दर्शनम् also. When राम gives दर्शनम् to शबरी and other devotees, they enjoy the thrill and happiness and we think that they got ईश्वर दर्शन आनन्द, because राम gave the दर्शनम्, but we forget that it is not राम's contribution alone but it is also the contribution of those devotees who have prepared their mind through साधन. How do you prove this? What is the logic for this? Everything should be logically well founded. Very simple. The very same राम was available for रावण also, the very same राम for whose one minute glimpse शबरी thirsted, craved and she got the दर्शनम् for a limited time only and she was thrilled but the very same राम was available for रावण and what happened to रावण by रामदर्शनम्, what happened, nothing happened. The object is available but there is no prepared mind to get the impact of the दर्शनम्. रावण did not get any impact, there is no question of मोक्ष for रावण, even his mind did not change. राम gave him a final chance also, 'go today & come tomorrow.' You please understand that what you have done is a grave अधर्म, kidnapping somebody else's wife is the gravest sin. रावण could not recognize the sin even after, even after what: राम दर्शनम्. He went back and he was convinced that he is right and again he came back for fighting with राम. That means what: if रामदर्शनम् should give an impact, contribution of राम alone is not enough, for रामदर्शनम् to give the thrill, to give that extraordinary impact there must be preparedness on the part of the person also and if the person is not

prepared even God is helpless. Even राम is helpless because even though he gave दर्शनम् nothing happened to रावण. What happened to कंस through कृष्ण दर्शनम्? कंस had कृष्ण दर्शनम् all the time, he never had any impact, he never changed from अधर्म. And we hear the stories of राक्षसs doing तपस् and Lord appearing in front and not only is their mind does not change. Even that ईश्वर दर्शनम् they use for negative purposes. They ask for boons for what purpose, for destroying the people. भस्मासुर you know. What did he do? He again abused ईश्वर दर्शनम्. From this a very very important point should be remembered: for ईश्वर दर्शनम् to be ईश्वर दर्शनम् I should go through tremendous preparation. Without my preparation even if ईश्वर comes right in front of me, nothing will happen. Like the betel nut we will remain the same. In the same way, विश्वरूप ईश्वर has been described in chapters 7, 9, 10 and विश्वरूप ईश्वर is nothing but the Lord in the form of the very universe itself and therefore as I said in the last class, विश्वरूप ईश्वर is available in front of me or not? If you know the meaning of the word विश्वरूप, you should know विश्वरूप is right in front. That is why in the विष्णुसहस्रनाम, what is the first name? विश्वम्, then विष्णु वषट्कारः, the first नाम of the Lord is विश्वम्, विश्वम् means universe, the very universe is ईश्वरस्य रूपम्. Therefore the object of experience viz., विश्वरूप ईश्वर is already available in front of us, but if we do not get the impact of विश्वरूपदर्शनम्, if we do not get the thrill of विश्वरूपदर्शनम्, the problem is not with the विश्वरूप ईश्वर, He has come and is standing in front of us even before our birth, the Lord as universe is already available even before our birth, but if you don't feel the ईश्वर दर्शनम्, the problem is what: it is not with regard to the availability of ईश्वर, it is because of the non-preparedness of the seeker, the devotee. And that preparedness is nothing but purity of mind, preparedness is nothing but the purity of mind which is the reduction of the षड्रिपुs, काम-क्रोधः, लोभ-मोहः, मद-मात्सर्य, they are the cataract obstructing the vision of the already available Lord. When the cataract

of, the obstacle of काम-क्रोधादि impurity, अहङ्कार-ममकारादि impurity, that scale which covers the vision is removed, God need not come, I begin to appreciate the already available विश्वरूपम्. So अर्जुन's problem is that alone. अर्जुन tells the Lord: Oh Lord I have understood very clearly from the 7th, 9th and 10th chapters, that You are the जगत् कारणम् and therefore You alone are manifesting as the world and just as gold, the कारणम् is available in and through all the ornaments, I can understand intellectually that You, the कारणम् are available in and through all the नाम-रूप of this universe, but I don't get the impact of ईश्वर दर्शनम्. And I think that I have not got विश्वरूप ईश्वर दर्शनम् at all, even though technically, logically the Lord is available in front. And therefore what must be missing, a prepared mind, an अहङ्कार-ममकार रहित mind and that prepared mind is called the third eye or दिव्य चक्षु. Just as the carnatic music program remaining the same, one person is thrilled by the music, the other person doesn't get any impact, there is no defect in the audibility, hearing is OK, therefore music program is audible, but nothing happens why, to appreciate you should have a musical ear. Similarly, अर्जुन is missing the दिव्य चक्षु which is nothing but mental purity and therefore अर्जुन requests कृष्ण whether he can help in getting the दर्शनम्. Therefore he asks in the third श्लोक, एवम् एतत् यथा आत्थ त्वम् आत्मानम् परमेश्वर, You are describing विश्वरूप not as an extraordinary from elsewhere, but विश्वरूप as what: भूः पादौ यस्य नाभिर्विन्दसुरनिलश्चन्द्र सूर्यो च नेत्रे, the whole universe is विश्वरूप You described, I am able to understand but nothing happens to me when I am looking at the world, in fact, I am getting only more angry with the way things are going and therefore where is the lacunae, where is the defect. Therefore अर्जुन says, ते रूपम् द्रष्टुम् इच्छामि – I would like to see Your रूपम्, which रूपम्: विश्वरूपम्, ऐश्वर्यम् रूपम् हे पुरुषोत्तम! Up to this we saw in the last class. Continuing;

Verse No .04

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११-४॥

मन्यसे यदि तत् शक्यम् मया द्रष्टुम् इति प्रभो ।

योगेश्वर ततः मे त्वम् दर्शय आत्मानम् अव्ययम् ॥ ११-४॥

हे योगेश्वर प्रभो! मया तत् द्रष्टुम् शक्यम् इति त्वम् यदि मन्यसे, ततः मे अव्ययम् आत्मानम् दर्शय ।

So we have seen the object of perception is available, विश्वरूप and still if I don't see then the defect must be only in the observer. There must be some problem with me, that is why I don't feel divinity when I experience the world. And therefore हे कृष्ण! is it possible for me at all to have that divinity or विश्वरूपदर्शनम्, तत् द्रष्टुम् शक्यम् यदि मन्यसे – suppose you think that You can prepare me to have the दर्शन You please help me. Because normally purity of mind can never be brought out overnight. It is a tedious time consuming process which requires a lot of कर्मयोग, a lot of उपासना, it is not a revolutionary process but it is an evolution, gradual transformation. You cannot suddenly do that. And therefore अर्जुन asks, do I have any temporary method by which I will get a pure mind for the glimpse of विश्वरूप? Therefore he asks यदि तत् शक्यम् मन्यसे – if You think it is possible for me, हे योगेश्वर! So अर्जुन addresses कृष्ण properly. योगेश्वर means the Lord of miraculous powers, so You use your miraculous powers and temporarily remove the scales of impurity, the cover of impurity you remove from my eyes or mind and let me enjoy the विश्वरूपदर्शनम्. So हे योगेश्वर! ततः – then, मे आत्मानम् दर्शय – may You show the विश्वरूपम् to me. Here also we should be very careful, he says may You show the विश्वरूपम् really speaking there is no question of showing the विश्वरूपम् because विश्वरूपम् is available right in front. Therefore showing the विश्वरूप is nothing but, may You temporarily remove the obstacles of my eyes, so दर्शय आत्मानम्, आत्मानम् here means Yourself, reflexive pronoun, अव्ययम्, अव्ययम् means the form, the inexhaustible form, because विश्वरूप does not have एकरूपम्, but विश्वरूप is अनेकरूप ईश्वर and since the विश्वरूप ईश्वर has infinite

forms, inexhaustible number of forms, अर्जुन uses the word अव्ययम् रूपम्. May You show. Continuing;

Verse No .05 - 07

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ११-७॥

पश्य मे पार्थ रूपाणि शतशः अथ सहस्रशः ।

नाना-विधानि दिव्यानि नाना-वर्ण-आकृतीनि च ॥ ११-७॥

हे पार्थ! मे नाना-विधानि, नाना-वर्ण-आकृतीनि, दिव्यानि च शतशः अथ सहस्रशः रूपाणि पश्य ।

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११-८॥

पश्य आदित्यान् वसून् रुद्रान् अश्विनौ मरुताः तथा ।

बहूनि अदृष्ट-पूर्वाणि पश्य आश्चर्याणि भारत ॥ ११-८॥

हे भारत! आदित्यान् वसून् रुद्रान् अश्विनौ तथा मरुताः पश्य, अदृष्ट-पूर्वाणि बहूनि आश्चर्याणि (च) पश्य ।

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यत्त्वान्यद् द्रष्टुमिच्छसि ॥ ११-९॥

इह एकस्थम् जगत् कृत्स्नम् पश्य अद्य सचर-अचरम् ।

मम देहे गुडाकेश यत् च अन्यत् द्रष्टुम् इच्छसि ॥ ११-९॥

हे गुडाकेश! कृत्स्नम् सचर-अचरम् जगत्, यत् अन्यत् च द्रष्टुम् इच्छसि, (तत् अपि) इह मम देहे एकस्थम् अद्य पश्य ।

Even though विश्वरूप is right in front of me, if I should get the impact of विश्वरूपदर्शनम् I should have prepared the mind, which I called दिव्य चक्षु or purification and purification is a very slow and gradual process. It involves a long religious life and it also involves following धर्म or values of life. If devotion and values are not there, for such a mind the benefit of विश्वरूपदर्शनम् will not be available. But

even though it is a gradual and time consuming process, अर्जुन was lucky enough because he had the Lord, कृष्ण अवतार in front of him and therefore he makes a request for a temporary purification of the mind. But the problem is when by a miraculous process we get the purification of mind it will be only temporary. It is like a person living with external support system, like dialysis machine, ventilator, heart purifier, it is an externally aided living, it cannot last long. Similarly, by the power of miracle, by the grace of the महात्मा or Lord, a person can get a temporary purification and get the impact of विश्वरूप, but it will be only temporary and we find अर्जुन getting that temporary benefit. And not only that since that purification of the mind is artificial, even the benefit is not fully appreciated. When it is an artificial process, that is भगवान् aided artificial purification the full impact is not gained. That is why we will find in the 11th chapter, अर्जुन gets the thrill initially, but later, अर्जुन is not at all happy with विश्वरूपदर्शनम्. Everyone says अर्जुन is lucky enough to get विश्वरूपदर्शनम् but अर्जुन himself is not able to withstand the impact and therefore at the end of this chapter, अर्जुन says: हे कृष्ण! विश्वरूपदर्शनम् is wonderful, but I don't want. So therefore when it is an artificial thing, first of all it will be temporarily, secondly it cannot be an assimilable experience. Only when we work hard and purify the mind then alone विश्वरूपदर्शनम् is permanent and we are able to take that विश्वरूपदर्शनम् also. However, because of अर्जुन's request, कृष्ण accepts and says that I am going to help you in getting the विश्वरूपदर्शनम्. As in 3D movies, 3D effect means they give you a special goggle, they say it has come, I have not seen it, 'My Dear Kuttichathan', I don't know whether anyone has seen, whatever it is, just as we require special goggle for that 3D effect, for विश्वरूप effect we require a special goggle called purification which is called दिव्य चक्षुः. कृष्ण says, I am blessing you with that and with that you will see what: पश्य मे पार्थ रूपाणि – अर्जुन may you see varieties of My form

and colors, शतशः अथ सहस्रशः – in hundreds and in thousands, नाना-विधानि – which are all varieties, varied in nature, i.e., different colors and different forms and they are all दिव्यानि, दिव्य means divine, belonging to the Lord and the नाना-वर्ण-आकृतीनि च – with different shapes and colors. And here also we should carefully understand. When कृष्ण says may you see the विश्वरूप with varieties of colors and forms, what are we to understand? It is not that a particular god named विश्वरूप appeared with varieties of colors like in होति, like that it is not a particular form that appeared, but what does it mean, you have to learn to look at all the forms and colors of the universe as the beautiful colors of the विश्वरूप itself. Therefore different colors of the sun and moon they are all nothing but ईश्वर वर्ण, just as different forms of ornaments belong to whom: what we call the form of bangle, it is not at all the form belonging to the bangle but it is the form belonging to the gold only. So what I saw as bangle previously, because of my change in attitude I see as gold only. Similarly, when I see varieties of colors, असौ अरुण उत बभ्रुः सुमङ्गलः । ॥ श्रीरुद्रप्रश्नः १-७ ॥

So श्रीरुद्रम् describes Lord शिव with various hues and colors and what are different colors, ताम्रः, अरुणः, बभ्रुः, सुमङ्गलः. These are not the new colors that Lord शिव shows, but they are the colors of the Sun when it is rising. Because श्रीरुद्रम् says that all the early morning cowherd boys and girls who get up early in the morning, because others don't wake up and get up usually at 8 o'clock only and don't know that there is something called sunrise, उतैनं गोपा अदृशन्नदृशन्नुदहार्यः. This विश्वरूपदर्शनम् is available for गोपाः, cowherds boys, what does it mean, when they come out they see the rising Sun, which is red, thereafter it becomes golden, then it becomes slightly yellow, then it becomes white, they are not the colors of the Sun, but they are all the colors of the विश्वरूप शिव. The entire रुद्रम् is the description of विश्वरूप शिव. And it talks about the colors of the leaves, dry leaves and not so dry leaves and the green color, all of them are what: Lord शिव's

color. हरिकेशायोपवीतिने पुष्टानाम् पतये नमो नमः, हरिकेशाय, the Lord with green hair. What do you mean green hair? We know different colors of hair, we know the black one, we know the white one and sometimes you dye and it becomes brown, so brown hair we know or in the west and all different other colors. Have you ever seen green hair, what do you mean by green hair of Lord शिव? It is nothing but all the leaves in the trees are Lord's शिव's hairs. So when I am seeing a forest or green tree my mind should appreciate it as विश्वरूप ईश्वर only. Therefore different colors are not new colors, but the old colors seen in different attitude. I gave you the example, you remember, when the लड्डु comes in your hands you only see the taste of it, straightaway you put it into your mouth, but before you put when somebody says that it is from तिरुपति, there is no change in the physical लड्डु, but it becomes divine and the divinity is not physically seen, it is appreciated by the mind which has got devotion. And therefore नाना-वर्णानि, when I look at all of you with different colors of dress, what I am seeing, नाना-वर्ण-आकृतीनि, wherever you see विश्वरूप, विश्वरूप has got how many heads, सहस्रशीर्षा पुरुषः. We think that one शिव or विष्णु will stand and 100s of heads will be standing side by side. No, it is not one body with hundreds or thousands of heads hanging, it is all the heads of the people are the heads of Lord, that is विश्वरूप. Therefore नाना-विधानि दिव्यानि नाना-वर्ण-आकृतीनि च. And पश्य आदित्यान् वसून् रुद्रान् अश्विनौ मरुताः तथा – and varieties of देवताs are in the creation in the form of various natural forces; every देवता represents one one natural phenomenon only. So पश्य आदित्यान् वसून् रुद्रान्, the अष्ट वसुs, 8 वसुs are said in the scriptures. We symbolize them as various देवताs with different forms, but in बृहदारण्यक a question is asked, what are the वसुs?

कतमे वसव इति ॥ बृहदारण्यकोपनिषत् ३-४-३ ॥

And बृहदारण्यकोपनिषत् says:

अग्निश्च पृथिवी च वायुश्चान्तरिक्षम् चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि
चैते वसव ... । ॥ बृहदारण्यकोपनिषत् ३-९-३ ॥

what are the eight वसुs? The eight natural principles you can understand, अग्निः च पृथिवी च, अग्नि तत्त्वम् & पृथिवी तत्त्वम्, and अन्तरिक्षम् च वायुश्च, अन्तरिक्षम् – intermediary लोक, आदित्यः च द्यौः च – the Sun and the upper heavens, and चन्द्रमाः च नक्षत्राणि च – the moon and the stars are the eight वसुs. And therefore कृष्ण says, may you see the eight वसुs in my विश्वरूपम्, so पश्य वसून्. And then आदित्यान्, what are the twelve आदित्यs? They are nothing but the Sun god obtaining in the 12 months of the year,

द्वादश वै मासाः संवत्सरस्य ॥ बृहदारण्यकोपनिषत् ३-९-७ ॥

द्वादश वै मासाः संवत्सरस्य एत आदित्याः. So this Sun god obtaining in 12 months, why we describe the Sun in 12 months? In each month the Sun God has got different power, the Sun of May and the Sun of January, there is a difference, they are the द्वादश आदित्य देवताs. May you see the आदित्यs, may you see the वसुs and may you see the रुद्रs, एकादश रुद्रs, बृहदारण्यक the question is asked, कतमे रुद्रा इति and बृहदारण्यक answers,

दशमे पुरुषे प्राणाः । आत्मैकादशः । ॥ बृहदारण्यकोपनिषत् ३-९-४ ॥

the ten sense organs along with the mind are called the रुद्र देवताs and all of them belong to whom, the विश्वरूप ईश्वर only. Therefore may you appreciate the आदित्यs, may you appreciate the वसुs, may you appreciate the रुद्रs, may you appreciate the अश्विनीकुमारs, अश्विनीकुमारs are the one presiding over the प्राण. So that principle and मरुताः तथा – the मरुतः देवs which are different forms of वायु, therefore may you see all the देवताs in the विश्वरूप of mine. And all of them are अष्ट-पूर्वाणि – which you have never noticed before, because where is the time for us to stand and stare, we are so busy with our personal life, our street, our wife, our husband, our children, that we never appreciate the विश्वरूपम्. Therefore अष्ट-पूर्वाणि, बहूनि and

each one is a wonder, Sun is a wonder, rain is a wonder, which God alone can do, we are caught up and suffer you know, we can never create rain. They talk about artificial rain by putting silver iodite crystal, you can bring artificial rains. So I thought it is very great that scientists are able to produce the rain. They see you can produce the rain through silver iodite crystal if there are clouds, how is it, who will give the clouds? Will we take in aero plane from somewhere and bring it about above us and by using the sprinklers will rain pours? Half an hour what God gave we can never replace and therefore rain is a wonder, earth is a wonder, Sun is a wonder, anything you take it is a wonder which is the glory of the Lord. May you see that, temporarily drop your day-to-day business, temporarily keep your cell-phone somewhere. After its coming there is no time for anything, so wherever you go drop it and just watch the universe, therefore पश्य आश्चर्याणि भारत,

इहैकस्थम् जगत्कृत्स्नम् पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११-७॥

So इह – in Me the विश्वरूप ईश्वर, whose body is the very sky itself. Yesterday if you remember, आकाश शरीरम् ब्रह्म, the ईश्वर's body is the very आकाश itself, in the sky which is My body, कृत्स्नम् जगत् पश्य – see the entire universe,

अन्तःस्थम् यस्य विश्वम् सुरनरखगगोभोगिनन्धर्वदैत्यैः ... । ॥ श्रीविष्णुसहस्रनामस्तोत्रम् ॥

And that alone is symbolized in the पुराणs, when यशोदा asked कृष्ण to open the mouth she saw the whole universe and she is not able to withstand that, it requires preparation. Because she took कृष्ण as her baby, then when she saw all the fourteen लोकs, she said *shut up*, double meaning, OK, shut up. Therefore what does it mean, do you think that in the small mouth so many लोकs are floating like the tablets. It is a symbolism, कृष्ण represents the vast sky, vast sky is

blue, Lord कृष्ण is blue, नीलमेघ श्यामल. What do you mean by blue color? Can you imagine anybody with blue skin? We have got blacks, we have got whites, we have got yellows, they say of four races and we have got inbetween one like us brown. Have you ever heard of blue Lord? What does it mean? we talk about green hair शिव, like that blue Lord कृष्ण means what: the vast blue sky is the form of Lord कृष्ण and all galaxies are floating in Him and therefore इह एकस्थम् – in Me, कृत्स्नम् जगत् – the entire universe, अद्य पश्य – and see the vastness of the universe and then alone you will understand the vastness of My body, because the whole universe is contained within My body. Last week or so some student, I don't remember who that student is, gave a cutting. So I just read through it, it is a very interesting write up. I will read only the first para of that. This is the description of the universe विश्वरूप वर्णनम्: “Awe stultifies.” So when we visualize the universe it is only wonder, thrill; he is a scientist, he is not a भक्त and all. Just a scientist (Peter Atkins). “Think of the universe as a puff of dust about a metre in diameter.” He says visualize a puff of dust which is one meter diameter, OK. About a meter in diameter. “Every dust grain,” in one meter how many grains will be there? “Every dust grain is a galaxy.” He says it is a galaxy, you know what is a galaxy? Galaxy is a cluster of stars which is millions of light years in distance. And you know what is a light year? It is the distance travelled by light in one year. And do you know what is the distance travelled by light in one second? Three lakhs kilometers, not miles, 3 lakhs kilometers in one second, so in one year, go and calculate and then like that so many light years is the distance of one galaxy, like that billions of galaxies are there, imagine that is a dust. “We live near a rather ordinary star” among millions of galaxies there is one galaxy called milky way and in milky way there are millions of stars and our Sun is one ordinary star, “which is a member of a rather ordinary galaxy somewhere insignificant in the puff of dust. Every night we are shown that the universe had a

beginning, but most of us simply regret, use, or enjoy the dark without perceiving that it brings knowledge. If you are willing to learn from darkness,” he says, “even though so many stars are there, between the stars there is a vast emptiness is there. Then what must be the size of the universe which accommodates all these galaxies and stars? And this universe with vast emptiness and galaxies is accommodated in space.” So what must be size of the space and that space is the size of the Lord. Mediate upon it and see.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 07-13

ईश्वर दर्शनम्, the vision of the Lord, requires two types of eyes. One is the regular, ordinary eye – the लौकिक चक्षुः and the other one, which is the more important one is a prepared mind; a purified mind, a mature mind, an informed mind, a religious mind is also equally important which is the second invisible eye, which is figuratively presented as the third eye and in the गीता 11th chapter it is called दिव्य चक्षुः. Therefore remember, दिव्य चक्षुः means the refined mind which is not a physical thing. Only when लौकिक चक्षुः and the दिव्य चक्षुः join together ईश्वर दर्शनम् is possible. If लौकिक चक्षुः is alone there without the दिव्य चक्षुः then ईश्वर दर्शनम् cannot take place. I gave you the example, even though राम was physically available for शबरी's लौकिक चक्षुः and रावण's लौकिक चक्षुः. So शबरी also could see राम with her eyes, रावण also could see राम with his eyes, but you know the difference in impact. For शबरी it was a great divine vision, which gave her a thrill whereas in the case of रावण nothing happens, even his character did not undergo any change. For रावण the physical दर्शनम् of राम was not at all different from any other physical दर्शनम्, including कुम्भकर्ण; for him, कुम्भकर्ण दर्शनम् and राम दर्शनम् was identical. Therefore what makes the difference? What makes the difference in the impact if you ask, there is nothing to do with the physical eyes because they are common to both, the only difference can be शबरी had worked on her inner eye called दिव्य चक्षुः, which रावण has not done. If you extend the same principle, Lord's विश्वरूप, Lord's universal form is available for all the people and it is available for लौकिक चक्षुः, with the physical eyes we are seeing the Lord who is in the form of the universe: भूः पादौ यस्य नाभिर्विदसुरनिलश्चन्द्र सूर्यौ च नेत्रे. Therefore our लौकिक चक्षुः is functioning, ईश्वर शरीरम् as विश्वरूप is available but even though the physical vision of विश्वरूप is available, all the people do not get the same impact. Eyes remaining the same, all the people do not get the same impact, most of the people do

not feel that they are having ईश्वर दर्शनम् when they look around. ईश्वर दर्शनम्! I am only seeing plants and trees around. So if I don't feel like having ईश्वर दर्शनम्, the defect cannot be in लौकिक चक्षुः because it is already there, therefore the defect by पारिशेष न्याय, the defect can exist only in दिव्य चक्षुः, which is nothing but a refined mind. And as I said, refined mind can be defined in several ways, one of the ways is: कामक्रोधादि रहितम् मनः or you can say रागद्वेषादि रहितम् मनः or you can say अहङ्कार ममकारादि रहितम् मनः, a refined mind can be defined. And therefore Lord कृष्ण says, अर्जुन विश्वरूपदर्शनम् is the easiest thing because यम कृष्ण etc., they have to come and give you दर्शनम्, whereas विश्वरूप ईश्वर need not come, I am right in front of you, therefore you have no difficulty in seeing Me. He said इह एकस्थम् (the 7th verse which I said in the last class) इह एकस्थम्, so here in My body. What is the body? Not कृष्ण शरीरम्; but the entire universe, आकाश शरीरम् ब्रह्म. So I as the आकाश, having the आकाश as the body, am available in front of you and the whole creation is my शरीरम् alone you can see, इह एकस्थम् (एकस्मिन् आकाशरूपे शरीरम् स्थितम् एकस्थम्) कृत्स्नम् जगत् पश्य, you see the विश्वरूप right in front of you and what type of विश्वरूप, सचर-अचरम्, consisting of चरम् and अचरम्, चरम् means the moving objects and अचरम् means the non-moving, the स्थावर जङ्गमम्, all the inert things are called अचरम्; all the living beings are called चरम्,

अन्तःस्थम् यस्य विश्वम् सुरनरखगगोभोगिनन्धर्वदैत्यैः चित्रम् रंरम्यते तम् त्रिभुवन वपुषम् विष्णुमीशम् नमामि ॥ श्रीविष्णुसहस्रनामस्तोत्रम् २॥

वपुष् means शरीरम्. What is the body of the Lord? त्रिभुवनम्, the whole universe, भूलोक, भुवर्लोक, सुवर्लोक, so that you can see right in front of you, मम देहे – not कृष्ण देहे but आकाश देहे, विश्वरूप देहे, पश्य – may you see हे अर्जुन, गुडाकेशः. गुडाकेशः means सत्त्वगुण प्रधानः. अर्जुन you can, it only requires some refinement, polishing, it is possible for you. And not only you can see all these things, यत् च अन्यत् द्रष्टुम् इच्छसि – whatever else you want to see you can see in

Me because everything has to rest in the body of the Lord only. So thus कृष्ण, कृष्ण offers to cooperate with अर्जुन for giving विश्वरूपदर्शनम्. Continuing;

Verse No .08

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११-८॥

न तु माम् शक्यसे द्रष्टुम् अनेन एव स्व-चक्षुषा ।

दिव्यम् ददामि ते चक्षुः पश्य मे योगम् ऐश्वरम् ॥ ११-८॥

अनेन एव स्व-चक्षुषा तु माम् द्रष्टुम् न शक्यसे, (अत एव) दिव्यम् चक्षुः ते ददामि, मे ऐश्वरम् योगम् पश्य ।

So herein कृष्ण introduces the requirement of two types of चक्षुः, two types of eyes, one is लौकिक चक्षुः, another is दिव्य चक्षुः and therefore कृष्ण warns, He tells अर्जुन, you cannot have ईश्वर दर्शनम् with the help of mere physical eyes, अनेन स्व-चक्षुषा, स्व-चक्षुस् means what लौकिक चक्षुः, the मांस चक्षुः, with the help of that माम् द्रष्टुम् न शक्यसे you will not see Me, even if you see Me you will not have the impact, remember the example, just as रावण didn't have any sense of ईश्वर दर्शनम् or fulfillment when he saw राम, when कंस saw कृष्ण nothing happened to him. So therefore स्व-चक्षुषा माम् द्रष्टुम् न शक्यसे, therefore you require an invisible eye. In fact, some people even interpret the तिलकम् as symbolic of the दिव्य चक्षुः. Different significances are given for तिलकम्, one significance given is the third eye of prepared mind, proper भावना, proper attitude, भावना चक्षुः. Therefore that eye is also required, it is like a tourist going to a temple with a camera and taking the pictures of various idols, for him and not Lord, various idols and he talks about the art and he asks the question whether it is AD or BC. If it is BC a few more pictures he will take, perhaps he may buy paying millions of rupees also, and he may exhibit also. There he can see only the age, the art, the metal, but he cannot never fold his hands, he can never do साष्टाङ्ग नमस्कार, he can never

do this when the **दिपाराधन** is done. What makes that difference? How many of us really know what is the age of various idols in **कपाली** temple or **पार्थसारथि** temple or **रत्नगिरीश्वर** temple? They are all material work which we are not bothered, our eyes penetrate the superficial rock and see the Lord who has been invoked and worshipped and that eye is the **भावना**. We have to be born in India or we have to be exposed to this culture to do **साष्टाङ्ग नमस्कार** to a dead stone, to do **नमस्कार** to a lifeless stone and if somebody has to receive ash, which has no worth at all and applying ash on the forehead and even putting into the mouth without knowing how it is prepared, (now it is said that the ash is prepared using so many chemicals). So really speaking we are not even sure whether the ash is hygienically prepared, nothing a devotee cares, **विभूति** comes we don't even call it ash, **विभूति** comes, it goes to the forehead and for many people it goes to the mouth and many people preserve it to carry it home and also apply on their children's head and what is the worth of the ash, nothing, but it is your **भावना चक्षुः**, which is seeing more in the ash, which no chemical analysis will reveal. You test the ash in any lab in the world, it cannot never reveal its worth and what is that worth, it is a worth which can be seen only by **दिव्य चक्षुः** and therefore **कृष्ण** says **विश्वरूपदर्शनम्** requires **दिव्य चक्षुः**, to do **नमस्कारम्** to rivers requires **दिव्य चक्षुः**, to do the **प्रोक्षणम्** of the river water requires **दिव्य चक्षुः**, to do **नमस्कारम्** to the mountains requires **दिव्य चक्षुः**, without that it is not possible and **अर्जुन** I shall bless you with that **दिव्य चक्षुः** and once that attitudinal change comes, **पश्य मे योगम् ऐश्वरम्** and then relook the same world in front of you and what you see is **मम ऐश्वरम् योगम्** – you see my divine glory. Even **पञ्च महा भूत**s become Lord **शिव**, you will call it **आकाश- लिङ्गम्** as is worshipped in **चिदम्बरम्**, we will call it **वायु-लिङ्गम्** as is worshipped in **कालहस्ति**, it is called **अग्नि-लिङ्गम्** fire becomes Lord **शिव** as in **तिरुवन्नामलै**, water becomes God as **जम्बूकेश्वरम्** in **तिरुवनैकवल** and earth becomes God as **एकाम्बेश्वर**

in काञ्चीपुरम्. And initially you worship the पञ्च भूतs only in those respective temples, but that is not enough, later I should see the same divinity in the पञ्च भूतs all over and the day I can revere the पञ्च भूतs then the products of the पञ्च भूतs, viz., the पाञ्च भौतिक प्रपञ्च, they are all divine for me. In fact, I can never go away from the Lord, where is the question of going near God. So for a विश्वरूप दर्शि going near God is a meaningless proposition, because there is no question of going away from God. अण्डाडम्बुलु पिण्डाडम्बुलु ब्रह्माण्डम्बुलु सर्वम् अन्ताराम मयम्, everything is राम मयम्, कृष्ण मयम्, शिव मयम्, some मयम्, भगवान् मयम्. Without that, it is all माया, only माया. Therefore, see विश्वरूप with this दिव्य चक्षुः which I am blessing. Now you have to imagine there is a silence, because कृष्ण is blessing अर्जुन with दिव्य चक्षुः. If it is a TV program, they will show कृष्ण's hand and from the hand a light will pass, and it will directly go into the face of अर्जुन and lot of background music, dun dun dun (some loud noise) because something miraculous and mysterious is taking place and also the pictures also they also show round and round, we can do all that with camera tricks and in अर्जुन's face sweat also is coming, you can imagine all kinds of things, so when there is the silence, कृष्ण doesn't speak, He is blessing through the hand, अर्जुन doesn't speak because he is receiving the mystic eye, therefore there is silence and therefore सञ्जय comes and tells something, (if everyone keeps quiet, what to do), therefore सञ्जय comes and fills up the blank, what is happening at that time,

Verse No .09

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११-९॥

एवम् उक्त्वा ततः राजन् महा-योग-ईश्वरः हरिः ।

दर्शयामास पार्थाय परमम् रूपम् ऐश्वरम् ॥ ११-९॥

हे राजन्! एवम् उक्त्वा, ततः महा-योग-ईश्वरः हरिः पार्थाय परमम् ऐश्वर्यम् रूपम् दर्शयामास ।

So what happened during those silent moments, सञ्जय describes, सञ्जय उवाच, हे राजन्! Oh King. Whom is he addressing? सञ्जय is talking to धृतराष्ट्र you should remember. So oh King धृतराष्ट्र, हरिः एवम् उक्त्वा – Lord कृष्ण who is none other than Lord विष्णु, the विश्वरूप ईश्वर, that विष्णु, he uses the word हरिः instead of कृष्ण to indicate that he is none other than Lord विष्णु Himself and not only that the word हरिः is also a significant word,

हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः ।

अनिच्छयाऽपि संस्पृष्टो दहत्येव हि पावकः ॥ प्रह्लादकृतम् श्रीहर्यष्टकम् ॥

हरिः पापानि हरति, Lord विष्णु is called हरि becomes, the root √ह, हरति means to suck, to absorb, to withdraw all the पापम्s from the devotees mind; it is because of the impurities I don't see the divinity in front of me, only I have to remove that तिमिरम्, अज्ञान तिमिरम्, राग द्वेष तिमिरम् Lord विष्णु absorbs, therefore he is called हरिः. And what type of विष्णु He is? महा-योग-ईश्वरः – the one who has got great powers of purification. Normally purification is a very long process, it requires years of कर्मयोग, it requires years of पञ्च महा यज्ञाः. I hope you remember पञ्च महा यज्ञाः (do you still remember that). So years of पञ्च महा यज्ञाः is required to refine the mind, but Lord कृष्ण being a lord of miraculous powers, what could be achieved by elaborate and time consuming strenuous साधनंs Lord कृष्ण simply removed, but as I said, it is only a temporary gift given, just to show the value of अन्तःकरण शुद्धि, the benefit of अन्तःकरण शुद्धि, it is a trial, when they have certain machines and all, they will tell you take it and use and see and if it doesn't work your money will be returned, like that कृष्ण wants to temporarily give that refinement and see the benefit of looking at विश्वरूप. And therefore महा-योग-ईश्वरः हरिः एवम् उक्त्वा – addressed अर्जुन in this fashion, in this manner. In which manner? As said in the

previous verses. What did He say in the previous verses? लौकिक चक्षु is not enough, you require दिव्य चक्षु which is mental purity, having said that: परमम् ऐश्वरम् रूपम् दर्शयामास – thereafter Lord कृष्ण showed this विश्वरूपम्. So ऐश्वरम् रूपम् means the body, the form of the Lord, ऐश्वरम् means ईश्वरस्य इदम् ऐश्वरम्, that which belongs to भगवान् is ऐश्वरम्. So ऐश्वरम् रूपम्, ईश्वर रूपम् दर्शयामास – He showed. And what type of ईश्वर रूपम्? परमम् – which is the greatest रूपम् and why do you say विश्वरूपम् is the greatest one, because all the other रूपम्s are finite in nature, whether it is राम रूपम्, कृष्ण रूपम्, देव रूपम्, गणेश रूपम्, they are all finite and all of them are mutually exclusive, if राम रूपम् comes then कृष्ण रूपम् has to disappear, if कृष्ण रूपम् comes then गणेश रूपम् has to disappear, they are finite, they are mutually exclusive. That means what: one displaces the other and finally, they are subject to arrival and departure, this is all रामकृष्णादि देवता रूपम्, whereas विश्वरूपम् is the most unique one, because

- i) it is all-pervading and
- ii) secondly it need not exclude any form, विश्वरूप includes राम रूपम्, includes कृष्ण रूपम्, शिव रूपम्, all the possible रूपम्s are included in विश्वरूपम्, therefore it is all inclusive and
- iii) finally विश्वरूपम् is not subject to arrival and departure, because it is right in front of me.

That is why even in सन्ध्यावन्दनम्, we are learning to practice

ॐ प्रात्त्यै दिशे नमः ॐ दक्षिणायै दिशे नमः ॐ प्रतीत्यै दिशे नमः ॐ उदीत्यै दिशे नमः

नमस्कारम् to the east, नमस्कारम् to the west, नमस्कारम् to the north, नमस्कारम् to the south,

ॐ ऊर्ध्वाय नमः ॐ अधराय नमः ॐ अन्तरिक्षाय नमः ... ।

so नमस्कारम् to the top, नमस्कारम् to the bottom, why do we do नमस्कारम् in all directions, because in other religions Lord may be in

one place therefore always one should be looking at that direction, for us भगवान् being everywhere I do नमस्कारम् all over. These are all the training given right from our young age. In fact, all our trainings are meant for seeing the world itself as God. This is the culmination in व्यवहारिक ईश्वर दर्शनम्, not पारमार्थिकम्. In व्यवहारिक ईश्वर दर्शनम्, in the relative appreciation of the Lord the highest vision is to learning to see the very universe as the Lord. So our culture is oriented, is to give us the orientation and therefore परमम् ऐश्वर्यम् रूपम् दर्शयामास, to whom? पार्थाय, पार्थाय means अर्जुनाय. Continuing;

Verse No .10

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११-१०॥

अनेक-वक्त्र-नयनम् अनेक-अद्भुत-दर्शनम् ।

अनेक-दिव्य-आभरणम् दिव्य-अनेक-उद्यत-आयुधम् ॥ ११-१०॥

अनेक-वक्त्र-नयनम्, अनेक-अद्भुत-दर्शनम्, अनेक-दिव्य-आभरणम्, दिव्य-अनेक-उद्यत-आयुधम्,

So we get सञ्जय's description of विश्वरूप, सञ्जय describes and from this we come to know that सञ्जय also is getting विश्वरूपदर्शनम्, because of association with all, he also is getting. वक्त्रम् has two meanings: one is face, another is mouth, many faces and many mouths and नयनम् means many eyes. How are we to understand the Lord with many eyes, does it mean that eyes are sticking all over and if mouths are all over, how eyes will be all over? Therefore don't imagine a form with countless eyes and ears, अनेक-वक्त्रम् means what: अर्जुन learns to see all the mouths of all the people as the mouth of the Lord and suppose you say No No No, it is my mouth, that is called अहङ्कार, that is the problem, where is the question of my mouth when I myself am not there, because there is no individual separate from totality, there is no तमिळनाडु separate from India, there is no wave separate from ocean, there is no व्यक्ति separate

from समष्टि. So when I myself don't exist where is the question of my mouth, my eyes, my land, तन मन धन सब कुछ तेरा, daily you say that! They are all beautiful prayers if we utter with the mind backing the words. As somebody said, it is better to have a prayer with a heart without words rather than words without heart behind them. If you have the भावना and you are not able to verbalize it doesn't matter, but if you have got the words without the heart behind, that also तन मन धन सब कुछ तेरा in kada kada you tell and नैवेद्यम् also is nearby and that is important, therefore kada kada you finish and eat the Peanut or something. And therefore that भावना is important, all the mouths are भगवान्'s mouth, all the eyes are भगवान्'s eyes. अनेक-अद्भुत-दर्शनम् – there are innumerable wonders, not seven wonders or fourteen wonders, there are innumerable wonders, all of them are भगवान्'s wonders, they belong to the Lord; अनेक-दिव्य-आभरणम् – so Lord is wearing countless ornaments, what does it mean, again don't imagine that in His neck, there are many kilos of ornaments, then He will get spondylosis and therefore अनेक-आभरणम् means all the आभरणम्s that you are wearing are भगवान्'s आभरणम्. If I say it is your आभरणम् it is लौकिक आभरणम्, if I look upon it as भगवान् it is दिव्य आभरणम्. Therefore अनेक-दिव्य-आभरणम्, that is why in our culture before wearing any ornament it is placed at the feet of the Lord; if you don't have that habit better you start. Any ornament or why ornament, even dress, turmeric and vermilion powder you apply and keep in front of the Lord to mention that, Oh Lord, this also belongs to You and I am taking for lease and I will return it and not like the local people tenant, after living for a certain number of years, the tenant becomes owner, not like that, I am a humble, simple devotee, I will use without claiming ownership, I will never develop ममकार with regard to any dress or ornaments, I will remember all belong to you and it will be returned with thanks at the appropriate time. Therefore all ornaments are his ornaments. दिव्य-अनेक-उद्यत-आयुधम् – and the Lord with

hundreds of weapons held in the raised hand, with hundreds or countless, literally hundred is not there, अनेक – countless weapons held in the raised hand. Here also what should we understand, don't imagine a lord with thousands of hands hanging and in each one, one one weapon like the knife, sword, etc., the lord is standing like that; विश्वरूप picture is there, you have to see, they have to do that way because there is no other way. So how do you imagine भगवान् with countless weapons? Why सञ्जय particularly mentions weapons here, because the whole गीता discourse is taking place in the battle field, not विद्या मन्दिर, in the battle field. Here you have got books pens and other things, but there remember, 7 plus 11 अक्षौहिणीs, the armies of कौरवs and पाण्डवs, they have all come with what, not pen and books, each one has come with नाना-शस्त्र-प्रहरणाः सर्वे युद्ध-विशारदाः, each one has come with different, different weapons and all those weapons belong to whom, again विश्वरूप ईश्वर, therefore अनेक-उद्यत, उद्यत means raised weapon. And how do they become divine weapon? Any weapon is terrible, how can they become divine weapon? Because of two reasons: One reason is when the weapon is in the hand of a person it is लौकिक weapon, but when I see the very same weapon as the Lord's weapon it becomes divine. The difference between divine and not divine is association with the Lord. Like the प्रसाद and apple, apple from the shop is apple, once it has gone to the temple and comes, it becomes प्रसाद. Therefore a secular thing becomes sacred only when it is associated with the Lord, if I see everything belongs to the Lord I don't have anything secular at all. For a विश्वरूप भक्त, there is no secular thing, सर्वम् sacred मयम्. So this is one reason and the second reason is, all the weapons are दिव्यम् because, they are meant for धर्म संरक्षणम्,

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय ॥ ४-८॥

The moment a weapon is associated with धर्म, it is associated with the Lord, धर्मः एव ईश्वरः, that is why we say रामो विब्रह्मवान् धर्मः. दयानन्द

स्वामिजी often says: भगवान् is in the form of Order in the creation, harmony in the creation. Therefore any weapon for धर्म is divine weapon, so with such weapons विश्वरूप ईश्वर is giving दर्शनम्.

Verse No .11

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११-११॥

दिव्य-माल्य-अम्बर-धरम् दिव्य-गन्ध-अनुलेपनम् ।

सर्व-आश्चर्यमयम् देवम् अनन्तम् विश्वतोमुखम् ॥ ११-११॥

दिव्य-माल्य-अम्बर-धरम्, दिव्य-गन्ध-अनुलेपनम्, सर्व-आश्चर्यमयम्, अनन्तम्, विश्वतोमुखम् देवम् (अर्जुनः अपश्यत्) ।

So in all these verses, the verb is not given. For संस्कृत students, these are all adjectives, which are the description of ऐश्वर्यम् रूपम्, which comes in verse no.9 second line, there the noun विश्वरूपम् is given, all these verses, No.10 and 11, they are all adjectives to विश्वरूप. Therefore दिव्य-माल्य-अम्बर-धरम् विश्वरूपम्, दिव्य-गन्ध-अनुलेपनम् विश्वरूपम् and what is the verb, दर्शयामास, Lord कृष्ण showed to अर्जुन. And here also you should note, when we say Lord कृष्ण showed to अर्जुन it creates a confusion, it appears as though विश्वरूप was not there before and after दिव्य चक्षुः विश्वरूप is brought forward, it is not so. the Lord showed विश्वरूप means भगवान् removed the obstacles for the appreciation of the universe as divine. *If that भावना when given the obstacle is gone, which means what was seen as secular is now seen as sacred*, therefore it is an attitudinal change, there is no physical event taking place, विश्वरूपदर्शनम् is not a physical event, *it is an event of a attitudinal change and consequent perspective change*, attitudinal and perspective change, nothing is happening outside. माल्य-अम्बर-धरम् – so the Lord is wearing माल्यम्, माल्यम् means what garlands, अम्बरम् means वस्त्रम् or dress, so दिव्यम् means divine, celestial. So the Lord is wearing many garlands and many types of dress. And here also how should you understand? Don't imagine a

personal god with different मालाs, all the मालाs worn by all the people are भगवान्'s माला and all the dress which are worn by all the people are भगवान्'s dress; the moment I see them as भगवान्'s it becomes दिव्यम् we saw. दिव्य-गन्ध-अनुलेपनम् and a विश्वरूप which is smeared with lot of perfumes, गन्ध means perfume. So in those days also perfume was there, now-a-days all sorts spray they use all over, back, front, top, bottom. So in those days the modern spray was not there, their perfume was primarily चन्दनम् and a few other things were there and therefore गन्ध-अनुलेपनम्, a body which is smeared with the perfumes, which are all divine and again what does it mean, different perfumes used by different people they are all perfumes applied on the Lord and that is why when we apply also विभूति चन्दन, etc., we are supposed to utter the नाम of the Lord, विभूति धारण मन्त्र is there and for वैष्णवs when they apply the नाम on various parts they have to remember केशव, नारायण, माधव, गोविन्द, etc. It means what: I am not decorating my body, I am decorating the body of the Lord, Lord's body deserves decoration, my body doesn't deserve decoration, cremation only, OK, just a joke, it doesn't deserve anything. दिव्य-गन्ध-अनुलेपनम्. Then विश्वतोमुखम् – the Lord with faces, in all directions, omnidirectional, multi-directional faces the Lord has got, because there are people with faces which are facing all directions, विश्वतोमुखम्. And अनन्तम्, अनन्तम् means whose limit cannot be seen at all, even now we do not know the limit of the cosmos. Last class I told you, if you have got a dust of 1 meter diameter, each grain of dust is equal to one galaxy, so there are billions of galaxies and each galaxy having billions of stars, the outside limit of the universe even now the scientists do not know and not only that they say that the universe is expanding, as such the existing itself we don't know and over and above that they say it is expanding, all the stars are receding and the more distant they are the faster they are going, each star is getting farther and farther away from the other star. Imagine not in clusters, if

each star gets farther and farther away from other stars, where is the limit of the universe,

पादोस्य विश्वा भूतानि त्रिपादस्य अमृतम् दिवि ॥ त्रिपाद् उर्ध्व उदैत् पुरुषः
पादोस्य इहा भवत्पुनः । ... ॥ पुरुषसूक्तम् ॥

पुरुषसूक्तम् says that this limitless universe occupies only an insignificant part of विश्वरूप, even this limitless universe itself is in भगवान्'s one corner, then what should be the size of the भगवान्, अनन्तम् – so limitless, both space-wise and time-wise. And therefore what I can say, सर्व-आश्चर्यमयम् – विश्वरूप ईश्वर is the greatest wonder. So सर्व-आश्चर्यमयम्, देवम्, देवम् means विश्वरूप ईश्वरम्, you have to connect दर्शयामास पार्थाय. Such a विश्वरूपम्, महा योगेश्वरो हरिः पार्थाय दर्शयामास इति नवम श्लोकेन अन्वयः. Continuing;

Verse No .12

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११-१२॥

दिवि सूर्य-सहस्रस्य भवेत् युगपत् उत्थिता ।

यदि भाः सदृशी सा स्यात् भासः तस्य महात्मनः ॥ ११-१२॥

यदि दिवि सूर्य-सहस्रस्य भाः युगपत् उत्थिता भवेत्, (तर्हि) सा तस्य महात्मनः भासः सदृशी स्यात् ।

So what should be the brilliance of the Lord? It should be glaring brilliance, because I am not able to see the Sun itself in the morning. I am not able to look at even the Sun and our Sun is 9 crores or miles are so away. For the sunlight to reach the earth it takes 8 minutes or so, so far away is the Sun and the Sun is one of the ordinary stars, even that sunlight I am not able to withstand. Imagine I see all the lights of all the stars, how brilliant it will be, its brilliance cannot be imagined. And therefore सञ्जय gives an example. Suppose thousands of Suns arise in the horizon simultaneously, सूर्य-सहस्रस्य भाः, सूर्य सहस्र means thousands of sun, भाः means brilliance, suppose the brilliance of thousands of suns, उत्थिता – has arisen, has emerged in

the sky simultaneously. This is the example which is supposed to have been given by one atomic physicist, when the atom bomb was exploded. So that brilliance of that explosion, that too ordinary atom bomb, bigger ones were not there, when that exploded the brilliance was indescribable, that one of those people quoted this line it seems, just see. So when we cannot imagine even the brilliance of one atom bomb explosion and we know every star is having thousands of atom bombs explosions every moment, that is how stars produce energy, imagine all of them appear. Now we don't have problem because they are safely far away, imagine they all come closer, even now चेन्नै in the month of September we are not able to withstand, युगपत् – simultaneously, suppose they emerge, what will be the brilliance, that is the comparison for the brilliance of विश्वरूप ईश्वरः, so तस्य महात्मानः भासः सदृशी स्यात् – so that will be the brilliance, that will be the comparison for the brilliance of the महात्मा, महात्मा means विश्वरूप ईश्वरः. So महान् अनन्तः आत्मा शरीरम् यस्य महात्मा, this place आत्मा doesn't mean सच्चिदानन्द आत्मा, here it means शरीरम्, महात्मा means infinite bodied Lord. So that is the brilliance, it is indescribable.

Verse No .13

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरं पाण्डवस्तदा ॥ ११-१३॥

तत्र एकस्थम् जगत् कृत्स्नम् प्रविभक्तम् अनेकधा ।

अपश्यत् देव-देवस्य शरीरं पाण्डवः तदा ॥ ११-१३॥

पाण्डवः तदा अनेकधा प्रविभक्तम् कृत्स्नम् जगत्, तत्र देव-देवस्य शरीरं एकस्थम् अपश्यत् ।

So सञ्जय continues with his description. अर्जुन in that infinite body of the Lord, it can be taken as the very space itself, so that the Lord for whom the infinite space is the very body in that Lord अर्जुन saw everything कृत्स्नम् जगत् एकस्थम् अपश्यत् – अर्जुन saw the

entire universe resting upon that one infinite body of the Lord. And what type of universe? अनेकधा प्रविभक्तम् – which is divided in manifold forms. As I said in the form of galaxies at the macro level, then solar systems at the next level, planetary system at the next level, thereafter we have continents, we have countries. (Continents is भगवान्'s division, countries is our division, we draw the line and fight, so this line and that line and LOC.) So the whole universe divided in manifold form अर्जुन saw in the body of the Lord, as I said just as यशोदा in the पौराणिक story saw the universe in the mouth of कृष्ण. Remember it is only a symbolic presentation, a figurative presentation of विश्वरूपदर्शनम् and therefore अपश्यत्. Where? देव-देवस्य शरीर – in the body of the Lord, देव-देवः means ईश्वरः and when we say शरीर don't take the five feet or six feet शरीर of कृष्ण, in कृष्ण's limited body the whole universe can never be accommodated, only the universal atlas can be accommodated. If you want to see the whole world in my limited body, how will you see? You stick the atlas on to your body, then you see here Europe, Antarctic, Arctic, and all. If you have to see the real universe, not Atlas universe, if you want to see the real universe, कृष्ण's शरीरम् should not be a personal limited शरीरम्, it should be the vast space itself. Therefore देव-देवस्य आकाशात्मक शरीर अनन्त शरीर, पाण्डवः – अर्जुन, तदा – at that time. At that time means at which time? At the time when दिव्य चक्षुः was given. Before that he saw the same world, but it was a persecuting world, problematic world, unfaceable world, burdensome world. Now the very same world has become totally different and therefore तदा दिव्य चक्षुः प्रदान अनन्तरम्, after being blessed with दिव्य चक्षु अर्जुन saw the विश्वरूप. Thus who is reporting? सञ्जय is reporting. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 14-18

अर्जुन asked for विश्वरूपदर्शनम् and we saw that विश्वरूपदर्शनम् involves two things, one is the regular eye which looks at the world which is the विश्वम्, the universe and we require a special perceptive of mind by which the very same विश्वम्, the universe, is seen as the body of the Lord. To see the world we require the ordinary eye. To see the world as the manifestation of the Lord we require a special attitude, which is born out of the study of the 7th, 9th, etc., chapters, as well as a prepared mind. And if that proper attitude is not there I will see the विश्वम् but it will be seen as the विश्वरूप ईश्वर. And therefore I am seeing the Lord, but for me there is no question of ईश्वर दर्शनम् exactly like रावण seeing राम, physical eyes will see राम, but for रावण it is not ईश्वर दर्शनम्, कंस will continue to see कृष्ण physically with physical eyes but he doesn't have ईश्वर दर्शनम् because कंस doesn't have the prepared attitude. Similarly, here also the विश्व is available, but if विश्व दर्शनम् should be converted into विश्वरूप ईश्वर दर्शनम्, what I require is a changed attitude, which is not only appropriate knowledge, what is the knowledge? The Lord alone manifests as the creation, that knowledge is required, a cognitive factor is involved. And in addition to this cognitive factor, i.e., the understanding, there should be the purity of mind also, a mind which is free from राग-द्वेष, a mind which is free from काम-क्रोध, a mind which is free from अहङ्कार-ममकार. Therefore a pure mind plus an enlightened intellect, both put together is called दिव्य चक्षुः, if the दिव्य चक्षुः is there behind the मांस चक्षुः, what is मांस चक्षुः? the fleshy physical eyes, when they combine together I look at the world as ईश्वर. And it is the दिव्य चक्षुः that the अर्जुन was lacking and विश्वरूपम् is already in front, but what अर्जुन was missing was दिव्य चक्षुः and Lord कृष्ण blessed अर्जुन with this दिव्य चक्षुः and then there is a transformation, अर्जुन looks at the same world alright, but there has been attitudinal change and therefore he has the विश्वरूपदर्शनम् and when अर्जुन has got such a vision the impact is

so much that he is dumbfounded as it were, and therefore there is a silence for a few minutes and during that silence, सञ्जय is waiting for an opportunity. Because many people want to come to the stage and talk on the mike as in the functions and once they get the mike, you had it, they will never leave it, last but not the least, they will go on and on. Like that, सञ्जय never got an opportunity, therefore now he comes and he also has the benefit of the विश्वरूपदर्शनम् and therefore he gives the description of विश्वरूप as seen by अर्जुन. And how did सञ्जय know that अर्जुन had विश्वरूपदर्शनम्? Remember, सञ्जय was given a special ESP, special power by व्यासाचार्य by the special power सञ्जय could remain in the palace with धृतराष्ट्र and he could like closed circuit TV or satellite channel, he could have the total vision of the battlefield and not only he could see the people, it was a special satellite TV that सञ्जय could read even the mind of the people. And therefore अर्जुन's feelings and emotions also सञ्जय is able to recognize and therefore सञ्जय gives the description here, which we are seeing now in the 13th verse:

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यदेवदेवस्य शरीरि पाण्डवस्तदा ॥ ११-१३॥

The शरीरम् of the Lord is not a few feet height शरीरम्, but the very आकाशम् is the शरीरम् of the Lord. अकाश शरीरम् ब्रह्म. And in the अकाश शरीरम् of the Lord, he saw the whole universe which has been divided in manifold ways, in the form of galaxies and solar systems and planets and continents and island, therefore अनेकधा प्रविभक्तम् अपश्यत् पाण्डवः, अर्जुन saw, thus सञ्जय saw. सञ्जय saw अर्जुन seeing. Up to this we saw in the last class, in this way we saw. We saw that सञ्जय saw that अर्जुन saw.

Verse No .14

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११-१४॥

ततः सः विस्मय-आविष्टः हृष्ट-रोमा धनञ्जयः ।

प्रणम्य शिरसा देवम् कृत-अञ्जलिः अभाषत ॥ ११-१४॥

ततः विस्मय-आविष्टः हृष्ट-रोमा सः धनञ्जयः, देवम् शिरसा प्रणम्य, कृत-अञ्जलिः अभाषत ।

So because of the change of perspective अर्जुन had a great impact and this impact सञ्जय wants to bring out and after all he has to describe the impact only through word-pen. If it is a TV program there are several method of showing the impact, you can have a background, with da da da daa sound, you can show the whole world going round, or you can show अर्जुन's face coming forward-backward, close-up and you can see perspiration appearing, etc., all can be done but poor व्यासाचार्य has a pen and book and therefore he has got a poetic description, to reveal the impact. Therefore he says, ततः सः विस्मय-आविष्टः – so अर्जुन was struck by wonder, not because he is seeing a new thing, but he has a new perspective towards an ordinary thing. It is not an extraordinary sight, but it is an extraordinary attitude towards the ordinary word available and because of this attitudinal change, विस्मय-आविष्टः – he was wonderstruck and this wonderment was so intense and deep that it began to express at the physical level also, because extreme emotions flow out to the physical body, because mind and body has connections. We had in the 1st chapter, सीदन्ति मम गात्राणि मुखं च परिशुष्यति, in the 11th chapter also, because of extreme wonderment, हृष्ट-रोमा – his hairs were standing on end, he was thrilled, so had horripilation or he had रोमाञ्चः, हृष्ट-रोमा धनञ्जयः, अर्जुन and when he appreciated the Lord in the very form of the universe itself. The magnitude of the Lord is so vast and in front of this Lord we the ordinary people are speck of dust, so how do we express that feeling, प्रणम्य शिरसा, Oh Lord, in front of you we are speck of dust. As I told you the other day, if the whole cosmos is the body of the Lord, even solar systems are specks in that planets are still 'specker' or still smaller specks (I don't know how to say that) and when planets are

invisible things, what to talk of we ordinary dust? And our smallness how do we express? By नमस्कार, therefore प्रणम्य, Oh Lord, I am nothing in front of you, so शिरसा प्रणम्य – he bowed his head, देवम् – the Lord, कृत-अञ्जलिः – so with prostration अञ्जलिः मुद्रा, with नमस्कार मुद्रा, that is joining the palm together is called अञ्जलिः, with नमस्कार मुद्रा, अभिषत. So it took a few minutes for अर्जुन to collect himself, because he could not speak. So now अर्जुन is going to speak, he is ready, therefore सञ्जय quietly withdraws to the green room. Now comes अर्जुन with a changed dress, I don't know, we will read.

Verse No .15

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११-१७॥

पश्यामि देवान् तव देव देहे सर्वान् तथा भूत-विशेष-सङ्घान् ।

ब्रह्माणम् ईशम् कमल-आसनस्थं ऋषीन् च सर्वान् उरगान् च दिव्यान् ॥ ११-१७॥

हे देव! (अहम्) तव देहे सर्वान् देवान्, तथा भूत-विशेष-सङ्घान्, कमल-आसनस्थं ईशम् ब्रह्माणम् च, सर्वान् ऋषीन्, दिव्यान् उरगान् च पश्यामि ।

So now अर्जुन takes over and he is describing the विश्वरूप as seen by him and व्यासाचार्य wants to highlight the description of the विश्वरूप. So how to highlight? If it is in written form you can have highlighter pen, color pen, you can print in bold letters, you can underscore, you can put in italics, varieties of methods are there. But in the olden days only the palm leaves were there, what can be done in that, all those things are not there. So whenever they want to highlight something the method used is to change the meter of the श्लोक. So you will be reading in one meter and when the meter itself is changed, there is a jerk, if you sleep off you will be woken up; because try to read this verse in the previous meter, it won't come properly, so you have to change the very tune, that is method of capturing the attention. And

when अर्जुन experiences the विश्वरूप he goes through several emotional faces, his responses are different and we find three stages in अर्जुन's response to विश्वरूप. The first and foremost reaction or response is विस्मयः or आश्चर्यम्. In fact, the world is an आश्चर्यम् if you learn to objectively appreciate the world, the world loses its आश्चर्यत्वम् the moment you look at the world from your own private standpoint. So, you have a program and rain is going to come, then what will you say, even though चेन्नै needs rain, suppose you have arranged the program, you cannot look at rain as a wonderful phenomenon of nature, In fact, you will pray specially: rain rain go away. So therefore rain becomes inimical to you because you look at the rain from your personal requirement mentally and this private vision is called in the शास्त्र as जीव सृष्टि, subjective colored vision and the जीव सृष्टि alone expresses in the form of राग and द्वेष, काम and क्रोधः, अहङ्कार and ममकार and therefore world can never give you wonderment. It can never give you the sense that अर्जुन is getting now, and since कृष्ण has removed the obstacle from अर्जुन's mind, अर्जुन is no more in जीव सृष्टि, he is in the public ईश्वर's world which is wonderful. Then you may ask: स्वामिजी, do you say that the world is wonderful even after the terrorist attack? How can you say that the world is wonderful? I will say still the world is wonderful, you know why, because when you talk about the world, you are looking into only the earth and there also only the land and there also only the few human beings and that too those who have got, what you call, आसुरीक thinking. If you are going to look at the totality of cosmos, all these devilry are nothing but a mosquito bite only. Even if the entire earth is blown up, it is nothing from the standpoint of total cosmos, a blot appears big if you are taking a square inch but the very same blot is nothing if you have got a larger vision. So we are all the time looking at a few negative people and especially unfortunately in the newspaper the only news worth reporting is negative, any robbery it has to be reported, any murder it has to be

reported, any terrorist act it should be reported, only news is negative news. So many wonderful things happen they are not worth reporting and therefore we concentratedly read this alone and we don't have the total perspective, therefore it looks that the whole world is consisting of this only. If you look at the totality, even a world war is nothing but a small pin-prick in the cosmos. And therefore when you look at the world not from जीव सृष्टि, अहङ्कार ममकार भाव, ईश्वर सृष्टि, as it is wonderful, in spite of all the so-called evils taking place and अर्जुन has got such an ईश्वर दर्शनम् and therefore he is wonderstruck, this आश्चर्य भाव is expressed from verse no.15 up to 22, 15 to 22 and thereafter from 23 onwards the response or emotion undergoes a change, which we will see when we study that verse. So the first response is wonderment, anything in huge magnitude creates wonderment, whether it is ocean or sky or mountain or even water falls. Why Niagara waterfalls is wonderful? Who has not seen water? Who has not seen water falls? But still it is considered wonderment only because of the only qualification it has is what: the *hugeness* alone, anything huge is wonderful and what to talk of विश्वरूपम्? The more you look at it, it is a wonder. Therefore अर्जुन says, हे देव – Oh Lord, तव देहे – in your body, अहम् देवान् पश्यामि – I am seeing all the gods, here the word देहे means not कृष्ण शरीरम्, remember अकाश शरीर, विश्वरूप शरीर I see all the gods, सर्वान् देवान् तथा भूत-विशेष-सङ्घान् – multitudes of different living beings, भूत means living beings, विशेष means different species, right from the smallest microorganisms to the most evolved human beings, भूत-विशेष-सङ्घान्, सङ्घान् means multitude. Not only I see all of them, ईशम् ब्रह्माणम् – I also see god ब्रह्मा, the creator, who is कमल-आसनस्थम् – who is seated on a lotus which is according to पुराणs, the lotus is born out of Lord विष्णु's naval, पद्मनाभ and upon the lotus. So that is all symbolic, Lord विष्णु represents समष्टि कारण शरीरम् and lotus represents समष्टि सूक्ष्म शरीरम् and ब्रह्माजि represents समष्टि सूक्ष्म शरीर प्रतिबिम्बित चैतन्यम्. So Vedantic

technical aspect are symbolically represented, if you say समष्टि सूक्ष्म शरीरम्, प्रतिबिम्बित चैतन्यम् etc., a lay person won't understand, therefore have a beautifully lotus and ब्रह्माजि sitting on it, you should not ask how can a person sit on a lotus, thus the whole thing is symbolic. So ब्रह्माणम् ईशम्, here ईश is adjective to ब्रह्मा, ईशम् ब्रह्माणम् means lord ब्रह्मा, here ईश does not mean शिव, he is god ब्रह्मा who is seated on the lotus, सर्वान् ऋषीन् च – as well as all the ऋषिः, celestial ऋषिः, दिव्यान्, दिव्यान् means celestial, and not only I see the ऋषिः, the उरगान् च – the divine serpents like वासुकि, अनन्त, etc., indicating I see all the fourteen लोकs in your body. OK, now this will lead to a question, when अर्जुन saw विश्वरूपम् did he see only the physical world that is perceptible or did he see other higher लोकs like भुवर्लोक, सुवर्लोक, महर्लोक etc., because ब्रह्माणम् ऋषीन् दिव्यान् etc., is said. Therefore did he see only the भूलोक or did he see the celestial world also? You can look at it in two different ways, here the verse says that अर्जुन saw all the लोकs because the word ब्रह्मा is mentioned, सर्वान् देवान् is mentioned, देवs are not certainly here around, they are in स्वर्गलोक only. Therefore did अर्जुन see स्वर्गलोकs in विश्वरूप? One thing we can see is he did not see the स्वर्गलोकs etc., but व्यासाचार्य is poetically describing that अर्जुन saw everything, it can be taken as a poetic description of the विश्वरूप. How do you know it is a poetic description? Why can't it be taken literally? We saw we can take it as a poetic description because, later in the विश्वरूप वर्णनम् itself it is said अर्जुन saw भीष्म द्रोण etc., entering the mouth of विष्णु and getting crushed. In विश्वरूप वर्णनम् itself it is said, all these

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११-२६॥

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११-२७॥

भीष्म, द्रोण, कर्ण etc., entering the mouth of the Lord and getting crushed and killed. Now, is it a literal event or a poetic description? If it is a clear actual event, भीष्म द्रोण etc., have actually got crushed, then

where is the question अर्जुन killing भीष्म द्रोण etc. Since we know that भीष्म द्रोण etc., were killed by अर्जुन, so their entering the mouth of विश्वरूपम् is only poetic description. Similarly, व्यासाचार्य describes अर्जुन saw all the लोकs, it need not be physically true, it is the uniqueness of अर्जुन's vision, he looked at this लोक as ईश्वर's शरीरम्. Or suppose you want to say, no no no, it is not poetic description, some people will get disappointed, because they want to attribute something mystic, people want mysticism. Therefore, they want to say that no no no, अर्जुन saw the higher लोकs also. Then even if you say अर्जुन saw the higher लोकs then remember seeing higher लोकs is not the real important part of विश्वरूपदर्शनम्. We don't want to give importance to seeing higher लोकs, because seeing higher लोकs will not guarantee liberation. If seeing higher लोकs will give liberation then कृष्ण need not criticize the higher लोकs at all in the 2nd chapter. Therefore remember even if अर्जुन saw higher लोकs, we don't want to give importance to that aspect. What is more important in विश्वरूपदर्शनम् is not seeing extraordinary things, but seeing the ordinary world itself as the विश्वरूपम्, the body of ईश्वर. Therefore remember: what अर्जुन sees is not important but how we see is. In विश्वरूपम् दर्शनम् the manner of seeing is highlighted and not the object of seeing. So whether it is ordinary thing or extraordinary thing, what you see doesn't give you spiritual growth but how you see that, that alone guarantees spiritual growth and that is why इन्द्र is seeing स्वर्गलोक all the time but that doesn't guarantee liberation to इन्द्र, इन्द्र is also महासंसारि only, all the time afraid of people doing तपस्. Therefore seeing extraordinary लोकs in विश्वरूप is not important but seeing the ordinary लोकs as the very body of the Lord, that is to be emphasized here. Therefore ऋषीन् च सर्वान् उरगान् च दिव्यान्, he saw everything as the Lord, that is to be highlighted.

Verse No .16

अनेकबाहूदशवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६॥

अनेक-बाहु-उदर-वक्त्र-नेत्रम् पश्यामि त्वाम् सर्वतः अनन्त-रूपम् ।

न अन्तम् न मध्यम् न पुनः तव आदिम् पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६॥

(अहम्) त्वाम् अनेक-बाहु-उदर-वक्त्र-नेत्रम् सर्वतः अनन्त-रूपम् पश्यामि ।
हे विश्वरूप विश्वेश्वर! पुनः तव अन्तम् मध्यम् आदिम् न पश्यामि ।

Here things become clear. विश्वरूपदर्शनम् is not an extraordinary vision, but an extraordinary attitude towards the ordinary things of the creation. And that is here beautifully pointed out, अनेक-बाहु-उदर-वक्त्र-नेत्रम् विश्वरूपम् पश्यामि – I see the विश्वरूप of you the Lord, त्वाम्, which has got countless बाहु – arms, hands, उदरम् – stomachs, वक्त्रम् – faces and नेत्रम् – eyes. I see countless hands and stomachs and faces and eyes. वक्त्रम् can be translated as face or mouth. So what does it mean, again remember what I told you in the last class, don't imagine one Lord standing and eyes all over the body, mouth all over the body (how will it be) stomach all over, it is not, the idea is what: all the hands of all the people, all the stomachs of all the people, all the mouth of all the people, they are all विश्वरूप ईश्वरस्य अङ्गानि, it is that attitudinal change that is to be noted. And therefore only अनन्त-रूपम् – so Oh Lord you have limitless forms. What a wonderful creation they say, one thumb impression will not be the same as another and one denture, teeth alignment will not be the same as another, in forensic department they use this information and once skull joint will not be like another, what is the population of the world, each one is unique, you know what, each one is विश्वरूप ईश्वरः, therefore अनन्त-रूपम्, eyes are different, earlobes are different. So पश्यामि त्वाम् सर्वतः अनन्त-रूपम् and न अन्तम् न मध्यम् न आदिम् पश्यामि – I don't see the middle, end or the beginning. Because the beginning, middle and end are the beginning, middle and end of the cosmos. Scientists have not yet found the edge of the cosmos, still they are struggling. Since we have not seen outer periphery of the cosmos

we don't know the physical up and physical down and if we don't know the beginning and end, how can you talk about the middle? Because to talk about the middle, what is the middle of the hall, how can you fix, first you have to see the two ends, otherwise you can never fix up the middle. So if आदि and अन्त are unknown, मध्यम् is also unknown, therefore Oh Lord, you are limitless. पुनः तव आदिम् पश्यामि हे विश्वेश्वर! Oh Lord of the universe, विश्वरूप, Oh Lord whose body is the universe. That विश्वरूपम् derivation if you remember then the teaching will be clear, the derivation of the word विश्वरूपम् is: विश्वम् एव रूपम् शरीरम् यस्य – the one whose body is the world itself, the world-bodied भगवान्. So विश्वरूप.

Verse No .17

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११-१७॥

किरीटिनम् गदिनम् चक्रिणम् च तेजो-राशिम् सर्वतः दीप्तिमन्तम् ।

पश्यामि त्वाम् दुर्निरीक्ष्यम् समन्तात् दीप्त-अनल-अर्क-द्युतिम् अप्रमेयम् ॥

११-१७॥

त्वाम् किरीटिनम्, गदिनम्, चक्रिणम्, तेजो-राशिम् सर्वतः दीप्तिमन्तम्, समन्तात् दीप्त-अनल-अर्क-द्युतिम् अप्रमेयम् दुर्निरीक्ष्यम् च पश्यामि ।

किरीटिनम् – you have got thousands of किरीटम्, किरीटम् means crown. And how come भगवान् has thousands of किरीटम्? Again don't imagine anything extraordinary or mystic, all the किरीटम्s on the heads of all the kings, they are all the किरीटम्s of विश्वरूप, because all the heads are भगवान्'s heads and therefore all किरीटम्s are भगवान्'s किरीटम्s. सहस्र शीर्षा पुरुषः ... I, therefore किरीटिनम्, गदिनम्, because battlefield, all of them have come with गदा and therefore I see You with thousands of गदाs, चक्रिणम् च – with thousands of चक्रs, चक्रायुधम् and तेजो-राशिम् – you are an mass of effulgence, naturally because the Lord consists of millions of stars, each one is a mass of effulgence. Then सर्वतः दीप्तिमन्तम् – shining in

all directions and directions are meaningless in the cosmos. If you look from the earth you can talk about east, west, etc., keeping our ordinary Sun as the standard. If you are standing on the Sun (hypothetically; you cannot), what is the east? Wherever the Sun rise standing on the Sun!!! Therefore all the east, west, etc., will go haywire, all the dates, etc., will go haywire. Remember, they are all imaginations by a petty mind. In विश्वरूप all these do not exist at all, therefore you shine all over and therefore only दुर्निरीक्ष्यम् समन्तात् – so your effulgence is so dazzling, so glaring, that I am not even able to open my eyes completely. If you have any doubt, tomorrow afternoon when the Sun is in the middle try to look at the Sun, which is 9 crores miles away. If that itself is impossible then where else are you going to see. Therefore दुर्निरीक्ष्यम्, when the mountaineers go into the upper ranges of mountains it is all over, you know, capped by snow that anywhere you look there is snow and the Sun reflects and there is a dazzle that if you don't have special goggles you may lose your eyesight it seems. We are not able to see even the प्रतिबिम्ब प्रकाशम्, the reflected sunlight, then what to talk of the original? And remember all of them are विश्वरूप. And having developed this attitude, go to बद्रीनाथ, go to केदारनाथ and see your enjoyment gets a totally different dimension. I took the people to अमरनाथ by mistake, I didn't know it was a risk, ignorance was bliss. Nearly 90 to 100 people, by idiocracy, I took the people and all are on the wrong side of 60 years. So later we used to tell अमरनाथ should not become मरनाथ, मर means मरणम् and I warned, I told all the people that it is an ice लिङ्गम् so purely at the mercy of the weather. If the temperature increases due to the warmth of the visitors, it is a cave, therefore the लिङ्गम् can melt. So we take all the trouble and there you may not get the दर्शन, I kept warning and many people came, at the time they nodded OK OK, no problem they said and unfortunately, what we did not want happened and then these people struggling, going in all kinds of vehicles, mules, etc., and falling from

them, struggling and running and all we see निर्गुणम् ब्रह्म. That is how I consoled myself, because we are all साधन चतुष्टय सम्पन्नः अधिकारिः. So but I had planned to enjoy the whole 48 miles or kilometers route which is one of the most wonderful विश्वरूप of Lord, therefore I never had disappointment, but those who were only looking for लिङ्गम्, and suppose after climbing on the donkey or the mule and you cannot enjoy the site because your whole attention is balancing and unfortunately that person who has to guide he doesn't like to walk along with the donkey, he always go somewhere and then you are frightened and then you don't know the language and you scold him in तमिळ्, sitting on the donkey you scold the other person as donkey, donkey, etc., but he doesn't understand anything so therefore neither they had विश्वरूपदर्शनम्; I walked, so I enjoyed thoroughly, therefore I did not miss. What I am saying is after appreciating the विश्वरूप go to any one of the shrines, in fact, we have installed deities there only for developing विश्वरूपदर्शनम्. That is why we have temples in all unreachable places, otherwise why should there be a shrine in अमरनाथ, we could have had in somewhere in Adayar, why should they choose, after all God is everywhere? The purpose is gradually change your vision, to see the very nature as भगवान्. Anyway, तेजो-राशिम् सर्वतः दीप्तिमन्तम् why this example came to me is towards the अमरनाथ last few kms, maybe one or two kms is only frozen snow, you only walk over the frozen snow, therefore if there is a sunlight then the dazzling sunlight comes, so सर्वतः दीप्तिमन्तम्, that reminded me of अमरनाथ and therefore दुर्निरीक्ष्यम् – so dazzling therefore cannot see and दीप्त-अनल-अर्क-द्युतिम् अप्रमेयम्, the Lord's whose effulgence is like the effulgence of the well kindled or blazing fire, दीप्त-अनलम् means blazing fire and अर्क means blazing Sun, द्युति means effulgence, the विश्वरूप whose effulgence is like that of the blazing fire and Sun and अप्रमेयम् – matchless, incomparable, such a विश्वरूप I see Oh Lord. Continuing;

Verse No .18

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ ११-१८॥

त्वम् अक्षरम् परमम् वेदितव्यम् त्वम् अस्य विश्वस्य परम् निधानम् ।

त्वम् अव्ययः शाश्वत-धर्म-गोप्ता सनातनः त्वम् पुरुषः मतः मे ॥ ११-१८॥

त्वम् वेदितव्यम् परमम् अक्षरम्, त्वम् अस्य विश्वस्य परम् निधानम्, त्वम् अव्ययः शाश्वत-धर्म-गोप्ता, त्वम् सनातनः पुरुषः मे मतः ।

अर्जुन's reverence for Lord कृष्ण is gradually increasing. It is not कृष्ण's divinity is increasing, अर्जुन's appreciation of the Lord's divinity is gradually increasing, therefore he glorifies, Oh lord, त्वम् परमम् वेदितव्यम् अक्षरम् असि – you are the imperishable God, eternal God, both from the standpoint of सगुण as well as निर्गुण, सगुण ईश्वर is eternal because remember creation is always there either in manifest form or in unmanifest form and that is why in the पुराणs and all it is said during प्रलय काल Lord कृष्ण will be floating on that leaf.

वटस्य पत्रस्य पुटे शयानम् बालम् मुकुन्दम् मनसा स्मरामि ॥ बाल मुकुन्दाष्टकम् ॥

You know what is वट पत्रम्, समष्टि कारण शरीरम् is वट पत्रम् and lying on that means what, तत्र प्रतिबिम्ब or अवच्छिन्न चैतन्यम्. So माया, माया is वट पत्रम्, वट पत्रम् means not a leaf on which vada is there, वट पत्रम् means banyan tree, symbolic. So there on the माया the Lord has withheld the whole creation which is called योग-निद्रा of the Lord, anyway what I want to say here is: the world is eternal, during प्रलय it is unmanifest, during सृष्टि it is manifest, therefore even the विश्वरूप ईश्वर eternally exists in अव्यक्त or व्यक्त रूप and therefore विश्वरूप is eternal and of course निर्गुणम् ब्रह्म is also eternal, अक्षरम् and here you can take as निर्गुणम् also because the adjective परमम् is there, You are the highest eternal principle, the निर्गुणम् ब्रह्म and वेदितव्यम् – which is to be known by all,

स आत्मा स विज्ञेयः ॥ माण्डूक्योपनिषत् ७ ॥

so when we say वेदितव्यम् one should come to निर्गुणम्, therefore you are the तुरीयम् ब्रह्म, ज्ञेयम् ब्रह्म, निर्गुणम् ब्रह्म which is to be known by all, त्वम् अस्य विश्वस्य परम् निधानम् – you are the ultimate basis or substratum of the entire creation, विश्वाधारम् गगनसदृशम् मेघवर्णम् शुभाङ्गम् सर्व-आधारम्. So निधानम् means what निधीयते अस्मिन् इति निधानम्, the support on which everything rests is called निधानम्, परम् means the ultimate support. Why do you add the adjective ultimate support? Is it not enough if we say just support? We have got two supports, one is relative support and another is ultimate support. For example, when I keep the book on the desk, the desk becomes what, the support of the book. But what type of support? It is a relative support, because the desk itself is supported by something else, the stage, the dais. Can you say the stage is the ultimate? No, because that itself is supported by something else. Therefore, *relative support is a support which itself is supported by something else*. And what is the definition of ultimate support? *Ultimate support is that which supports everything and which itself is not supported by anything*. And according to वेदान्त, अकाश, the space is supporting everything, वेदान्त says even space is not the ultimate support, because the space itself is supported by चैतन्यम्, for that one has to go to वेदान्त, I am not going to those details, because the space itself is subject to arrival and departure. Therefore there is a locus for space, try to conceive of this, everything has got a locus in space but space itself has a locus, if you say how to conceive of it, that is called वेदान्त, Conceiving The Inconceivable! Therefore चैतन्यम् is the support of even अकाश. परम् निधानम् you are; त्वम् अव्ययः – you are inexhaustible, unchangeable, unaffected by the onslaught of time. So अव्ययः means कालातीतः. So in all this अर्जुन is describing निर्गुणम् ब्रह्म, even though what he is seeing is सगुण विश्वरूप, he is describing निर्गुणम् ब्रह्म here. A question may come, how does अर्जुन know निर्गुणम् ब्रह्म? He is learning निर्गुणम् ब्रह्म, he is in the learning process. So for that we should know

अर्जुन does not know निर्गुणम् ब्रह्म but the निर्गुण description found in the scriptures he is rattling out. This is called परोक्ष ज्ञानम्, he has just like we do अर्चना, सत्-चित्-आनन्दाय नमः, सत्-चित्-आनन्द means what: that is not known, but we do सत्-चित्-आनन्दाय नमः daily. So निर्गुणा, निष्कला, नित्या, निरपाया, निरञ्जना, so निर्गुणा etc., in ललितासहस्रनाम we chant. Therefore without knowing the meaning we can use the expression. Similarly, अर्जुन is using these expressions even though he is in the process of learning only. So त्वम् अव्ययः. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 18-22

I pointed out that to have विश्वरूपदर्शनम् we require two things, one is the physical eyes, which looks at the universe, which is the very body of the Lord, विश्वरूपम् means the universe as the body of the Lord. To see the universe which is the body of the Lord we require the physical eye and fortunately we are all gifted with the physical eye. But this is not enough, we require another factor also and what is that, the attitude or the perspective by which I look upon this world as the very body of the Lord, which requires the Vedantic teaching that the Lord is the material cause of the universe and therefore being the material cause the Lord himself is manifesting as the universe and therefore I should not look upon the universe as mere dead matter, but I should learn to train my mind to look upon this universe as the body of the Lord. This inner training born out of this scriptural study and the consequent perspective change is the second factor required which we call by the name दिव्य चक्षुः. And I gave you the example, remember, when I get प्रसादम् from the temple, the physical eyes sees the fruit, the banana, the apple or the लड्डू and the eyes only reports that it is a food item which has to directly enter the mouth, but since I look upon it as a प्रसादम् coming from the Lord, there is a perspective change by which there is no additional weight in the object but it gets a holiness, a sacredness, which is discerned by the inner eye called दिव्य चक्षुः. And when the दिव्य चक्षुः tells me that this is a प्रसादम्, before directly putting into the mouth first I place it on my eyes. So what brings about this change, it is not caused by the physical eye, it is caused by the inner attitude born of understanding and this दिव्य चक्षुः has been temporarily blessed, gifted by the Lord to अर्जुन and therefore अर्जुन looks at the universe with a totally different perspective and therefore what was previously seen as a mere matter bundle revolving is now seen as the live and vibrant body of the Lord. And when this change takes place अर्जुन goes through several emotional transformations,

because of the perspective change and I said that अर्जुन goes through three levels of inner transformation, the first one is विस्मयः, आश्चर्यम् or wonder in seeing the totality, which totality is all the time available but because of my अहङ्कार and ममकार, I never look at the totality, I have only a fragmented vision. So this fragmented vision is temporarily set aside by the grace of कृष्ण and he has got one God for whom the entire creation – planets, stars all of them are several organs or अवयवम्s. And अर्जुन is expressing the wonderment from verse no.15 and which runs up to verse no.22 and in this portion we are seeing the 18th verse, where अर्जुन's reverence for Lord कृष्ण increases. अर्जुन was looking upon कृष्ण as Mr V. कृष्ण, V is fathers name वासुदेव, so V. कृष्ण who was born the other day, whose birthday was celebrated with सिडै and मुरुवकु (spicy snack recipes), so he was looking upon कृष्ण as a contemporary and friend but not as the macrocosm and now with this appreciation अर्जुन's reverence shoots up and therefore अर्जुन glorifies कृष्ण with all the words he has heard in the उपनिषत्s. Remember अर्जुन also had गुरुकुलम् वासम्, in keeping with the tradition ब्राह्मणः, क्षत्रियः and वैश्यः, all of them had to study the वेदः. And therefore the वैदिक description of the Lord is remembered by अर्जुन and he rattles out in these verses which we started in the last class: त्वम् अक्षरम्. So in मुण्डकोपनिषत्, ब्रह्मन् is known by the name अक्षरम्, so

अथ परा यया तदक्षरमधिगम्यते ... ॥ मुण्डकोपनिषत् १-१-५ ॥

अक्षरम् means निर्गुणम् ब्रह्म. So, हे कृष्ण! you are not this mere विश्वरूप, you are one even superior to that, not only you are एकरूप ईश्वरः, not only you are अनेकरूप ईश्वरः but you are also अरूप ईश्वरः, the formless ब्रह्मन्, which is परमम्, परमम् means the absolute one, not confined to time, space and properties, देश- काल-वस्तु परिच्छेद शून्यम्, unlimited by time, space and properties and वेदितव्यम् – you the निर्गुण ब्रह्म alone are the ultimate truth, which has to be known by everyone. In the 13th chapter, कृष्ण will use the word,

ज्ञेयम् यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतम् अश्नुते । ॥ १३-१२॥

In माण्डूक्य उपनिषत् the word used is:

स आत्मा स विज्ञेयः ॥ माण्डूक्योपनिषत् ७॥

निर्गुणम् ब्रह्म is the thing to be known by everyone ultimately, therefore you are वेदितव्यम्, to be known and त्वम् अस्य विश्वस्य परम् निधानम् – you are the ultimate support, base for the entire cosmos, you are the स्थिति कारणम् of the universe. And what do you mean by the ultimate support? I explained in the last class, ultimate support is that which supports everything and which itself is not supported by anything. To put in simple language, supportless support. Supportless support is called परम् निधानम्. Up to this we saw in the last class. Now we will go to the third line, त्वम् अव्ययः – Oh Lord you are the decayless or changeless reality or ब्रह्मन्, व्ययरहितः, without decay and death. So from this it is very clear that कृष्ण is not a personal god with a body, if you look upon कृष्ण as a personal god with body that body has got अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, that is called व्यय, so therefore you are the changeless reality and शाश्वत-धर्म-गोप्ता – you are the one who maintains the harmony of the creation, the whole creation is governed by a set of physical laws as well as moral laws and Lord is maintaining the universe through the physical and moral laws and we are only falling within these laws, we have neither created them and therefore we cannot maintain them also. So the gravitational law I have not created - I am subject to gravitational law, I am not the creator. And since I am not the creator I cannot be the maintainer also, the creator has alone has to be the maintainer and therefore you are the धर्म-गोप्ता, गोप्ता means the one who maintains and these laws of the universe are the eternal laws which are natural, which will not be generally disturbed and if at all these laws are disturbed, there is only one cause which disturbs and do you know who is the disturbing factor, the human being. Wherever the human beings enter they violate the harmony. Let them enter the ocean, ocean will be polluted and

destroyed; let them enter the sky, ozone holes they will create and destroy; let them enter the forest, they will destroy. So human beings alone endowed with free-will can destroy and whenever such human beings are born भगवान् maintains the law by

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । ॥ ४-८॥

Whoever be the cause of the disturbance of the universal rhythm, the rhythm disturbing factors भगवान् quietly amputates, eliminates. भगवान् need not create the rhythm because it is already there. Just like health, you need not produce health in the body, because health is natural. So what you have to do is if there is any cause which disturbs the health then the cause has to be eliminated, once the cause is eliminated I am in my natural condition which is called health and that is why in संस्कृत, health is called स्वस्थता, स्व स्थ ता means स्वस्मिन् स्वरूपे तिष्ठति इति स्वस्थः, तस्य भावः स्वस्थता. So therefore भगवान् takes अवतार. I discuss the अवतार in the 4th chapter, what is the principle अवतार, we have got an inbuilt system in our body that whenever there is a disturbance, immediately immunity, that force comes. Like what? If something enters my nostrils, some impurity, some toxin, immediately health principle takes the अवतारम् and what is the अवतार called sneezing अवतार, if something poisonous enters my stomach immediately what is activated, purging अवतार, if something enters my eyes what अवतार comes, tears अवतार, they are inbuilt in the system, they won't come normally, whenever there is a threat that comes. Similarly, भगवान् is the total order, total harmony, total rhythm, total health of the universe. Whenever human beings become a toxin to the universe भगवान् comes as a sneezing अवतार or tears अवतार, purging अवतार and finishes off them. And therefore he is called शाश्वत-धर्म-गोप्ता, गोप्ता means protector, धर्म means the cosmic rhythm, cosmic harmony and शाश्वत means the eternal. Eternal is adjective to धर्म also, eternal is adjective to the Lord also. You are the eternal God who protects the eternal धर्म. And therefore सनातन – you

are always there, ever present, सनातनः त्वम्, पुरुषः मतः मे, पुरुषः means the all-pervading one, being the universal form You are everywhere because the very अकाश is seen as the body of the Lord. Can you tell a place where space is not there? If you say that in this place अकाश is not there, it is a contradiction in terms, 'in this place' when you say that is called अकाश, therefore अकाश-less place is not there, Godless place is not there and that is why somebody wrote: *God is nowhere*, God is No Where. Then what did another man do, he made a slight change, how do you spell nowhere? NOWHERE. So after w, he put a comma. What happened? Nowhere becomes now, here. 'God is in the pillar as well as in speck', anyway you are सर्वगत पुरुषः, मतः मे – this is my understanding, Continuing;

Verse No .19

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ ११-१९॥

अनादि-मध्य-अन्तम् अनन्त-वीर्यम् अनन्त-बाहुम् शशि-सूर्य-नेत्रम् ।

पश्यामि त्वाम् दीप्त-हुताश-वक्त्रम् स्व-तेजसा विश्वम् इदम् तपन्तम् ॥ ११-१९॥

अनादि-मध्य-अन्तम्, अनन्त-वीर्यम्, अनन्त-बाहुम्, शशि-सूर्य-नेत्रम्, दीप्त-हुताश-वक्त्रम्, स्व-तेजसा इदम् विश्वम् तपन्तम्, त्वाम् पश्यामि ।

अनादि-मध्य-अन्तम्, you can understand, आदि means beginning, मध्यम् means middle, अन्तम् means end. So अनादि-मध्य-अन्तम् means without beginning, middle or end, आदि-मध्य-अन्त रहितम्. So based on this only a great संस्कृत poet, a great scholar but he was extremely poor also, generally where सरस्वती is there, generally लक्ष्मी doesn't go along with her, there seems to be some tiff between them! So this person is a great scholar सरस्वती is there, लक्ष्मी, money is not there. So he was wearing only rags, tattered clothes and being poet, everything he can put in verse form, he was looking at the tattered rags and he was chanting this verse,

आदिमध्यान्तरहितम् दशाहीनम् पुरातनम् । अद्वितीयम् अहम् वन्दे मत्-
वस्त्र-सदृशम् हरिम् ॥

I offer my prostrations to the Lord, who is comparable to my clothes. How his cloth and Lord be compared? He says आदिमध्यान्तरहितम्, being tattered rags you cannot find out which is beginning, middle or end; दशाहीनम्, the word दशा has two meanings, one is the end of the cloth is called दशा and the various conditions like old age, disease etc., is also called दशा or even astrological शनि दशा, राहु दशा, that is also दशा. So this poet says, my cloth is also दशाहीनम्, everything is torn and Lord also is दशाहीनः, He doesn't have any दशा, शनि दशा, राहु दशा are not there. You are also दशाहीनम् Oh Lord and my dress is also दशाहीनम्; पुरातनम् – my dress is also the most ancient one and Oh Lord you are पुरातनः; then अद्वितीयम् – matchless, you are also matchless and you can never find a cloth like mine, अद्वितीयम्; अहम् वन्दे मत्-वस्त्र-सदृशम् हरिम् – the Lord who is like my वस्त्रम् to that हरि I prostrate, नमस्कारम्. Anyway that is a different thing. So, here अनादि-मध्य-अन्तम्. अनन्त-वीर्यम् – you are the Lord of infinite power, अनन्त-वीर्यम्, अनन्त-शक्तिमान्, Omnipotent, by which you are able to create this universe itself. Then अनन्त-बाहुम् – with endless hands or arms, अनन्ताः बाहवः यस्य, अनन्त-बाहुम्. And here also you should remember don't imagine one god standing with countless hands hanging all over. That is not the picture, the idea is what all the hands belonging to all the people really belong to the Lord alone and therefore all the hands that I see are भगवान्'s hands, therefore अनन्त-बाहुम्. Then शशि-सूर्य-नेत्रम्, an important one, Oh Lord, your eyes are nothing but the Sun and the moon, शशि means moon, सूर्यः means the Sun, because eyes are capable of making things visible, known, because of the eyes alone things are visible. And similarly, because of Sun and moon alone, the world during the day becomes visible and therefore for me these are the eyes, for the विश्वरूप Sun and the Moon are the eyes and from this it becomes very clear that विश्वरूप is not

again another form, it is not a special form which appeared in front but विश्वरूप is what, the very universe itself for which the Sun and the moon are the illuminating principles.

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः । ॥ कठोपनिषत्
२-२-११॥

We saw. Not only that, if you remember तत्त्वबोध, there we mentioned that every sense organ has got a presiding deity, every sense organ has a presiding deity. For example what is the presiding deity of the eyes? चक्षुषः सूर्य. And since the Sun is the presiding deity of the eye the Sun becomes the eye of the Lord. So therefore the approach is what, whatever be the presiding deity of my organ, that presiding deity becomes the organ of the Lord. So रसनाय वरुणः, वरुण देवता is the presiding deity of the tasting tongue and वरुण becomes the tongue of the Lord. So therefore here it is said that सूर्य is the eye of the Lord, शशि-सूर्य-नेत्रम्. And next one also you can see, दीप्त-हुताश-वक्त्रम् – अग्नि or the fire देवता, अग्नि देवता is the mouth of the Lord. And why do we say अग्नि is the mouth of the Lord? Two reasons; first reason, in तत्त्वबोध we have seen वाचः देवता वह्निः, I don't know whether you remember, वाचः देवता वह्निः, the presiding deity of the वाक् इन्द्रियम् is अग्नि देवता, therefore अग्नि देवता becomes the mouth of the Lord. This is one reason and the second reason is what, mouth swallows everything, स्वाहा, whatever put in the mouth it just disappears. Therefore it is a great swallower of the oblations you put all the time, right from the morning, स्वाहा, स्वाहा, स्वाहा. So just as the mouth swallows everything, अग्नि, the fire principle also swallows everything especially during the rituals and therefore अग्नि becomes the mouth of the Lord. And we are going to focus the fiery mouth of the Lord later, so you can keep it aside, we will bring this topic again. And therefore अर्जुन says, Oh Lord, I am looking at your mouth which is nothing but fire, so वक्त्रम् means mouth and हुताश means fire. It is called हुताश because हुतम् अश्नाति इति हुताशः – that which consumes all the

oblations, हुतम् means oblations, अश means the consumer, the consumer of oblations. And that too what type of अग्नि? दीप्तहुताश, दीप्त means well kindled, it has become a huge conflagration. So this huge conflagration of fire is your mouth ever ready to take any number of things, ready to swallow anything and that mouth also I am seeing and when अर्जुन sees the fiery mouth of the Lord he is frightened and therefore turns his eyes away, he closes his eyes, because if you see it is frightening. Not only that, this fire is so huge, the fiery mouth is so big that it scorches the whole universe with its radiation. So अर्जुन says, स्व-तेजसा – with its radiation, with its heat, विश्वम् इदम् तपन्तम् – it is scorching the earth, don't we feel the heat of the Sun even during the night, after the Sun-set. Remember, that belongs to the Lord. The fire in the Sun belongs to the Lord, we will see in the 15th chapter, I am the light, fire in the Sun and how much heat it has got, not only during day time, even now those who are not under the fan (and even those who are under the fan) they will feel the scorching heat of the Sun, which is 9 crores miles away and which has already set and even after that we are feeling and what is that, विश्वरूप you are experiencing. Therefore whenever you are feeling the discomfort caused by humidity, describe Oh Lord I am intimately experiencing the विश्वरूप, then you won't complain, 'sho sho sho' you will not say and imagine the power goes, a few days before it happened and you can see the people running here and there, it is already 10 o'clock and AC is not working, fan is not working, therefore firing the TNEB all those things, why because विश्वरूप I cannot withstand. But if you make an attitudinal change you experience divinity, OK. So स्व-तेजसा विश्वम् इदम् तपन्तम्, Continuing;

Verse No .20

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ ११-२०॥

द्यावा-पृथिव्योः इदम् अन्तरम् हि व्याप्तम् त्वया एकेन दिशः च सर्वाः ।

दृष्ट्वा अद्भुतम् रूपम् उग्रम् तव इदम् लोक-त्रयम् प्रव्यथितम् महात्मन् ॥
११-२०॥

हे महात्मन्! त्वया एकेन द्यावा-पृथिव्योः इदम् अन्तरम् व्याप्तम्, सर्वाः दिशः च (व्याप्ताः), इदम् तव अद्भुतम् उग्रम् रूपम् दृष्ट्वा लोक-त्रयम् प्रव्यथितम् हि ।

इदम् द्यावा-पृथिव्योः अन्तरम् त्वया व्याप्तम् – so the entire gap between the earth and the heavens, the intermediary space between the earth and the heavens, that means the whole place around is pervaded by you. That means what: the whole universe obtaining in between is Your very body. So that is why in विष्णुसहस्रनाम, भूः पादौ यस्य नाभिर्विन्दसुरनिलश्चन्द्र सूर्यो च नेत्रे कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः । The entire space is नाभिः, नाभिः means what: the central portion of the body is the entire universe, earth is the feet of the Lord and the upper sky is the head of the Lord. That is why Lord शिव is called blue-necked Lord, because the sky is blue, which is the neck of the Lord and all the planets and stars are the diamonds, the ornaments which are worn by the Lord, so when you are seeing the अकाश what are you to see, the अलङ्कृत नीलकण्ठः, I should see bedecked नीलकण्ठः ईश्वरः. Therefore द्यावा-पृथिव्योः अन्तरम् इदम् व्याप्तम्, by you एकेन, so एकेन means what: without a second thing, wholly pervaded by you, totally pervaded by you. And not only that दिशः च सर्वाः – all the 10 directions are your body, pervaded by you, 10 directions means, 4 main directions, cardinal ones and 4 intermediary ones, NE, NW, etc. and then up and down below, all of them are pervaded by you and इदम् अद्भुतम् रूपम् दृष्ट्वा – I am able to appreciate this wonderful form of yours, which was there before also. But before I could not enjoy this wonder because I was looking at the universe from my personal angle, the moment I look at the universe as a person then immediately the world is fragmented, I just divide a certain portion as favorable, therefore राग विषय and another portion as unfavorable द्वेष विषय and once that private colored vision comes I can

never enjoy, I will be worried about my future, अहङ्कार ममकार etc., everything will come. Therefore, previously I could never stand and stare at the stars and appreciate You, but now I have forgotten myself as अर्जुन and I don't remember anything as my possession, I and mine are not there, therefore You alone are. Therefore अद्भुतम्, but at the same time, अर्जुन has seen the fiery mouth of the Lord. Everything else is beautiful, all the other areas are wonderful, but he has seen the fiery mouth of the Lord which is capable of swallowing everything, Lord as a destroying principle. Lord as the creative principle, we all enjoy, Lord as the sustaining principle we all admire, but there is a third facet of Lord, not only सृष्टि कारणम्, not only स्थिति कारणम्, but the very same Lord is the लय कारणम्, which is represented by the fiery mouth. When अर्जुन saw the Lord as the death principle, the destroyer principle, अर्जुन has got fear also. Therefore now अर्जुन has got a mixed feeling, one side is wonder, another side is fear also and therefore he adds both words, अद्भुतम् and उग्रम् – it is wonderful and also frightening. So उग्रम् means भयङ्करम्, I am seeing the terrible, destructive form of Yours and seeing that aspect of destruction, Oh Lord लोकत्रयम् प्रव्यथितम् – the whole world is frightened. If we are afraid of one thing, what is that, death, if there is any news of any terrible event anywhere in the world, immediately you phone your relative to check that they are alright, let 5,000 die or 10,000 die, my cousin is alright in Chicago, enough. So one thing we don't want anything around is death, either for me or for a few people around. This is the fundamental insecurity and everybody has got this running sense of insecurity constantly throughout and therefore अर्जुन says, लोकत्रयम् – all the लोकs, even the animals have got instinctive fear of death, therefore all the three लोकs including देवs, असुरs, मनुष्यs, पशुs, पक्षिs, insects, even an ant, they are all frightened of You, the death principle, represented by the fiery mouth, हे महात्मन्, महात्मन्

means विश्वरूप, महान् आत्मा शरीरम् यस्य महात्मा, सम्बोधना is हे महात्मन्, Continuing;

Verse No .21

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥
११-२१॥

अमी हि त्वाम् सुर-सङ्घाः विशन्ति केचित् भीताः प्राञ्जलयः गृणन्ति ।
स्वस्ति इति उक्त्वा महर्षि-सिद्ध-सङ्घाः स्तुवन्ति त्वाम् स्तुतिभिः
पुष्कलाभिः॥ ११-२१॥

अमी हि सुर-सङ्घाः त्वाम् विशन्ति, केचित् भीताः प्राञ्जलयः गृणन्ति,
महर्षि-सिद्ध-सङ्घाः स्वस्ति इति उक्त्वा पुष्कलाभिः स्तुतिभिः त्वाम्
स्तुवन्ति ।

How do different people respond to the विश्वरूप ईश्वरः? So that is described here, सुर-सङ्घाः अमी विशन्ति – all the देव्स who are all informed people, relatively enlightened people, they appreciate the विश्वरूप ईश्वर and they approach You with prayers, therefore सुर-सङ्घाः – groups of gods, Your devotees, त्वाम् विशन्ति – they approach You. Even though You have got a frightening form, they have understood that भगवान्'s destruction is धार्मिक destruction and it is constructive destruction and once that is understood properly it is not frightening. Maturity is required to face death, to face destruction and the देव्स being mature they approach You with prayers, केचित् भीताः – there are some other people, they also approach you, not out of admiration or devotion or reverence, but out of sheer fear. Different people approach God with different attitudes, wise people approach the Lord because of understanding and immature, ignorant people approach the Lord out of fear. In fact, religion is often practiced because of fear. So if somebody has been doing a पूजा and I do it, स्वामिजि I find it very difficult, but if I drop I am worried, भगवान् will get angry. That is what we have told our children, भगवान् will cut the

nose and put chilli powder there. So therefore they have to do, that is why if there are several photos in the पूजा room, you carefully show दीपाशयन to everyone or else कार्तिकेय will come and That is how religion is generally practiced. It is OK. Fear is required to keep a person in धार्मिक path until maturity comes. So mother has to use sometimes, even government has to use fear, if you don't follow the law you will be imprisoned, but it is used until a person becomes discriminative, but later the fear should be replaced by wisdom based appreciation. So in the first line, the mature ones approach with wisdom-based appreciation, the second line we are talking about immature people approaching because of fear, therefore केचित् भीताः प्राञ्जलयः – with prostrations, अञ्जलिः means a मुद्रा joining the palms together, that मुद्रा is called अञ्जलिः, प्राञ्जलयः गृणन्ति and there are several prayers to get out of fear. So भय निवारक श्लोकः, so they approach with that. In केरल, they have a prayer which they say one should chant before going to bed. So for 'अलतुर्' हनुमान् it is addressed, 'I should not have frightening dreams and even if such dreams come, I should not suddenly get up with fright'. Whenever fear comes हनुमान् is addressed. So, 'I should not have frightening dreams and even if such dreams come, I should not suddenly get up with fright' it is not good for health. Many people get heart-attack and die because of that. So therefore we have got fear removing prayers, so some people approach with those prayers, गृणन्ति means they chant prayers and there are some other people महर्षि-सिद्ध-सङ्घाः – groups of ऋषि who are enlightened, who know the Lord very well and nature of the Lord, so महर्षि and सिद्धः, सिद्धः means again great ऋषि, who have got great miraculous powers, those born with natural सिद्धि are called सिद्ध and all such people also स्वस्ति इति उक्त्वा – they declare aloud, they chant, let there be auspiciousness to the world, मङ्गलम् अस्तु, भद्रम् अस्तु and especially such a prayer is required because a huge war is going to take place. Now also the situation is going to be

like that, in महाभारत also a war is about to start, now also it appears as though a war is supposed to start, therefore भद्रम्. Even if such a war happens let it be the destruction of अमङ्गलम्, let it be the destruction of evil, let the good be protected and that is said by the word स्वस्ति, स्वस्ति means मङ्गलम् and स्तुवन्ति त्वम् स्तुतिभिः – these महर्षिs and सिद्धs glorify you, praise You with स्तोत्रम्, hymns or prayers which are पुष्कलाभिः – which are complete and comprehensive, comprehensive means the prayers which talk about all the glories of the Lord.

Verse No .22

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११-२२॥

रुद्र-आदित्याः वसवः ये च साध्याः विश्वे अश्विनौ मरुतः च उष्मपाः च ।

गन्धर्व-यक्ष-असुर-सिद्ध-सङ्घाः वीक्षन्ते त्वाम् विस्मिताः च एव सर्वे ॥ ११-२२॥

रुद्र-आदित्याः, वसवः, ये च साध्याः, विश्वे अश्विनौ च, मरुतः, उष्मपाः च, गन्धर्व-यक्ष-असुर-सिद्ध-सङ्घाः च सर्वे विस्मिताः एव त्वाम् वीक्षन्ते ।

So अर्जुन says, Oh Lord this विश्वरूपम् is accessible not only to me but it is available for all the people who have got the दिव्य चक्षुः. As I said, the Lord as the universe is already there right from the moment of creation. विश्वरूपम् comes into being the moment the world is created, because the world is विश्वरूपम् and therefore the availability of विश्वरूपम् is universal and if there are some people who are missing it is not because of the non-availability of the विश्वरूप but it is because the cataract vision, it is because of my अहङ्कार and ममकार, it is my private projection which is denying me the विश्वरूपम्. Therefore, wherever अहङ्कार and ममकार are subdued or reduced विश्वरूप is available and therefore those who have got lesser अहम्-मम, they are already appreciating and who are they, big list is given, रुद्राः – the 11 रुद्रs, these are all various groups of celestials in the higher लोकs. I

have told you before, in स्वर्गलोक also several colonies are there, some of them with better facilities, more पुण्यम् whoever has done and then lesser facilities, इन्द्र has got some special facilities and these various groups are known by different names, रुद्राः is one group, 11 in number, आदित्याः, द्वादश 12 आदित्यः, वसवः – the 8 वसुः. They are supposed to be the prominent ones like cabinet ministers, others are like ordinary MLAs and MPs, but these रुद्रः, वसुः and आदित्यः have special right to receive oblations in rituals, they are all called हुतभुक् देवताः, then साध्याः – another group of देवताः are called साध्याः, then विश्वे another group of देवताः which is very big, many in number, countless, so विश्वेदेवः, generally known as विश्वेदेवः, then अश्विनौ – another group of two members, अश्विनीकुमारौ, then मरुतः – another group of देवताः, 49 in number, don't ask me, you are telling as though you have counted them, these are all said in scriptures, scriptures say 49, but if you say No No No, only 48, OK, you can take 48. whatever you take you take, set of देवताः, उष्मपाः च, उष्मपाः means पितृ देवताः, then गन्धर्व-यक्ष-असुर-सिद्ध-सङ्घाः – groups of गन्धर्वः, यक्षः, असुरः, सिद्धः (and सङ्घः you should not say) सङ्घः means groups, therefore the सङ्घः is not the name of देवता, सङ्घः means group. So all of them सर्वे वीक्षन्ते – they are all appreciating the विश्वरूप and not only they all see, they are also in wonderment, like me. They are all wonderstruck, like me, विस्मिताः means आश्चर्यचरिताः, stunned. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 23-29

Blessed by Lord कृष्ण with दिव्य चक्षुः, that means an appropriate mind by which a person can appreciate the whole universe as the body of the Lord, अर्जुन is having विश्वरूपदर्शनम् of the Lord. And I pointed out that अर्जुन goes through three phases and in each phase, अर्जुन response is different and of these three phases, the first stage is one of wonder, because anything you appreciate in totality, in mass scale it produces wonderment. Even though you see water all the time but when the same water flows in a huge quantity, as Niagara waterfalls, then it becomes one of the wonders of the world. There is nothing new, water you know and the mountain you know and waterfalls also you know, but still when it happens in a huge magnitude, there are five million people or so visiting that every year or something. So what is the difference, anything in mass scale produces wonderment. When you appreciate विश्वरूप everything is in a huge magnitude and therefore विस्मयः or आश्चर्यम् is the first response and that is described very beautifully and poetically by व्यासाचार्य from the 15th verse up to the 22nd verse and we were seeing the 22nd verse in the last class wherein अर्जुन says not only I am appreciating the विश्वरूप and all those mature minded people, they are also having विश्वरूपदर्शनम् all the time, रुद्र-आदित्याः वसवः साध्याः, later गन्धर्व-यक्ष-असुर-सिद्ध-सङ्घाः, all of them are वीक्षन्ते, they are appreciating. And one advantage is: for this विश्वरूप appreciation you need not stand in a long queue, buying Rs.100, Rs.200 tickets, all those things are not required, there is no crowd at all, anywhere you can stand without anybody saying: 'Move On', without anybody saying 'Move On' you can appreciate without any competition. Therefore सर्वे वीक्षन्ते, for this I told, सर्वे वीक्षन्ते, without any difficulty and the uniform appreciation of all the people is: विस्मिताः च एव – all the people are wonderstruck. Now we are going to the next stage where अर्जुन's response changes

and that is going to be described hereafter, from the next verse we will read:

Verse No .23

रूपं महते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरूपादम् ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११-२३॥

रूपम् महत् ते बहु-वक्त्र-नेत्रम् महा-बाहो बहु-बाहु-ऊरु-पादम् ।

बहु-उदरम् बहु-दंष्ट्रा-करालम् दृष्ट्वा लोकाः प्रव्यथिताः तथा अहम् ॥ ११-२३॥

हे महा-बाहो! बहु-वक्त्र-नेत्रम्, बहु-बाहु-ऊरु-पादम्, बहु-उदरम्, बहु-दंष्ट्रा-करालम् ते महत् रूपम् दृष्ट्वा लोकाः प्रव्यथिताः, तथा अहम् (अपि व्यथितः अस्मि)।

While appreciating विश्वरूप, अर्जुन happens to see the mouth of the Lord, the विश्वरूप, which was briefly mentioned in one of the previous verses, in the 19th verse, पश्यामि त्वाम् दीप्त-हुताश-वक्त्रम्, Lord's mouth was described as a huge conflagration of fire. And here the Lord's mouth represents the time principle. It is not the physical mouth that is being talked about but the mouth represents the time principle and the time not as the creator principle but the time as the destructive aspect. Because काल has got all the three functions, काल the time is responsible for the origination of thing, the very same time is responsible for the continued existence of a thing and the very same time principle is responsible for the destruction also. And when you look at the Lord as काल, the creative principle, the Lord is called ब्रह्मा, when the very same God is looked upon the काल, the sustaining principle, then the same Lord is called विष्णु and when you look upon God as काल, the destroying principle, कालाग्निरुद्राय He is called शिव,

कालाय कालाग्निरुद्राय नीलकण्ठाय मृत्युञ्जयाय सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः ॥

When Lord शिव is described in श्रीरुद्रम्, one of the नाम is कालाग्निरुद्राय. Here अर्जुन happens to see the mouth of the Lord which represents the कालाग्नि, the destructive principle. And when a person looks at the destructive principle one is not going to be happy about it. So naturally the emotion is what, one of fear. So भगवान् as सृष्टि कर्ता everybody loves, भगवान् as स्थिति कर्ता everybody loves more, but भगवान् as लय कर्ता everybody is frightened. And अर्जुन happens to see that लय, the destroyer and therefore he is frightened and this represents the principle that the विश्वरूप consists of pairs of opposites. So if you have to worship विश्वरूप, you have to worship both aspect of विश्वरूप, accepting one aspect of the Lord and rejecting the other aspect is a lopsided vision. Therefore Lord as विश्वरूप has opposite principles and if you understand them as inseparable or complimentary features you will not be frightened. If you see them as pairs of opposites it will frighten you, if you look upon them as a complimentary whole it will not frighten you and what is the first and most important pair of opposite, birth and death are the two sides of विश्वरूप. If you look at the creation every moment things are *Born - Is - Gone, Born - Is - Gone*, 'Born' is ब्रह्मा, 'Is' is विष्णु, 'Gone' is शिव तत्त्वम्. Even during this moment in our body itself several cells are appearing, existing and disappearing. So if I should appreciate *born* aspect of the Lord, I should prepare the mind to accept the *gone* aspect also. Our problem is what, we are happy that we are born, but we want to eternally remain. We don't mind other people dying, that is OK for me. When other people die we quote गीता, we are experts in भगवद्गीता, जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च. Birth and death are two sides of the same coin, the one who is born will have to die, but the question is: are we ready to accept it when the very same death is going to come near us. Even sometimes we are happy to accept our death, but we don't want death happening around to near and dear ones. So विश्वरूप appreciation means, I should accept birth and death

both as मङ्गलम्. I should not look upon one as मङ्गलम् and the other as अमङ्गलम्, that means I have a lopsided vision; birth is मङ्गलम्, death is also मङ्गलम्. Similarly, growth is मङ्गलम्, decay is also मङ्गलम्; health is मङ्गलम्, disease also मङ्गलम्; union is मङ्गलम्, people coming together and separation is also मङ्गलम्; day is मङ्गलम्, night is also मङ्गलम्. Thus everything we should see as integral part of विश्वरूप, there is nothing undivine to me, nothing that is unacceptable to me. This attitude is maturity. And if this maturity is not there भगवान् will appear to be compassionate at some time and the very same भगवान् will appear to be cruel at another time. The cruelty that I see in भगवान् is not the cruelty in भगवान्, it indicates my immaturity. And in the case of अर्जुन, he is not totally mature and therefore he is not able to withstand the other side of भगवान् which represents destruction, disease, etc. And that भयम् aspect is described from verse no.23 up to 30. विश्वरूप as a source of fear for immature people, ignorant people, अहङ्कार ममकार युक्त people. So he says here, ते रूपम् महत् – Oh Lord Your विश्वरूपम् is indeed infinite, wonderful, बहु-वक्त्र-नेत्रम् – which has got countless number of faces and eyes, वक्त्रम् means face or mouth, नेत्रम् means eyes, they are infinite in number, not only they are many, बहु-बाहु-ऊरु-पादम् – Your hands are many, ऊरु, ऊरु means thighs, thighs are many, पादम् – feet are many, हे महा-बाहो! – Oh Lord with innumerable hands and बहु-उदरम् – your stomachs are also many, Your bellies are innumerable, why because every belly is Your belly, remember, not one Lord sitting with many bellies, every belly is Your belly. But only one part of you I don't want to see, if that comes I will close the eyes, like some people going to the movie and if there is any bloodshed or violence they close the eyes and then they ask the neighbor whether such a scene is over, Similarly, अर्जुन has come to a horror movie as it were and what is the terrible aspect, the mouth of the Lord. Therefore अर्जुन says, बहु-दंष्ट्रा-कण्ठम् – Your mouth is frightening with many protruding teeth,

protruding canines like the sharp teeth of the tiger, when the tiger opens the mouth we can see the sharp longer ones, Oh Lord You also have that protruding tusk, the sharp teeth, which is called दंष्ट्रा and when I look that, I thought they are only for रक्षस, but I am in seeing in Your mouth also and I have read in all the scriptures also that You are compassionate, You are सौम्यः, You are pleasant to look, all of them are falsified, because I am seeing a frightening mouth and not one or two, tiger may have 2 above and 2 below, but for You, बाहु – countless and दृष्ट्वा – when I look at that mouth with the protruding canines, लोकाः प्रव्यथिताः – all the people are frightened of that terrible aspect of Yours, प्रव्यथिताः – means frightened. So, अर्जुन says the whole world is frightened. What about him? He feels ashamed to tell that, he is also frightened, but अर्जुन is known for his valor, known for his courage and therefore he doesn't want to openly admit. Therefore he says the whole world is frightened (that he is telling very loudly) and thereafter in a silent murmur he says: तथा अहम् – I am also. Like in big function when they are serving पायसम्, you love that पायसम् and that person is going all around except coming to you. Now you feel shy to call that person, so what do you do? Please come, this person wants पायसम्, you call him and ask him, the other person doesn't need it, but after serving him, quietly you say, please give me also a little bit, that is without the other people knowing, Similarly, अर्जुन uses that trick, the whole world is frightened, तथा अहम्, I am also frightened. That he is going to describe further.

Verse No .24

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ ११-२४॥

नभः-स्पृशम् दीप्तम् अनेक-वर्णम् व्यात्त-आननम् दीप्त-विशाल-नेत्रम् ।

दृष्ट्वा हि त्वाम् प्रव्यथित-अन्तर-आत्मा धृतिम् न विन्दामि शमम् च विष्णो ॥ ११-२४॥

हे विष्णो! त्वाम् नभः-स्पृशम्, दीप्तम्, अनेक-वर्णम्, व्यात-आननम्, दीप्त-विशाल-नेत्रम्, दृष्ट्वा हि (अहम्) प्रव्यथित-अन्तर-आत्मा (भूत्वा) धृतिम् शमम् च न विन्दामि ।

So one side अर्जुन is appreciating the wonderful form, but even if he doesn't want to look at the mouth keeps coming, like a frightening movie if you have seen, the picture comes repeatedly, like that, it has given such a tremendous impact, अर्जुन is going on describing that frightening mouth, which symbolizes time principle. Therefore first he describes, Oh Lord indeed You are wonderful, नभः-स्पृशम् – Your form is touching the sky, so You pervade all over the world, नभः means sky, in विष्णुसहस्रनाम,

दिवःस्पृक् सर्वदृग्व्यासो वाचस्पतिर्योनिजः ॥ श्रीविष्णुसहस्रनामस्तोत्रम् ६१ ॥

दिवःस्पृक् or दिविस्पृक् that is the word here, नभःस्पृक्, दिवःस्पृक् etc., means touching the sky, दीप्तम् अनेक-वर्णम् – You are effulgent, with millions of stars and planets, You are effulgent दीप्तम्, अनेक-वर्णम्, you have got manifold colors, because all colors are Your colors only and again अर्जुन's eye goes to व्यात-आननम्, he is trying to avoid but again and again it comes, भगवान् should have kept the mouth closed, so therefore he sees the mouth which is व्यातम्, व्यातम् means fully विवृतम्, fully open. So व्यात-आननम् – I see the mouth which has got fire inside as well as sharp teeth also and दीप्त-विशाल-नेत्रम् – I see Your eyes also which are very large and which are very shining, Your shining and large eyes also I see and for the विश्वरूप ईश्वर the Sun and the Moon are the eyes, सूर्यं चन्द्राग्निं लोचनः, so I see the large eyes in the form of the Sun and the Moon and त्वाम् दृष्ट्वा – seeing this form of Yours and especially the mouth of Yours, प्रव्यथित-अन्तर-आत्मा – my innermost heart is frightened, disturbed, tormented, afflicted, अन्तरात्मा means the mind here, not the आत्मा, अन्तरात्मा here means

अन्तःकरणम्, it reaches the innermost heart of mine, धृतिम् न विन्दामि – I have lost the steadiness of heart, I am disturbed, I am weakened, शमम् च विष्णो – I have lost my peace of mind, my tranquility is disturbed, I have become restless. Because कालम् has got several negative aspects, old age itself is frightening and in old age everything becomes weaker and everything against me becomes stronger. So, now we have got immunity against all diseases, systematically immunity will be taken. Every disease around will become stronger, any disease traveling anywhere, I will become very hospitable person for the disease, if somebody somewhere sneezes then I catch the cold and systematically भगवान् robes the immunity, one by one the diseases comes, and loneliness comes, and one by one people go away, as long as I am not thinking about all these, it is OK, but once I start thinking what happens, प्रव्यथित-अन्तर-आत्मा, all because of कालम् and कालम् is an integral part of विश्वरूप ईश्वरः. In भागवतम् Lord is often named कालः, in विष्णुसहस्रनाम also the word कालः occurs. Therefore I have lost my peace of mind. Continuing;

Verse No .25

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ ११-२५॥

दंष्ट्रा-करालानि च ते मुखानि दृष्ट्वा एव काल-अनल-सन्निभानि ।

दिशः न जाने न लभे च शर्म प्रसीद देवेश जगत्-निवास ॥ ११-२५॥

हे देवेश! हे जगत्-निवास! काल-अनल-सन्निभानि दंष्ट्रा-करालानि च ते मुखानि दृष्ट्वा एव (अहम्) दिशः न जाने, शर्म च न लभे, (अतः त्वं) प्रसीद ।

अर्जुन's mind again goes to the mouth of the Lord, he is not seeing anything other than the mouth, so ते मुखानि – Your mouths which are frightening with the protruding teeth, protruding teeth symbolizes the pain that is caused to the individual, काल as the cause of pain, that is symbolized by sharp teeth. So your mouth is frightening

with the sharp teeth and which are comparable to काल-अनल-सन्निभानि – which are comparable to प्रलयकाल अग्नि. Because according to the scriptures at the time of प्रलय the whole creation is gradually dissolved and there are five elements, अकाश, वायु, अग्नि, जलम्, पृथिवी, these five elements are created in a particular order, अकाश, वायु, अग्नि, जलम्, पृथिवी, at the time of प्रलयम् the resolution takes place in a reverse order. So विपर्ययः अतः, that means what everything is supposed to be in पृथिवी तत्त्वम्, पृथिवी the earth principle is dissolved in जल तत्त्वम्, that is the प्रलय and जलम् is supposed to be resolved in अग्नि तत्त्वम् and that अग्नि is called प्रलयकाल अग्नि which absorbs everything including the fourteen लोकs and that काल-अनल-सन्निभानि, similar to that प्रलयकाल अग्नि is Your mouth and when I look at that mouth, दिशः न जाने – that seems to be pervading all over, that I have lost the sense of the direction. Directions you can talk about only when you look at from the stand point of one Sun, when you look at the totality of creation, east, west and all of them are meaningless, even time is meaningless, even date is meaningless, the date in our country is not the date in some other country. If you cross the dateline, date changes, all of them changes. Suppose you are standing on the dateline, of course imaginary line, then all becomes meaningless from the angle of totality. Therefore दिशः न जाने – I cannot think of the directions, न लभे च शर्म – I am greatly disturbed. So I wonder whether you are a compassionate Lord or whether you are cruel Lord. When you see suffering all over, that is why many people become atheistic seeing the suffering. They all love God as long as things are going fine, when a tragedy strikes them or tragedy strikes some innocent people, some earthquake, now you have to include that in चैन्नै also, why भगवान् creates earthquakes? Why can't everything be fine! Why भगवान् creates cyclones? So when you see suffering then our opinion regarding God gradually get revised and some people even turn atheistic. Maturity is required to accept both aspect equally.

Therefore अर्जुन himself is reconsidering, I am greatly disturbed Oh Lord, न लभे च शर्म, शर्म means peace of mind, I have lost; प्रसीद देवेश जगत्-निवास – Oh Lord, be gracious to me, at least don't open the mouth, everything is fine at least close Your mouth, प्रसीद, be gracious to me, हे जगत्-निवास – Oh Lord who is the abode of the whole cosmos. Continuing;

Verse No .26

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ ११-२६॥

अमी च त्वाम् धृतराष्ट्रस्य पुत्राः सर्वे सह एव अवनिपाल-सङ्घैः ।

भीष्मः द्रोणः सूत-पुत्रः तथा असौ सह अस्मदीयैः अपि योध-मुख्यैः ॥ ११-२६॥

So this is the irony of the situation. When you try to avoid certain thoughts, what you very intensely try to avoid that alone keeps coming. Similarly, what अर्जुन doesn't want to see भगवान्'s mouth, but what is happening is: the mouth becomes more and more prominent and now he is getting a zoom vision. You know what is zoom vision? Previously he saw only from distance, now he is getting a close up दर्शनम् of Lord's mouth. Again remember, here Lord's mouth is what, symbolic of कालम् and if you look upon कालम् as the mouth of the Lord, what is the job of कालम्, the mouth, keep on swallowing things, कालः जगत् भक्षकः । लक्ष्मीः तोय तरंगभंग चपला जीवितम् विद्युत् चलम् जीवितम् ।... ॥ शिवापराधक्षमापणस्तोत्रम् १३ ॥

कालः is जगत् भक्षकः. How does भगवान् eat or काल eat? There also it takes place gradually, the dishes are in the kitchen, it is going to be a destroyed by you but it is there in the kitchen. From the kitchen it is served on the leaf and even after being served on the leaf immediately they are not destroyed, after chanting the 15th chapter, ब्रह्मार्पणम् chanting and there also all items you don't simultaneously eat, you cannot, some of them remains in the leaf and then they enter into your

mouth and they are destroyed. Similarly, all of us are eatables for भगवान्. And some of us are in the kitchen and some of us depending upon the age, already served on the leaf of the Lord and some of us भगवान् has not yet seen (big leaf you see, the items like pachadi, kichadi, pickle, पायसम्, etc). So some of us भगवान् has not observed, some of us have been already taken (first heart attack, second heart attack like that cases) and some of us already in the mouth of the Lord (we say that I went into the jaws of the death and I came out) and some of us, OK, don't say "us" if you are afraid, some other people have been already partially bitten by Lord. All these descriptions are coming be ready for these details. You should get out of the fear of old age, death, disease, all of them by understanding that these are all integral part of life. The more we try to avoid the more frightening it will be, better you meditate upon that aspect and understand that and get out of it. Now you are getting more description. So what is happening? So many people are entering into the mouth of the Lord. Because sooner or later what is going to take place here? Remember, the whole विश्वरूपदर्शनम् is in महाभारत battle field and अर्जुन is going to start the war and in a battle thousands of people have to die, therefore भगवान्'s mouth is going to become busier and busier and that is symbolically presented here, अर्जुन says many soldiers, Oh Lord, are entering into your mouth. So this is poetic description, don't imagine that these people are flying into the mouth of the Lord, it is a symbolic expression, soon war is going to begin and thousands are going to die. And he has got a zoom lens and therefore he is getting a vision of who are the people entering, who have not entered all these things अर्जुन sees. Who are the entering ones? He says, धृतराष्ट्रस्य पुत्राः – all the धार्तराष्ट्राः, कौरवाः they are entering Your mouth, indicating they are going to be destroyed very soon. So धृतराष्ट्रस्य पुत्राः, कौरवाः, अमी, these people who are right in front of me, there is no verb in this verse, you have to supply the verb collected from the next verse, in the next

verse वक्त्राणि विशन्ति is there, that has to be supplied here, वक्त्राणि विशन्ति means they are entering your mouth, वक्त्रम् means mouth, विशन्ति means enter, who are entering, धृतराष्ट्रस्य पुत्राः वक्त्राणि विशन्ति. And not only the कौरव्स are entering, I see many soldiers from our side also. It seems after महाभारत war very few people survived, 7 members of 8 members, all of them finished. Therefore सर्वे सह एव अविनिपाल-सङ्घैः – with multitudes of kings, अविनिपालाः means kings, because in the olden days there were small kingdoms and each kingdom had a king, small king, big king, etc. So अविनिपालाः means राजानः, सङ्घ means in groups, all of them simultaneously, because they had powerful weapons, some people say that these weapons can be compared to atomic bomb, because when the ब्रह्मास्त्रम् description etc., we read in the पुराणs they seem to be some kind of a powerful bomb only, therefore in one weapon hundreds and thousands die and therefore अर्जुन says, सह एव – simultaneously hundreds and thousands are entering Your mouth. And the tragedy is अर्जुन asked for गीता wisdom only because of one reason. The primary reason was what? He could not accept the death of भीष्म, द्रोण, etc. He could not even face the imaginary death of them, what to talk of actual death? अर्जुन was trying to avoid. And here in विश्वरूपदर्शन he is seeing the death of all those near and dear ones, भीष्मः, so भीष्म whom I love the most, on whose lap I grew, that भीष्म is also entering Your mouth, then द्रोणः, my गुरु, he is also entering even though he is the most powerful warrior, he is also entering, then there is a good news: कर्ण. अर्जुन's no.1 enemy is कर्ण. So he sees कर्ण is also entering, then अर्जुन seems to be elated thinking very good, he deserves etc., therefore सूत-पुत्रः कर्ण is entering, तथा असौ सूत-पुत्रः and along with all of them, अस्मदीयैः अपि योध-मुख्यैः – many powerful warriors, अर्जुन's own son अभिमन्यु is going to have a very very tragic death, which अर्जुन cannot imagine at all, all these people are entering, हे कृष्ण! I cannot accept this fact. And what is the most important thing is accept this fact, it is a

fact of life which we refuse to accept. As long as we refuse to a fact life is going to be miserable, that is why in the 2nd chapter itself कृष्ण said तस्मात् अपरिहार्ये अर्थे न त्वम् शोचितुम् अर्हसि. Intelligence is learning to accept choice-less situations in life, as long as we cannot accept choice-less situation life will be miserable, in fact, education is strengthening the mind to accept the choice-less and अर्जुन is not ready, therefore विश्वरूप is frightening. Therefore योध-मुख्यैः वक्त्राणि विशन्ति. Continuing;

Verse No .27

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११-२७॥

वक्त्राणि ते त्वरमाणाः विशन्ति दंष्ट्रा-करालानि भयानकानि ।

केचित् विलग्नाः दशन-अन्तरेषु सन्दृश्यन्ते चूर्णितैः उत्तम-अङ्गैः ॥ ११-२७॥

अमी च सर्वे धृतराष्ट्रस्य पुत्राः अवनिपाल-सङ्घैः सह एव, तथा भीष्मः द्रोणः असौ सूत-पुत्रः अस्मदीयैः अपि योध-मुख्यैः सह त्वाम् विशन्ति । ते दंष्ट्रा-करालानि भयानकानि वक्त्राणि त्वरमाणाः (विशन्ति), केचित् दशन-अन्तरेषु विलग्नाः चूर्णितैः उत्तम-अङ्गैः (युक्ताः) सन्दृश्यन्ते ।

अर्जुन continues to see the frightening mouth of the Lord. I hope that you will not have terrible dream tonight. So ते वक्त्राणि विशन्ति – all these people are entering your mouth and that too how, त्वरमाणाः – (can they not go little slow) they are all rushing not knowing, like the python, it keeps the mouth open and all the preys, it doesn't know that it is python, therefore they enter the mouth and the python closes the mouth and स्वाहा, over. Those creatures do not know that. Similarly, भगवान्'s mouth is like the python's mouth all these people not knowing they are entering Your mouth and what type of mouth, दंष्ट्रा-करालानि – which frighteningly protruding teeth or canine, therefore भयानकानि – it is terrible and then when I look into Your mouth, what is happening many have entered, like some people

eat this peanut, you know, some people eat one at a time, there are some others who don't have patience, some 15-20 they gulp together and all of them you don't bite simultaneously, some of them are there in different part of the mouth and some of them are crushed. Similarly, like peanut many are entering भगवान्'s mouth and some of them have been bitten. I am not saying this, अर्जुन is describing, केचित् विलग्नाः – some people are caught in between, दशन-अन्तरेषु – between the teeth of the Lord, सन्दृश्यन्ते – I am seeing them and how, चूर्णितैः उत्तम-अङ्गैः – they have been partly bitten by the Lord, head alone is crushed, leg alone is crushed, stomach alone is crushed, they are all symbolic, again what do they symbolize different types of diseases taking away different parts, kidney failure, heart failure, pancreas failure, what is diabetics, pancreas failure, कालम् has bitten kidney, कालम् has bitten pancreas, all these are happening and nobody can stop all these things, in spite of medical advances none of them can be stopped, therefore better learn to accept them as part of life. So सन्दृश्यन्ते चूर्णितैः, चूर्णितैः means crushed, उत्तम-अङ्गम् means head, उत्तम-अङ्गैः चूर्णितैः सन्दृश्यन्ते. Continuing;

Verse No .28

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११-२८॥

यथा नदीनाम् बहवः अम्बु-वेगाः समुद्रम् एव अभिमुखाः द्रवन्ति ।

तथा तव अमी नर-लोक-वीराः विशन्ति वक्त्राणि अभिविज्वलन्ति ॥ ११-२८॥

यथा नदीनाम् बहवः अम्बु-वेगाः अभिमुखाः समुद्रम् एव द्रवन्ति, तथा अमी नर-लोक-वीराः तव अभिविज्वलन्ति वक्त्राणि विशन्ति ।

So this is not the lot of the soldiers alone but this is the lot of all the living beings, because all of them will have to be ultimately resolved, because life is nothing but अव्यक्त अवस्था and व्यक्त अवस्था. We have all come, we have to go back to the Lord and again पुनरपि

जननम् and पुनरपि मरणम्. This is the very course of life. Therefore all of them are entering and अर्जुन wants to give an example, the example is that of the rivers. So there are countless rivers, innumerable rivers on the land, all of them are rushing towards only one destination, even though they may travel in zigzag motion, ultimately, आकाशात् पतितम् तोयम् यथा गच्छति सागरम् । Why they have to enter सागरम्? सागरम् means समुद्र, because they have all originated from the ocean only. Even though it appears they are originating from the mountains, remember that from the ocean alone water evaporates, becomes clouds, becomes rains and becomes rivers originating from mountains. So ultimately rivers come from ocean, they have to go back to ocean. All of us are like rivers, we have come from the Lord and we have to go back to the Lord and therefore he gives the example नदीनाम् अम्बु-वेगाः, अम्बु-वेगाः means streams or tributaries, so various streams of river, बहवः – many in number, नदीनाम् – of rivers, समुद्रम् एव अभिमुखाः द्रवन्ति – they are all flowing only in one direction and what is the direction, समुद्रम् अभिमुखाः – they are all going towards the ocean only, even though in a particular place it may appear to be flowing in opposite direction, but ultimately they will go to the ocean alone, therefore समुद्रम् एव अभिमुखाः – facing the ocean they are all rushing. In the same way, all of us, तथा अमी नर-लोक-वीराः – all these great warriors with protective gaurd and all those things, bullet proof, arrow proof, all of them they are wearing, but in spite of all of them, what is the protection we only saw, we thought America is the most secure and safest country and they were talking about defense against extra terrestrial attack, if somebody attacks from Mars how to send the rockets, so they were readying themselves for Mars attack but it comes from their own soil, what security? No security will work, when काल comes nobody can stop. Therefore all नर-लोक-वीराः अपि विशन्ति वक्त्राणि – they are all entering your mouth, what type of mouth, अभिविज्वलन्ति – which are blazing with अग्नि. Continuing;

Verse No .29

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ ११-२९॥

यथा प्रदीप्तम् ज्वलनम् पतङ्गाः विशन्ति नाशाय समृद्ध-वेगाः ।

तथा एव नाशाय विशन्ति लोकाः तव अपि वक्त्राणि समृद्ध-वेगाः ॥ ११-२९॥

यथा पतङ्गाः समृद्ध-वेगाः नाशाय प्रदीप्तम् ज्वलनम् विशन्ति, तथा एव लोकाः समृद्ध-वेगाः नाशाय तव अपि वक्त्राणि विशन्ति ।

So here another example is given to show how all living beings are rushing towards the mouth of the Lord. And here the example is that of small insects and other flies. So when there is a flame, an oil lamp is there, especially if the power goes and you have got an oil lamp you can watch, all the insects they will rush towards the flame, even though flame is going to be their destruction, they don't know, they are attracted by the brightness of the flame and therefore they rush towards the flame, either they get burned or they get into the oil and die. So they themselves rush towards their own destruction, Similarly, here the Lord's mouth is like the oil lamp and there is the blazing fire and we are all what, winged white-ant insect, like insects we are all rushing towards the flame which is inside the mouth of the Lord. So अर्जुन says पतङ्गाः ज्वलनम् विशन्ति, पतङ्गाः means insects or moth. So those insects which are attracted by bright object and generally insects are attracted by the light. That is why even when the winged white-ant comes, once in a while it comes, it came here also, whoever is sitting under the tube-light had it, it will rush towards that light only. Similarly, we are all like insects, पतङ्गाः ज्वलनम् विशन्ति – just as the moths rush towards the flame, ज्वलनम् means flame, which is प्रदीप्तम् – blazing and for what purpose they go, their own destruction, नाशाय, they invite their own destruction by rushing towards the flame, समृद्ध-वेगाः – with increased speed they rush towards the flame, तथा

एव – in the same way, लोकाः तव वक्त्राणि विशन्ति – all the living beings are rushing towards You only knowingly or unknowingly, समृद्ध-वेगाः – with increased speed, as we grow older the speed also increases as it were, for what, नाशाय – for the destruction of themselves. So thus काल तत्त्वम् is described in these verses as an integral part of विश्वरूप ईश्वरः. Therefore accept काल without resistance, if you want to avoid काल there is only one way out, we have to just as मार्कण्डेय embraced शिवलिङ्ग and then he was saved from काल, यमधर्मराज, Similarly, if you want to be saved from the mouth of the Lord, you should also embrace शिव and what is that शिव, आत्मा is the only place where देश and काल are absent. Therefore आत्म-शरणागति, आत्मज्ञानम् alone takes you.

मृत्यञ्जयम् मृत्युभिया आश्रितानाम् अहंमतिः मृत्युम् उपैति पूर्वम् ।

अथ स्वभावात् अमृतेषु तेषु कथम् पुनः मृत्युधियः अवकाशः ॥ सदृशनम् २
॥

The one who surrenders to मृत्युञ्जय शिवः, शिवः means आत्मतत्त्वम्, only in that place there is no देश and काल and as long as we are away from आत्मा we have to accept देश and काल as integral part. That is the तत्त्वम्, details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुद्व्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 30-33

While appreciating the विश्वरूप of the Lord blessed by a दिव्य चक्षुः, अर्जुन initially expresses wonderment seeing the magnitude of विश्वरूप, which consists of the whole creation along with time which is an integral part of विश्वरूप. We should always remember that time and space are an integral part of the creation. In fact, they are the property of the creation. It is not that time and space existed before and thereafter creation came in time and space, it is not. Time and space can never be separated from the creation. In fact, time and space arise along with the creation and once the creation is resolved, you can never conceive of time and space separate from creation. And this we can very very clearly see in our sleep experience. When the whole world is resolved in deep sleep state, not only the objects of the creation resolves, once the objects go away we don't experience time and space also. And again when we wake up, either to the dream world or waker's world, along with the creation time and space also come. From this it is very very clear time and space are an intrinsic property of the creation. And therefore naturally when अर्जुन experiences विश्वरूप, he experiences the time aspect of the creation also as an integral part of भगवान्, the विश्वरूप. And this time principle is symbolized by the, or as the mouth of the Lord. The time principle as the principle of creation or manifestation and the very time principle which is cause of unmanifestation or resolution. In fact, time is very much integrally there in every object and that time which is intrinsic in the object alone, makes the object arrive in the creation, makes the object grow old as the body grows old and make the object decay and make the object die also. This invisible, all-pervading, integral काल तत्त्वम् is symbolized as the mouth of the Lord. And this काल तत्त्वम् has two-fold शक्ति, one is the creative, as well as the destructive power and if अर्जुन had seen the creative aspect of the time he would not have faced any serious problems, he would have only seen the baby boom, you know TV,

sometime they put the increase in population, every second or every minute a few members are added to the world population and the primary contributor is our country. Whether we contribute in any other field or not, we are contributing to one thing, what is that, population tick, they will show 1, 2, 3, etc. Therefore the creative power of time is contributing to the boom of the living beings. If अर्जुन had experienced that perhaps he would have seen it as a मङ्गल कर्म, if baby is born they will give sweets, only those things will be distributed if it is considered मङ्गलम्, but since अर्जुन was in the battle field and महाभारत war was to start soon, it is the destructive aspect of काल, which is prominent in the battle field. And therefore अर्जुन sees काल तत्त्वम् represented by the mouth of the Lord devouring or swallowing a number of living beings including the soldiers in the battlefield. If अर्जुन had the totality of vision, if अर्जुन had seen the विश्वरूप as an integral part having both birth and death as two sides of विश्वरूप, he will have seen both of them as मङ्गलम्. If I have got the totality of vision, since both are aspects of भगवान्, I can never accept one and reject one, I should say birth is also भगवान्, मङ्गल स्वरूपि, death is also भगवान् मङ्गल स्वरूपि. Union also is भगवान् मङ्गल स्वरूपि, departure is also; association is मङ्गलम्, disassociation is मङ्गलम्; growth is मङ्गलम्, decay is also equally मङ्गलम्; health is मङ्गलम् and ill-health is also मङ्गलम्. Thus if I accept the whole thing as मङ्गलम्, विश्वरूप will not be frightening. So this is one choice you have, what is that, accept everything as मङ्गलम्. Otherwise there is an alternative choice. What is that? See everything as अमङ्गलम्. OK, death is अमङ्गलम्, birth is also अमङ्गलम्. In fact, this is the Vedantic approach, जन्म is seen as संसार,

पुनरपि जननम् पुनरपि मरणम् पुनरपि जननी जठरे शयनम् ।

इह संसारे बहुदुस्तारे कृपायाऽपारे पाहि मुरारे ॥ भजगोविन्दम् २१ ॥

In this verse शङ्कराचार्य has included in संसार not only death, he has included पुनरपि जननम् as also संसार, as दुःखम्, as अमङ्गलम्. And

in that vision you should see the association as अमङ्गलम्, so marriage also must be seen as अमङ्गलम्, कल्याणम् you should not say, because everything is अमङ्गलम्. So therefore see people coming together as also अमङ्गलम् and of course people going away also as अमङ्गलम्, then it is a uniform vision, see hell also as अमङ्गलम् and also see heaven as अमङ्गलम्. That is what ईशावास्योपनिषत् says:

अन्धम् तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायाँ रताः॥ ईशावास्योपनिषत् ९ ॥

According to वेदान्त, स्वर्ग is also अमङ्गल संसार. And therefore we have only two options, either accept the whole as मङ्गलम् or reject the whole as अमङ्गलम्. But what is our problem? We want to see birth as मङ्गलम्, but we don't want to accept death, that is the problem. We want to accept the head of the coin, we don't want to accept the tail of the coin. We want the obverse of the coin and we don't want the reverse of the coin. As long as we have this narrow attitude world will be a cause of terror. Either totally embrace the world or totally renounce the world. As long as you want one segment of the world and reject another segment, world will be a terror for you. And अर्जुन's problem is he wants to accept one part of the Lord, the creative principle, he doesn't want to accept the other part, the destructive principle. And there also he is willing to accept the death of everyone, except a few members! Let everyone go no problem, but भीष्म should not die, द्रोण should not die, कर्ण should die immediately, कर्ण is arch rival of अर्जुन, let him go, it is good news, but these near and dear ones should not grow old, they should not get disease at all, and we should be always together healthy healthy healthy healthy together and together we should go to heaven, and together we should go to ब्रह्मलोक, together we should go to वैकुण्ठ. Even if it नरक, together we should go to नरक! कृष्ण says this is not the law of creation and therefore अर्जुन has problem. Therefore we get the description here, यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समूहवेगाः ।

तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ ११-२९॥

अर्जुन sees the काल तत्त्वम् active and the mouth of the Lord is busy swallowing all the people and they are rushing into the mouth of the Lord like the rivers gushing into the ocean or the moths flying into the flame of the lamp. Up to this we saw. Continuing; verse no.30;

Verse No .30

लेलिह्यसे ब्रसमानः समन्तात्-लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोद्भाः प्रतपन्ति विष्णो ॥ ११-३०॥

लेलिह्यसे ब्रसमानः समन्तात् लोकान् समग्रान् वदनैः ज्वलद्भिः ।

तेजोभिः आपूर्य जगत् समग्रम् भासः तव उद्भाः प्रतपन्ति विष्णो ॥ ११-३०॥

हे विष्णो! समन्तात् ज्वलद्भिः वदनैः समग्रान् लोकान् ब्रसमानः (त्वं) लेलिह्यसे, तव उद्भाः भासः तेजोभिः समग्रम् जगत् आपूर्य प्रतपन्ति ।

So what is भगवान्'s response, when he is swallowing people? All the near and dear ones in the world are hitting their chest and crying, all the other people are crying and what is भगवान्'s attitude, does he feel sympathy for those people who are crying because of the death of near and dear ones, भगवान् doesn't seem to have any sympathy at all. It looks as though भगवान् wants to tell all the people, if you did not understand the law of birth and death and if you did not become mature enough to accept birth and death, it is your problem that you are suffering, don't blame Me at all. By giving you an intelligent brain, by giving you scriptures which will give you maturity I have given you an opportunity to understand the death before people die away. In fact, before we die we should very clearly know what is death. And scriptures have provided enough input for assimilating that and if we are closing our eyes saying don't talk about that, don't talk about that. You know in the villages and all, they will not like to talk about insurance policy, because insurance policy means you have to imagine suppose someone dies, they say don't bring that one, that is अमङ्गलम्. Don't even utter the words 'suppose I die.' That means

what: we don't want to even talk about death, imagining death we don't want. By closing our eyes to the death principle we are losing the opportunity to face it and understand it. Scriptures never say that, they say you have to thoroughly understand that and if we do not grow in maturity and if we cry for our death or somebody else's death, भगवान् will have no sympathy at all, "I have given you enough scope for wisdom, you did not get that." Therefore भगवान् doesn't seem to bother about that. On the other hand, अर्जुन says भगवान् seems to enjoy swallowing these people. For him, it appears to be a wonderful पञ्च भक्ष्य परमान्नम्. So अर्जुन says: समग्रान् लोकान् समन्तात् ग्रसमानः – like a good eater, who has got a huge leaf in front of him and in a big feast varieties of materials, dishes are served. So He looks at the kichadi or pachadi on the right hand corner, he tastes it and to balance that he takes the पायसम् from the lower right side corner and then in between he takes the pickle a little bit and licks and he says, it is really wonderful. Just as a good eater enjoys a wonderful feast, the whole space seems to be the leaf of the Lord and every object in the creation seems to be a food item because भगवान् swallows everything. Therefore समन्तात्, समन्तात् means on all sides stretching his hands and eating, so समन्तात् – stretching all over, लोकान् समग्रान् – all the people of the world, ग्रसमानः – the Lord devolves, with what, ज्वलद्भिः वदनैः – with his huge mouth which are blazing with काल अग्निः and what are you doing, तेलिह्यसे, तेलिह्यसे means what: You are relishing it, You are licking Your own lips, that is तेलिह्यसे, licking the lips and not only You are destroying people are who are inside Your mouth, समग्रम् जगत् आपूर्य – so the heat, the radiation of the fire in Your mouth seems to spread all over the world, so समग्रम् जगत् – the entire universe, तेजोभिः आपूर्य – You pervade with Your radiation and उग्रः भासः – the heat of the radiation; these are symbolic, the काल तत्त्वम् does not affect you in old age only, काल तत्त्वम् is affecting even right now, because every moment we are growing old. That is why we ask

the question: how many years young you don't ask, but how many years old are you. Between the beginning of the class and the end of the class you are one hour old. Not only you are but we are, why should I put only you in the list, so we are one hour older and that is all what, the heat of the **काल** is cooking, we are all cooked by **काल** and when the cooking has taken place to the appropriate level **भगवान्** will have his lunch. And how many years of cooking? It varies, some dishes you have to cook for long time, some of them for short time, some of them we just show and take, like that we are all being cooked by **भगवान्** and **स्वाहा** and therefore he says **तव उग्राः भासः** – fierce heat of Your radiation, **प्रतपन्ति** – is scorching, is tormenting all the people Oh Lord, **विष्णो**, what an appropriate name, **विष्णु** means the one who pervades all, **सर्वम् विवेष्टि इति विष्णुः**, **विश्व** means to surround, from that only the word **वेष्टि** has come, **वेष्टि** means what: that which surrounds the body, so **हे विष्णु!** that is your work. Then **अर्जुन** has begun to doubt the nature of God, because all the time he has heard **भगवान्** is all sympathy, all compassion, all beauty, all smiles, this is what his picture of **भगवान्** and when we see here what is He doing, He is eating everyone. So **अर्जुन** is wondering whether **भगवान्** is **करुणामूर्ति** or **भगवान्** is extremely cruel. So that doubt has come. Whenever we suffer in life we all will get this doubt: Is **भगवान्** really compassionate or not? Or still worse question is: Is there a **भगवान्** at all? That is the next step. 'Is the **भगवान्** really compassionate?' is the first question and the next question 'Is there a **भगवान्** at all?' So **अर्जुन** also gets into that problem and therefore he is raising a question to Lord **कृष्ण** in the next verse, we will read.

Verse No .31

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ११-३१॥

आख्याहि मे को भवानुग्ररूपो नमः अस्तु ते देववर प्रसीद ।

विज्ञातुम् इच्छामि भवन्तम् आद्यम् न हि प्रजानामि तव प्रवृत्तिम् ॥ ११-३१॥
हे देववर! ते नमः अस्तु, (त्वं) प्रसीद, भवान् उग्र-रूपः कः (अस्ति)? (तत्)
मे आख्याहि । (अहम्) आद्यम् भवन्तम् विज्ञातुम् इच्छामि । तव प्रवृत्तिम् हि
(अहम्)न प्रजानामि ।

अर्जुन asks fundamental questions: Oh Lord clearly tell me, Who are You? Are You सौम्य ईश्वरः, the pleasant compassionate one or the उग्र-रूपः, the terrible one? So first he asks: उग्र-रूपः भवान् कः – who are You, the fierce formed one, the frightening one, the terrorizing one? You seem to be worse than even a terrorist, so who are You, the terror causing one? आख्याहि मे - may you tell. Because now I have got fundamental doubts. Whenever problems come in life we all will become philosophers. Till that time गीता will not be thought of! Only when problems torments fundamental questions arises. What for भगवान् created? Till now these thoughts didn't arise, because we were regularly sleeping and eating. A small biting from a mosquito or some problem comes, why did भगवान् create this world, couldn't He remained silent? If at all He created the word He being omniscient and omnipotent, He could have created a wonderful world. All are साधन चतुष्टय सम्पन्नाः, how nice it will be! (Why only साधन चतुष्टय सम्पन्नः, why not मुक्तः, why can't we take that way. Why should there be half-kingdom in the मनो-राज्यम्.) So why can't all be gems, wonderful people and the whole world is wonderful, no mosquitoes, no diseases. Why should भगवान् create and if at all He should create, why should He create suffering also along with the enjoyment. Why can't He create only merry merry merry merry and then suddenly die, not slow death but impulsive death, pop off, in sleep preferably. So these are all the nature of human beings, problems brings thought of गीता, thought of उपनिषत्, thought of गुरु, after two days you forget, again back to square one, is called स्मशान वैराग्यम्. Anyway, उग्र-रूपः भवान् कः इति आख्याहि – may You tell, and I am not able to withstand this frightening form, therefore नमः अस्तु – my नमस्कारम् to You, ते, Oh

Lord, हे देववर! – the greatest among gods You are, देव-श्रेष्ठ, देव-देवोत्तमः You are. प्रसीद – may You be gracious, may You cool down and may You show me a pleasant form of Yours and not only I am not able to decipher Your form, I want to also know what is Your job. All these things we ask: “Who are you? What are you?” These two questions. “Who are you? What are you?” What are you means what, the designation - I am GM, I am the vice-president, I am clerk, I am secretary, etc., as they say. Similarly, Oh Lord what is Your designation? So You seem to have only one job. Eating seems to be Your only job. What is your designation? भवन्तम् आद्यम् विज्ञातुम् इच्छामि – I would like to clearly know You, who is the cause of this universe. आद्यम् means सृष्टि कर्तारम् who existed even before the सृष्टि and not only I would like to know who You are clearly, तव प्रवृत्तिम् न हि प्रजानामि – I do not know Your function also. प्रवृत्ति means function, because Your present function seems to be only a frightening function. Is this alone your function or something else? Do You do any other good work or you keep only swallowing? So much is there for human being to grow. How we never think in these lines at all, we are busy narrow mindedly doing a few things and we never try to understand ourselves, the creation, the destination. At least now अर्जुन seems to be asking the fundamental question. So भगवान् is very happy, therefore He gives the answer. So with this the second phase of अर्जुन's response is over. I had told you long before, I don't know whether you remember, when अर्जुन appreciates the विश्वरूप he goes through three stages of response I said. The first response is one of wonderment, आश्चर्यम् or विस्मयः. Thereafter the second stage especially when you looked into the mouth of the Lord it was fear or भयम्. Now we have to enter into the third stage, but before that, कृष्ण is going to answer अर्जुन's question.

Verse No .32

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११-३२॥

कालः अस्मि लोक-क्षय-कृत् प्रवृद्धः लोकान् समाहर्तुम् इह प्रवृत्तः ।

ऋते अपि त्वाम् न भविष्यन्ति सर्वे ये अवस्थिताः प्रत्यनीकेषु योधाः ॥ ११-३२॥

(अहम्) लोक-क्षय-कृत् प्रवृद्धः कालः अस्मि, इह लोकान् समाहर्तुम् प्रवृत्तः (अस्मि), त्वाम् ऋते अपि प्रत्यनीकेषु ये योधाः अवस्थिताः, (ते) सर्वे न भविष्यन्ति ।

श्रीभगवान् उवाच – the Lord answered अर्जुन's question asked in the previous verse. So he asked two questions: who are You and what is Your function? He answered the first question, कालः अस्मि – I am the काल तत्त्वम् also, which is an integral part of the relative world. That is why in वेदान्त, we talk about two planes of reality, one is called व्यावहारिक सत्यम् and other is called पारमार्थिक सत्यम्. व्यावहारिक सत्यम् is a plane in which time principle is integral, intrinsic, inherent feature or aspect and therefore in व्यावहारिक plane everything will have corresponding opposite. So arrival-departure, growth-decay, birth-death, union-disassociation, it is an integral part which is called व्यावहारिक सत्यम्. And Vedantins advice is what, with regard to व्यावहारिक सत्यम् we have only two option, either you accept it totally or you reject it totally. It seems in one aircraft, aeroplane, in Indian Airlines or Air India, a personal was traveling. He used to travel in all other flights which are all very advanced and they give varieties of food in the flight and they ask for varieties of choices also, do you want this or that and whatever he names they give and in this flight this air-hostess brought the food and asked the passenger, “This is the food, would you like to take?” Then that passenger asked, “Do we have choice?” Then the air-hostess said, “Yes, you have choice.” “What choice”, he asked. “Yes or No.” So unlike choosing bring idli or dosa or veg or non-veg etc., ‘Do you want or not,’ that is your choice. Like

that, with regard to the world you have got only one choice, the whole thing should be accepted as one piece as divine or the whole thing should be rejected. So this is called व्यावहारिक सत्यम् and the other one is called पारमार्थिक सत्यम् where there is no time, there is no space and therefore there is no pairs of opposite also,

अन्यत्र धर्मात् अन्यत्र अधर्मात् । कठोपनिषत् १-२-१४॥

धर्म also is not, अधर्मम् also is not there; good also is not there, bad also is not there; birth also is not there, death also is not there, न जायते म्रियते वा कदाचिन् । Therefore either vote for पारमार्थिकम् and reject the व्यावहारिक totally or you learn to accept the व्यावहारिक totally; if you say only one side I will take - that story won't work. And one thing, total renunciation requires mental strength. You have to renounce everything, so enemies also you have to renounce, that we happily do, but वेदान्त says, renounce friends also; diseases you renounce, health also you renounce; disassociation you renounce, association also renounce; death you renounce, birth also you renounce. Total renunciation requires inner strength, total acceptance also requires inner strength. Both require strength, and वेदान्त says that strength you get only from one source and that is Self-knowledge. आत्मज्ञानम् gives you that inner strength by which either you can accept everything or you can reject everything. If you choose गृहस्थ-आश्रम you have to accept people coming and people going, children are born you enjoy their association and for education, after marriage etc., they go away; you have to accept what? Totally the creation. Or take संन्यास-आश्रम in which you renounce everything. But partial acceptance is not acceptable, partial rejection is also not acceptable. Therefore कृष्ण says अहम् कालः अस्मि, so व्यावहारिक दृष्ट्या I am काल तत्त्वम्, पारमार्थिक दृष्ट्या I am कालातीत तत्त्वम्. And as काल तत्त्वम् I have got two-fold function. What are they? Creating and destroying and here what is the context, महाभारत battlefield and therefore कृष्ण says, लोक-क्षय-कृत् – now prominently I am doing the

job of destruction, so लोक-क्षय-कृत् means the destructive principle, प्रवृद्धः – which has been activated now, because in महाभारत battlefield destruction is going to take place in a mass magnitude. And therefore प्रवृद्धः means activated destroying principle, because in lakhs, like in earthquake, not one or two but a few thousands स्वाहा; cyclone - another a few thousands, therefore there काल तत्त्व is what, प्रवृद्धः, activated time principle and why have I come here, कृष्ण says: इह प्रवृत्तः – here I have come and engaged myself in the job of लोकान् समाहर्तुम् – in the job of destroying all these people, eleven अक्षौहिणीs of कौरव army and seven अक्षौहिणीs of पाण्डव army, thousands and millions and only a few people are going to survive, who can be counted, one digit, seven or eight, in महाभारत the list is given of how many survived. So I am engaged in that activity. And then कृष्ण gives the warning, अर्जुन, this is going to happen whether you decide to start the war or whether you decide against the war. Because I have decided to destroy, whether you want to cooperate with Me or not; if you are not there, like if one tyre is punctured what do you do, you don't stop the journey, put another tyre. So therefore कृष्ण gives a warning to अर्जुन, ऋते अपि त्वाम् – अर्जुन even if you are not there, even without your involvement in the महाभारत battle, सर्वे न भविष्यन्ति – all these people have to disappear. The time has come for the world to be vacated of a huge mass of people and who are they? ये अवस्थिताः – all the people, the ocean of humanity that is in front of you, belonging to प्रति अनीकेषु योधाः, योधाः means soldiers who are present in both the armies. No doubt your army is standing for धर्म and the opposite army is standing for अधर्म, it is धर्माधर्म युद्धम् only but still even on the धार्मिक side, in spite of धर्म being with you, many people in your army also will have to die. That is why प्रति अनीकेषु, अनीकम् means army, प्रति means on both sides, soldiers have to perish, there is no way out, their प्रारब्ध is over. And therefore what, अर्जुन carefully note.

Verse No .33

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३॥

तस्मात् त्वम् उत्तिष्ठ यशः लभस्व जित्वा शत्रून् भुङ्क्व राज्यम् समृद्धम् ।

मया एव एते निहताः पूर्वम् एव निमित्त-मात्रम् भव सव्य-साचिन् ॥ ११-३३॥

तस्मात् हे सव्य-साचिन्! त्वम् उत्तिष्ठ, यशः लभस्व, शत्रून् जित्वा समृद्धम् राज्यम् भुङ्क्व । मया एव एते पूर्वम् एव निहताः, (त्वं) निमित्त-मात्रम् भव ।

Therefore अर्जुन whether you are going to get involved in this battle or not the time has come for all these people to perish. If you are going to be involved the advantage is you will get the name and fame for fighting on the side of धर्म. The name and fame will not come to the Lord, but people will say अर्जुन fought for धर्म and अर्जुन established धर्म. You will get name and fame if you fight this battle. And if you run away, anyway the result is going to be the end of these people in one way or the other. भगवान् has got other methods of destruction. It is not a very big deal at all for भगवान्. If you run away also, these people will have to die in one form or the other and the result will be what? for your running away you will get a bad name, because a क्षत्रिय has relinquished his duty, which is called a प्रत्यवाय दोष, omission, you will have ill fame and you will even have पापम्. But either way these people are going to be destroyed. Therefore which is better? You join and do your duty. Therefore he says, तस्मात् – therefore, therefore means wherefore? Since the time has come for these people to disappear from earth and since I am going to remove them anyway from the face of the earth, त्वम् उत्तिष्ठ – you get up and cooperate with Me, त्वम् उत्तिष्ठ and not only that, यशः लभस्व, I am not interested in name and fame. भगवान् wants to get the things done. So I am not interested, you can take the name and fame, how, शत्रून् जित्वा – so by winning over, by becoming victorious, by defeating your enemies,

जित्वा means defeating your enemies and not only you will defeat your enemies and get name and fame, समृद्धम् राज्यम् भुङ्क्ष्व – you can enjoy the prosperous kingdom which you have lost and you were struggling in the forest without even proper bedding, no mosquito net, no A/c, all suffering you are undergoing, you can enjoy the kingdom and मया एव एते निहताः पूर्वम् एव – all these people have been already destroyed by Me, because their प्रारब्ध कर्म is over and therefore the means of destruction alone can vary, but the end of destruction is going to anyway happen, which is My department. Therefore एते पूर्वम् एव निहताः, therefore you don't require a big ब्रह्मास्त्रम्, simple bow and arrow which we played in the childhood in dramas etc, with the coconut leaf stick material, that is enough. So रावण will be standing there and राम will be there with the bow and arrow made of coconut leaf stick and instruction has been given that the moment राम releases, रावण has to fall down. Therefore instructions are very clear, when this boy shoots and that arrow falls down only and whether it goes or not, रावण has to fall suddenly. Similarly, अर्जुन, you don't require पाशुपतास्त्रम्, ब्रह्मास्त्रम् and all those things, you have to go through the motions and these people will go away. So मया एव एते, एते means all these soldiers, पूर्वम् एव निहताः – they have been destroyed and therefore हे सव्य-साविन्! सव्य-साविन् means अर्जुन, so the one who can shoot the arrows with the left hand also, सव्यम् means left hand. So सव्येन हस्तेन क्षेपात् शीलम् अस्य अस्ति इति सव्य-साविन्, that means what he can shoot with right hand also and left hand also, ambidextrous, the one who can use both hands equally well and therefore even if you use your right hand it doesn't matter, you just act through left hand and they will all fall. Like that Mulla, Nasuruddin Mulla have you heard, Mulla was telling, he had invited some guest and he had shown some trophies. So various parts of the wild animals, some animal's nails, that nails he had kept, various parts he had kept. So then this person went through and saw and he asked, I saw various

parts of the body of the animals, but I don't see the head at all, you are a great hunter, you seems to have destroyed all these animals, but I don't see at all. Then Mulla said: I could have done that, but when I went for hunting the head was already taken by somebody. What is the meaning, he has not killed a single animal. Like that, you have to be only like Mulla, I have already finished them and therefore your job is what, निमित्त-मात्रम् हे सव्य-साविन् भव – may you become a simple instrument in My hands. Don't protest, don't run away from the battlefield, don't be frightened, you can never escape from this eventuality, therefore better you become My instrument for the destruction. So निमित्तम् means instrument. And this line is a very very often quoted line, निमित्त मात्रम् भव, निमित्त मात्रम् भव, but this line is often quoted in a different context and therefore we have to understand this line properly. When we read in this context, it look as though अर्जुन is only an instrument in the handस् of the Lord, he seems to be only a puppet in the hands of the Lord and it looks as though the Lord is getting everything done even in advance. Because he says, there is a expression also, मया एव एते निहताः पूर्वम् एव, that पूर्वम् is an important word, पूर्वम् एव means what: earlier itself it is written on their heads, that they have to die I have already decided. And therefore it looks as though everything is predetermined by the Lord, which we call as destiny, that means at the end of the class we should reach home or not also has been already predetermined by the Lord and it looks as though human beings do not have any choice at all and then we have got enough श्लोकs and statements that everything is destined, everything is already written,

हरिणापि हरेणापि ब्रह्मणापि सुरैरपि । तलाटलिखिता रेखा परिमार्ष्टुम् न शक्यते ॥

It is all destiny-oriented श्लोकs. तलाटलिखिता रेखा means what: what is written on your head or what is in your जातकम् or what is on your palm, all these are predetermined, even हरि cannot change, हरि means

विष्णु cannot change the destiny, हरेणापि – शिव cannot change destiny, ब्रह्मणापि – ब्रह्माजि cannot change destiny, सुरैः अपि – even gods cannot change the destiny. That means the fundamental question is what: if even they cannot change the destiny where is the question of I changing the destiny. So thus these two lines of the 11th chapter will give a big boost to the fatalistic people. Already they are fatalistic, this line is halwa for them! What is there in our hands sir, everything has been predetermined, we are all humble simple puppets in the hands of the Lord. He is कपट-नाटक सूत्र धारि and He is pulling the string and we are dancing on the stage and therefore the conclusion will be what: there is no free-will at all. There is no free-will at all, it appears. Therefore is only one doer, who is the doer, भगवान् alone is the doer of everything, भगवान् determines everything, there is nothing in our hands at all. This will be the wrong conclusion which can come out of these two lines. And therefore I have to spend some time to eliminate this false idea of fatalism and we have to reinstate the free-will. Human beings do have the free-will to handle things. And how to do that and if you don't accept the free-will, what all will be the consequences we should carefully understand, which we will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 33-34

Appreciating the विश्वरूप of the Lord, अर्जुन went through two emotions, the first emotion was one of wonder, आश्चर्यम् or विस्मयः and the second was fear or भयम्, because he saw the Lord destroying everything. And seeing the destructive aspect of the Lord, अर्जुन had a fundamental question, whether the Lord is really compassionate at all, as He is described in the scriptures and therefore he puts a question to the Lord, Who are you? What is your function? And Lord कृष्ण is answering अर्जुन's questions in these verses beginning with the 32nd up to verse no.34, three verses and there Lord कृष्ण said in the 32nd verse we saw: That I am the काल तत्त्वम्, because काल or time is non-separate from the universe, if universe is My body, time is also an integral aspect of Mine and therefore from the standpoint of time I am called कालः, I am called यमः, the one who controls the movement or controls all the processes of the creation, यमः means यच्छति नियच्छति इति यमः, the all controller is called यमः,

यमाय धर्मराजाय मृत्यवे चान्तकाय च ।

वैवस्वताय कालाय सर्वभूतक्षयाय च ॥ गरुडपुराण १-५२-१७ ॥

In daily सन्ध्यावन्दनम्, यम नमस्कार is a part because यम or the Lord as काल तत्त्वम् is called यम. यम controls everything perfectly according to the universal laws. Therefore he is called यमाय धर्मराजाय, यम never knows injustice and therefore Oh Lord who are You when he asked, Lord कृष्ण said that I am that काल तत्त्वम्, यम तत्त्वम्. And then he said now I am going to destroy all the warriors or soldiers belonging to both the sides because there कालम् has come, their प्रारब्ध is over and therefore they have to die according to the law of कर्म. And when भगवान् has to kill the people according to the law of कर्म, He does not come with pistol or sword, He finds some means or the other, “Even a grass is a powerful weapon for a wise man.” So He can use anything to destroy. And अर्जुन, I thought I will give you an opportunity to become My instrument and if you become an instrument

the advantage is: I will get my job done and you will get परमवीर चक्र, महावीर चक्र, and all those. I have already सुदर्शन चक्र, that is enough for me and I don't need any other चक्र. Therefore He made a crucial statement which we have to analyze, निमित्त-मात्रम् भव – may you simply become my instrument. These people are already dead and gone and if we superficially study these two lines we will get this idea that everything is already determined by God, because भगवान् clearly says I have killed them, which means destruction has already taken place, even before अर्जुन's started the war, therefore the idea of predeterminism, that everything being determined in advance that seems to be one idea conveyed, which is otherwise called fatalism. Everything is already determined, we do not do anything at all, this is one thing and the second idea that is conveyed is कृष्ण uses the word निमित्त-मात्रम्, be only an instrument in my hands, from which we get the idea that we are all only puppets or instruments, भगवान् is the ultimate controller and we have also the words like कपट नाटक सूत्र धारि, so भगवान् holds the strings of the puppets and our hands and legs move, 'As I move, the whole world moves hey human, is your arrogance worth something?' – movie song, so all these lines also come handy, so therefore, 'Without His consent nothing moves', we are all puppets in the hands of the Lord, we are instruments, 'Thou art the operator and I am the machine.' So this fatalistic idea, the idea of determinism comes and therefore we have to be very careful in reading this. And we should mainly understand our शास्त्र does not accept fatalism. Our शास्त्रs totally reject fatalism, our शास्त्रs do not look upon ourselves as puppets in the hands of the Lord, because to say that we are puppets means we do not have a free-will at all. Therefore the theory of fatalism is the rejection of free-will for the human being and this is totally against the teachings of the शास्त्रम्. Therefore remember, fatalism is to be rejected outright. But we should be very careful, when we reject fatalism we are not rejecting fate, we are making a very

subtle difference, when we are rejecting fatalism we are not rejecting fate, what is the difference, I am going to tell you. Fate is very much accepted by शास्त्रs. Fate is defined as the result of the actions that we have done in the past, in the past of this जन्म as well as the past of the previous जन्मs, all those कर्म-फलम् is called fate. शास्त्रs accepts fate as कर्म-फलम्, which is otherwise known as destiny, which is otherwise called प्रारब्धम्, which is otherwise called दैवम्, which according to our tradition is indicated by our horoscope. Therefore the planetary position at the time of birth, they are indicators of our प्रारब्ध, which प्रारब्ध influences our life. We never say planets influence our life, very careful! Planets do not influence our life, stars do not influence, the Sun does not influence, then what influences, प्रारब्धम् influences, which प्रारब्धम् is indicated by the planetary position. Like if you have got a fuel meter in the car, it has got green shade, yellow and red and that indicates whether your fuel is sufficient or it is about to get over or zero. Now that fuel meter is not responsible for the running of the car! It is not the meter is pushing the car, the fuel-meter is the indicator of the petrol, which petrol alone is responsible for the movement of the car, the meter is the indicator but not the influencer. Similarly, stars or indicators of the प्रारब्ध, they are not influencers of your life. And who influences, प्रारब्ध influences, this प्रारब्ध is fate, it is accepted. And what is the difference between fate and fatalism. According to our शास्त्र, fate is one the factors which influences your life, fate is not the only influencer of your life. If you say fate alone determines everything it is called fatalism, if you say fate alone determines everything it is fatalism. But what does शास्त्र say fate is one of the factors, in addition to fate there is another factor which influences your life, that is called free-will or पुरुषार्थ. Therefore if you say fate and free-will together defines your future it is शास्त्र. If you say fate and free-will together decides your future it is शास्त्र. If you say fate alone decides it is called fatalism. In fatalism, free-will is rejected. In fatalism, free-will is

rejected and by rejecting the free-will the fatalistic people say that everything is determined by destiny in advance or they use the expression everything is predetermined by God's will. He has written everything before itself. Now what are the problems if you accept this theory, we should know. Suppose we say 'everything is decided by God and you say God's will alone exist and all of us are only instruments in the hands of the Lord,' what will be the problem in this theory. There are certain minor advantages that we will see first, the problems we can see later, there are certain minor advantages in this theory.

➤ The great advantage is, you need not take responsibility for your atrocities. As somebody nicely said, "To err is human, to put the blame on someone else is more human." Therefore when we are facing problems and when we don't want to take responsibility for our mistake and when we are looking for some scapegoat on whose head we can put the अक्षता that this theory is very nice and saying that He has done all the अक्रमम्s, you can put the blame on God, it becomes an escapist route. For the fatalistic people there is a beautiful route of escapism, they can avoid guilt. That is one thing and that is incidental.

➤ And there is another minor positive advantage, which is useful and what is that? When you say everything is done by God and we have got reverence for God and since we know that God is always just only, God cannot never be unjust at any time, this theory is useful to accept the sufferings of life. It is a useful technique to accept the suffering and therefore in शास्त्र fatalism is sometimes temporarily employed to help in accepting the problem. And you tell that भगवान् has got some purpose in giving the suffering, it must be meant for my purification. As a very nice saying goes: भगवान् brings you underwater often, not for drowning, but for cleansing and therefore, 'You put me in the fire of sorrow that purifies and made

me pure', Oh Lord You are giving me suffering only for purifying me. Thus the fatalism is with a limited purpose employed on occasions. In fact, राम himself employs this method when he has to go to forest and लक्ष्मण is fuming with anger. He has taken his sword out and he says I want to cutoff the head of the old man. You know who is the old man, मातृ देवो भव । पितृ देवो भव । are all out, लक्ष्मण is so wild. So when a person is so wild and incapable of accepting the choice-less situation, temporarily it is applied often. Even in the scriptures राम himself talks as though fatalism. So these are all temporary advantages by this fatalism, but we should remember, on real enquiry fatalism is not accepted by शास्त्र. शङ्कराचार्य also repeatedly tells in his commentary, any perspective which dismisses free-will we should not accept. Any perspective, any interpretation which rejects free-will should not be accepted. शङ्कराचार्य discusses this in his commentary on

इन्द्रियस्य इन्द्रियस्य-अर्थे राग-द्वेषौ व्यवस्थितौ । ॥ ३-३४॥

in 3rd chapter, there in two verses शङ्कराचार्य also tells. If you reject free-will and you say everything is God's will what are the problems, we are coming to that. I am going to mention 6 problems.

1) The first problem is this. If you say God is doing everything and we are only instruments, God becomes कर्ता and we are all only करणम्, करणम् means instrument. And according to the Law of कर्म, the rule is यः कर्ता भवति, can you fill up the blanks, यः कर्ता भवति सः एव भोक्ता भवति, whoever is the doer of any action he and he alone must reap the कर्म-फलम् in the form of पुण्यम् and पापम्. Therefore if you say भगवान् is the ultimate doer of all actions, all the पुण्यम्s and पापम्s will go to भगवान्. And not the action of one person but all the actions including the WTC attack, all the पापम्s, murder, stealing, all of them are all His actions. We just told that, 'All of them are HIS workings', so said, all the सञ्चित, आगामि, प्रारब्ध कर्मs will go to भगवान्. And whoever has got पुण्य-पाप कर्म is a संसारि. And therefore

what is the first absurdity of this theory, भगवान् will become महाऽऽ-संसारि, because all the कर्म's happening all over the creation will go to the poor भगवान्. This is absurdity no.1.

2) And the second thing is what: whether it is absurdity or advantage I don't know. Since we are all instruments only, instruments will never get any कर्म-फलम्, the instruments will never get the कर्म-फलम्, because it is only करणम् and not कर्ता. If a car hits a person and he is injured or dies, who will be arrested, car or driver? Car is being arrested! We don't do that, why? Even though actual hitting and killing is done by the car, we go behind the car to the person on the wheels only and car is never responsible, knife is never responsible, instrument is never arrested. In the same way, if I am only the instrument in the hands of the Lord, for all the actions I do I will not get कर्म-फलम्, पुण्य's or पापम्'s, therefore all the जीव's will be free from what: पुण्य-पापम्'s. And freedom from पुण्य-पापम् is called what, मोक्ष. Therefore the greatest advantage is what, all are free, not need to come to the class. Why we require मोक्ष. If at all to come to the class who should come then? भगवान्!!! Because the poor भगवान् who is संसारि, he alone should work for मोक्ष, all of you are here and now free from all the सञ्चित आगामि प्रारब्ध कर्म's. Therefore the second contradiction, जीव's असंसारित्वम्. All the जीव's will be free, नित्य मुक्त's. Whereas what is our contention, जीव's are संसारि's and not भगवान्. Therefore first दोषम् is ईश्वरस्य संसारित्वम्, second दोषम् is जीवस्य असंसारित्वम्.

3) Then what is the third दोषम्? If भगवान् alone does everything, nothing is in our hands, all the sufferings undergone by all the people must be caused by whom, भगवान् only. Because we don't do anything, all the suffering caused by war or bombing, whether it is caused by diseases, whether it is caused by congenital deficiencies, all the sufferings caused in the world, who must be responsible, भगवान्. If God is responsible for all sufferings, that God is compassionate God or

sadistic God? The one who causes suffering He or She must be the cruel God. He can never be called करुणामूर्तिः. How many people are today still suffering because of some third degree torture done by some person in some jail in some country, you cannot imagine those suffering, by listening itself you will lose your sleep. Go to the hospitals, emergency ward, all the sufferings who is responsible? Not you, not me, not that person, because we are all instruments, therefore who must be responsible, God. Therefore God can never be said to be compassionate, He will become an embodiment of sadism. This दोषम् is called नैर्घृण्य दोषम्. In ब्रह्मसूत्र, व्यासाचार्य has mentioned this. नैर्घृण्य दोषम् means God will be subject to the charge of cruelty. घृण means compassion, निर्घृण means compassionless, नैर्घृण्यम् means compassionlessness, means what: cruelty. This is the third दोषम्, if you say भगवान् is responsible for the suffering. And you cannot say भगवान् is helpless because, भगवान् is said to be omnipotent, omniscient, in spite of being omniscient and omnipotent why can't He put an end to all the suffering? Just by showing the hand and giving dress to द्रौपदी, let भगवान् with thousands of hands, after all we saw in the 11th chapter itself, with thousands of hands let Him go to all the hospitals and just wave the hands and it should cure whether it is cancer or AIDS cured, headache cured, kidney trouble cured, why can't He cure, you cannot say that He is incapable because He is omnipotent, you cannot say He doesn't know, because He is omniscient and He is also supposed to be compassionate, why can't the compassionate God put an end to all the suffering. So in the theory of fatalism which says God does everything, God will be subject to the charge of cruelty.

4) Then what is the fourth दोषम्? God is becoming villain, in fatalism God becomes villain. Remember, He will never be hero, He will be zero. They do not know the consequence of fatalism, they are dumping God into the wastepaper basket by the theory of fatalism and in fact, it will make, if you deeply think, you hate God. These are the

consequences of fatalism. Then the fourth दोषम् is what? OK, God has made every people suffer, He has made many people enjoy also. So many people are enjoying, there also the problem, all the people are not uniformly enjoying. Even in the enjoyment some people are happy, some people are (you know there are three degrees) happier, some people are happiest. You have got an ambassador car, some people have got a benz car, even though everyone may have a car, there is a तारतम्यम् even in happiness, तारतम्यम् means gradation. So who is responsible? According to the theory of fatalism, since भगवान् alone determines who should be happy, who should be happier, who should be happiest..est, then भगवान् will be subject to the charge of what, partiality, this is the fourth दोषम्. Previous दोषम् is cruelty with regard to the sufferers; partiality with regard to enjoyers, because all the people do not uniformly enjoy. Some laugh, some cry, some cryingly laugh (such group is also there, isn't it?). Therefore this दोषम् is called वैषम्य दोषम्. Partiality, this is the fourth problem with regard to the theory of fatalism, the rejection of free-will. Two more are there.

5) Then the fifth दोषम् is the following. Since the भगवान् is the doer of all actions and according to this theory we are only instruments. The instruments need not know what is proper action and what is improper action. The traffic rules must be learned by the car or driver? Traffic rules who should learn? Should car attend? No, the instrument need not know what is धर्म and what is अधर्म, what is proper and what is improper. Then the one who is behind the instrument, the operator of the instrument, the कर्ता alone should should learn all the rules. That means धर्मशास्त्र must be meant for whom, we need not learn at all. According to the theory of fatalism, we need not study धर्मशास्त्र, as we saw it yesterday,

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ।

सत्यम् वद । धर्मम् चर । ... ॥ तैत्तिरीयोपनिषत् १-११ ॥

All those things we need not study because we are all only instrument निमित्त, therefore who should study धर्मशास्त्रम्? भगवान् has to go to गुरुकुलम् and find out what are the rules. So for us great advantage is no need to study ethics, morals, the constitutional rules, the traffic rules we need not study all those, who should study the traffic rules? The Indian traffic rules, भगवान् should learn, American traffic rules, भगवान् should learn and should not get mixed up. He should know which driver in which country should drive the car in which road, because Americans, Indians, we are all what, instrument. What an absurdity you arrive at and therefore what is the next दोषम्, धर्मशास्त्र वैयर्थ्यम्. Our study of धर्मशास्त्र is futile, it is not required at all according to the theory of fatalism. You should not ask 'then why can't भगवान् study?' भगवान् need not study, because he is the very author of धर्मशास्त्र. So the fifth दोषम् is this.

6) And the sixth and final दोषम् is this. If we don't have free-will, if we are only instruments in the hands of someone then we will never have a conflict in life, because an instrument need not choose a course of action, an instrument need not choose a course of action. And since we need not choose a course of action we will never have conflict in life, all the conflicts will go to whom, again the original operator, the Lord alone. Therefore, if we do not have free-will, we will never have choice and if we never have choice we will never have conflicts in life. When do you get conflicts? Suppose to go to your house there is only one road, there is only one road you need not think and choose because availability is only one. But if there are two roads then there is a choice, one road is longer but the road is good. Another road is shorter and full of potholes, then you have a conflict which road to choose. Therefore wherever choice is there there is conflict, wherever free-will is there there is choice, therefore these three will always go together - free-will, choice and conflict. Wherever one is there, the other two are automatically there. What are the three, free-will, choice and conflict.

So whether human beings have free-will or not, how to find out? Ask the question whether human beings have conflict or not. In fact, every moment, **दयानन्द स्वामिजि** says, early morning waking up itself is a big conflict, the alarm has gone, then you have to wake up, then you look for excuses which excuse you can find out and postpone getting up, getting up is a conflict, whether to take bath or not is a conflict, because water problem, whether to take coffee or not is a conflict, whether to attend this class now or not is a conflict. In fact, human life is a series of conflicts. And very presence of conflict indicates it is because we have a choice and we have a choice, because we have a free-will. And that is why suppose you have employed a driver and both of you get into the car. Now the driver will never have a conflict at all, why, because driver is only your instrument, he is only an employee, he need not think when to start and in which direction to go, he has no conflict, you have to decide and say start now, then he should start when you say start, you say go to Adayar, go to theatre or go to a hotel, the driver who is only your instrument will never have a conflict, the conflict will be for whom, the person, the owner who is sitting behind., Similarly, if **भगवान्** is what you call the **यजमान** and I am the simple driver in the hands of **भगवान्**, I will never have faced any conflict, but the very fact that I am facing conflict every moment indicates that I have a choice and choice indicates that I have a free-will and therefore in the case of the absence of free-will for human beings there will be no conflict at all. So **मोह अभावः, विकल्प अभावः** will be the consequence, if we have no free-will. But what is our experience, we have got conflict. And suppose the person argues, **स्वामिजि**, I don't have conflict at all. I don't feel the choice at all, conflict at all, free-will at all, if anybody claims! then what will we do you know, we will never talk to that person thereafter, because according to the **शास्त्र**, only animals are free from will, choice and conflicts. Animals never face conflicts in life because they go by

instincts, they don't go by free-will. A cow doesn't have a conflict whether I should be a vegetarian or non-vegetarian after going to America. Wherever a cow is it eats grass, it is inbuilt, it doesn't have choice, it doesn't have conflict also, a tiger has never a conflict or choice whether I should be a vegetarian? But human beings, there is no regulation as to what to eat and what not to eat. So therefore if a human being claims that I don't have conflict and therefore I don't have choice or free-will, according to शास्त्र that person comes under animal category and we can never talk to that person, we can only pray that at least in next birth this person must be a real human being. And therefore what is our conclusion: we have a free-will. Then do we say that our future is determined by free-will alone? No. We say free-will plus fate, these are two factors which contribute to human future. In the case of animals only fate will contribute, because they do not have free-will, but in the case of human beings there are two forces, if you know the physics they say, the resultant force, the force of the free-will is there, the force of fate is there, every second of the future is caused by the interaction between fate and free-will. In one particular context free-will may be prominent, it will suppress the fate, in another particular context, it may be like one day match, one match India defeats South Africa, which is fate, which is free-will you can decide. In another match, it is the other way round, because that is the day. Similarly, every moment is a one day match between fate and free-will. Sometimes it is a tie also, very rarely it can end up in a tie also, this is in the case of a human being. And therefore what does शास्त्र say, never vote for fatalism, accept fate, accept free-will and understand that your future is determined by fate and free-will together. You are one of the contributory factors in addition to the fate. By our prayer we try to influence the fate and by our planning we try to contribute to our will.

Then comes the final question. Then why did कृष्ण say निमित्त-मात्रम् भव सव्य-साविन्, why did He say be an instrument in the hand

of the Lord? What do you mean by becoming an instrument? In the case of a human being, becoming the instrument in the hands of the Lord is following a धार्मिक course of action, because भगवान् controls the world through धर्म. भगवान् harmonies the world through धर्म and when I use my free-will to be in alignment with धर्म, because every time I have to choose, I can go either by धर्म or I can go by my राग-द्वेष. राग-द्वेष tells you do that or you don't that, pay tax or don't pay tax or violate the traffic rules or do this. Therefore everytime we have a choice, we can go according to our राग-द्वेष or we can go according to the धर्मशास्त्र. When my life is governed by धर्मशास्त्र, when my free-will is in alignment with धर्मशास्त्र I become the instrument of the Lord. And therefore अर्जुन himself is facing a conflict. धर्मशास्त्र says अर्जुन has to fight this war:

स्वधर्मम् अपि च अवेक्ष्य न विकम्पितुम् अर्हसि ।

धर्म्यात् हि युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते ॥ २-३१॥

According to धर्म, अर्जुन's duty is fight the war, because क्षत्रिय has to fight for the sake of धर्म. And दुर्योधन has explicitly taken to अधर्म, therefore धर्म tells अर्जुन fight. In fact, because of that alone अर्जुन has to battlefield. But before he started the fight his राग-द्वेष came. And राग-द्वेष tells after all, भीष्म, द्रोण, etc., are my kith and kin,

कथम् भीष्मम् अहम् सङ्ख्ये द्रोणम् च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजा-अहौं अरि-सूदन ॥ २-४॥

कार्पण्य-दोष-उपहत-स्वभावः पृच्छामि त्वाम् धर्म-सम्मूढ-चेताः । ॥ २-७॥

अर्जुन faces conflict because he has a free-will, he has a choice, he has to choose between what and what, his धर्म knowledge tells that you have to fight the war but his attachment tells you don't fight the war, his conscience tells fight the war, his attachment tells don't fight. Therefore there is a conflict. And what is becoming the instrument of the Lord, कृष्ण tells: *don't go by your राग-द्वेष*. Then what you go by? You go by धर्म and when you go by धर्म you are going by the will of the

Lord, because धर्म is God's will. So my free-will is now aligned to धर्म, my free-will is not gone, my free-will is aligned with धर्म, my free-will has aligned with God's will and when my free-will is in alignment with God's will I become an instrument in the hands of the Lord. Therefore this statement is not saying: you don't have will, this statement tells: अर्जुन, may you align your will to My will. In short, follow धर्म. I hope you have no conflict now. Continuing;

Verse No .34

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यान्पि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ११-३४॥

द्रोणम् च भीष्मम् च जयद्रथम् च कर्णम् तथा अन्यान् अपि योध-वीरान् ।

मया हतान् त्वम् जहि मा व्यथिष्ठाः युध्यस्व जेता असि रणे सपत्नान् ॥ ११-३४॥

त्वम् द्रोणम् च भीष्मम् च जयद्रथम् च कर्णम् तथा मया हतान् अन्यान् अपि योध-वीरान् जहि, मा व्यथिष्ठाः, युध्यस्व, रणे सपत्नान् जेता असि ।

So here कृष्ण tells what is the course of the creation in keeping with the law of कर्म or the law of धर्म, which अर्जुन has to align himself with. He says all these people's time has come. According to धर्म or law of कर्म they require disappearance from the earth. Who are they? द्रोण, भीष्म, जयद्रथ, कर्ण, all these people योध-वीरान् – as well as the others belonging to both sides of the army, मया हतान् – they are already dead, which means the law of कर्म or the law of धर्म has indicated their death but in the case of अर्जुन, the Lord is here to come and tell what has to happen, what is according to the law of कर्म, the time of death has come, भगवान् comes and tells, but imagine somebody is seriously sick in the family, I do not know whether their प्रारब्ध end has come or not. It will be convenient if भगवान् informs beforehand. Suppose भगवान् comes and tells their प्रारब्ध is to survive, then also you need not spend money, because he will survive somehow. Suppose भगवान् comes and tells their प्रारब्ध is to die, then also you

need not spend money, how nice it will be. But unfortunately we do not know, therefore in such cases we can only go by what is appropriate, we can give the necessary treatment which is धार्मिक course of action, which is your free-will and the free-will and the fate will have to interact and the result may be operation success and patient collapse may happen or that person may survive also. Therefore here the difference is in the case of अर्जुन, भगवान् is here to come and tell what is the fate but in our life our fate is never known or knowable. That is why it is called अदृष्टम्. Therefore we can never know clearly what is our fate and therefore we know only what is the free-will or our capacity. Therefore do your action as though everything is in your hands, receive the result as though everything is in God's hands. This is the working approach. Because when you do the action you don't know the power of fate. Therefore what to do, advance letter if He gives it would have been better. That is why they try to read the fate through astrology, so astrology is supposed to indicate the direction of the fate and they give प्रायश्चित्त etc., also. But there also a person may read it properly or it may be improper and especially if you go to two astrologers you had it. So even if you want to make use of astrology, confine to one. Otherwise this astrologer will say this is the best जातकम् in the world for your daughter and another astrologer equally famous will say don't touch it at all. Therefore we may get some indication from astrology, there is nothing wrong, but for everything you should not go to him, whether to go to the class or not, so then you will have to stay in astrologer's house all the time, therefore there is nothing wrong, but for very important and major cases you see, otherwise have surrender to Lord, do your best and leave the rest.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 34-37

Lord कृष्ण gave an important advice to अर्जुन and that advice is whenever an individual acts according to धर्म, then his individual will he has surrendered to धर्म. So acting according to धर्म is surrendering the individual will to धर्म. And धर्म is the teaching given by the Lord and therefore धर्म can be taken as the will of the Lord. And therefore acting according to धर्म is surrendering the individual will to धर्म and since धर्म is the will of God, we can say that surrendering to धर्म is surrendering to the will of the Lord and when you are surrendering your will to the will of the Lord, you have not lost your will, you still have got your own will, you can chose to act according to your राग-द्वेष and when you are going by your राग-द्वेष, without bothering about धर्म, the individual will is not in alignment with धर्म and then it is not in alignment with God's will and therefore the teaching here is you do have a will, you do have a free-will and that free-will can choose a course of action based on राग-द्वेष or based on धर्म-अधर्म. अर्जुन's राग-द्वेष tells run away from the battle, because he is attached to भीष्म-द्रोण. अर्जुन's free-will has got two aspects, his राग-द्वेष tells him, don't fight the battle, it is better to go to the forest and live on भिक्षा. We saw in the 2nd chapter. At the same time his धर्म-ज्ञानम् tells that the धार्मिक course of action is fighting the धर्म युद्धम्. So thus his free-will has got two courses of action, राग-द्वेष based renunciation of the war or धर्म-based fighting of the war. What कृष्ण advices is: If you are going by your राग-द्वेष, you are not using your will properly, In fact, you are abusing your free-will, which will lead to your downfall. Which is your choice? भगवान् cannot help if a person has decided to have a downfall. रावण chose downfall, कंस chose downfall, अर्जुन can choose. And therefore कृष्ण is requesting अर्जुन, अर्जुन do you want to abuse your free-will and choose a spiritual downfall or are you going to use your free-will properly which means even though this war is a bitter war, even though the duty is an unpleasant duty, even though the duty

involves destruction of your own kith and kin, still you don't go by your attachment, but you go by what is धर्म,

धर्म्यात् हि युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते ॥ २-३१॥

If because of your intellectual conviction, you suppress your emotions and you go by your intellectual conviction and choose the painful duty, even though the duty is painful, then your धार्मिक course of action will be equal to surrendering your will to the will of Lord. And if you surrender your free-will to the will of Lord, which means choosing a धार्मिक course of action even though it is painful then it will lead you to spiritual growth. So धार्मिक course of action is using the free-will and अधार्मिक course of action is abusing your free-will. राग-द्वेष based action is the abuse of free-will, धर्म-अधर्म based action is use of free-will, which is in another language called surrendering to the will of the Lord. And this is real devotion. Here you will find कर्मयोग and भक्ति merging because a true कर्मयोगि has to act according to धर्म, which means every कर्मयोगि has surrendered his free-will to the will of the Lord. When it is a forced surrender, it is suppression. But when it is a surrender with maturity, like there is a traffic signal and there is no one around and I have got a freedom to violate the signal, if police stops me it is suppression. But if I choose that even though it is easier to violate but I don't want to do that, this voluntary surrender is called the real भक्ति. Thus there is no true कर्मयोगि without being a भक्त, because a कर्मयोगि is all the time following धर्म, which means surrendering his will and राग-द्वेष to धर्म. धर्म means God and therefore every कर्मयोगि is a real भक्त. And therefore अर्जुन become a भक्त and do what: द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् । त्वम् जहि. It is very difficult, but you have to do that, what: shoot at sight order as it were, द्रोण, your own गुरु alright, but unfortunately he is in the अधार्मिक side, therefore it is bitter, it is painful, but you should never go by emotions, you should not go by मनोमय कोश, you have to go by विज्ञानमय कोश. Discrimination should dominate your action, not

impulse. Therefore द्रोण you have to finish, भीष्म you have to finish, you have to cut - shatak, shatak, shatak, though painful. जयद्रथ you have to kill and कृष्ण himself loves all of them, it is not that they are third people. Remember, whoever is related to अर्जुन is related to कृष्ण also. In fact, कृष्ण had to kill his own uncle कंस. So therefore अर्जुन sometimes duties are painful but you should transcend. Then कर्ण, which is very easy for you. Because you are waiting to get an opportunity, कर्ण you have to finish, तथा अन्यान् अपि योध-वीरान् – and in the process you have to lose many on your side also. And therefore जहि and the time has come for them to die, because their प्रारब्ध is over. मया हतान् – I have already closed their file. Their next जन्म is ready. So therefore मया हतान्, those people who are already destroyed by Me, you have to kill, मा व्यथिष्ठाः - don't be upset over this, don't be depressed over this, these are all facts of life. Many things you have to do in life even though you don't like to. मा व्यथिष्ठाः, don't grieve, युध्यस्व – may you take to this battle, because you are a born क्षत्रिय. If you are a ब्राह्मण, silently you can sit somewhere, you do जप and get away from all these things. A क्षत्रिय 's duty is what, policeman. He cannot say I won't touch gun or baton; army people if they do that it won't work. As a क्षत्रिय your duty is क्षतात् त्रायते is क्षत्रिय, saving the society from अधर्म is the duty of क्षत्रिय, क्षतम् means अधर्म. And therefore युध्यस्व जेता असि – certainly you will defeat your enemies, सपत्नान्, सपत्न means enemy. So certainly you will defeat your enemies in the war, because अर्जुन in the 2nd chapter has expressed a doubt, whether

..... यत् वा जयेम यदि वा नः जयेयुः ।

यान् एव हत्वा न जिजीविषामः ते अवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६॥

I don't even know whether we will defeat them or they will defeat us. Here, कृष्ण says certainly you are going to win the war, not because you are powerful but because धर्म is on your side. Continuing;

Verse No .35

सञ्जय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ११-३५॥

एतत् श्रुत्वा वचनम् केशवस्य कृत-अञ्जलिः वेपमानः किरीटी ।

नमस्कृत्वा भूयः एव आह कृष्णम् सगद्गदम् भीत-भीतः प्रणम्य ॥ ११-३५॥

केशवस्य एतत् वचनम् श्रुत्वा, वेपमानः किरीटी कृत-अञ्जलिः कृष्णम् नमः कृत्वा, भीत-भीतः प्रणम्य (च) भूयः एव सगद्गदम् आह ।

So when कृष्ण answered अर्जुन's question, how did अर्जुन respond. Because अर्जुन has now understood that कृष्ण is not responsible for the sufferings or enjoyments of people. कृष्ण is only कर्म-फल धाता, exactly like a judge, judge is not responsible for the enjoyment or suffering of the people, if a person suffers punishment in the jail, that suffering is not caused by the judge, but the suffering is the result of his own action. भगवान् has only worked for the कर्म-फलम् to reach him, just as the judge's role is to make the law the कर्म work properly. And therefore Lord's compassion does not mean He will alter the कर्म-फलम्, Lord's compassion is in the form of the maintenance of the law of कर्म and therefore if a person has to receive पापफलम् a person has to certainly receive it, भगवान् is compassionate alright, but where पापफलम् has to go, भगवान् will have to give that. If out of compassion, भगवान् is not going to कर्मफल, then the moral order of creation will be disturbed. Imagine भगवान् changes the law of कर्म, because a person has to suffer then what will be the problem. He will have to change the very laws which maintains the orderliness of the creation. Then a single individual may benefit alright, but the world at large will have to suffer and therefore when you look from short-sighted angle, it is like when a person is falling down, he says let the law of gravitation stop, because he is falling down. Then what will happen? OK, भगवान् says OK for 10 minutes, the law of gravitation

will not function, because this fellow is falling. What will happen? We all will start flying! Remember, if the law of gravitation stops we will not be on the earth, like the cosmonauts and astronauts, we will be floating all over suddenly, somebody in T. Nagar is falling down and he prayed the Lord: Oh Lord for two minutes the law of gravitation should stop. भगवान् comes and out of compassion, says that let the law of gravitation stop. You will all hit the fan. Therefore, remember that it is shortsightedness to complain to the Lord and ask Him to change the course of the law for the sake of our personal benefit. The law of कर्म should go on for the survival of the world. Just as the traffic signals should be functioning even though one person may miss the train because of the traffic signal. Just because a person is going to miss the train, only for him switch off the signal, if you say, it won't work and therefore अर्जुन understood, the Lord is not partial or cruel, the job of the Lord is the maintenance of law of कर्म. Therefore, if my पाप कर्म brings suffering to me, I should change my attitude to accept the suffering without, what you call, getting frustrated, without complaining against the Lord, without cursing the Lord as unjust or cruel, I should change my attitude in accepting the suffering. And what is the best method of accepting? There is a method, the trick I will teach you, what is that? Every time I am suffering, it is the result of what: पुण्यम् or पापम्, the suffering is the result of पापम्. That means, every time I am suffering, one पाप has produced the result, that means what: in our sin-bundle the weight is reduced. Therefore instead of saying I am suffering, learn to say, I am becoming purer, because sin-bundle is becoming lesser means what: I am becoming purer and that is why we say: 'You put me in the fire of sorrow that purifies and made me pure, / God tests us through problems to bring out the best in us.' And in fact, when you are enjoying you should not be happy. In fact, your पुण्यम् is becoming less. Anyway, we need not see that, when you are enjoying, enjoy. At least when suffering comes, tell yourself one

पापम् gone. So thus, change the attitude when suffering comes. That is the only way. This अर्जुन seems to understand and therefore Oh Lord, Your ways are inscrutable, You love everyone, alright, You are embodiment of compassion alright, but Your compassion expresses in the form of maintaining the law of कर्म. OK, this will lead to an aside question. Even though it is not the topic of the गीता, I will raise that question and answer that also. So if भगवान् is going to make the law of कर्म function, then does it mean that प्रायश्चित्त कर्मs are waste or useless? Because law of कर्म has to take its own course of action, so if कर्म-फलम् has necessarily to fructify, why should we pray? Why should we do प्रायश्चित्त कर्म, will it not be a waste? No, प्रायश्चित्त कर्म will never be a waste, because प्रायश्चित्त कर्म also functions according to the law of कर्म only. How does it function? By प्रायश्चित्त कर्म I am producing another पुण्यम्, which is exactly opposite to the पापम्. It is just like I have thrown a stone upwards and by the law of कर्म the stone is coming down straight towards my head and that too my head. Does it mean that I should suffer? No, I can throw another stone, which is again within the law of forces, one force is coming down, I produce another force which will go up and that force and this force will hit and it is capable of neutralization. I have taken some food which does not suit my system and therefore allergic reaction has come. That is according to the law of my system, that does not mean I have to suffer, I can take another medicine which will act exactly counter to that. Therefore प्रायश्चित्त कर्म are based on the law of resultant forces. In physics it is called the law of resultant forces. So प्रायश्चित्त will produce an आगामि and that आगामि can neutralize what? प्रारब्धम्. And suppose somebody asks, स्वामिजि I have done प्रायश्चित्तम्, but still I could not neutralize. Then what does it mean? The force of आगामि is lesser compared to the force of प्रारब्धम् and therefore naturally, imagine a huge meteorite is coming down and I take a pebble and throw up. I cannot stop it and therefore whether प्रायश्चित्त will

neutralize प्रारब्धम् will depend upon the relative strength of प्रायश्चित्त and प्रारब्ध. If प्रारब्धम् is very powerful then प्रायश्चित्त cannot do much. That is why I have talked about this before, suppose you go to a doctor and ask, “Doctor can you cure my disease?” What will the doctor say, if he is an intelligent doctor, he will say, my reply will depend upon the type of disease. Certain diseases I can outright cure, if it is an allergic reaction to eggplant or something like that, I may give you an injection and remove it and if it is an appendicitis problem I may do appendectomy and remove. So for certain types of diseases there is total cure. Then for certain types of diseases not total cure, I will give tablets, like for BP, sugar etc., you will have to lifelong continue and then the disease can be controlled. You won’t be a total victim and you cannot be totally cured, but you will be able to manage. This is a medium type, total cure one type, manage second type and there are certain cases, third degree cancer, advanced AIDS or something, then the doctor says 3 months, 6 months or a few years; doctor says there is no remedy. Therefore I cannot say a disease cannot be cured, I can never say the disease can be cured, it all depends upon the individual cases and there are three possibilities, total cure, management or helplessness. Similarly, every प्रारब्ध that comes to us can be of three types, medium, weak or powerfull. Every प्रारब्ध has got an individual tag, I can never give a uniform answer that प्रारब्ध can be changed or not, because the प्रारब्ध is so many कर्मs have been done and therefore it is not one प्रारब्ध, but it is a flow of several individual प्रारब्ध. And each individual प्रारब्ध is either प्रबलम् or दुर्बलम् or मध्यमम्. In the case of दुर्बल प्रारब्ध, प्रायश्चित्त will completely remove, in the case of मध्यम प्रारब्ध, प्रायश्चित्त will help in what, managing and in the case of प्रबल प्रारब्ध, प्रायश्चित्त will not be able to do anything. But the greatest tragedy is when the प्रारब्ध comes, you don’t know which category it belongs to, if it comes and tells you this is प्रबल प्रारब्ध we can remain quietly. But प्रारब्ध being अदृष्टम्, you never know it is प्रबलम्,

मध्यमम् or दुर्बलम्, your job is what, if you want to do प्रायश्चित्त, you do. Whether it is प्रबलम्, दुर्बलम् or मध्यमम्, how do you know? After doing प्रायश्चित्तम्, see how it works, then you will know what type of प्रारब्ध it is. Therefore प्रायश्चित्त कर्म also falls within the law of कर्म. So this is an aside topic. Incidentally here, भीष्म, द्रोण etc cannot be saved by any प्रायश्चित्त, हे अर्जुन! in their case the death is प्रबल प्रारब्धम् and therefore you finish them. So when अर्जुन recognized the Lord as the कर्म-फल धाता then अर्जुन's attitude changes totally. So now the attitude of आश्चर्यम् and भयम्, both of them are replaced by the attitude of surrender or भक्ति. This is called the surrender of the free-will to the law of कर्म. दयानन्द स्वामिजि defines the Lord, as the *Order of the Creation*. So surrender your will to the order of the creation, the laws of the Lord. So that transformation सञ्जय is reporting first, thereafter अर्जुन will come. So सञ्जय उवाच, सञ्जय reports, केशवस्य एतत् वचनम् श्रुत्वा, so अर्जुन understood the law very clearly, you cannot say Lord is cruel or compassionate, that is our judgment, Lord is neither cruel nor compassionate,

समः अहम् सर्व-भूतेषु न मे द्वेष्यः अस्ति न प्रियः । ॥ ९-२९॥

I am neither cruel nor compassionate, I run the world according to the law of कर्म, किरीटी means अर्जुनः and वेपमानः – he has trembling, because as an individual I am subject to the laws of कर्म, I can never escape, just as within the earth or on the earth I can never escape gravitation. Similarly, the law of कर्म is as inexorable as the law of gravitation, there is no question of whether you like it or not, if you don't like it better become mature enough to like the law. Because if you dislike it the law will not change, you have to suffer. You cannot say gravitation is pulling, gravitation is pulling, better learn to like it, that is called surrender. So surrender is a physical expression of the intellectual appreciation and the intellectual acceptance of the law of कर्म. Therefore वेपमानः, so trembling अर्जुन did नमस्कार to Lord कृष्ण. And भूयः एव कृष्णम् नमः कृत्वा, so the नमस्कार indicates the

surrender of the will to the law of कर्म. So having done this नमस्कार, भूयः एव – again and again, भीत-भीतः, अर्जुन was extremely frightened, because the law of कर्म is so powerful and in front of the law of कर्म I am a puny little creature. Seeing the smallness of the individuality and seeing the inescapability from the law of कर्म, अर्जुन was trembling. Initially this will happen, the more I grow mature the more it will become natural and that is called भक्ति, the ripeness of भक्ति is what: that भयम् is gone, not because problems are gone but because I have learned go along with these problems. People come by law of कर्म and by the same law of कर्म people are separated. By the law of कर्म the body grows, by the law of कर्म the body weakens. So all these I learn to accept, which is indicated by नमस्कार. Therefore भीत-भीतः – with extreme fear, सगद्गदम् – with choked voice, because he is not able to swallow or assimilate, because remember अर्जुन's maturity is an artificial maturity caused by कृष्ण, like ripening the fruit in naphthalene box or something, so there is a difference in taste, natural ripening and artificial ripening there is a difference. अर्जुन's appreciation of विश्वरूप is not borne out of natural ripening. कृष्ण has artificially blessed him with this दिव्य चक्षुः, artificial दिव्य चक्षुः will not work for long as you see. But if naturally we get the दिव्य चक्षुः, which is nothing but कर्मयोग, then this fear will not there, therefore with a choked voice, with extreme panic, अर्जुन repeatedly did नमस्कार and addressed the Lord in the following verses:

Verse No .36

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ११-३६॥

स्थाने हृषीकेश तव प्रकीर्त्या जगत् प्रहृष्यति अनुरज्यते च ।

रक्षांसि भीतानि दिशः द्रवन्ति सर्वे नमस्यन्ति च सिद्ध-सङ्घाः ॥ ११-३६॥

हे हृषीकेश! स्थाने, तव प्रकीर्त्या जगत् प्रहृष्यति, अनुरज्यते च, भीतानि रक्षांसि दिशः द्रवन्ति, सर्वे च सिद्ध-सङ्घाः नमस्यन्ति ।

So अर्जुन begins his response. So this is the third stage of अर्जुन's response, which is one of devotion or surrender. आश्चर्यम् or wonderment is over, and the second stage is भयम् or fear. Now it has given away to the surrender, शरणागतिः. But still the fear part is lingering in the background, that we will see later, the fear never goes. Because as long as we are narrow minded the creation will be a source of fear, only when we expand our mind to appreciate the totality and the laws of the creation, then only the fear and insecurity will go. In fact, according to वेदान्त, only through विश्वरूप appreciation we can go to निर्गुणम् ब्रह्म, from एकरूप भक्ति, one has to necessarily come to the विश्वरूप appreciation, the universal law of कर्म, the law of धर्म-अधर्म. There is no question of skirting that and अहम् ब्रह्मास्मि story will not work and even if you avoid that and come to वेदान्त and repeat अहम् ब्रह्मास्मि, अहम् शुद्धोऽस्मि, बुद्धोऽस्मि, etc., you will find that on the lips अहम् ब्रह्मास्मि will be there, in the heart fear will be there. If you want to conquer fear, if you want to conquer insecurity, you have to necessarily expand your mind, appreciate the totality and see the laws of the creation, not only the physical laws but also the moral laws, which extent not only to the present जन्म, but which extends to the past जन्मs and innumerable future जन्मs and you should see that as an individual you cannot escape the law. If you want to escape the laws it is only by transcending the अहङ्कार and going to निर्गुणम् ब्रह्म, but you transcend the अहङ्कार only by going through the विश्वरूपदर्शनम्. अहङ्कार should grow, then it should fall. Just like the skin of a banana, it is required for the growth of the banana, then alone it can escape. You can escape from your अहङ्कार, only after the ripening of the अहङ्कार and the अहङ्कार ripens only through विश्वरूपदर्शनम् and once विश्वरूपदर्शनम् has ripened the अहङ्कार, वेदान्त will quietly pluck the अहङ्कार. In fact, it will be easy, just by the touch of वेदान्त,

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात्. You can never escape from अहङ्कार without ripening it and that ripening method is विश्वरूपदर्शनम्. And therefore अर्जुन here says, हे कृष्ण! now I understand why great महात्माs appreciate the विश्वरूपम् of Yours, the mature ones, the ones who have got the infinite vision of the totality, why they appreciate the विश्वरूपम् I can understand. I also can understand how the narrow minded people are afraid of विश्वरूपम् and In fact, when I am narrow minded, the problem is even religion becomes the cause of fear, even भगवान् becomes the source of fear, if I do this mistake He will cut my nose, if I do that mistake He will cut my tongue, etc., etc. When we are children that is the fear given - He will cut the nose and put chilli powder. So even the religion becomes the source of fear, even God becomes the source of fear if my अहङ्कार doesn't ripen. And therefore अर्जुन tells both, कृष्ण I understand how immature people are frightened of You and how mature people are enamored, charmed by You. So हे हृषीकेश! तव प्रकीर्त्या – by glorifying You, the विश्वरूप, तव विश्वरूपस्य प्रकीर्त्या, स्तोत्रेण, जगत् प्रहस्यति the mature people प्रहस्यति – they revel, they enjoy, because the beauty of totality is far superior to the petty pleasures that we get through attachment to a few people around. So always when we are attached to a few people, children, or wife, or husband, there is a joy, 'Flute is sweet, lute is sweet', etc., they say. Certainly there is an enjoyment, but there is always a fear also what will happen to the children, what will happen. So narrow minded attachment will give you kicks and pleasures but along with that there is a constant anxiety and concern also. But the pleasure which is born out of non-attachment to a few and the appreciation of the totality, that आनन्द is of a totally different dimension and that आनन्द a few people have and I am able to appreciate why they have. Therefore, जगत् – the mature people प्रहस्यति – they revel, अनुज्यते च – and they are attached to you as विश्वरूपम्. The narrow attachment they are not

interested in. There is one beautiful मलयाळम् composition called हरिनाम कीर्तनम्, it is a very popular one in केरल, in that the author writes 'Jnaanenna bhaavamatu tonnayka venamiha Tonnunnatakkil akhilam jnaan itenna vazhi Tonnenname varada naaraayanaaya nama.' Jnaanenna bhaavamatu tonnayka - 'Oh Lord, I should never have the idea of individuality', as I related to a few people, this man's uncle, this man's grandpa, this man's father, etc., etc., that is called Jnaanenna bhaavam. Then he says Tonnunnatakkil – even if that I should rise in me, akhilam jnaan itenna vazhi Tonnenname varada naaraayanaaya nama', - If I should develop an I, let that I be identified with akhilam jnaan. Either I should never have identification, zero identification or total identification. If zero identification, you are ब्रह्मन्, if total identification, you are ईश्वर, in both you have no संसार. But our problem is neither zero identification nor total identification, tied to a select few we suffer with them. So that a few identifications makes me a miserable in between जीव. ईश्वर has no संसार, ब्रह्मन् has no संसार, जीव has got महा संसार. And therefore जगत् प्रहृष्यति अनुरज्यते च. And रक्षांसि – all the रक्षायस who do not appreciate the धर्म of the Lord. They are afraid of You, Oh Lord. Who is afraid of the police? Why should I be afraid of the police if I am following the rule of law? So therefore the विश्वरूप God becomes a source of fear and panic, for whom रक्षांसि, that means अधार्मिक people are भीतानि – frightened of you Oh Lord and they try to escape from the law of कर्म, how can you escape, दिशः द्रवन्ति – they run helter-skelter, they run all over, you can escape from the local police but you can never escape from the law of कर्म. So दिशः द्रवन्ति and सिद्ध-सङ्घाः सर्वे – all the सिद्ध पुरुषs, all the ज्ञानिs, who know what is what, सर्वे नमस्यन्ति – they do नमस्कारम् to You, because they are willing to accept whatever comes according to the law of कर्म and if at all they pray, their prayer is what, "Oh Lord, You need not change the law for my sake, but give the attitude to accept what cannot be changed, if things can be changed to

प्रायश्चित्तम्, give me the knowledge and strength to do the necessary प्रायश्चित्तम्, nothing wrong, but whatever is choice-less and irremediable, तस्मात् अपरिहार्ये अर्थे, let me accept the choice-less situation.” So that is called नमस्कार, सर्वे सिद्ध-सङ्घाः – groups of wise people do नमस्कार to You. Continuing;

Verse No .37

कस्मात्त्वं ते न नमस्कृतमहात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७॥

कस्मात् च ते न नमस्कृतमहात्मन् गरीयसे ब्रह्मणः अपि आदि-कर्त्रे ।

अनन्त देवेश जगत् निवास त्वम् अक्षरम् सत् असत् तत् परं यत् ॥ ११-३७॥

हे महात्मन्! अनन्त, देवेश! ब्रह्मणः अपि गरीयसे आदि-कर्त्रे(तुभ्यं) ते कस्मात् च न नमस्कृतं, हे जगत्-निवास! यत् सत् असत् (अस्ति) तत् परं अक्षरम् त्वम्

So here अर्जुन says, anyone who appreciates your glory as विश्वरूप, the totality, doing नमस्कार to You is very very natural and instinctive. Like those scientists who discover more and more the uniqueness and glory of creation. As Einstein said, the more I am studying the creation I cannot but surrender or appreciate the glory of Lord. In fact, more you see the totality, विनयः, humility is very very natural. And therefore अर्जुन asks, why won't people do नमस्कार. So if they are doing नमस्कार there is no आश्चर्यम्, if they don't do नमस्कार alone is आश्चर्यम्, because so wonderful is the totality and that is why to develop भक्ति, even studying any aspect of creation, after विश्वरूप reading, you read any science, read biology, read entomology - the study of insects, insects will make you wonder, astronomy will make you wonder, any science you take and go in depth, see Discovery Channel, see National Geography, anything you see, wonderment cannot be avoided. If you are mere scientists, it will stop with wonderment, if you are a भक्त, the wonderment will express in the

form of devotion and therefore any aspect of creation makes me do नमस्कार to You. Therefore अर्जुन says who will not do नमस्कार and if a person cannot do नमस्कार, it only shows his smallness of the mind. So what that person requires is only sympathy, because he is missing something greater. Like if a child cannot appreciate music, it is because of what, the child has not reached that level of sensitivity to appreciate the music. Therefore child is missing a dimension. Similarly, whoever is नास्तिका and whoever has not understood the scriptures properly, we don't get angry with them, our attitude is what, they are missing a totally different dimension. They have to sensitize the mind to enjoy music, otherwise, it is like donkey life only, somebody said:

साहित्य-संगीत-कला-विहीनः साक्षात् पशुः पुच्छविषाणहीनः ।

तृणम् न खादन्नपि जीवमानस्तद्भागधेयम् परमम् पशूनाम् ॥

The one who cannot appreciate literature and music which requires a sensitive mind, that person is साक्षात् पशुः, only difference is what, पुच्छ-विषाण-हीनः – tails and horns are missing and the only difference from the cows is तृणम् न खादन् – he lives without eating grass, what is that, तत् भागधेयम् परमम् पशूनाम् – In fact, पशुs feel happy because one competitor is less. So therefore if I don't have music, it is not the music is absent it is only I don't have that faculty which can sense the music. Similarly, if I say there is no God, it is not absence of God but I don't have the extra antenna, शिखा, I don't that extra antenna to sense the विश्वरूप harmony. Anyway, कस्मात् च ते न नमेरन् – why won't people become devotee, if they are sensitive they will certainly become devotees and how great You are. So this shows his sensitivity, he talks about the glory of the Lord, गरीयसे Oh Lord the greatest one, because macro is always the greatest compared to any micro. गरीयसे ब्रह्मणः अपि आदि-कर्त्रे – You are the creator of even ब्रह्माजि. In पुराणs we hear from विष्णु's navel only lotus came, पद्मनाभ he is called and there on the lotus ब्रह्माजि appears. This is the पौराणिक approach, what is the

Vedantic approach? ईश्वर is समष्टि कारण शरीर सहित चैतन्यम्, ब्रह्माजि is समष्टि सूक्ष्म शरीर सहित चैतन्यम्, समष्टि सूक्ष्म शरीरम् is born out of समष्टि कारण शरीरम्. If you have forgotten सूक्ष्म शरीरम् and कारण शरीरम् etc., never mind; You are the creator of ब्रह्मा, आदि-कर्त्रे. ब्रह्मणः here is not सत्यम् ज्ञानम् अनन्तम्, but ब्रह्म means ब्रह्माजि. अनन्त – You are the infinite one, because time and space exist in You, You don't exist in time and space, देवेश – one who is the Lord of all gods, जगत्-निवास – You are the abode of the universe, You don't live in the universe but the universe lives in You. त्वम् अक्षरम् सत् असत् परम् यत् – You are the cause, You are the effect, You are beyond both also, You are कार्य रूपः, कारण रूपः, कार्यकारण विलक्षणम् च, suddenly he comes to वेदान्त. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 38-43

अर्जुन was overpowered by fear when he looked at the Lord as the काल तत्त्वम् and that too as the destructive काल तत्त्वम्, swallowing all the people, especially his near and dear ones. And then अर्जुन asked the question: Oh! Lord who are You, I thought that You are a compassionate one, but now I have doubts regarding that, because you seem to enjoy destroying everything. When अर्जुन asked such a question, Lord कृष्ण answered, He said there is no question of having compassion or not having compassion. As we saw in the 9th chapter, भगवान् has neither likes towards something or dislike towards something else. समः अहम् सर्व-भूतेषु न मे द्वेष्यः अस्ति न प्रियः, My job is only maintaining the order of the creation and the maintaining the order of the creation involves my role of the maintenance of the law of कर्म also and by way of maintaining the law of कर्म, I have to give कर्म-फलम् to every जीव. And my compassion is giving the कर्म-फलम्, it is not looking into what type of कर्म-फलम् it is, giving the कर्म-फलम् is my compassion and when the कर्म-फलम् happens to be painful, it appears as though the Lord is cruel, you have to change your attitude and look at it in a positive manner. When suffering comes you take it as the exhaustion of the negative कर्म-फलम्, पापफल अपक्षय, exhaustion is taking place and therefore instead of seeing it as suffering process you learn to look at it as purifying process. When a doctor gives a painful treatment you can look at it in two different ways, one is the doctor is giving me pain, that is the superficial approach and if I have got some maturity I can look at it differently, doctor is giving me health, he is curing me, he is removing the negativities or toxins from me. So the doctor removes the gross impurities, whereas भगवान्, the वैद्यनाथ removes the inner diseases, पापम् is a form of spiritual disease only. And therefore look at every suffering as spiritual purification. And if I do not have the strength to have that attitude, I pray to the Lord, Oh Lord, give me the change in my perspective. So that I will

say, 'You put me in the fire of sorrow that purifies and made me pure, / God tests us through problems to bring out the best in us.' This should come from my innermost heart: Oh Lord You are purifying me by removing the पापs that I have done. So when this understanding came to अर्जुन, in the place of fear, he gets devotion to the Lord, even though Lord appears to be cruel, like a doctor appears to be cruel for a child, because it is paining, but if I understand the doctor properly I won't look at him as a cruel person. That is why भगवान् is often described as वैद्यनाथः and therefore अर्जुन's fear is replaced by devotion. And therefore in the later verses, beginning from the 36th onwards, अर्जुन expresses devotion to the Lord, the Lord as कर्म-फल धाता. And there we are seeing, we completed the 37th verse, wherein अर्जुन said

कस्मात्त्वं ते न नमस्कृत्यात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७॥

Immature people do not understand You. Therefore they think You are unjust and cruel, whereas mature people understand You properly and they know that Lord can never be unjust. I am not able to understand certain experiences in my life, not because the experiences are unjust, but I don't have the totality of the picture. Whoever has got complaint against God they always say that I have never harmed anyone. Why should भगवान् give me trouble, let Him give to the neighbor OK. Let the cyclone go to आन्ध्र. So when we say that we have not done any harm, any पापम्, we are only talking of our limited life period of a few years before. We don't even know what we have done as children and how are we going to remember what we have done in our previous birth. Therefore when we look at ourselves we look at with a very very narrow mind, whereas when भगवान् looks at ourselves, it is from the totality of all the कर्मs done in the past जन्मs also. Therefore we have no right to pass judgment when we go through varieties of experience. Our only attitude is God knows best. And that is they give the stories of धर्मपुत्र who is supposed to be an embodiment of धर्म but goes through

all types of problem. And धर्मपुत्र himself gets doubt, how come I go through all these suffering, He is धर्मपुत्र, why me, this approach is called why me, that means anybody else OK, good, but why me. So धर्मपुत्र gets the doubt in the forest, he gets frustrated, he gets angry with Lord, he thinks that there is full of injustice alone in the world. Then ऋषिs come and tell him stories, धर्मपुत्र himself has to be consoled. In those stories what the ऋषिs point out is that nobody can escape the कर्म-फलम्, even gods when they take the अवतार, even they go through the difficult situations,

अवश्यम् भाविभावानाम् प्रतीकारः भवेत् यदि ।

तदा दुःखैः न लिप्येरन् नल-राम-युधिष्ठिराः ॥ पञ्चदशी १५५॥

If all the sufferings in life have got cure, then राम wouldn't have suffered, युधिष्ठिर wouldn't have suffered. The very fact that even they suffered indicates that there are many curable पापम्s and there are many incurable पापम्s also. If that comes what to do? Suffer silently, we should learn to accept. And that mental preparation we can never try to get when the suffering comes. If you want to develop immunity and you want to do exercise, when should you do exercise? Not when you are sick, the immunity should be developed when you are healthy, do exercise or do walking, etc. Similarly, this mental preparation we have to do not at the time of suffering but when things are relatively better, we have to say to our own mind then itself that Lord is never unjust, Lord gives every experience according to my कर्म only. There is no injustice in the world. This we have to persistently remind ourselves for many years and if tomorrow something comes that वासना, acceptance वासना will work. But our problem is when everything is fine we don't want to think of these things. Because enjoy, so that preparation we have to do when everything is fine. Oh Lord, give me the strength to accept my प्रारब्धम्. And once that maturity comes, they only surrender to the Lord, they can never criticize the Lord. So कस्मात् च ते न नमेरन् महात्मन्, so the mature people will certainly do

नमस्कार, why won't they do नमस्कार. Up to this we saw in the last class. Continuing;

Verse No .38

त्वमादिदेवः पुरुषः पुराणस्- त्वमस्य विश्वस्य परं निधानम् ।

वेतासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ११-३८॥

त्वम् आदिदेवः पुरुषः पुराणः त्वम् अस्य विश्वस्य परम् निधानम् ।

वेता असि वेद्यम् च परम् च धाम त्वया ततम् विश्वम् अनन्त-रूप ॥ ११-३८॥

त्वम् आदिदेवः, पुराणः पुरुषः, त्वम् अस्य विश्वस्य परम् निधानम्, (त्वम्) वेता च वेद्यम् परम् धाम ह् चासि । हे अनन्त-रूप! त्वया विश्वम् ततम् ।

So Lord's कृष्ण stature is increasing in the vision of अर्जुन. Even though the Lord has been great all the time, अर्जुन begins to understand that now only, therefore his devotion also becomes deeper and deeper. Previously his नमस्कार was a mere mechanical act, because we have been taught to do नमस्कार in front of the Lord right from the childhood and since we have mechanically practiced it, it is only a physical exercise, but for an enlightened person, every नमस्कार is a very very significant inner expression of his attitude. The Lord represents the law of कर्म and my नमस्कार represents, I will never question the law of कर्म and that unquestioned acceptance is indicated by a physical action and therefore अर्जुन expresses that devotion here, त्वम् आदिदेवः – Oh Lord, You are the first and foremost God, So आदिदेवः, because ब्रह्मा is also considered god only, but ब्रह्मा is आदिदेवः because even before ब्रह्मा originated or emerged Lord विष्णु was there and therefore he is called आदिदेवः. पुरुषः – You are the all-pervading one and also You are in-dweller in every human body. पुरुषः has two meanings, पूरयति सर्वम् इति पुरुषः, the one who is all-pervading and the second meaning is: the one who resides in the body, पुरु means body, शः ('ष' कार आदेश) means in-dweller. So पुरु-षः means body resident, body in-dweller. And पुराणः – You are the most

ancient one, without a beginning, पुराणः; then त्वम् अस्य विश्वस्य परम् निधानम्, निधानम् means the ground of dissolution or destruction and You are the ultimate ground into which the whole creation dissolves or resolves, लय स्थानम्, प्रलय स्थानम्. And why do we say the Lord is the ultimate resolution ground? Because when the scriptures describe प्रलयम्, they describe it as a gradual process. All the living beings are resolved into पृथिवी. Therefore earth becomes the लय स्थानम् for all the plants and animals, insects all of them. Then the earth itself dissolves into जलम्, of the five elements जलम् is the next one and the जलम् itself is supposed to resolve into the अग्नि तत्त्वम्, अग्नि into वायु तत्त्वम्, वायु into अकाश तत्त्वम् and अकाश into ब्रह्म तत्त्वम् and ब्रह्मन् resolves into? (I am just seeing whether you are listening). So all these things resolve into something else, but ब्रह्मन् doesn't resolve into anything and therefore it is called the ultimate resolution ground, whereas पृथिवी, जलम्, अग्नि etc., are relative resolution ground and therefore the adjective परम् निधानम्. So परम् निधानम्, वेत्ता असि वेद्यम् च – You are the knower of everything, that means that you are every living being, which is the experiencer of the world. So वेत्ता means भोक्तृ जीवः, the sentient experiencing living beings are called here वेत्ता and वेद्यम् means the insentient object of experience. So one is प्रमाता and another is प्रमेयम्, one is भोक्ता and another is भोग्यम्, one is subject, the other is object; one is sentient, the other is insentient. In fact, the whole creation is only a mixture of the चैतन-अचैतन and अर्जुन says you are both the चैतन तत्त्वम् as well as the अचैतन. And not only you are भोक्ता and भोग्यम् and परम् च धाम – You are beyond both of them also, you are the ultimate reality also, who is neither the experiencer nor the experienced. प्रमातृ प्रमेयम् अतीतः अपि त्वम् एव, that means the absolute Consciousness. So here the idea is conveyed is माण्डूक्य idea, so वेत्ता refers to विश्व, तैजस, प्रज्ञ and वेद्यम् refers to the स्थूल, सूक्ष्म, कारण प्रपञ्च; three pairs and परम् च धाम means that which is beyond the three pairs, that is the तुरीय तत्त्वम्, a philosophical

idea is conveyed here, परम् च धाम, धाम means चैतन्यम्, the तुरीयम् चैतन्यम् You are, in which all the knowers as well as the object of knowledge rest, परम् च धाम. In short, त्वया ततम् विश्वम् अनन्त-रूप – Oh Lord, the entire universe is pervaded by You, as तुरीयम् You are the substratum upon which the relative world rests, त्वया – by You the तुरीयम्, the absolute विश्वम् ततम् – the universe is pervaded. So this you can clearly understand if you only remember the Upanishadic teaching, therefore those who don't know माण्डुक्य you can leave it aside. You note this much that वेत्ता and वेद्यम् represents the relative world and परम् means the absolute. You are both the relative as well as the absolute, so त्वया ततम् विश्वम्, हे अनन्त-रूप! Oh विश्वरूप ईश्वर. Continuing;

Verse No .39

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ११-३९॥

वायुः यमः अग्निः वरुणः शशाङ्कः प्रजापतिः त्वम् प्रपितामहः च ।

नमः नमः ते अस्तु सहस्र-कृत्वः पुनः च भूयः अपि नमः नमः ते ॥ ११-३९॥

त्वम् वायुः यमः अग्निः वरुणः शशाङ्कः प्रजापतिः च प्रपितामहः (असि) ते सहस्र-कृत्वः, नमः नमः, पुनः च भूयः अपि ते नमः नमः अस्तु ।

So You are everything, that is the essence of the verse, त्वम् वायुः यमः अग्निः वरुणः शशाङ्कः – all You alone are, वायुः means वायु देवता, the wind or air, यमः means काल देवता, (Yamaha not the motor bike - see what a name). So यमः is the काल तत्त्वम् and अग्निः means the fire principle, वरुणः means the water, शशाङ्कः means the moon. So वायुः यमः अग्निः वरुणः शशाङ्कः, You are all of them. You should know the logic behind it also, what is the logic, in the 7th chapter itself कृष्ण has introduced that भगवान् is the कारणम् and the whole creation is the कार्यम् and we know the fundamental law that the कारणम् alone appears in the form of manifold कार्यम्, cause alone with different names and forms appears as various effects, just as one gold alone with

different नामs and रूपs appears as different forms of ornaments. There are no ornaments separate from gold, there are no furniture separate from wood, there are no waves and oceans separate from water, generalizing, there are no products separate from cause. And the cause being God, there are no creations other than God. Therefore God alone is in the form of अकाश, वायुः, अग्नि, आपः, that logic you should remember. It is given in one particular section of ब्रह्मसूत्र. So this logic is a powerful अधिकरणम्,

तदनन्यत्वम् आरम्भणशब्दादिभ्यः ॥ ब्रह्मसूत्र २-१-१७ ॥

It is called आरम्भणाधिकरणम् न्याय. So what is the logic? Effects do not exist separate from cause. Or to put in another language, cause alone appears as manifold effects. And applying this principle अर्जुन says Oh Lord, You the cause alone are in the form of all the जीवs, वायुः, यमः, अग्निः, वरुणः, शशाङ्कः, प्रजापतिः, there are fourteen प्रजापतिs, whose department is the expansion of the population, that is why they are called प्रजापतिs. Therefore they all will have many wives, each one has got three wives, four wives and all and one family will be forty-fifty people will be there, that is true in the case of प्रजापतिः, कश्यप प्रजापतिः, दक्ष प्रजापतिः etc. They are all described in the पुराणs, विष्णु creates ब्रह्मा and ब्रह्मा creates fourteen प्रजापतिs and from the fourteen प्रजापतिs all the other human beings are born. And therefore अर्जुन says all those प्रजापतिs also You alone are. And then पितामहः, so all the fourteen प्रजापतिः are born out of पितामहः. पितामहः means ब्रह्माजि. That is not there in the verse, we have to supply. प्रजापतिः You are, ब्रह्मा You are, not fourteen, one ब्रह्मा and ब्रह्माजि himself is born out of विष्णु's navel. So ब्रह्माजि is पितामहः, विष्णु becomes what: प्रपितामहः च – so You are the father of even ब्रह्मा. So You are प्रजापतिः, You are ब्रह्मा, You are विष्णु. And therefore what do I want to do, what can I do? नमः नमः ते अस्तु – I offer my नमस्कारम्s, how many times? सहस्र-कृत्वः – thousands of times I offer नमस्कारम्s to You, still I am not satisfied, पुनः च भूयः अपि नमः

नमः ते – again and again I offer नमस्कारम् to you, because the more I think of Your great the more I feel like offering नमस्कार to You. Continuing;

Verse No .40

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ११-४०॥

नमः पुरस्तात् अथ पृष्ठतः ते नमः अस्तु ते सर्वतः एव सर्व ।

अनन्त-वीर्य-अमित-विक्रमः त्वम् सर्वम् समाप्नोषि ततः असि सर्वः ॥ ११-४०॥

हे सर्व! ते पुरस्तात् नमः, अथ ते पृष्ठतः नमः, (ते) सर्वतः एव (नमः अस्तु), हे अनन्त-वीर्य! त्वम्-अमित-विक्रमः सर्वम् समाप्नोषि ततः सर्वः असि ।

अर्जुन is still not satisfied, he has offered thousand नमस्कारम्, verbal, not physical, he would have lost his leg otherwise, verbally he said, सहस्र-कृत्वः नमः. And still he is not satisfied and therefore he says, my नमस्कारम् to You in front of You, my नमस्कारम् to You behind, my नमस्कारम् to You to Your right side, my नमस्कारम् to You to Your left, all over and all sides I offer नमस्कारम्, so ते पुरस्तात् नमः – in front of You, पृष्ठतः – behind You, because really speaking there is no front or behind, because Lord's face is all over and facing all the directions. So पृष्ठतः means behind You, to Your back I offer नमस्कार and in short, instead of describing each direction, north east, north south, etc., therefore he says, सर्वतः एव नमस्कार – so all around You I offer नमस्कार, सर्वतः एव ते नमः अस्तु; सर्व रूपः – who is not in the form of कृष्ण alone, who is not in the form of राम alone, but who is in the form of everything in the creation and that is why we have got पञ्च भूत लिङ्ग also, you should remember, there are all based on this teaching only. अकाश रूपेण You alone are, in the form of वायु You are, अग्नि You are, therefore I do नमस्कारम् to the पञ्च भूतs also, because You are everything. And how great You are? अनन्त-वीर्य! अमित-विक्रमः-त्वम् –

You have got infinite strength or power, omnipotent You are, अनन्तम् वीर्यम् यस्य, because any power that is anywhere belongs to You only. In one lightening itself so much electricity is there, they say that if we know how to tap the electricity from one flash of lightening, we can burn, we can provide electricity to a city for one year. But the problem is that we don't have the technology to tap and how many flashes of lightening are coming, every second somewhere in the world, lightening is striking, every second, how much power should be there. And all these power belongs to whom, to You alone. Therefore अनन्त-वीर्य, like that you can take, so much power in the creation all You alone have. And अमित-विक्रमः – You have got enormous valor, courage also. Some people have power but no courage. So they have the power but they are terrified, some people have got courage but no power; You have got both, अनन्त-वीर्यः, अमित-विक्रमः, अमितः विक्रमः यस्य अमित-विक्रमः, अनन्त-वीर्यः च अयम् अमित-विक्रमः च विशेषण उभयपद कर्मधारयसमासः. For grammar students, others can be blissfully ignorant. अनन्त-वीर्यः अमित-विक्रमः त्वम्; सर्वम् समाप्नोषि – You pervade everything. So the idea of traveling and reaching God should go out of our mind. So when we start religion, our idea is we have to reach God, we have to reach God and after death and that too we have to travel, परम् पदम् अवाप्नोति, शिव पदम् अवाप्नोति, विष्णु पदम् अवाप्नोति. We have got a conditioning that we have to travel and reach God, the 11th chapter should demolish that conditioning, there is no question of reaching God, because we are never away from the Lord to reach him. Then why do scriptures talk about reaching God? Reaching God is dropping the notion that we are away from God. Are you getting it? Reaching God is only dropping the notion, dropping the conditioning that we have to reach God. For the one who has got विश्वरूपदर्शनम्, his feeling is I have got my birth, my movement, my death, everything on the lap of the Lord only. How many kilometers the wave should travel to reach the ocean? So there is no question of

travel, the idea of travel and the idea of distance is born out of ignorance, it is a notional distance, it is neither time-wise distance nor space-wise distance, it is purely ignorance-wise distance. If space-wise distance is there you have to travel, if time-wise distance is there you have to wait. What is time-wise distance? A child wants to become a major, minor wants to become major, the distance between the minor and major is determined by what? Time. So what should you do? Wait. Whereas in the case of reaching Lord there is no question of space-wise distance, we need not travel, there is no question of time-wise distance, if we continue like this we will reach God one day that concept is also not there, the distance is purely ignorance-wise. How do you remove the ignorance-distance? Only by knowledge. And therefore विश्वरूपदर्शनम् should remove the idea of reaching God because you are सर्वम् समाप्नोषि, are all-pervading and therefore ततः असि सर्वः – and therefore You are everything. First I say You pervade everything then I say You are everything. Like saying Gold pervades all the ornaments, that is statement No.1. Then the next statement is there is no question of gold pervading all ornaments, in fact, gold is in the form of all ornaments, therefore ततः असि सर्वः. Continuing; verse no.41;

Verse No .41

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ११-४१॥

सखा इति मत्वा प्रसभम् यत् उक्तम् हे कृष्ण हे यादव हे सखा इति ।

अजानता महिमानम् तव इदम् मया प्रमादात् प्रणयेन वा अपि ॥ ११-४१॥

Now अर्जुन looks back, because now he has understood that कृष्ण is not an ordinary जीव, but कृष्ण is भगवान् Himself. So who deserves all the नमस्कारs, all the reverence the Lord requires. So now he knows how to treat the Lord, how to respect the Lord, but he looks back and he remembers that before knowing this he has never treated the Lord as the Lord, he has treated Him only as a friend. And therefore

he has never given the respect the Lord deserves and therefore he feels very bad about it. Even though Lord कृष्ण doesn't feel, but he feels that he has insulted Him and therefore he asks for forgiveness in these verses. हे कृष्ण! सखा इति मत्वा – I thought You are an ordinary human being and that too You are a friend of mine, सखा means a friend, especially a friend of equal age. And therefore I have used very very irreverent words. प्रसभम् यत् उक्तम्, प्रसभम् means rudely, irreverently, without respect, impolitely I have used many words, I should have addressed You as हे भगवान्, but what did I do, as हे कृष्ण I have addressed You. In some cultures, they have got the first name, second name, who can be called with the first name, who can be called with second name, like that. So therefore I have addressed You in a very very impolite manner as हे कृष्ण. In संस्कृत, हे is disrespect. Then, हे यादव – I have addressed as यादव and हे सखा – as Oh friend, in this manner I have impolitely address You. But it is not because of my disrespect to You, but because of sheer ignorance, तव महिमानम् अजानता. In fact, it is Your mistake, You have taken an ordinary human form. If You had come with a few more extra heads, extra hands, at least I will have known that You are an extra-ordinary person, but You have come with only an ordinary human form, therefore तव महिमानम् – Your real glory अजानता – I did not know. तव इमम्, that is another reading also, इदम्, इदम् महिमानम् or इमम् महिमानम् both readings are there, इदम् महिमानम् is grammatically incorrect, because महिमानम् is masculine gender and इदम् is neuter gender, therefore they don't go together. So if it is इदम् महिमानम्, it is grammatically wrong, but we cannot say व्यास is wrong, so therefore we say it is poetic license and we justify somehow, if it is taken as इमम् महिमानम्, then grammatically it is appropriate and therefore I have taken the इमम् महिमानम् reading, which is grammatically appropriate. So without knowing Your real glory I have done that. Or मया प्रमादात्, प्रमादात् means inadvertently, casually, carelessly, I have used such expression,

because we have been very very close and therefore when I speak and I don't think (generally itself we don't think, but when we are moving with friends, where are we going to think) I might have used such words प्रमादात्, inadvertently, unwittingly or प्रणयेन – because of my closeness to You, because of our intimate friendship I would have used such expressions. We are not going to use reverentially expression when a friend comes, therefore don't take it to Your heart, don't take it seriously.

Verse No .42

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ११-४२॥

यत् च अवहासार्थम् असत् कृतः असि विहार-शय्या-आसन-भोजनेषु ।

एकः अथवा अपि अच्युत तत् समक्षम् तत् क्षामये त्वाम् अहम् अप्रमेयम् ॥ ११-४२॥

तव इदम् महिमानम् अजानता मया सखा इति मत्वा, 'हे कृष्ण! हे यादव, हे सखा!' इति प्रमादात् प्रणयेन वा अपि प्रसभम् यत् उक्तम्; हे अच्युत! यत् च विहार-शय्या-आसन-भोजनेषु, अवहासार्थम् एकः अथवा तत् समक्षम् अपि, असत् कृतः असि तत् अहम् अप्रमेयम् त्वाम् क्षामये ।

Not only that, अर्जुन says, I might have insulted You several times for the sake of fun, अवहासार्थम् – for the sake of fun I might have disrespected you (as they say 'I might have pulled your legs', in that meaning), असत् कृतः असि – because You are a friend I might have played many pranks, friendly pranks I might have done during several occasions like विहार-शय्या-आसन-भोजनेषु. Because you should अर्जुन and कृष्ण were very intimate friends and therefore they have been together during several occasions, like what? विहार – while playing, शय्या – on the bed, when sleeping together, शय्या, आसन – while sitting together on the आसन or भोजन – while eating. During all these occasions I might have played several pranks and thus I might have insulted You. And sometimes I might have insulted You when we only

were there, but sometimes I might have done that in front of others also. So playing fun. Therefore एकः – when we were alone, in private or तत् समक्षम् – publicly in front of others also I might have made fun of You. For all of them You should give me forgiveness. तत् क्षामये त्वाम् अहम् – You please pardon me, please excuse me for such a treatment. And I know You will do that because you are अप्रमेयम्, You are unlike the worldly people, worldly people will keep that in mind but You are extraordinary, अप्रमेयम् means matchless, incomparable, unlike the worldly people.

Verse No .43

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११-४३॥

पिता असि लोकस्य चर-अचरस्य त्वम् अस्य पूज्यः च गुरुः गरीयान् ।

न त्वत् समः अस्ति अभ्यधिकः कुतः अन्यः लोक-त्रये अपि अप्रतिम-प्रभाव ॥ ११-४३॥

हे अप्रतिम-प्रभाव! त्वम् अस्य चर-अचरस्य लोकस्य पिता, गरीयान् पूज्यः गुरुः च असि, लोक-त्रये अपि त्वत् समः न अस्ति, कुतः अभ्यधिकः अन्यः?

Some tongue twisters. OK. अस्य चर-अचरस्य लोकस्य पिता असि – You are the father, You are the कारणम् of the entire creation. And what about mother? Mother also You are. Because in the वैदिक teaching father and mother are inseparable, one is ब्रह्म तत्त्वम् another is माया तत्त्वम्, ब्रह्मन् and माया are inseparable and that is why विष्णु and लक्ष्मी are inseparable, लक्ष्मी always occupies the chest of the Lord. We also keep लक्ष्मी देवी in our pockets, now we are keeping somewhere back, that is a different thing, that is not supposed to be the right thing because लक्ष्मी देवी is sacred, you cannot keep it behind, therefore you are supposed to keep here(chest), that is what विष्णु is teaching, वक्षःस्थल स्थिता लक्ष्मी. And ब्रह्माजि keeps सरस्वती where? In the tongue itself and शिव still further, half of the body is occupied. Therefore all the trinity we find, the father and mother they cannot be

separated, the philosophical significance is ब्रह्मन् and माया are inseparate. That is why when you worship mother, father is included, when you worship the father, mother is included, you need not even separately do. Therefore पिता असि means You are both the father and mother. We saw it before, माता, धाता, पितामहः. So अस्य लोकस्य, what type of लोक? चर-अचरस्य – the world consisting of the moving and non-moving things. So the moving referring to the चेतन, the living being and the non-moving referring to the अचेतन. And not only that, त्वम् अस्य पूज्यः च – and You are the one to be worshiped by the entire creation, the ultimate object of worship. And that is why even if anyone else receives worship, suppose we receive worship, our children do नमस्कार to us for example, whether they will do is doubtful! Suppose the children do नमस्कार to us or we are teachers therefore शिष्यः do नमस्कार to us or anyone does नमस्कार to us, what are we supposed to do? We never deserve नमस्कार, that is the basic truth. But they do नमस्कार because they have a duty to do नमस्कार because मातृ देवो भव । पितृ देवो भव ।, it is there and therefore they have to do नमस्कार, therefore as parents we cannot stop them from doing and as a गुरु we cannot stop the शिष्यः, therefore what we do? We get the नमस्कार, we don't deserve it, therefore how to solve the problem? Quietly hand over the नमस्कार to the Lord. So therefore Oh Lord I am receiving it and without keeping it for long time, I immediately pass on to my गुरु, one is shortcut, like relay race, I give to my गुरु and he gives to his गुरु and then सदाशिव समारम्भाम् it will go there or if our children are doing नमस्कार, we hand over to our parents, they will hand over to their parents. Therefore there is only one who deserves all the पूजा and who is that, त्वम् एव पूज्यः. If you remember this, नमस्कार to us will not create problem, otherwise according to शास्त्र, if we don't handover the नमस्कार to the Lord it will cause spiritual downfall. We are not supposed to receive नमस्कार, when we receive our ego gets bloated and it can lead to our downfall. That is why there are some स्वामिः,

they will not allow anyone to do नमस्कार. I remember when I was in आश्रम, one स्वामि had come, he even before coming to the place, he sends the instructions, 'nobody should do नमस्कार to him' and then he got down from the car and somebody who had newly come, he did not get the advanced instructions, so he fell flat at his feet, that स्वामि was very much disturbed. So there are many people who refuse to receive नमस्कार because according to शास्त्र, receiving नमस्कार is supposed to cause downfall because we do not deserve it and therefore what to do, handover to God. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 43-46

Lord कृष्ण while answering अर्जुन's question pointed out that I am the काल तत्त्वम् and we should remember that the time is not separate from the creation and therefore when I appreciate the Lord as कालः, I simultaneously appreciate the Lord as देशः also, because time and space are inseparable entities and once I appreciate देश and काल as ईश्वर, then everything existing in time and space also must be ईश्वर because the world cannot exist separate from देश and काल. As I said the other day, previously it was thought that time and space are separate and the creation is separate, this was the thinking under Newtonian physics. But later we have revised our opinion, creation cannot be separated from time and space or time and space cannot be separated from creation. That is why शङ्कराचार्य said in दक्षिणामूर्तिस्तोत्रम्,

मायाकल्पित देशकालकलना वैविध्यचित्रीकृतम् । दक्षिणामूर्तिस्तोत्रम् २
॥

It is not time and space existed before and भगवान् thought in time one day to create the universe, that is not the idea, भगवान् created the world means भगवान् created time, place and the world and that is why we get into a logical problem, it is an aside topic, not part of विश्वरूपदर्शनम्, once I know भगवान् creates time and space and world, we will have difficulty in answering the question, when did भगवान् create time? What will be your answer. When did भगवान् create time, you try to find out an answer intellectually that question can never be answered. If I say भगवान् created time at 8 o'clock. Then what does it mean? The time was existing before, 7.50, 7.51. 7.52 and 7.59, like the TV news, 7.59 time created, does it happen? You can never answer the question when time arrived. Similarly, the next logical knot is where does space exist? And the last and most difficult question is how did the cause effect principle come into being? How did the cause effect principle come when I ask, (this is the subject of

माण्डुक्य), the question is what is the cause of the cause-effect principle. These three questions, you can never answer, that is why we use the word माया. माया does not mean we do not how to answer, माया means intellectually these questions are undecipherable. So that is an aside, we will see the details in माण्डुक्य. So here what I want to say is when भगवान् says I am time, we should understand that भगवान् is time, भगवान् is space, भगवान् is the objects also. And once I know भगवान् is time, space and objects, it includes भगवान् is all the events also. Because time and space includes events, including the event of the गीता Class. गीता class is not an object but it is an event. Therefore Lord is time, Lord is space, Lord is objects, Lord is events and finally and most importantly, Lord is the Order or the laws, Lord is the all laws also which govern all the events. Therefore a particular event happens because of a particular law, when you boil water to make coffee, the boiling of water is an event which is governed by one law. What is that? Water boils at such and such temperature when it is in TP, in normal temperate and pressure the pure water, not our local water, the pure water boils at such and such temperature. This is universal law for everyone. That means what every event is governed by a set of physical laws as well as moral laws. Those laws are also integral part of the creation, which दयानन्द स्वामिजि calls the Order, with capital O, which governs the music of the creation, which governs the orchestra of the creation, all of them भगवान् is. So, देश, काल, वस्तु, सम्भवः, सम्भवः means events as well as नियतिः or नियामः, all of them are भगवान् himself. So instead of saying भगवान् created all of them, we have progressed a little bit, we say भगवान् is all of them, by which we mean whenever I experience anyone of them, I am experiencing भगवान् intimately. The other day one person was asking: Can I have the दर्शनम् of the Lord? In fact, many devotees have this question, can I have the दर्शनम् of Lord. What does the गीता say is the question itself is meaningless because you are having the दर्शनम् of

God only, you are only not aware of the fact that you are having सर्वदा ईश्वर दर्शनम्. So our problem is not ईश्वर दर्शनम्, our problem is that we are not aware of the fact that we are having ईश्वर दर्शनम् all the time and the moment we become aware of that we have got a mature mind. When you look for ईश्वर दर्शनम् you are अधम भक्तः, when you are aware of the fact that I need not work for ईश्वर दर्शनम्, because ईश्वर is देश, काल, वस्तु, सम्भवः, as well as नियमः then I am मध्यम भक्तः. उत्तम भक्त is above that, I am ईश्वर, we need not say: I am ईश्वरः, but it is enough if we are aware of the fact that I am not experiencing anything other than ईश्वर. And therefore this विश्वरूप भक्त is the greatest appreciator of the nature. So he is a great nature lover, but when he appreciates the nature he appreciates it not as nature but as भगवान्. And अर्जुन also gets a glimpse of this appreciation and therefore his mind is overwhelmed by devotion and therefore he says: I do नमस्कारम् to You from all directions because You are facing all directions:

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो हस्त उत विश्वतस्पात् ।

सम् बाहुभ्याम् नमति सम्पतत्रैः द्यावा पृथिवी जनयन् देव एकः तन्मे मनः शिवसंकल्पमस्तु ॥

So there is a शिव सङ्कल्प मन्त्र occurring in the महान्यास which is chanted generally before एकादश रुद्र अभिषेक, that शिव सङ्कल्प मन्त्रs are so beautiful, let my mind have auspicious thought and one of the auspicious thought is what, all the legs, all the eyes, all the faces are the faces of the Lord alone and when अर्जुन appreciates this, he looks back and as I was telling you in the last class, अर्जुन feels a great deep guilt in his mind, because I should have worshiped Lord कृष्ण as विश्वरूप ईश्वर, I should have addressed Him properly. In fact, I should not have sat along with Him on the same table even, I should have sat down with great respect and humbleness, but I never treated कृष्ण properly, I insulted Him, even though कृष्ण doesn't feel that, अर्जुन is feeling a deep guilt in Him and therefore he surrendering to the Lord

and he says “Oh Lord, please forgive me for all the insults, for all the offenses that I have done to You.” And that is why in our culture we say, we should not disrespect the earth because everything is भगवान्, because earth is also विश्वरूप ईश्वरः, we should not disrespect water also,

नाप्सु मूत्रपुरीषं कुर्यात् । न निष्ठीवेत् । न विवसनः स्नायात् । ॥
कृष्णयजुर्वेदीय तैत्तिरीयारण्यक १- २६ ॥

So never disrespect water, don't spit in water, don't take bath in the river without clothes, all these advices are given by the वेदs. Why so much respect? वर्षति न धावेत् – when it is raining you don't run; it has two meanings: वर्षति सति न धावेत्, generally what do we do, we run, we want to protect us from the rain. So don't run two meanings, if you run during rain, generally the place will be wet and slippery we will fall, that is the practical advice, the second thing is: why do you try to escape from rain which is nothing but भगवान् Himself. It says soak yourselves in rain and not only we run, if we are not able to run we protect ourselves with the गीता book. That is still verse. So the भगवद्गीता whether it is useful for anything, if it is raining you can protect yourselves from rain. So therefore rain is one of the best gifts, वर्षति न धावेत्. In सूर्य नमस्कार it comes. Here अर्जुन says:

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११-४३॥

This is the verse I introduced in the last class. Oh Lord: You are the father of the universe. Here we have to see both the stages. In Vedantic teaching, three stages are there, I have told you before, philosophically first we say:

- भगवान् creates the world, i.e., stage one;
- the stage two is भगवान् himself becomes as the world, therefore the world is world भगवान् himself, this is the next stage and

➤ the last stage is भगवान् appears as the world without undergoing change.

❖ First stage is called निमित्त कारण ईश्वरः or एकरूप ईश्वरः,

❖ the second stage is called उपादान कारण ईश्वरः or अनेकरूप ईश्वरः,

❖ the third stage is called विवर्त उपादान ईश्वरः or अरूप ईश्वरः.

अर्जुन is here doing both, he is says You are the Father of the world and You are the world. Therefore पिता असि लोकस्य, the entire creation consisting of चर-अचरस्य, the mobile and immobile, the moving and the non-moving and त्वम् पूज्यः, because in the वेद it is said, मातृ देवो भव । पितृ देवो भव । just now we saw, father has to be respected and the God is the universal father and therefore पूज्यः and not only the Lord is the creator of the world, Lord is the creator of the scriptural teaching tradition also. So the teaching tradition also is initiated by the Lord. Therefore Lord is आदिगुरुः also, that is why, सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् or if you are विष्णु भक्त. नारायण समारम्भाम्, you can use anything, but भगवान् is not only पिता, but also गुरुः, so पूज्यः गुरुः and गरीयान् and you are a greater गुरुः, superior to all other गुरुs. In short you are the greatest गुरु compared to all other गुरुs. Why? What is the logic? Just saying is not enough, one has to give logic. Why is भगवान् the greatest गुरु? You know the answer, because all the other गुरुs while they are गुरुs now, they have been शिष्यs before learning under someone else, शङ्कराचार्य is a great गुरु alright but himself was a शिष्य. गोविन्द भगवत्पाद was a great गुरु but he himself was a शिष्य. So everyone is a relative गुरु, whereas भगवान् is the absolute गुरु, because He is the only गुरु who was never a शिष्य, who never had His गुरु. Therefore, He is not only fatherless father, but also गुरु-less गुरु, गुरु-less गुरु is here called गरीयान्, गुरु तमः, आदिगुरुः and therefore त्वत् समः न अस्ति, so the 3rd line, you have to split it properly, न त्वत् समः अस्ति अभ्यधिकः कुतः अन्यः, so त्वत्

समः न अस्ति means there is no one equal to You. You are matchless, You are incomparable. Because infinite can never have a match because there is no second infinity and when there is nobody equal to You, where is the question of somebody being greater than You. When I say that there is no second infinite, you ask whether there is something infiniter, infiniter is not possible, therefore, there is neither someone equal to You, nor someone superior to You, कुतः अन्यः and therefore Oh Lord, लोक-त्रये अपि अप्रतिमः, therefore in all the three world You are the matchless one. अप्रतिमः means उपमान रहितः, प्रतिम means उपमान, comparison, अप्रतिमः means matchless one and not only You are matchless, प्रभावः, प्रभावः means glory, so You are the Lord of matchless glory. So अप्रतिमः प्रभावः यस्य सः, बहुव्रीहि, अप्रतिमः प्रभावः यस्य सः and its सम्बोधना विभक्ति, हे अप्रतिम-प्रभाव, Oh Lord of matchless glory. Continuing;

Verse No .44

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ११-४४॥

तस्मात् प्रणम्य प्रणिधाय कायम् प्रसादये त्वाम् अहम् ईशम् ईड्यम् ।

पिता इव पुत्रस्य सखा इव सख्युः प्रियः प्रियायाः अर्हसि देव सोढुम् ॥ ११-४४॥

हे देव! तस्मात् कायम् प्रणिधाय, प्रणम्य, अहम् ईड्यम् ईशम् त्वाम् प्रसादये, पुत्रस्य (अपराधं) पिता इव सख्युः (अपराधं) सखा, प्रियायाः (अपराधं) प्रियः (इव) (मम अपराधान्) सोढुम् अर्हसि ।

अर्जुन's guilt does not leave him, even though he has not done any serious offense, he has only treated कृष्ण as a friend. He has not hurt Him or harmed Him, but even कृष्ण as a friend अर्जुन feels is a very great insult. How can I treat कृष्ण as a friend? In fact, treating the God as a friend is a form of भक्ति accepted in the भक्ति literature, which is called सख्य भक्ति,

श्रवणम् कीर्तनम् विष्णोः स्मरणम् पादसेवनम् ।

अर्चनम् वन्दनम् दास्यम् सख्यम् आत्मनिवेदनम् ॥ श्रीमद्भागवतम् ७-७-२३ ॥

Treating the Lord as a friend is acceptable but still अर्जुन feels bad, guilty and therefore again he says: तस्मात्, because I have offended You, insulted You, belittled You, प्रणम्य – I offer extra प्रायश्चित्त नमस्कार and what kind of प्रणामः, not the shortcut प्रणाम, just by joining the palms and still shorter ones, so therefore it is not a shortcut नमस्कार, कायम् प्रणिधाय, so कायम् means शरीरम्, प्रणिधाय – falling prostrate, falling down, दण्डवत् प्रणामः, साष्टङ्ग प्रणामः. So having done साष्टङ्ग प्रणामः to You, त्वाम् अहम् प्रसादये – I propitiate You as a compensation for the insult I have done, I want to cool You down, भगवान् has not got heated up at all, but this अर्जुन feels so and says that I am cooling You, त्वाम् प्रसादये. And what type of You? ईशम् ईड्यम्, ईशः means the Lord of the whole creation, सर्वस्य जगतः ईष्टे इति ईशः, ईश् means to rule over. So, ईशम् same as ईश्वरः. So, त्वाम् अहम् ईशम्, you have to split properly, it is अहम् ईशम्, then ईड्यम्, ईड्य means the adorable one, the only one who deserves नमस्कार, other than भगवान् nobody deserves नमस्कार, because any honor belonging to anyone ultimately comes from the Lord only, remember the केनोपनिषत् story, इन्द्र took glory, अग्नि took glory and they got censure from the Lord. So nobody in the world deserves नमस्कार and that is why I told you in the last class, even if you do नमस्कार to a ज्ञानि, a गुरु or a संन्यासि, what does he do, he doesn't put it in his pocket. That will cause his downfall, therefore immediately he should hand over to the Lord, through the गुरु परम्परा. And therefore ईड्यम् means ईड् means to worship, to honor, अग्निम् ईडे पुरोहितम्, ईड् to worship, ईड्यम् means worshipful, adorable God I propitiate and for what purpose I do this, so that You will forgive me and forget all the offenses, all the insults that I have done to you. And Oh Lord, You have to forgive and forget the offenses like the following examples. He gives three examples for forgiveness.

i) The first one is पिता, a father with regard to the offenses of the children. So अर्जुन says just as a parent or father forgives the children even though they commit mistakes because of immaturity. So from this example what are we suppose to learn indirectly? We have to forgive our children when they commit mistakes. We should not say, don't step on the sill. So that child without stepping will jump over it. So you said not to step only, I can jump. So now-a-days children do all kinds of things because they are exposed to the culture from all over the world. In village life they had only one culture, now we have got all kinds of culture, which is coming to your पूजा room and drawing room, children are attracted by that and therefore they are bound to commit mistake. Here अर्जुन says, the parents are supposed to forgive the children. Oh Lord, you being a parent, you should forgive Me.

ii) Then the second example is a husband forgiving the wife for her mistake, offenses, insults, when the husband was elder and wife was younger and husband is considered to be a गुरु and the wife is considered to be a शिष्य, even though no wife is willing to become a शिष्य, because husbands do not have that status, that is a different problem. So therefore just as the husband forgives the wife, that is प्रियः प्रियायाः, प्रियः means wife, literally प्रियः does not mean wife, प्रिय means dear one, So here wife is called प्रियः means, wife is supposed to be dearer, OK. If she is not dear, make her dear. I am not saying all these, गीता is saying, what do I know? So I am the wrong person to talk about these issues and you should not be merely letter writing, letter writing I don't know how you address, whether you use dear I don't know, so therefore both should be dear to each other.

iii) Then finally, सखा इव सख्युः, just as a friend forgives the offenses, the insults of the friend. So similarly, Oh Lord, You are like father and You are like husband also, In fact, that is also a form of भक्ति called मधुर भक्ति, where the devotee looks upon himself as गोपी or राधा and Lord is the only पुरुषः and that kind of भक्ति is called मधुर

भक्ति and therefore Oh Lord You are like the husband and You are of course my friend also, from whatever angle You see, You have to forgive and forget. So, प्रियायाः plus अहंसि, प्रियाया अहंसि, then सन्धि is made even though it is not permitted by grammar rule, a grammar violation is here, but व्यासाचार्य's poetic license, it is allowed. So it should be प्रियायाः अहंसि and then you have supply a word: अपराधान् - the offenses. So, पिता अपराधान् सोढुम् अहंसि, सखा सख्युः अपराधान् सोढुम् अहंसि or सहते and प्रियः प्रियायाः अपराधान् सोढुम् अहंसि, similarly, you also. Continuing;

Verse No .45

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ११-४५॥

अदृष्ट-पूर्वम् हृषितः अस्मि दृष्ट्वा भयेन च प्रव्यथितम् मनः मे ।

तत् एव मे दर्शय देव रूपम् प्रसीद देवेश जगत्-निवास ॥ ११-४५॥

हे देवेश! हे जगत्-निवास! अदृष्ट-पूर्वम् (विश्वरूपं त्वां) दृष्ट्वा (अहम्) हृषितः अस्मि, मे मनः भयेन प्रव्यथितम् (अस्ति, अतः) हे देव! (त्वं) प्रसीद च तत् एव (पूर्वं) रूपम् मे दर्शय ।

So here अर्जुन expresses his two-fold emotions which are simultaneously occupying the mind, अर्जुन says I am in a conflict now, one part of mind says, I am one of the few lucky ones, blessed ones, because भगवान् gave me दिव्य चक्षुः, which is not easily available for others. So because of the special दिव्य चक्षुः gift, I have got this rare विश्वरूपम् दर्शनम् and since it is a very very rare one, In fact, people are going to glorify अर्जुन, telling you are lucky, you are lucky, people are going to be even envious of अर्जुन and therefore from that angle I feel like continuously seeing the विश्वरूपम् because I have a got a rare दर्शनम्, but at the same time, one corner of my mind is only looking into the mouth of the Lord, into which all these near and dear ones are entering and some are crushed, remember that's how the people are entering and Lord is ruthlessly killing all of them, looks like cruel God,

from that angle of Lord as the destroyer my mind is extremely in the grip of भयम्. So one part of my mind is happy, another part of my mind is distressed with fear and since one part of my mind is happy it tells, “continue to see it” and the other part of mind with fear says, “close your eyes, don’t see.” ‘Niether I am not able to swallow nor am able to spit.’ It is bitter therefore I am not able to swallow, at the same time it is also sweet, bitter sweet, therefore I am not able to spit it out also’, but अर्जुन feels between these two भयम् is more dominant. It is only because दिव्य चक्षुः is a artificial one given by भगवान्, दिव्य चक्षुः must be claimed by us by our own साधन. So by sufficient कर्मयोग साधन when राग द्वेष, अहङ्कार ममकार comes down that mind has got naturally developed दिव्य चक्षुः and when we have got naturally developed दिव्य चक्षुः, विश्वरूप will not be frightening, but in the case of अर्जुन it is artificially given and therefore अर्जुन is not able to totally enjoy and therefore he says, Oh Lord! world is congratulating me but I am not able to withstand. And therefore what is my request, enough is enough, please withdraw the विश्वरूपम्. Who asked for विश्वरूपम्? अर्जुन only. The very same अर्जुन who said I would like to have विश्वरूप, the very same अर्जुन says I cannot withstand, which means from एकरूप भक्ति if I have to go to अनेकरूप भक्ति, राग द्वेष must be tremendously decreased. निर्गुण भक्ति is later, that is not necessary now. एकरूप to अनेकरूप भक्ति I have to go, I have to reduce राग द्वेष tremendously. Or to put in another language, अहङ्कार ममकार must be reduced, ‘Me & Mine’ these two must come down, when they come down विश्वरूप will be enjoyable. So here अर्जुन says अदृष्ट-पूर्वम् दृष्ट्वा – I have seen something which is unique which I have not experienced before, because विश्वरूप experience is for the first time and therefore it is unique. So अदृष्ट-पूर्वम् means अपूर्वम्. This is अपूर्व दर्शनम्. And having seen this अस्मि हर्षितः – I am extremely elated. Because especially when we have something rare and the neighbor doesn’t have it we have that extra happiness, anything including dress, they ask you

from where did you purchase it? Hearing that question itself it is as though like मोक्षानन्द! So then you say that (you don't want to say because if they also purchase that your importance will be lost. But because they asked you say that) I got it from that shop and that person goes there, enquires and comes to know that it is no more available and he comes and tells that it is no more available and my god! you get ब्रह्मानन्दम्. So Similarly, here also अर्जुन feels that nobody has it and I have got it, therefore I am extremely happy. But the problem is internally, I am terribly frightened also, भयेन च. Because of the mouth, remember it, भयेन च मे मनः प्रव्यथितम्. So with fear my mind is afflicted, tortured, tormented, distressed, प्रव्यथितम्. So it is like the experience, I also like to share this experience. In the village we have got the village function, temple function and in केरल for any festival elephant is a must. So we have two three elephants and the middle elephant will carry the Lord and there is a प्रदक्षिणम् of the whole village and when the elephant goes people would like to get on the top of the elephant because we have to hold the umbrella, the Lord, a few items have to be held along with the Lord. So there is big contest, lot of people trying to get into. And then one time I also got on the elephant. Now, in the village and all on the top of the elephant they don't spread anything, now in the movies and all they show with beautiful clothes, cushion, etc., in the villages it is not so. So you don't know what it is all about. So on top of the elephant there is the backbone, it is really the hardest stuff in the world, perhaps harder than even diamond and not only that the hair of the elephant also is like a needle sharp. So when you get on the elephant and look around, all the other children will be envious of me and therefore all smile for 10 minutes, thereafter, it will be like: When I am going to get down and you don't want to let it out because others are envious of you. So why to let out that secret, you put a smile outwards and inside you wait for the 'Elephant Vahana function' to end. When I read this श्लोक of अर्जुन, I only get that

remembrance. So very happy, but miserable also. So like wearing coat in चैन्नै, in summer season, you wear coat and everybody appreciates the coat, but inside, not suitable to India you know, in चैन्नै in the month of May at 43 degrees, what coat, you don't want even a vest. So often we experience that. For the sake of the world you feel like smiling, but inside you are miserable. So similarly, भयेन च मे मनः प्रव्यथितम्. And between these two which is dominating? भयम् alone is dominating and therefore कृष्ण, तत् एव रूपम् मे दर्शय हे देव! – Oh Lord! I would like to have the good-old कृष्ण, my कोट्टु गुरुवायूरप्पन्, they say you know, so that Lord कृष्ण, the smiling, beautiful, अधरम् मधुरम् वदनम् मधुरम् नयनम् मधुरम् कृष्ण alone I want. So तत् एव means what एकरूप ईश्वरः. So from this we come to know that graduating to अनेकरूप ईश्वर itself is not an easy job and only if I have graduated and remained in अनेकरूप ईश्वर, विश्वरूप ईश्वर for sufficient length of time, thereafter only अरूप ईश्वर will get inside you. But we try to jump from एकरूप to अरूप and that is why वेदान्त appears to be, the उपनिषत् appears to be more academic, it doesn't seem to help because उपनिषत् is talking about:

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवत् च यत् । ... ॥ कठोपनिषत् १-३-१७ ॥

So साधन चतुष्टय सम्पत्ति means विश्वरूप ईश्वर भक्तः, if it is there only one can go to अरूप ईश्वर. Therefore तत् एव रूपम्, that is एकरूप ईश्वरम् दर्शय – may You show me. प्रसीद देवेश जगत्-निवास. कृष्ण can argue: you only wanted therefore I will not withdraw. If He says so what to do? Therefore अर्जुन says, प्रसीद – be gracious to me. हे देवेश! – Oh Lord of all gods, जगत्-निवास – Oh Lord who is the abode of the universe, विश्वाधारः. So जगत्-निवास means the Lord in whom the whole universe is resting, जगताम् निवासः, षष्ठीतत्पुरुष, बहुव्रीहि also can justify, but in this context, षष्ठीतत्पुरुष will be good and this idea alone is symbolically presented when यशोदा asks Lord कृष्ण to open the mouth. When कृष्ण ate mud, you know the story, यशोदा scolded

and said, open your mouth. She thought that she will see some mud but instead of mud, the whole cosmos with all the अखिलाण्ड कोटिs are there and just as अर्जुन could not withstand the विश्वरूप, even यशोदा could not. Therefore instead of saying, I am not able to, she commanded कृष्ण to Shut Up. Shut Up, means what, only it seems to be a command, but inside it is all fear. It is not to be literally taken, how come all the cosmos will be inside the कृष्ण's mouth, even the तिरुपति लड्डु we are not able to put inside as a whole into our mouth, so don't take it literally. This symbolizes the Lord as the विश्वाधारम् गगन सदृशम्, Continuing;

Verse No .46

किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ११-४६॥

किरीटिनम् गदिनम् चक्र-हस्तम् इच्छामि त्वाम् द्रष्टुम् अहम् तथा एव ।

तेन एव रूपेण चतुः-भुजेन सहस्र-बाहो भव विश्व-मूर्ते ॥ ११-४६॥

हे सहस्र-बाहो! हे विश्व-मूर्ते! अहम् त्वाम् किरीटिनम् गदिनम् (च) तथा एव चक्र-हस्तम् द्रष्टुम् इच्छामि, (तरमात्) तेन एव चतुः-भुजेन रूपेण (युक्तः) भव ।

So अर्जुन concludes his prayer. That is the third stage of appreciation.

- No.1 आश्चर्यम्,
- No.2 भयम्,
- No.3 भक्तिः.

The third stage of भक्ति expression is being concluded here with अर्जुन's request to the Lord to get back to his own एकरूप, Therefore he says, त्वाम् अहम् द्रष्टुम् इच्छामि – I would like to see You, तेन एव रूपेण – with Your old form only, एक रूपेण, कृष्ण रूपेण अहम् द्रष्टुम् इच्छामि. And what is that old रूपम्? अर्जुन wonders whether कृष्ण remembers or not, therefore better I tell Him what was His old form.

Therefore किरीटिनम् – so with किरीटम्, गदिनम् – with गदा, चक्र-हस्तम् – with चक्र, with all these चतुर्भुजेन – in Your own चतुर्भुज रूप, so चतुर्भुजम् means Lord with four hands, previously it was अनेक-हस्तम्, now it is चतुर्भुजम्. So he himself says, सहस्र-बाहो – now You are सहस्र-बाहो, thousand armed one, I want You to be four-armed one, हे सहस्र-बाहो! चतुर्बाहुः भव. There are people who make a very big analysis here. Anyway I am not going to say. How does अर्जुन say चतुर्भुजेन. So before ईश्वर रूप दर्शनम्, कृष्ण was moving with अर्जुन alright, but was कृष्ण with four hands or two hands? How do we know. We have no idea at all. Our general thinking is what, कृष्ण was moving with अर्जुन only an ordinary मनुष्य, therefore he had only द्विबाहुः, how come अर्जुन says here चतुर्भुजम्? And different people giving different explanations, ingenious explanation and all, we need not go into that, we can conclude that कृष्ण might have had four hands or still easier, अर्जुन is confused because of overwhelming and changing emotions he was confused between two and four and therefore he said चतुर्भुजेन, you can take it that way. Don't break your head on that. So तेन एव रूपेण चतुर्भुजेन सहस्र-बाहो भव, Oh Lord may You appear. विश्वमूर्ते, विश्वमूर्ति means विश्वरूप सम्बोधना प्रथमा, addressing the Lord, Oh विश्वरूप ईश्वर. So, I don't want विश्वमूर्ति, I want कृष्णमूर्ति, so कृष्ण रूपम्, I don't want विश्वरूपम्, but I want only कृष्ण रूपम्. So with this अर्जुन's response to विश्वरूपदर्शनम् is over. The last phase is from verse no.35 up to this verse. Now the ball is in Lord कृष्ण's court. So there is some silence, because अर्जुन has made his request and Lord कृष्ण has to do respond. What is the Lord going to do is given in the next verse, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 47-50

From verse no.35, up to verse no.45, which we completed in the last class, अर्जुन expresses his appreciation of विश्वरूप and he surrenders at the feet of the Lord. Even though he is very happy to have विश्वरूपदर्शनम्, because of the special blessings of the Lord, अर्जुन is not mature enough to withstand the विश्वरूपदर्शनम्. Because विश्वरूपदर्शनम् means learning to look at the whole creation as the Lord, whether we like it or not, the creation is a relative entity consisting of pairs of opposite and therefore I am going to see the universe as the Lord, I should be able to accept the both the pairs of opposite equally. I should have a reverential attitude of acceptance with regard to every event in the creation, not only the things consist of pairs of opposite, even events are pairs of opposites. As I had said often, if birth is an integral part of भगवान्, death is also integral part of भगवान् only. Therefore, to become a विश्वरूप भक्त, I should be able to accept any death of anyone without any complaint, which means tremendous inner maturity is required to look at that also as an integral part of भगवान् and therefore it requires a reverence rather than complaint. That is why in सन्ध्यावन्दनम्, we regularly worship यम as भगवान्, यमाय धर्मराजाय मृत्यवे चान्तकाय च ।

वैवस्वताय कालाय सर्वभूतक्षयाय च ॥ गरुडपुराण १-५२-१७ ॥

सर्वभूतक्षयाय means the one who is the cause of old age and death, क्षयम् means old age, अपक्षीयते, अपक्षयः, which culminates in मरणम्. यम is the cause of old age and death and if we should reverentially worship यमधर्मराज daily, we should be able to accept these two as an integral of भगवान्. We need not even develop a reverential attitude, at least if we can have a non-critical, non-complaining attitude that itself is a maturity. Similarly, every association I have to accept and I have to equally accept every disassociation also without grumbling. Similarly, health and sickness. Similarly, war and peace. As long as human free-will is there, there will be राग and द्वेष, which means there will be war

even in heaven, देवs and असुरs will be quarreling and therefore most of the things are integral part of विश्वरूप, I should be able to accept them without grumbling, which means I should have a very very very rarefied mind which sees the totality and therefore for an immature mind, विश्वरूपम् can be a threat and अर्जुन proves that his mind is immature because he says I am not able to withstand. Then the question is how can I make myself mature. Until I get the maturity to accept भगवान्, the अनेकरूप ईश्वर as the Lord, the only alternative I have is to accept the एकरूप ईश्वर as the Lord, that is why we start with इष्ट देवता भक्ति so that I will be able to accept the situation by feeling the presence of my इष्ट देवता in my heart, this is how I begin. शङ्कराचार्य writes a beautiful स्तोत्रम् called शिवशङ्करस्तोत्रम्:

अतिभीषण कटुभाषण यमकिङ्करपट्टी कृतताडन
परिपीडनमरणानगमसमये ।

उमया सह मम चेतसि यमशासन निवसन् हरशङ्कर शिवशङ्कर हर मे
कर दुरितम् ॥ श्रीशिवशङ्कर अथवा यमभय निवारण स्तोत्रम् १ ॥

Oh Lord, I will also have old age and I will also have to face death and how death is going to come I don't know. They say we do not know, that they will be seeing the यमकिङ्करs coming, यमदूतs coming, some people have told also, I don't know. That it seems this old man will be saying 'it appears as though somebody is coming.' All the other people won't but this person sees. So they say they are all messengers of यम and they come threatening because this person doesn't want to leave the earth and the family and near and dear ones and new great grandson, etc., so leaving that I don't want to go and therefore whipping their whips they come and at that time, I should not be frightened of all these people, यमदूतs, I want Oh Lord शिव you should come, because you are the right person because you have kicked यमधर्मराज in his chest. You remember मार्कण्डेय story and all you know and therefore when such a frightening occasion comes I should not be affected by anyone of these things, even the family members

may be standing around and weeping, my attention should not go to those people who are temporary, my attention should be on You and You should come and don't come alone, come with पार्वती also and I am giving You a program, advanced booking and what is that program, a beautiful ताण्डवम् along with पार्वती's लास्यम्, शिव ताण्डवम् and पार्वती's लास्यम् on the stage of my heart You should give me a program and I should be so much observed in that program, that I should not even know the arrival and departure. शङ्कराचार्य has written all these for us, he doesn't have those problems, because he is नित्य मुक्त. So अतिभीषण, भीषण means भयङ्कर, कटुभाषण – they are not going to politely request, 'Will you come?' If they request, we will say we are not coming, you go. Therefore they will only say pack up, कटुभाषण यमकिङ्करपटली – the group of यम's messengers when they come, कृतताडन परिपीडनमरणागमसमये – so they beat me and they torture me, torment me, physically or even psychologically and when such a death comes, what should you do, उमया सह – along with पार्वती देवी, मम चेतसि – in my heart, यमशासन, what an address, see. Oh Lord शिव you are यमशासन, the one who punishes even यमधर्मराज, निवसन्, हरशङ्कर शिवशङ्कर हर मे कर दुरितम्; शिवशङ्कराष्टकम् consists of 8 श्लोकs. So this very thought of your इष्ट देवता can give you great relief when pain comes, diseases come, people disappear, people die or we ourselves die, इष्ट देवता भक्ति also can relieve our pain, only thing is we have to develop that भक्ति by अभ्यासः. I will start that भक्ति when I am 93 years old, that will not work; start your training right now, feel the presence of your इष्ट देवता right now and this इष्ट देवता भक्ति or एकरूप भक्ति will give you sufficient strength to expand your vision to विश्वरूप भक्ति and when it is getting converted to विश्वरूप भक्ति, इष्ट देवता भक्ति need not go away, I see the इष्ट देवता itself as all the रूपम्, if कृष्ण is my इष्ट देवता, all people are कृष्ण in different वेषम् and even if I go to शिव temple, कृष्ण is शिव वेषम्, then the whole creation becomes

ब्रह्माण्डव्याप्तदेह भषित-हिमरुच. My own इष्ट देवता is the शिवलिङ्गम्, the whole cosmos becomes शिवलिङ्गम्. Therefore if I am not ready for अनेकरूप भक्ति, I need not feel bad, I can continue in एकरूप भक्ति. That will also give tremendous inner strength. I can say let everyone go away, 'all of you get lost, I don't depend on any one of blessed you, my support comes from somewhere'. It is a wonderful training that we can have. So anyway, अर्जुन proves he is not yet ready for विश्वरूप भक्ति itself. After remaining in विश्वरूप भक्ति for sufficiently long time and thereafter only we have to get ready for अरूप ईश्वर. That doesn't matter, whatever be your level, take to appropriate भक्ति and therefore अर्जुन confesses to Lord कृष्ण and says तेन एव रूपेण चतुर्भुजेन सहस्रबाहो भव, I don't want to see thousand hands, it is all confusing, beautiful two or maximum four hands enough, more than that I won't be able to see कृष्ण. I want simple a कृष्ण. Up to this we saw. Continuing;

Verse No .47

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११-४७॥

मया प्रसन्नेन तव अर्जुन इदम् रूपम् परम् दर्शितम् आत्म-योगात् ।

तेजोमयम् विश्वम् अनन्तम् आद्यम् यत् मे त्वत् अन्येन न दृष्ट-पूर्वम् ॥ ११-४७॥

हे अर्जुन! यत् त्वत् अन्येन दृष्ट-पूर्वम् न, (तत्) इदम् मे तेजोमयम् विश्वम् अनन्तम् आद्यम् परम् रूपम् प्रसन्नेन मया आत्म-योगात् तव दर्शितम् ।

So when अर्जुन made this request, Lord कृष्ण says: अर्जुन I am not responsible for showing this विश्वरूपम्. In fact, I know you are not yet ready, but since you made a special request I choose to show you and now that you don't want विश्वरूप, I will bless you accordingly. Therefore He says: श्रीभगवान् उवाच. हे अर्जुन! तव इदम् रूपम् दर्शितम्, so इदम् रूपम् means इदम् विश्वरूपम् – this universal form of Mine has

been shown to you. How? आत्म-योगात् – because of My मायाशक्ति, योगः means माया. So the word योगः has several meanings. According to context we have to take. In this context, योगः means an assembly, and माया is called योगः because it is an assembly of त्रिगुणs, सत्त्व रजस् तमो गुणानाम् संयोगः योगः शब्देन उच्यते and therefore योगः means माया and this माया represents भगवान्'s मायाशक्ति. And word आत्मा is reflexive pronoun and not सत्-चित्-आनन्द आत्मा, आत्मा means My own योगशक्ति, My own मायाशक्ति I used for showing the विश्वरूप. And why I chose to do that? प्रसन्नेन – because I was pleased with your devotion, I was pleased with your sincerity and therefore I showed this. And how did I show you? By giving you this special चक्षु called दिव्य चक्षु. And what type of विश्वरूपम् it is? कृष्ण says, विश्वरूपम् remaining the same, if you are mature you will enjoy it, if you are not mature the same विश्वरूप will frighten you. What is enjoyment to one, is a fright to another person. Just like this roller coaster ride, so one person may be thrilled and he may go up and down repeatedly, whereas for some other people seeing itself gives giddiness. So by itself it is neither good nor bad, it all depends upon the candidate. Similarly, here कृष्ण says, विश्वरूप is really wonderful अर्जुन, because it is तेजोमयम् – it is the most brilliant form, which consists of galaxies, which consists of billions of stars and all of them are included in विश्वरूप, तेजोमयम्, विश्वम् – which consists of everything, विविध प्रत्यय गम्यम् विश्वम्, so which is cognized in manifold form, शब्द रूपेण, स्पर्श रूपेण, रस रूपेण, गन्ध रूपेण, it can be appreciated. And अनन्तम् – which is limitless, both spatially as well as time-wise, अनन्तम्; आद्यम् – so which is the first born, which is created first, तस्मात् विराडजायत विराजो अधिपूरुषः ।

स जातो अत्यरिच्यत पश्चाद् भूमिमथो पुरः ॥ यत्पुरुषेण हविषा । ॥ पुरुषसूक्तम् ॥

So विश्वरूप is born first and thereafter alone पश्चाद् भूमिः, अथः पुरः, पुरः means शरीराणि – individual bodies, everything is born later only and

therefore विराट् is आद्यः, the first born, ब्रह्मा देवानाम् प्रथमः संबभूव, etc., we have seen. Not only that अर्जुन you are a blessed devotee because nobody else had the good fortune of seeing this. So त्वत् अन्येन – other than you, the rare one, blessed one, nobody else has seen. Of course nobody else has seen is an exaggeration, it is not that अर्जुन alone has seen, some other people also have seen, in महाभारत itself we find कृष्ण shows विश्वरूप in two or three occasions. And therefore here to highlight it is said that nobody else has seen, it is not literally true, it is a figurative expression. Continuing;

Verse No .48

न वेदयज्ञाध्ययनैर्न दानैर्- न च क्रियाभिर्न तपोभिरुग्रैः ।

एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११-४८॥

न वेद-यज्ञ-अध्ययनैः न दानैः न च क्रियाभिः न तपोभिः उग्रैः ।

एवम् रूपः शक्यः अहम् नृ-लोके द्रष्टुम् त्वत् अन्येन कुरु-प्रवीर ॥ ११-४८॥

हे कुरु-प्रवीर! अहम् एवम् रूपः नृ-लोके न वेद-यज्ञ-अध्ययनैः न, दानैः न, क्रियाभिः न, उग्रैः तपोभिः च न त्वत् अन्येन द्रष्टुम् शक्यः ।

Here Lord कृष्ण wants to point out that अर्जुन could see the विश्वरूपम् because of his devotion, भक्ति. Therefore कृष्ण wants to highlight भक्ति or sincere desire to appreciate विश्वरूपम् as an important साधन and when कृष्ण wants to highlight the भक्ति साधन, for the sake of underlining, underscoring भक्ति He brings down all the other साधन. This is a methodology used in the scriptures, which has to be very carefully understood. All spiritual साधनs are equally important, whether it is सत्यम्, or तपः, or यज्ञः or वेद-अध्ययनम्. All साधनs are equally important, but in a particular context the scriptures highlight a particular साधन and in that context the scriptures will bring down the other साधनs. So there we should look down upon the other साधनs, we have to only focus on the importance of a particular साधनs, highlighting the साधनs is important, not bringing down the

other साधनs. This particular law is called 'न हि निन्दा न्यायः', न हि निन्दा न्यायः means scriptures themselves criticize certain साधनs, there the value is not on criticism but the value is on highlighting something else. In तैत्तिरीय शीक्षावल्ली we saw various values highlighted and there it was said, स्वाध्याय प्रवचनम्, the study of scriptures is the most important value,

ऋतम् च स्वाध्याय प्रवचने च । सत्यम् च स्वाध्याय प्रवचने च ।

And thereafter the उपनिषत् itself asks the question, what is the highest तपस्? Then several आचार्यs, ऋषिs give different opinion and the उपनिषत् says: the greatest तपस् or साधन is स्वाध्याय प्रवचन only. Therefore if you read that portion स्वाध्याय will be highlighted and all the others will be brought down. But here you find कृष्ण says all the other साधनs are useless, but भक्ति is important. Now we will be confused, which one we should take? शीक्षावल्ली if you see it says स्वाध्याय is highest. If you see this portion it says भक्ति is greatest, therefore what should be the conclusion? One person concluded nothing is important. Very convenient. So from that portion I come to know that भक्ति is not important, because in शीक्षावल्ली भक्ति is not mentioned, here स्वाध्याय is criticized. In different portions different values are brought down and therefore no value is important, he concluded that way. Or we can say all values are equally important. So what should be our right conclusions. All values are equally important. But here कृष्ण is highlighting भक्ति and for that purpose He is criticizing all the other साधन, criticism is not literally meant, very important, it is not meant literally. So, here कृष्ण says, वेद-अध्ययन is not a great साधन at all. It cannot give you विश्वरूपदर्शनम्. Therefore वेद-अध्ययनम् is an inferior साधन. Then what about यज्ञ? यज्ञ-अध्ययनैः – the study of यज्ञs, i.e., rituals. What is the difference between वेद-अध्ययन and यज्ञ-अध्ययन? वेद-अध्ययन is learning to chant the वेदs and यज्ञ-अध्ययन means analysis of the वेदs and learning how to do the rituals. कृष्ण says वेद-अध्ययनम् is useless, यज्ञ अध्ययन

is useless, all of them will not give you विश्वरूपदर्शनम् न दानैः, what about दानम्, useless, in fact, we note it very carefully. Since भगवान् himself has said that दानम् is useless, therefore I am not giving! As such giving is problem, over and above that, if श्लोकs are like this, they will highlight it by quoting. So here कृष्ण says दानम् is also an inferior साधन, whereas in शीक्षावल्ली what did we see,

श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ।

It is repeatedly emphasized, whereas here कृष्ण says दानम् is also useless. From that it is clear that कृष्ण's aim is not criticism but highlighting something else. Then what about other various activities, लौकिक कर्माणि, न च क्रियाभिः, all the worldly activities are also useless, because they cannot help you in getting विश्वरूपदर्शनम्. So यज्ञ can be taken as शास्त्रीय कर्म and क्रिया can be taken as लौकिक कर्म. So वैदिक कर्म is useless, लौकिक कर्म also is useless. And what about various form of तपस्, like एकादशि उपवास etc., also useless, न तपोभिः. So therefore we can again conclude that therefore I don't fast at all, because कृष्ण has said उपवासम् is useless. And even उग्रैः तपोभिः, even very big or severe austerities intense or severe austerities also are useless, because through all these साधनs, एवम् रूपः द्रष्टुम् न शक्यः, एवम् रूपः means विश्वरूप ईश्वर can never be seen by all these साधनs. So each time you have to read, वेद-यज्ञ-अध्ययनैः एवम् रूपः द्रष्टुम् न शक्यः, दानैः एवम् रूपः द्रष्टुम् न शक्यः, क्रियाभिः एवम् रूपः द्रष्टुम् न शक्यः, in each of them न is there. द्रष्टुम् न शक्यः नृ-लोके, among the human beings or in this human world, it can be seen only by those people who are like you, कृष्ण is coddling अर्जुन. So it cannot be seen by anyone other than you, because you alone have got that special qualification, unique qualification meant for विश्वरूपदर्शन and therefore by other people it is not possible. Now कृष्ण doesn't say what is that unique qualification, very important and what is that, कृष्ण himself answers that later, so that we can supply here and that unique

qualification is भक्तिः. So भक्ति alone will alone help in विश्वरूपदर्शनम् and that too what भक्ति, that also we have to note, because in the 7th chapter, कृष्ण has talked about four types of भक्ति, आर्त भक्ति, अर्थार्थी भक्ति, जिज्ञासु भक्ति and ज्ञानि भक्ति. आर्त भक्ति will not help, because आर्त is a person in crisis, a person in crisis doesn't want विश्वरूपदर्शन. When there is no water at all in the home, is he going to ask the Lord for विश्वरूपदर्शनम्? He will only ask for water. If Lord asks shall I come, this man will reply as such there is no water for the already existing people, so you don't come, You be where you are, send water only, so let the local कृष्ण come (Are you understanding?) let this कृष्ण come, not that कृष्ण. Similarly, when a person is craving for wealth and भगवान् says I will give you विश्वरूपदर्शनम्, who wants, therefore he will not, therefore by भक्ति He means not आर्त or अर्थार्थी भक्ति, but जिज्ञासु भक्तिः. जिज्ञासु भक्ति means a devotion through which a person wants अनेकरूप ईश्वर दर्शनम्. I should know the value of विश्वरूपदर्शनम्, and such a mature भक्ति alone can help you see, हे कुरु-प्रवीर! हे अर्जुन! you asked for that and therefore I gave you that. So don't blame upon Me, I didn't want to threaten you, you asked for it. Continuing;

Verse No .49

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृक्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्तु तदेव मे रूपमिदं प्रपश्य ॥ ११-४९॥

मा ते व्यथा मा च विमूढ-भावः दृष्ट्वा रूपम् घोरम् ईदृक् मम इदम् ।

व्यपेत-भीः प्रीत-मनाः पुनः त्वम् तत् एव मे रूपम् इदम् प्रपश्य ॥ ११-४९॥

मम इदम् ईदृक् घोरम् रूपम् दृष्ट्वा ते व्यथा मा (अस्तु), विमूढ-भावः च मा (अस्तु) । त्वम् व्यपेत-भीः प्रीत-मनाः (भूत्वा) पुनः तत् एव इदम् मे रूपम् प्रपश्य ।

So here कृष्ण says अर्जुन if you are not ready for विश्वरूपदर्शनम्, I don't want to impose that upon you. This is the most unique aspect of our वैदिक teaching. We never impose anything upon a

seeker. There are many people who are very clear that they don't want मोक्ष, because either they have not understood मोक्ष or they are frightened of मोक्ष, because मोक्ष is defined as अद्वैतम्. अद्वैतम् means if I stay alone, what should I do, I will like to have people around, that is only nice, even though some disturbance problem will be there, it is nice to have people around and मोक्ष means I should be free from all these things, I don't want freedom, even if there are problems I will like to be amongst people. So therefore remember, *appreciating the value of मोक्ष itself requires a tremendous maturity and therefore वेद says if you don't feel or appreciate the value of मोक्ष, you need not work for मोक्ष. You work for अर्थ, you work for काम, fulfill your desires.* So one lady asked, स्वामिजि I want to become one of the गोपीs and want to have रास-क्रीडा dance with कृष्ण, that desire is there, if मोक्ष is coming before that, I don't want it because rebirth is not possible. If I get मोक्ष I will not have an opportunity to get गोपी शरीरम्, I would like to have that and another person said I would like to visit स्वर्गलोक once. At least put a साधन camp there, just have atleast 7-8 days camp there and drink a little bit of the अमृतम् etc., witness some dance of रम्भा and उर्वशी etc. वेद says, if you have any such desires, don't hurry, मोक्ष can wait because it is eternal. So therefore if you are not even ready for विश्वरूपदर्शनम्, I don't want to impose, have एकरूप भक्ति, ask for अर्थ, ask for काम, only one condition is follow धर्म. And whatever you get legitimately take it as भगवान्'s gift. That is the only साधन we request you to practice. You need not study उपनिषत्, you follow only कर्मकाण्ड, you follow only कर्मयोगः by which we mean fulfill your desires legitimately and take whatever you get as ईश्वर प्रसाद. Start there, it will lead you up to मोक्ष. In fact, कृष्ण himself is going to tell this beautifully in the next chapter. So I don't want to tell too much, then in the next chapter I will have nothing to say. So therefore there will we will see, how we can start from the lowest rung of the ladder and therefore कृष्ण says don't

worry, we can come back to **एकरूप ईश्वर**. So **मा ते व्यथा** – may you not be mentally pained, may you not feel the pained looking at my mouth which is crushing all the people, the crushing mill. **मा च विमूढ-भावः** – may you not have any mental confusion also. So here **विमूढत्वम्** means **स्तब्धता**, mentally being overpowered, immobilization. Suddenly you see behind, imagine, there is a huge wild elephant standing, wild elephant without mahout standing behind, what we say, the mind gets stunned, it is not able to think or do anything, that stultified condition, immobilized condition of the mind is called **विमूढ-भावः**. **अर्जुन** is experiencing that now and therefore **कृष्ण** says “May you not suffer from that, I will cooperate with you.” **दृष्ट्वा रूपम्** – by seeing My **रूपम्** and what type of **रूपम्**, **घोरम् ईदृक् रूपम्** – which is **घोरम्** frightening according to you, for mature people it is not frightening, **तेजोमयम् विश्वम् अनन्तम् आद्यम्**, that is the description for mature people, but for you it appears to be **घोरम्**, like even seeing blood, many people cannot see blood, they will swoon. Imagine a doctor has that problem. Will it work? Therefore it is a mental preparation, a few drops some people cannot even visualize. Similarly, for you it appears to be **घोरम्**. And therefore what should you do? 4th line, **मे इदम् तत् एव रूपम् प्रपश्य** – now may you see My good old ordinary **कृष्ण** form, **तत् एव रूपम्** means **कृष्ण रूपम्**, **एकरूपम्**, may you see, **पुनः** – once again. So let us change the channel. This button is there: you have to press the appropriate button, let us change the channel from **अनेकरूप ईश्वर** to **एकरूप ईश्वर**. Therefore may you see, how, **व्यपेत-भीः** – without any fear, without any tension, **व्यपेत-भीः**, **भय रहित** and **प्रीत-मनाः** – with a pleasant mind, relaxed mind, stress-free mind, may you again see the **एकरूपम्**, why again word is used, because up to the 10th chapter it was only **एकरूप ईश्वर**, in the 11th only channel was changed. So again let us go back to the old channel itself. Continuing;

Verse No .50

सञ्जय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११-५०॥

इति अर्जुनम् वासुदेवः तथा उक्त्वा स्वकम् रूपम् दर्शयामास भूयः ।

आश्वासयामास च भीतम् एनम् भूत्वा पुनः सौम्य-वपुः महात्मा ॥ ११-५०॥

महात्मा वासुदेवः इति तथा अर्जुनम् उक्त्वा भूयः स्वकम् रूपम् दर्शयामास । पुनः च सौम्य-वपुः भूत्वा, भीतम् एनम् आश्वासयामास ।

So अर्जुन requested the Lord to change the form and Lord कृष्ण has also agreed to change the form and now that is a silent period, wherein the transformation is taking place, from अनेकरूप to एकरूप and since there is silence, neither कृष्ण talks nor अर्जुन talks, you have to imagine, if it is a TV program, some background music will be there and they will be showing, that advantage will be there but here it is not there and therefore सञ्जय comes and gives a running commentary. So what is happening in the battle field. So सञ्जय reports: सञ्जयः उवाच, वासुदेवः अर्जुनम् इति उक्त्वा, वासुदेवः – Lord कृष्ण. So here the word also is appropriately put, वासुदेव has come, so वासुदेवः means वसुदेवस्य पुत्रः. So whether it is एकरूप or अनेकरूप? वासुदेवः means कृष्ण, Lord कृष्ण uttered these words to अर्जुन, uttered these words and then स्वकम् रूपम् दर्शयामास – so once again He showed the एकरूप कृष्ण form to अर्जुन, so स्वकम् रूपम् means एकरूपम्, कृष्ण रूपम्, भूयः दर्शयामास. As I said, changed the channel and having changed the form, आश्वासयामास भीतम् एनम् – even after changing the form from अनेकरूप to एकरूपम्, अर्जुन's fear continues for some more time. Like a child, if the child has missed the mother and cried for hours and the mother has come and the child is on the body of the mother, but the child continues to cry, but the mother will say, I have come, please therefore keep quite, but still the child will recollects that and continues the crying or if you have a nightmarish dream, after waking up you

know it is dream, but still that fear continues, sweat continues, palpitation continues. Similarly, अर्जुन continues to be disturbed, like a baby and कृष्ण like a mother is consoling अर्जुन. So भीतम् एनम् अर्जुनम् – so this अर्जुन who is frightened, आश्वासयामास – Lord कृष्ण consoled, how, सौम्य-वपुः भूत्वा, previously it was said घोर रूपम्, now the घोर रूपम् is replaced by सौम्य रूपम्, अधरम् मधुरम् वदनम् मधुरम् नयनम् मधुरम्, मधुरम् means सौम्यम्, sweet, like sweetie pie, So like that कृष्ण again became the so sweetie pie! सौम्य-वपुः भूत्वा महात्मा, महात्मा means what: अनेकरूप ईश्वरः, महान् विश्वम् एव आत्मा शरीरम् यस्य सः, महा-आत्मा means one who is having a huge body, विश्वरूपम् and that अनेकरूपः ईश्वरः सौम्य-वपुः means having taken sweet form, आश्वासयामास, consoled. So here also we have to make a note, what do you mean by withdrawing the विश्वरूपम्? Does it mean Lord कृष्ण removed the विश्वरूपम् and then brought in कृष्ण रूपम्? If भगवान् is going to remove the विश्वरूपम्, what will happen? The world itself will disappear because, I have repeatedly told you that विश्वरूप ईश्वरः means what: the very world itself as the body of the Lord. Therefore since विश्वरूप ईश्वरः is equal to the universe, there is no question of arrival of विश्वरूप ईश्वर, because it is already arrived and there is no question of departure also, because if विश्वरूप departs, the world itself will disappear, it will become प्रलयम्, कुरुक्षेत्र will not be there, अर्जुन will not be there, भीष्म द्रोण will not be there, In fact, the 12th chapter of गीता itself will not be there. So what do you mean by withdrawal of विश्वरूप? As I said before, कृष्ण withdrew the दिव्य चक्षुः from अर्जुन, it is only change, bringing about a change in the mind of अर्जुन. And what is दिव्य चक्षुः? I have defined दिव्य चक्षुः in the beginning, now you should remember once again, there I told you how दिव्य चक्षुः was given, now here how दिव्य चक्षुः was removed, so you should remember what is दिव्य चक्षुः, दिव्य चक्षुः means a mind which is not overpowered अहङ्कार and ममकार. As long as the mind is in the grip of अहम् and मम, विश्वरूपदर्शनम् will not be there, I will not see the totality, my

mind will be narrow only. When अहम् and मम goes away, विश्वरूप comes. So it is like again I gave you an example, a person is standing, in the background there is a mountain range, snow peaked mountain, you have got a camera, now you want to take the picture of your friend and the mountain, the mountain is far away, now you face a problem, what is that, if you focus the person, the mountain range gets defocused, if you adjust to the mountain range, the person is defocused. So if अहम्-मम are dominant, my focus is never on विश्वरूपम्, it will be one segment of the creation alone, but when अहम् and मम, I and mine come down, then and then alone विश्वरूप appreciation will come. I will give you another example. In school, they will have the drama program for the yearly anniversary. And this drama there will be several scenes and it is generally played by the children themselves and you will find that children are playing various role, the parents will come and with a camera also. In the program whoever walks with the camera this side and that side, assume that their child is in the program, after every scene you will find 4-5 people, 4-5 people disappear. Why is that, their children's scene is over. Now, do you think that they are interested in the drama? They come and their child may be only the द्धारपालक without a dialogue, only with a spear and you have keep it across and when the राज passes you have to lift it and put it back when he has gone inside or outside, this is the only role played by this child, for that particular two minutes role, mother and father come with a camera and all the time they will be watching whom, only द्धारपालक दृष्टि, other members are not seen, in the story there is no focus, there is no विश्वरूपदर्शनम्, there is no दर्शनम् of the totality of the character or drama, because myyyy son is there, myyyy daughter is there, that photo we have to take and frame it and send it across the whole world and that too should be shown to the स्वामिजि!! Otherwise how do I know? Did I go and took the photo? This is how I come to know. Therefore, द्धारपाल दृष्ट्या drama त्यागः. If you are interested in the totality of

drama, you are not going to focus on a particular child, the whole universe is the drama of भगवान्, but we can never see that, a few uncles & aunties and wives and children, they have contracted our Consciousness into a dot. We are all trapped in enclosed Consciousness, we don't have a rarefied Consciousness to appreciate the totality. So दिव्य चक्षु was gone, that means अर्जुन has come back to my भीष्म, my द्रोण, he has come back to the old story. More in the next.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, VERSES 51-55

By the grace of Lord कृष्ण, अर्जुन gets an opportunity for विश्वरूपदर्शनम् and he was extremely happy about that, but at the same time because of his mental immaturity he is not able to appreciate विश्वरूप in its totality, because विश्वरूपम् is a picture of both positive and negative things. Because as long as we are in the relative world everything has got its opposites. Therefore whether you like or not, the world is full of द्वन्द्व, which means विश्वरूप itself is द्वन्द्व. So if Lord has to be the सृष्टि कारणम्, the very same Lord will be लय कारणम् also. If Lord gives you the पुण्य कर्म-फलम्, the very same Lord will give पाप कर्म-फलम् also. So if I learn to appreciate it in its totality, I will not see them as pairs of opposites, but I will see them as complimentary. Therefore I understand, I should either accept them both or reject them both. But an immature mind only wants the positive aspect of the creation, it doesn't want the negative aspect, it is interested in the birth but not willing to accept the death, the mind is interested in association but it doesn't want disassociation, the mind which is willing to have growth but cannot accept decay or death, such a mind is an immature mind. So अर्जुन is able to accept everything in विश्वरूप but when he sees his own kith and kin dying by the law of creation, he is not able to swallow that and therefore he says: I don't want this विश्वरूपम् and therefore he requested Lord कृष्ण, please withdraw the विश्वरूप and I will like to have एकरूप कृष्णः only and कृष्ण also accepts that and कृष्ण shows the good old कृष्ण रूपम्, सौम्य रूपम् to अर्जुन and that is being reported by सञ्जय to धृतराष्ट्र, which verse we are seeing now,

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११-५०॥

महात्मा means विश्वरूप ईश्वरः, अनेकरूप ईश्वरः, He became सौम्य-वपुः means एकरूप ईश्वरः He became and thus consoled अर्जुन, अर्जुन don't worry, I will not impose विश्वरूपदर्शनम् on you. Up to this

we saw. But we have to understand the significance of this verse, what does कृष्ण means by withdrawal of विश्वरूप? As I said in the last class, विश्वरूपम् cannot be withdrawn physically because विश्वरूपम् means the very world itself as ईश्वर. So if विश्वरूप has to be withdrawn it means the world itself has to be withdrawn, which means प्रलयम् should come, but that is not possible. Therefore what do you mean by withdrawal of विश्वरूपदर्शनम्? It is nothing but removal of the दिव्य चक्षुः, which Lord कृष्ण blessed अर्जुन with. That दिव्य चक्षुः taking away alone is withdrawal of विश्वरूपम्. What do you mean by taking away the दिव्य चक्षुः? I said दिव्य चक्षुः means freedom from अहङ्कार and ममकार. As long as I have got अहङ्कार and ममकार my mind will be preoccupied with small little things that I will not be able to enjoy the विश्वरूप ईश्वरः. Therefore अहङ्कार-ममकार is obstacle to विश्वरूपदर्शनम् and दिव्य चक्षुः is freedom from अहङ्कार and ममकार. And withdrawal of दिव्य चक्षुः is nothing but अर्जुन getting back his own अहङ्कार and ममकार. And I gave you the example, that is the nice example. That when you have a got a camera and a friend is standing and behind a beautiful scenery is there, you can focus only upon one thing, when you focus the person the background scenery, i.e., विश्वरूप, that is gone, on the other hand if you focus the scenery, then naturally, the friend is out of focus. Similarly, as long as you have strong अहङ्कार and ममकार, your mind will be preoccupied with that private personal world only, that भगवान् public world will not be available. Even though you are in the beach, wonderful ocean is there, stars are there, moon is there, विश्वरूपम् is in front, but you will be preoccupied with your family problem or eating peanut. So preoccupation with peanut is अहङ्कार-ममकार and you miss the beautiful ocean which is विश्वरूप and therefore अर्जुन got back his petty little mind, which means he lost this beautiful universe from his sight. That is how it has to be understood. Continuing;

Verse No .51

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृतः सचेताः प्रकृतिं गतः ॥ ११-५१॥

दृष्ट्वा इदम् मानुषम् रूपम् तव सौम्यम् जनार्दन ।

इदानीम् अस्मि संवृतः सचेताः प्रकृतिम् गतः ॥ ११-५१॥

हे जनार्दन! तव इदम् मानुषम् सौम्यम् रूपम् दृष्ट्वा (अहम्) इदानीम् सचेताः संवृतः अस्मि प्रकृतिम् गतः (अस्मि) ।

So when अर्जुन got his own original अहङ्कार-ममकार and naturally he missed the विश्वरूप beauty of the Lord. Of course for him it is not a beauty but a terrible thing, now he looks at कृष्ण as personal God, from अनेकरूप भक्ति He again comes back to एकरूप भक्ति. From this it is very clear, for अनेकरूप भक्ति my mind has to become mature, otherwise अनेकरूप भक्ति will be a frightening thing. It will not be enjoyable at all. When अनेकरूप भक्ति itself is frightening then what to talk of अरूप, for an immature mind अरूपम् ब्रह्म will not appeal at all, निर्गुणम् ब्रह्म will not appeal at all. It will be bland, when the food is without spicy and salt, you say it is bland, like that, who wants that निर्गुणम् ब्रह्म which doesn't have शब्द, स्पर्श, रूप, nothing is there. So when the mind is immature, अनेकरूप भक्ति also will not appeal, अरूप भक्ति also will not appeal. It doesn't matter, better we confine to एकरूप. And therefore अर्जुन says, हे कृष्ण! I love this God only, हे जनार्दन! हे कृष्ण! Literally the word जनार्दन means the tormenting one, the one who hurts the people, जनान् अर्दयति इति जनार्दनः. So here अर्जुन is addressing that way because till now he saw a कृष्ण who was eating everyone, tormenting everyone and that is why he got frightened also, हे जनार्दन! I don't want the tormenting form of Yours, I want सौम्य-वपुः, so सौम्यम् रूपम् दृष्ट्वा, this pleasing form, which is मानुषम् रूपम् – which is human form, अधरम् मधुरम् वदनम् मधुरम् नयनम् मधुरम् हसितम् मधुरम्, if I see that I am at home, इदानीम्

अस्मि संवृतः – now I have come back to my normal state of mind.
 सचेताः – I have got back my mind. So previously, my mind was
 stunned by the vision of विश्वरूप, that I had lost my mind, now only I
 have got back my mind, सचेताः, चेतः means mind, सचेताः, I have got
 back my mind as it were and प्रकृतिम् गतः – now I am my natural self,
 I am at home, I am normal, seeing the एकरूप ईश्वर. Continuing;

Verse No .52

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११-५२॥

सुदुर्दर्शम् इदम् रूपम् दृष्टवान् असि यत् मम ।

देवाः अपि अस्य रूपस्य नित्यम् दर्शन-काङ्क्षिणः ॥ ११-५२॥

यत् मम सुदुर्दर्शम् इदम् रूपम् दृष्टवान् असि, अस्य रूपस्य देवाः अपि
 नित्यम् दर्शन-काङ्क्षिणः (सन्ति)।

Now Lord कृष्ण winds up by glorifying the विश्वरूपदर्शनम्,
 even though अर्जुन was happy about विश्वरूप. कृष्ण says: हे अर्जुन!
 what you got was very very rare thing, इदम् रूपम् सुदुर्दर्शम्. So this
 form means विश्वरूप, अनेकरूपम्, दृष्टवान् असि यत् मम – which you
 saw just now, not because you deserve it, not because you are fully
 qualified, but because of My grace and your surrender I gave you this
 दर्शनम्, which is सुदर्शनम् – which is extremely difficult, so सुदर्शनम्,
 which is extremely difficult to have this दर्शनम्. And why it is
 extremely difficult? देवाः अपि अस्य रूपस्य दर्शन-काङ्क्षिणः – even
 gods are eagerly craving for getting this विश्वरूपदर्शनम्, अनेकरूप
 दर्शनम्, when it is rarely available for gods themselves what to talk of
 ordinary human beings and therefore it is a glorious thing, so देवाः अपि
 अस्य रूपस्य means अस्य विश्वरूपस्य दर्शन-काङ्क्षिणः – they are
 eagerly waiting, नित्यम् – regularly praying for that and I have not
 given them, I have chosen you for giving this दर्शनम्. Continuing;

Verse No .53

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्त्य एवविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११-५३॥

न अहम् वेदैः न तपसा न दानेन न च इज्यया ।

शक्त्यः एवम्-विधः द्रष्टुम् दृष्टवान् असि माम् यथा ॥ ११-५३॥

(त्वं) यथा माम् दृष्टवान् असि, एवम्-विधः अहम् न वेदैः, न तपसा, न दानेन, न च इज्यया द्रष्टुम् शक्त्यः (अस्मि)

In the previous verse Lord कृष्ण said that विश्वरूपदर्शनम् is a rare rare thing. So naturally the question will come, if it is a very rare thing what is the means of getting the विश्वरूपदर्शनम्, because even देवस has not been able to get that, then what is the means of getting विश्वरूपदर्शनम्? And कृष्ण wants to give the means, विश्वरूपदर्शन साधनम्. He wants to give in these two verses, 53 and 54. And the means that Lord कृष्ण wants to mention is भक्तिः. So eagerness, a sincere desire or craving called तीव्र भक्ति alone is the साधनम् for विश्वरूपदर्शनम् and कृष्ण wants to glorify this तीव्र भक्ति and as I said in the other day, in the scriptures to glorify one साधन there is a practice of putting down all the other साधन. But we should be very careful, not that the other साधनस are inferior they are also equally important and extremely important, but to focus one साधन the other साधनस are निन्दितम् and what is that न्याय called, न हि निन्दा न्यायः. So literally it is not bringing down but this is to be focused. And therefore in this verse, कृष्ण is saying all the other साधनस are inferior, of no consequence at all, भक्ति alone is the most important साधन. And what are the other साधनस mentioned here? वेदैः एवम्-विधः अहम् द्रष्टुम् न शक्त्यः – even if you are a great वैदिक scholar and even if you can chant the entire वेदः and you can even be a जटा-वल्लभः घनपाठी, even if you are such a great वैदिक scholar that will not give you विश्वरूपदर्शनम्. So एवम्-विधः अहम् means विश्वरूपः अहम्, विश्वरूपदर्शनम् is not possible even by वेद-अध्ययनम्. Then तपसा

एवम्-विधः अहम् द्रष्टुम् न शक्यः, so you have to add to in each one, तपसा एवम्-विधः अहम् द्रष्टुम् न शक्यः – even if you practice elaborate and intense तपस्, all types of व्रतम्, austerities one practices, even through तपस् one cannot get विश्वरूपदर्शनम्. So वेदs will not help you, तपस् will not help you, but what we should remember is if you are doing any such things it does not mean that you have to drop all of them. As I said it is not meant for dropping, but glorifying something else. Then न दानेन, here one has to be careful, दानेन एवम्-विधः अहम् द्रष्टुम् न शक्यः – by charity also विश्वरूपदर्शनम् cannot be attained. This we will note very well. भगवान् has said charity is useless, that is only the reason why I am not giving at all. So, already giving is a problem, these lines can mislead, be very careful. Charity is also important. In बृहदारण्यक,

तमेतम् वेदानुवचनेन ब्राह्मणाः विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

in शीक्षावल्ली also it is said,

श्रद्धया देयम् । अश्रद्धयाऽदेयम् । etc.

दानम् is important but in this context it is put down. Then न च इज्याया, so the next one, इज्या means यज्ञ, rituals, so even by performing rituals one cannot have विश्वरूपदर्शनम्, that is also an inferior साधन only and such a rare विश्वरूप which cannot be attained even through all these साधनs, such a rare विश्वरूप अर्जुन you got and the irony is what, you wanted Me to withdraw. So शक्यः एवम्-विधः द्रष्टुम्, एवम्-विधः means विश्वरूपः, please remember, so like this means विश्वरूप, दृष्टवान् असि माम् यथा – as you had seen me just a few minutes before, such a विश्वरूप cannot be attained easily. So if all these साधनs cannot help, now the question is which साधन will really help, which will be said in the next verse, we will see. Continuing;

Verse No .54

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११-५४॥

भवत्या तु अनन्यया शक्यः अहम् एवम्-विधः अर्जुन ।

ज्ञातुम् द्रष्टुम् च तत्त्वेन प्रवेष्टुम् च परन्तप ॥ ११-५४॥

हे परन्तप अर्जुन! अहम् एवम्-विधः तत्त्वेन ज्ञातुम् च द्रष्टुम् प्रवेष्टुम् च अनन्यया भवत्या तु शक्यः ।

So here कृष्ण gives the means of विश्वरूपदर्शनम् and that means is भक्ति alone, भक्ति means devotion or love for the Lord. Now the question comes what type of भक्ति is indicated here? So कृष्ण adds an adjective अनन्यया भवत्या एवम्-विधः द्रष्टुम् शक्यः, not ordinary भक्ति but अनन्य भक्तिः. So now the question is what is अनन्य भक्तिः? You have to go back to the 7th chapter of the गीता, where we have talked about four levels of भक्ति, आर्तः, अर्थार्थी, जिज्ञासुः and ज्ञानि, which can be reduced into three levels. So this four levels can be understood in three levels, आर्तः and अर्थार्थी is one level, जिज्ञासु is another level, a ज्ञानि is the third and final level. So what are these three levels, I hope you remember, I will remind you in this context.

i) Initially, our devotion to Lord is only for the benefit of worldly goals, which is otherwise called सकाम भक्ति. I am devoted to the Lord, I go to the temple, I do पूजा, everything I do, but I use ईश्वर only as a साधन, only as a means for the sake of worldly ends. Which means if I get such and such thing done then I will do this to You, this is called business भक्ति, purely commercial भक्ति. You do this and for You I will do that. There also we are very intelligent, we will not do that in the beginning, I will just keep one rupee as a token, that means what: I am not even willing to trust God. You do that and after that only I will do and that too what, we offer the cheapest thing that we have, our hair or something like that, no cost at all, we will only become lighter. So this is called business भक्ति, सकाम भक्ति where God is the means, worldly things are the ends and once a person practices this for some time, even

though it is a सकाम भक्ति there is some भक्ति, it is better than no भक्ति, सकाम भक्ति is certainly better than no भक्ति at all.

ii) And because of his भक्ति the mind gets purer and purer and then he begins to understand that it is better to have God, not as a means, but as the end itself. Because he has become mature enough to understand that everything in the world has got the three-fold दोष, so you remember what we have seen in the उपनिषत् class. What are the three-fold दोषs?

- दुःख मिश्रितत्वम्, everything in the creation is mixed with pain also,
- Then अतृप्तिकरत्वम्, whatever get I will never get total fulfillment, I will seek more and more only and
- Finally बन्धकरत्वम् and I will only get only addicted to them, I will be only enslaved by them.

So this दोष or defect of the worldly finite things I understand and I know that God is the only reliable one, which is free from all these three दोषs,

शश्वन्नश्वरमेव विश्वमखिलम् निश्चित्य वाचागुरोः

नित्यम् ब्रह्म निरन्तरम् विमृशता निर्व्याज शान्तात्मना । ॥
मनीषापञ्चकम् ३ ॥

I get नित्य-अनित्य विवेकः. So जगत् is अनित्यम्, ईश्वर alone is शाश्वतम्, therefore reliable and once this विवेक comes to me, the direction changes, instead of looking upon the world as the end and God as means, it is reversed, the world becomes means, all the activities become means, even गृहस्थ आश्रम becomes means, all the people coming and going also becomes means, the only end is what, ईश्वरः becomes the end. Which in वेदान्त language we call ब्रह्मन्, in the religious language we call ईश्वरः. Now ईश्वरः is साध्यम् and world is साधनम्, this is the second level of भक्ति, which कृष्ण calls the

जिज्ञासु भक्ति otherwise called मुमुक्षुत्व भक्ति, otherwise called अनन्य भक्ति.

iii) If this अनन्य भक्ति is there, then विश्वरूपदर्शनम् is possible and this will lead to the highest भक्ति, it is not mentioned here. But to complete the discussion, what is the third and final level of भक्ति? It is a भक्ति in which God is neither the means nor the end, then what is God, it is neither साधन or साध्यम्, but it is I the सिद्ध वस्तु itself. Because as long as I look upon the Lord as the means or the end, Lord is different from me. So when I look upon Lord as साधन I am in द्वैतम्, when I look upon God as goal then also I am in द्वैतम्, in the third level, I come to अद्वैतम्, wherein God is neither the means nor the end, God is not destination, God is the traveler himself, God is not the sought, but the God is the very seeker himself. That is the final stage, that we need not see now.

Here we are talking about अनन्य भक्ति, where God is the goal itself. Therefore अनन्यया भक्त्या अहम् एवम्-विधः द्रष्टुम् शक्यः. And this will lead to what, तत्त्वेन ज्ञातुम् शक्यः – and in due course, you will know the Lord in his real nature. And what is the real nature of God? It is neither the साधनम् or साध्यम्, neither the means nor the end, but the Lord is I myself, अहम् ब्रह्मास्मि, so तत्त्वेन द्रष्टुम् means अद्वैत ज्ञानम् प्राप्तुम्. A person can come to that and through that ज्ञानम् प्रवेष्टुम् च शक्यः – and through this knowledge the devotee merges into the Lord, He becomes one with the Lord, the wisdom that the Lord is never different from me, the notion of division is removed. The removal of the notion of division is called merger. It is purely a cognitive process, there is no question of any change outwardly. All these are possible. You start with भक्ति, that is the idea and that is summed up in the next and final verse of this chapter.

Verse No .55

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११-७७॥

मत्-कर्म-कृत् मत्-परमः मत्-भक्तः सङ्ग-वर्जितः ।

निर्वैरः सर्वभूतेषु यः सः माम् एति पाण्डव ॥ ११-७७॥

हे पाण्डव! यः मत्-कर्म-कृत्, मत्-परमः, सङ्ग-वर्जितः सर्वभूतेषु निर्वैरः
मत्-भक्तः (अस्ति), सः माम् एति ।

So this is a capsule verse. This is a seed verse, which will be expanded in the next chapter. It is the definition of भक्ति. So we will be seeing this elaborately in the next chapter, but however, here I will give you a bird's eye-view of the idea contained. According to कृष्ण, भक्ति is not a particular साधन, भक्ति is not a particular साधन, but it is the name of the entire range of spiritual साधनs. It is not one साधन, but it is the common name for the entire range of spiritual साधनs which will take a person to मोक्ष. And the entire range of spiritual साधन is broadly divided into three in the शास्त्रs, which कृष्ण will divide into five in the next chapter. The वेदs it is divided into three, in the 12th chapter it will be made into five. That five we will see in the next chapter, because if I tell now it will leave me with nothing in that Chapter to tell you. So I will present you the three levels.

i) The first level of साधन is called कर्म लक्षणा भक्तिः, भक्ति which is in the form of कर्मयोग. भक्ति which is expressed in the form of कर्मयोग. How can you call कर्मयोग as an expression of भक्ति, because कर्मयोग is only कर्म? How can you call कर्मयोग as a form of भक्ति, if you ask, कृष्ण's answer is कर्मयोग can be called भक्ति, because कर्मयोग requires intense भक्ति to the Lord. Without devotion to the Lord कर्मयोग is impossible and therefore कर्मयोग is a form of भक्ति. Now the next question is how do you say that कर्मयोग involves भक्ति? All these we have seen before, I am just putting them together. Because कर्मयोग involves two stages.

a) In the first stage I am a कर्ता, as a कर्ता I am doing various actions and whatever actions I do they will be converted into कर्म-

फलम् and this कर्म-फलम् I have to necessarily receive and when I am receiving the कर्म-फलम्, I become a भोक्ता. So, कर्मकर्ता I am initially, फलभोक्ता I am later. And the फलम् can be anything, favorable result, unfavorable result, terrible result, disappointing result, anytime of फलम् is possible. Now in कर्मयोग most important thing is as a कर्ता, कर्मकर्ता, I have to dedicate all actions at the feet of the Lord by a सङ्कल्प, सङ्कल्प means a thought, ममोपात्त समस्त दुरितक्षयद्वारा श्रीपरमेश्वर प्रीत्यर्थम् अहम् इदम् कर्म करिष्ये, I need not all the time keep the hand joined like this, that is there in the mind. Therefore as a कर्ता I have to dedicate all the कर्मस to ईश्वरः. This is called ईश्वरार्पण भावना and ईश्वरार्पण भावना requires what, भक्ति.

b) And these कर्मस are going to come tomorrow, tomorrow means in the future. They are going produce the फलम् and I have to pay through my nose, I have to face the music. In fact, every experience you get in life is your own कर्म-फलम्, including the mosquito bite, if there are mosquitoes and they are biting you. That is also what कर्म-फलम् only. Every experience is कर्म-फलम्. And when I receive the कर्म-फलम्, the bitterest to the happy experience, I have to accept without resistance, as what, ईश्वर प्रसाद भावनया.

So as a कर्ता I have got ईश्वरार्पण भावना, as a भोक्ता, भोक्ता means what, the enjoyer of the result, I have got the ईश्वर प्रसाद भावना and because of this भावना कर्मयोग becomes what, a form of भक्ति.

ii) And once I follow this कर्मयोग sufficiently, I will graduate myself to the next level of साधन, which is called उपासना रूप भक्तिः, भक्ति in the form of meditation or ध्यानम्. And why this level of भक्ति is required? This is required because a कर्मयोगि is always extrovert, because he is all the time a कर्ता, a भोक्ता, therefore he is interacting with the world all the time, therefore his mind is extrovert. Whereas as a Vedantic teacher, ultimately he has to discover the Lord, not outside,

but the Lord has to be and can be discovered only in ourselves. In तैत्तिरीयोपनिषत्, we are going to see that,

सत्यम् ज्ञानम् अनन्तम् ब्रह्म ।

यो वेद निहितम् गुहायाम् परमे व्योमन् । ... ॥ तैत्तिरीयोपनिषदत् २-१-१ ॥

So the real God is not outside, the real God is in my own heart. So an extrovert mind can never discover the real God and therefore one has to convert the extrovert mind into an introvert or non-extrovert mind, that is the second level of साधन called उपासना लक्षणा भक्ति, that is also a form of भक्ति. And here I visualize the Lord within myself so that I learn to turn my mind inward. So शान्ताकारम् भुजगशयनम् पद्मनाभम् सुरेशम् when I chant I try to visualize the Lord within my mind itself, an extrovert mind cannot do that, शान्ताकारम् before you chant it will go somewhere. Therefore we train the mind. There also एकरूप ईश्वरः, अनेकरूप ईश्वरः, etc., but the main idea of उपासना is what: turning the mind inward. This is called उपासना लक्षणा भक्तिः.

iii) And then comes the final stage, called ज्ञान लक्षणा भक्तिः, which is the study of scriptures to discover the real nature of God, which is called वेदान्त विचारः, which is called ज्ञानयोगः and that is also a form of भक्ति only. That is why it is called ज्ञान यज्ञ, all the गीता discourses स्वामि चिन्मयानन्द named गीता ज्ञान यज्ञ, which means study of scriptures also is a form of पूजा only. For what you are doing now is what, a form of पूजा, a form of भक्ति only.

So thus कर्म लक्षणा भक्तिः, उपासना लक्षणा भक्तिः, ज्ञान लक्षणा भक्तिः, भक्ति in these three-fold form a person has to practice and ultimately become one with the Lord. These three stages कृष्ण will present in the next chapter. कर्म लक्षणा भक्ति itself He divides into two, उपासना itself He divides into two, ज्ञान one, so 2+2+1, five is going to come. This is trailer, you know in the movies and all they have trailers, and in the TV also so the next week what will be there, like that a trailer Lord कृष्ण is presenting here. Therefore भक्तियोग is not a

particular साधन, but it is कर्म plus उपासनाम् plus ज्ञानम्. Therefore He says: मत्-कर्म-कृत् भव – हे अर्जुन! first become a कर्मयोगि, as a कर्ता whatever you do,

यद्यत्कर्म करोमि तत्तदखिलम् शम्भो तवाराधनम् ॥ शिवमानसपूजा ४ ॥

कायेन वाचा मनसेन्द्रियैर्वा । बुद्ध्यात्मना वा प्रकृतिस्वभावात् ।

करोमि यद्यत्सकलम् परस्मै । नारायणायेति समर्पयामि ॥ ॥

श्रीमद्भागवतम् ११-२-३६॥

Need not be religious action whether it is secular or sacred everything you dedicate and as a भोक्ता never protest, whatever comes welcome, all these in the 2nd and 3rd chapter,

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥

with a mental balance accepting all the experiences in life is कर्मयोग रूप भक्ति, may you follow that, मत्-कर्म-कृत् भव and then मत्-भक्तः भव. I am changing the order for the sake of convenience. मत्-भक्तः भव – may you become My devotee. That is slowly convert your goal as God himself, you take your own time, initially nobody will choose God as the goal or मोक्ष as goal, it is not there in the list at all and even if it is in the list it is the last item and we have got an excuse also, God can wait, because it is eternal, whereas all the other things are important and immediate, भगवान् says doesn't matter and therefore initially you might have worldly desires, fulfill them, of course legitimately, enjoy them also and understand their limitations and gradually convert your goal from अर्थ-काम to मोक्ष, from प्रेयस् to श्रेयस् let your goal become. So मत्-भक्तः भव means तीव्र मुमुक्षुः भव, be a desirer of मोक्ष. Seek the eternal not the ephemeral, seek the reliable and not the unreliable object. Remember the cardboard chair, a chair made out of cardboard and it is well decorated, it is wonderful, you can keep it in cupboard and showcase and all. You can do everything except one, what is that, don't sit over that, already you are 95 kgs. What will happen if I sit? Try and see. Similarly, the entire world is a cardboard chair, because it

is subject time, therefore perishable. Therefore don't lean upon the perishable world, if at all you want to lean, don't lean on anyone, but if at all you want to lean, learn to lean upon God. I have told you before: World-dependence to God-dependence and discover God within yourselves and then it becomes Self-dependence. Therefore मत्-भक्तः भव means gradually learn to depend on God and if anybody asks what is your security, never name any local ones, if anybody asks what is security, only say

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

Train all the time by saying: *My support is God, the people are around me, therefore I will interact them, I will help them, I will do everything, but for my leaning security and support, I want only rely upon God.* So therefore, मत्-भक्तः भव and then मत्-परमः भव – gradually become a तीव्र मुमुक्षुः, मोक्ष must be the only goal. It is not one of the goals, it is the only goal and any other thing that I seek also should be only a means for that end alone, whether I earn money, or whether I work somewhere, whatever I do they are all means for that, so मत्-परमः भव means become a तीव्र मुमुक्षुः. In short, साधन चतुष्टय सम्पन्नः भव and then सङ्ग-वर्जितः and as you learn to lean and depend more and more on higher things then your attachment to other things will gradually drop, as we grow, as children we have used so many toys and we were so much attached to toys and one toy is taken by the neighbors child and we scream, a balloon or a toy. What about now? We have got higher attachments, so previously it was ordinary biscuit, now gold biscuit, but different biscuit. So when I have got higher attachment (previously it was ordinary biscuits now it is gold biscuits, biscuit only but different biscuit!) the lower attachment gradually dented. If for the birthday today somebody presents a balloon, you are not going to be enamored by that, similarly, your desire for मोक्ष should swallow all the other desires and therefore सङ्ग-वर्जितः भव – be detached from all the

other perishable things, which is राग रहितत्वम्. And कृष्ण warns here, निर्वैरः सर्व-भूतेषु, freedom from राग does not mean development of द्वेष. So hatred of the world is not prescribed, hatred of family members is not prescribed, no राग also, no द्वेष also. So सर्व-भूतेषु – with regard to every being - human being, animals, plants everything, निर्वैरः – freedom from enmity or द्वेष. In short राग-द्वेष अतीतत्वम् is maturity. So real maturity is this उदासीन भावना, it is called औदासीन्यम्, औदासीन्यम् means neither राग nor द्वेष. And what is freedom from राग and द्वेष? How to know that? The presence also should not make a difference, absence also should not make a difference, such a state of mind is called राग-द्वेष अतीतत्वम्, which is otherwise called वैराग्यम्. So in short develop विवेक, develop वैराग्यम्, develop मुमुक्षुत्वम्, that is real भक्ति. And if you have got all these things, सः माम् एति पाण्डव – such a person will certainly attain Me because I will provide him with all the necessary conditions to attain मोक्ष. Developing साधन चतुष्टय सम्पत्ति alone is the aim of the साधक, the rest of the things have to take place by God's grace only. Because to get ज्ञानम् I require गुरु and I never know who is a गुरु, because गुरु is one who has got ज्ञानम्. Whether a person has got ज्ञानम् or not how do I know? So therefore, a blind man can never know whether another person is blind or not. Therefore an अज्ञानि can never find who a ज्ञानि is. Therefore if I develop साधन चतुष्टय सम्पत्ति, भगवान् says I will send you a गुरु. For that I have got a department. So भगवान् has got a गुरु department, when a person gets ready he will send a गुरु and such a person will ultimately get गुरु, ज्ञानम् and मोक्ष, सः माम् एति पाण्डव – he becomes one with Me. So this is the capsule श्लोक, this will be elaborated in the 12th chapter, which will be titled भक्तियोगः.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥ ११॥

So the 11th chapter of the गीता is over which is titled विश्वरूपदर्शनयोगः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 11, SUMMARY

I will give you a summary of the 11th chapter, विश्वरूपदर्शनयोगः. The significance of this chapter can be fully grasped only if a person has the background of the previous chapters of the गीता, especially from the 7th chapter up to the 10th chapter. Because this chapter is a development based on the foundation of the previous four chapters. In those four chapters, Lord कृष्ण has talked about ईश्वरः स्वरूपम् very elaborately, the definition and the nature of God. And therein कृष्ण has mentioned that the definition of God is ईश्वरः जगत् कारणम्, God is the cause of the universe. Naturally the question comes what type of cause is God, because we know that the cause is two-fold, the intelligent cause and the other is the material cause out of which an effect is born. Just as a carpenter is the intelligent cause of the furniture and the wood is the material cause of the furniture and any product requires both the intelligent as well as the material causes. So naturally our question will be: God is which type of cause? And कृष्ण has pointed out, God is both the intelligent as well as the material cause of the universe. In संस्कृत we say अभिन्न-निमित्त-उपादान-कारणम् ईश्वरः. Of these two causes, we focus upon one cause, that is the material cause aspect in these four chapters and when we focus on this material cause aspect, we come to know that the material cause alone modifies or transforms to become various effects. Of course blessed by, backed by the intelligent cause, the material cause alone manifests as manifold effect, which we clearly see in day-to-day experiences. One gold alone evolves or manifests into varieties of ornaments, one wood alone becomes varieties of furniture. Thus we find that cause alone manifests in the form of effect. In fact, there is no effect at all separate from the material cause. So स्वर्ण व्यतिरिक्त आभरणानि न सन्ति, there are no ornaments separate from gold, there are no furniture separate from wood, there are no products separate from the material cause. To put in another language, one material cause

alone appears as manifold effect by assuming different names and forms. Thus behind all the names and forms of the product, there is only one material cause. So behind bangle name and form, chain name and form, ring name and form, what I am experiencing is the material cause, the gold alone. That means if I should have the दर्शनम् of gold, I need not separately attempt, when I am seeing the ornaments I am seeing the causal gold alone. I need not dismiss the ornaments and separately work for the दर्शनम् of the gold. All these are ornaments only, I am fed with seeing the ornaments (though it will not happen to us; at least imagine like that) I am tired of ornaments, I am interested in gold दर्शनम् and therefore I will close my eyes and turn away from the ornaments and meditate for स्वर्ण दर्शनम्, if anyone says like that, what an idiot he must be. When you are seeing the ornaments, you are directly in contact with the material cause alone with varieties of नाम-रूप. Therefore कार्य दर्शनम् is essentially the material कारण दर्शनम् only. This is a very very important fact which we should remember when we see these four chapters. And Lord कृष्ण applies this principle and points out, हे अर्जुन! I am the material cause of the creation, not a few ornaments or a few furniture, I am the material cause of this whole universe, consisting of परा and अपरा प्रकृति, I don't know whether you remember, if you remember it is very good otherwise it doesn't matter, परा प्रकृति युक्त ईश्वरः एव this universe. Which means what: the universe is nothing but God evolved with different नाम and रूप. Therefore ईश्वरस्य अवस्था भेद एव प्रपञ्च, one gold which is called gold in the कारण अवस्था, अवस्था means condition, the very same gold is called ornaments in the कार्य अवस्था. So कारणम् and कार्यम् are one and the same material only, one is with potential नाम and रूप, whereas the कार्यम् is with the manifest नाम and रूप. And therefore कृष्ण wants to say that ईश्वर and the world can never be different, when all the names and forms are resolved, like resolving the ornaments, what obtains called अव्यक्त नाम and रूप, we called ईश्वर and when the very

same ईश्वर available with evolved नाम-रूप that is called प्रपञ्चः. So ईश्वरः एव प्रपञ्चः, प्रपञ्चः एव ईश्वरः, which means there is no difference between प्रपञ्चः दर्शनम् and ईश्वरः दर्शनम्. Therefore whenever I am looking at the universe, I am only looking at the Lord with infinite varieties of नाम-रूप. In short, the world is the very embodiment of the Lord. If I don't have this understanding I will call it the world, but if I have the understanding I will call it as the form or the embodiment of ईश्वरः. When I look at the world as the embodiment of ईश्वरः it is called विश्वरूपदर्शनम्, when I look at the very world, not a new extraordinary object but the very same ordinary universe itself when I look upon as the embodiment of the Lord, as the very body of the Lord, that new perception based on the new understanding, that understanding is called the दिव्य चक्षुः, based on this new understanding when I have got a new attitude towards the ordinary universe, that new attitude is extraordinary attitude. The world is the ordinary world but we are developing an extraordinary attitude born out of understanding and what is the new attitude, this which I thought to be world is nothing but ईश्वरस्य शरीरम्, विश्वम् एव रूपम् शरीरम् यस्य and therefore विश्वरूपदर्शनम् is not an extraordinary object, but an extraordinary attitude towards an ordinary regularly available universe. And this is not unknown to us, very many ordinary things when it is associated with some great people or great place that very same ordinary thing becomes extraordinary. I have told you before, when you get लड्डु, you see it as an embodiment of sugar, especially if you have got sugar problem and you are not going to have respect for लड्डु. Then you even reject and somebody says, this is तिरुपति लड्डु. Now you have got a new understanding and therefore a new attitude also, because you happen to be a बालाजि भक्त, that also should be there. If you call an African tribal and say तिरुपति, he will ask what पति, he will not have an extraordinary attitude because he doesn't know the value of बालाजि. Therefore when I take the very same लड्डु and put it into my eyes, that

means what: it is not a physical appreciation, it is a non-physical value, which can never be understood by chemical analysis or physical analysis, the लड्डू will be the same, but the appreciation, the extra value is not the physical but it is the attitudinal born out of understanding. This attitude born out of understanding is called दिव्य चक्षुः. Imagine you meet a friend and he says that I have got something extremely valuable I would like to show and he takes to some room inside and then he brings some objects and it is covered in several pieces of cloth. And he opens it up very carefully and then he says I got it for 5 million rupees and you see that it is a broken guitar, a broken guitar, pop music instrument and this person says, this is Harrison's guitar. So स्वामिजी should be up to date! Always बालाजी बालाजी if I say, you people won't come. Now here itself many people wonder, who is this Harrison? Because many of our students are in Vedantic plane, they don't read newspapers and all!! Only I am the one reading newspapers regularly perhaps. And then I ask the question, who is this blessed Harrison? He is a Beatle it was said. OK, that it still verse. In school I have learned about it as creepy-crawly. So therefore as long as I don't know what Beatle means, what Harrison means, this is a piece of broken wood which is not even worth five and half rupees. But this person pays 5 million rupees and buys. Now tell me what is this extraordinary value? It is for that person because behind the physical wood, which doesn't have any value, he sees that this has the association with one of the Beatles and there was a time when the whole world, not India perhaps, was going crazy. If people were asked, you want to see God, not present movie stars, whether you want to see God or the cinema actor? They used to fall for these Beatles. Now what is the difference between my perception of this guitar and the other person's perception? That person has got दिव्य चक्षुः. In this context, I should not use that word, but within quotes for the sake of understanding. When he looks at that ordinary object through the

physical eye he has got an extraordinary attitude, because he sees the value of the person behind. Similarly, some Bradman's bat or Tendulkar's bat, somebody else's sandals, somebody else's dress and the tooth of बुद्ध (I think it is in श्रीलङ्का), the hair of prophet etc. But we say that if we touch the hair, it is अशौचम्, we have to take bath, but that is very carefully preserved. And therefore we should remember appreciation is two-fold, one is physical and the other is attitudinal. Attitudinal appreciation comes out of training and understanding. I should have been the fan of that Beatle for several years, then alone I can appreciate the value of the guitar. I should know all the exploits of Tendulkar, I should have been a परम भक्त, knowing all the statistics, how many centuries, how many catches behind the wickets, all these statistics are there, if I study all that and if I become a भक्त, then an ordinary bat associated with him will have an extraordinary value. Extending this to this universe. This universe is also something ordinary because we have been contacting it all the time, I should have भक्ति for ईश्वरः first, which requires lot of training and having developed भक्ति for the Lord, later I should be able to associate this universe as the embodiment associated with ईश्वरः. Then appreciation of ईश्वरः should be there and understanding that this world is connected with ईश्वरः and therefore this world is also not 5 million rupees worth or 5 billion rupees worth it is something immeasurable and it is extraordinarily divine. This requires tremendous intellectual drill and mental refinement because we are not seeing anything new but we are seeing something old with a new attitude. And only then विश्वरूपदर्शनम् can be understood properly and that is why कृष्ण gives four chapters of training and then in the 11th chapter we get the culmination. This is the background we have to keep in mind. And then coming to the text proper.

- 1) The first eight verses happens to be the introductory verses, wherein अर्जुन asks the question: How can I get विश्वरूपदर्शनम्? How

can I get विश्वरूपदर्शनम्, is it possible for me to have विश्वरूपदर्शनम् at all? For which Lord कृष्ण answers, unfortunately or fortunately, विश्वरूप is not one of the forms of the Lord, In fact, if it is one of the forms of the Lord then it is easier. He can come like this and smile and show the hand and bless and then disappear. So therefore seeing a particular form as ईश्वरः is relatively easier but an attitudinal change by which I learn to see this world itself as ईश्वरः requires tremendous change and therefore Lord कृष्ण says it is possible but it requires a special type of mind and that attitude which I call दिव्य चक्षुः, कृष्ण says I will bless you with that attitudinal change. If you want to put in technical language, it is nothing but a mind free from अहङ्कार and ममकार. Because to have विश्वरूपदर्शनम्, I should see everything as belonging to the Lord, nothing belongs to me. That means all my relatives are really not my people, they all belong to ईश्वरः and what about my house, स्वामिजि, that is mine alone, I have got documental evidence. No, your house is also भगवान्'s. What about the body? तन-मन-धन सब कुछ तेरा, even the body is not yours, that also belongs to the Lord, only if you see everything as belonging to the Lord it is विश्वरूपदर्शनम्, if you have to see everything as belonging to the Lord, nothing should belong to you which means I should be free from अहङ्कार and ममकार. This अहङ्कार ममकार रहितम् मनः is the दिव्य चक्षुः, कृष्ण says I will bless you with.

2) Then what happens, there is this transformation in अर्जुन's mind and अर्जुन is stunned by this, not a new form of the Lord, but the new appreciation of this विश्वरूप and when अर्जुन is stunned and dumbfound, सञ्जय comes and gives a brief description from verse no.9 to 14, is सञ्जय's description of विश्वरूप, which means सञ्जय must have the दिव्य चक्षुः. Either कृष्ण must have blessed सञ्जय also or सञ्जय must have already such a mind. In fact, some commentators say the very word सञ्जय itself means the one who has won over, conquered the enemies of अहङ्कार and ममकार. That is why it is

called सञ्जय, therefore he already has दिव्य चक्षुः, no problem and therefore सञ्जय gives the description of विश्वरूपदर्शनम् from verse no.9 to 14. And what is विश्वरूपदर्शनम्? The Lord has got hundreds of hands, thousands of legs, thousands of heads, thousands of stomachs, etc. And how should we understand? Very careful, don't imagine that कृष्ण came in front with thousands hands hanging, thousands of legs hanging. I tell you that will be the most horrible form, don't imagine, that is all OK for the picture, विश्वरूप picture you might have seen, so many heads glued together. So, don't imagine any such extraordinary picture of the Lord. Thousands of hands and legs means what: all the hands and legs of all the people previously I saw as belonging to You and I, now I see all of them as भगवान्'s only. That is why in the रुद्रम् towards the end it comes,

अयं मे हस्तो भगवानयं मे भगवत्तरः ।

अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥ श्रीरुद्रप्रश्नः ॥

अयम् मे हस्तो भगवान् - when I am looking at my hands, this is also the hand of the Lord only. So then if my hands are Lord's, what about others? Definitely others' also. Thus in this hall itself, सहस्र शीर्षा पुरुषः सहस्राक्षः सहस्र पात् । Such a description सञ्जय gives first and then अर्जुन gives the description. And we saw that अर्जुन goes through three phases in the mind in his appreciation.

a) The first stage of appreciation is given from verse no.15 to 22 wherein अर्जुन is wonderstruck, because the creation is wonderful. But we don't appreciate it because we are all the time preoccupied with अहम् and मम, as they say, there is no time to stand and stare. Especially after the channels have come, you have to see the discovery channel, national geography channel, every fish, every animal, every ant, every bee, the more you study, any scientists belonging to any branch is wonderstruck by the nature or creation, an entomologist who studies the insect is wonderstruck by every insect, which is what, ईश्वरः विभूति and they are doing research in the cobweb created by the spider,

we get angry with that and we brush aside, but they say that it is the most unique kind of thing which the scientists are not able to create, research is going, books and books are coming, regarding the uniqueness of the thread of that. Thus any aspect you take, you are wonderstruck and if you are an ईश्वरः भक्त that wonder belongs to ईश्वरः. In Australia some ants are there it seems, they can create an anthill which is temperature controlled. So even when the temperature is very high outside or very low, there is some kind, some method of doing that, they do not know that temperature control is there. So where did the ants go to study? What engineering did they study? Inbuilt instinctive! Thus anything you see, I tell you, you will be wonderstruck and what the scientists call wonder of nature, a भक्त calls a wonder of ईश्वरः. And that is why a Vedantic person gets interested in all the sciences, whether it is astronomy or whether it is biology or zoology or botany or thermodynamics or any science, because he sees all the sciences as revealing the glory of ईश्वरः as the wonderful universe. And this आश्चर्यम् is described beautifully from verse no.15 to 22.

b) And then comes from 23 to 30th verse. अर्जुन sees the mouth of the Lord. So here also don't imagine कृष्ण standing with a big mouth and all, that is also symbolic representation of काल तत्त्वम्. So व्यासाचार्य has used the language of symbolism also while describing विश्वरूप and all the soldiers in both the armies they are going to die and the death is symbolically presented as the soldiers entering into the mouth of the Lord, which represents the काल तत्त्वम्, swallowing everything. Because काल is सृष्टि कारणम्, काल is स्थिति कारणम्, काल alone is लय कारणम् and that काल is an aspect of विश्वरूप only. यमाय धर्मराजाय, first नमस्कार to him, यमाय धर्मराजाय मृत्यवे चान्तकाय च । So that we are trained to be not to be afraid of मरणम्. When one says मरणम्, we think that it is अमङ्गलम् word and tell others not to utter it, it is not मङ्गलम्, मरणम् is also महा मङ्गलम् for

the next generation! OK, for us it is अमङ्गलम्, but unless we vacate, if everyone continues to stay what happens to the next generation. So remember what is the so called अमङ्गलम् for us is the मङ्गलम् for the next generation and अर्जुन also he could easily appreciate the मरणम् of all the people but the problem was what भीष्म, द्रोण, all these people are also dying. So if he had been totally free from अहङ्कार and ममकार, it would not have created the problem, but अर्जुन is not totally free, because his दिव्य चक्षु is borrowed दिव्य चक्षु, borrowing is problem, it will not last longer, it is an artificial one like ripening any fruit artificially, it will not be tasty. Similarly, अर्जुन has not ripened in the normal method, it is borrowed from the Lord and therefore there was अहङ्कार and ममकार. Therefore he could easily say everyone born should die, that philosophy is well-known, but everybody born should die except a few members around, we two and ours two or one as the case may be and therefore this fear born out of अहङ्कार and ममकार अर्जुन intensely experiences which is described very very pictorially by व्यासाचार्य, by pointing out that they are entering the mouth and भगवान् is biting them, someone's leg is bitten, means paralysis, or kidney failure or heart or missing a beat, lub ub lub lub dub, or teeth are going away, all these things are what: भगवान् biting and the tragedy is what, भगवान् seems to enjoy, लेलिहसे ब्रसमानः समन्तात्.

And therefore naturally when you have got strong अहङ्कार ममकार, you will get angry with the Lord, you will feel Lord is very cruel, he is not दया सागरः, it is शुद्ध lie, and a person may turn to even a नास्तिका when suffering comes. So अर्जुन also goes through the problem and therefore he asks the question, कृष्ण please tell me who are you? So my picture of God is totally different, therefore tell me what exactly you are and कृष्ण answers that is the portion from verse no.31 to 34, अर्जुन question and कृष्ण's answer. कृष्ण says I am the काल तत्त्वम्, especially the destructive काल तत्त्वम् in the battle field, if

it has been that maternity ward, then भगवान् will say I am the creative काल तत्त्वम् because constantly children are produced. But in the battle field I am certainly not creative काल तत्त्वम् but destructive काल तत्त्वम्. Therefore अर्जुन विश्वरूपदर्शनम् involves accepting भगवान् as सृष्टि, स्थिति and त्वय कारणम्. All these three you should be able to accept and assimilate, that is called विश्वरूपदर्शनम्. And then he says निमित्त-मात्रम् भव, *when you appreciate the totality and appreciate the orderliness and harmony of the creation as an integral part of the Lord, you will use your free-will also in accordance with the universal harmony which is called धर्म. Therefore when the free-will has alignment with धर्म, the universal order, the विश्वरूप's order, that alignment is called surrender. So imagine there is an orchestra and there are 20 violins or 30 violins, so every violinist should play in keeping with the total श्रुति and तालम्. If a person says that I want to show my individuality, if he plays in another श्रुति, then the whole orchestra is destroyed. Therefore I should do that, I should not make my individuality prominent or dominant, my individuality should be in alignment, that is called surrender. It is born out of wisdom, it is born out of understanding of the total harmony, which requires tremendous maturity and when maturity is there the surrender is natural, just like if you know what is the श्रुति, you come and join the गीता chanting, if you know what is the श्रुति, automatically you will chant in keeping with the श्रुति. Suppose you don't know what is श्रुति at all, it is called toned deaf, what श्रुति is he doesn't understand, then that person will be अपश्रुति, off the key, but if you know what is श्रुति you will be incapable of violating the श्रुति. Even if you want to chant off you cannot do that. Similarly, if my mind is trained to appreciate the total harmony, it is called धर्म appreciation, I cannot go off धर्म, I do have a free-will but my free-will is in alignment. This is called निमित्त-मात्रत्वम् or शरणागति, विश्वरूपदर्शनम् makes शरणागति natural. Therefore अर्जुन you also surrender, follow the धर्म which means you have to kill all*

these people, it is in keeping with the requirement of धर्म. When this was taught अर्जुन becomes little more wiser and then he goes to the next stage of appreciation of धर्म, the Order, like appreciation of श्रुति and naturally the surrender comes.

c) And that is given as the third stage from verse no.35 to 45 is the surrender which is purely a mental state. But this alignment of the free-will to धर्म how will I express physically? Like expressing love or welcome. So it is mental, therefore I have to express physically by a smile or by greeting or shaking hand, similarly, how do I express my attitude of surrender? In our tradition that is done in the form of नमस्कार. So नमस्कार is a natural event, which happens mentally to a mature mind and therefore अर्जुन also says नमः पुरस्तात् अथ पृष्ठतः ते नमः अस्तु ते सर्वतः एव सर्व । Why does अर्जुन says I do prostrations, your front, back etc., because the Orderliness is everywhere in the universe, the श्रुति is everywhere. If you go to America and there is a गीता chanting, there also it will be the same श्रुति. So therefore my नमस्कार to all parts of you means, I see the order, the harmony, the rhythm, In fact, that alone maintains this universe.

धर्मो विश्वस्य जगतः प्रतिष्ठा । लोके धर्मिष्ठम् प्रजा उपसर्पन्ति ।

धर्मेण पापमपनुदति । धर्मे सर्वम् प्रतिष्ठितम् । तस्मात् धर्मम् परमम् वदन्ति ।

This invisible harmony is called धर्म. So thus अर्जुन surrenders his will, which is from 35 to 45. Even though अर्जुन expresses his भक्ति he has gone through all the three stages mentally. But of these three only one remains prominent. So आश्चर्यम्, भक्ति and भयम्, three are there. आश्चर्यम् recedes to the background, भक्ति also recedes to the background, but भयम् alone remains. Because as long as अहङ्कार and ममकार are there, fear is unavoidable. Fear of death, fear of old age, fear of separation, all this will be unavoidable. If I don't have अहङ्कार and ममकार, all these will appear as the लीला of God. we all come together - लीला of ईश्वरः, we all get separated - लीला of ईश्वरः, we all

grow old - लीला of ईश्वरः. But when अहम् मम are there, they are terrible thing, therefore अर्जुन is frightened, therefore he says हे कृष्ण! I only asked for विश्वरूपदर्शनम्, but now I am changing my mind. Like returning some objects to the shop, he says I don't want this विश्वरूपदर्शनम्, it is wonderful but I would like to return it *with thanks*. So thus अर्जुन requests and Lord कृष्ण also understands that an immature mind cannot have विश्वरूपदर्शनम्. Then what to do, nothing to fear, you confine to एकरूप ईश्वरः, so let the Lord be in the temple or let the Lord be in the पूजा room, Lord is inside, world is outside, doesn't matter, start with एकरूप ईश्वरः, reduce अहङ्कार and ममकार. In fact, our culture is designed for that only. So when we build a new house and enter first thing that we do is hang the photo of the Lord. What does it mean? Oh भगवान्, this is not my house but Yours, and please allow me to use. I will give You a place, under the staircase, remember, some useless place, doesn't matter भगवान् is adjustable, but that attitude is important, it is Your house and then the next higher stage is what, I look upon this house also as a temple belonging to the Lord, this body, देहो देवालय प्रोक्तः, therefore see not only God is in the house, therefore house belongs to the Lord, invoke God inside your heart and learn to see the body also as a property of ईश्वरः. Then the attachment will drop. तन-मन-धन सब कुछ तेरा will not be a mere lip service. As दयानन्द स्वामिजि says: daily you sing, भगवान् itself gets confused, yesterday he gave Me the body, today also he says he is giving the body. He has got only one body, how come daily he gives? Then only भगवान् knows that it is all lip service only. The one who really gives can give only once. That is over. But the idea is what, when you daily sing hopefully one day that word will come from the inner most heart and we mean what we say. Until then तन मन धन तन मन धन we will sing, at least for the sake of *vadai*, peanut and chickpea. So therefore come to एकरूप ईश्वरः if you are not ready for विश्वरूप ईश्वरः. That कृष्ण accepts and then again comes back to

एकरूप which means what अर्जुन दिव्य चक्षुः is gone and therefore the world is no more the body of the Lord, world is world, लड्डु is not प्रसाद, लड्डु becomes लड्डु. So that is withdrawn which is given from 35 to 45.

d) From 46 to 55 is the उपसंहार or the conclusion of this teaching, wherein Lord कृष्ण points out that अर्जुन you had the rare opportunity of विश्वरूपदर्शनम् because of your भक्ति. So thus भक्ति as a साधन for evolution is pointed out. What evolution? From एकरूप दर्शनम् to अनेकरूप दर्शनम् to अरूप दर्शनम्, for all these three levels भक्ति is an important साधन. And what type of भक्ति? That is also very important. A भक्ति which भगवान् is not a means for worldly ends, but भगवान् is an end-in-itself, which means a person should have वैराग्यम्. So only when वैराग्यम् increases the भक्ति becomes the अनन्य भक्ति, अव्यभिचारिणी भक्ति: it becomes. Therefore कृष्ण said

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११-५४॥

And then He concludes the whole thing in the last verse which is very beautiful,

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११-५५॥

So wherein Lord कृष्ण says initially you confine to एकरूप भक्ति and सकाम भक्ति, which is OK. Nobody can think भगवान् is the end initially, end means the goal initially, because we have got so many other local goals, so many agendas, big list we have. Therefore भगवान् says initially you can have worldly goals, use भगवान् as a means to achieve those goals, nothing wrong, it is called सकाम भक्ति, perfectly OK. And let the Lord be also a personal God, have an इष्ट देवता, it is OK. And then gradually you will get विवेक, then you will know the ephemerality of the worldly goal, once you know the limitation, God will become the end, then एकरूप भक्ति also will gradually become

अनेकरूप भक्ति and ultimately you will attain Me. Thus by the glorification of भक्ति, कृष्ण concludes and the benefit of this विश्वरूपदर्शनम् is very high, we get several benefits of this विश्वरूप appreciation. Some of them I will point out. This is the benefit of both विभूतियोग as well as the विश्वरूपदर्शनयोग.

i) The first advantage of विश्वरूप appreciation is द्वेष परिहारः. We do not hate anything in the creation, because everything is part of the Lord only. So I don't divide the world into राग विषय and द्वेष विषय, everything has got its place, including a cockroach, including a mosquito, even poison has got its role to play and therefore द्वेष becomes lesser and lesser.

ii) Then the next benefit is अमानित्वम्. Once I know everything is Lord, any glory in any part of the world belongs to the Lord alone, therefore if I enjoy any faculty, any excellence in me, in music or dance or knowledge or intelligence or beauty, I don't claim it as mine, all of them belongs to the Lord. And therefore freedom from conceit, Self-conceit or humility is the benefit of विश्वरूपदर्शनम्.

iii) And then the next benefit is I look upon everything as sacred. There is no secular, sacred division, for a विश्वरूप द्रष्टा, there is nothing called secular, everything is sacred. Therefore when he gets up in the early morning,

समुद्र वसने देवि पर्वतस्तनमण्डले ।

विष्णुपतिं नमस्तुभ्यम् पादस्पर्शम् क्षमस्व मे ॥

The earth is also भूमादेवी, I should revere and then I take water and see

आपो वा इदं सर्वम् विश्वा भूतान्यापः प्राणा वा आपः पशव आपो

Water is Lord. Then I light the flame, the lamp, अग्नि is Lord. Then नमो ब्रह्मणे नमस्ते वायो, वायु is Lord, आकाश also:

ॐ प्राच्यै दिशे नमः ॐ दक्षिणायै दिशे नमः ॐ प्रतीच्यै दिशे नमः ॐ उदीच्यै दिशे नमः

ॐ ऊर्ध्वाय नमः ॐ अधराय नमः ॐ अन्तरिक्षाय नमः ॐ भूम्यै नमः

In सन्ध्यावन्दनम् all the directions are worshipped, that means nature itself is पूज्यम्, which is sacred or holy. So सर्वत्र पूज्यत्व भावना.

iv) And then the next benefit of विश्वरूप भावना is I have respect for all forms of worship, all forms of God. I may be attracted to one form of Lord, I may have विष्णु as my इष्ट देवता, but I know that any form is Lord's form, therefore I don't look down upon शिव, I don't compare one form or the other, all forms are OK. Therefore all religions also are OK for me, सर्व-मत-सम भावः.

v) And finally, the benefit of विश्वरूपदर्शनम् is the expansion of the mind. The narrowness of the mind, the shortsighted of the mind will go away, because I appreciate the totality. That is why in सन्ध्यावन्दनम् also:

आदित्यम् तर्पयामि । सोमम् तर्पयामि । अङ्गारकम् तर्पयामि । बुधम् तर्पयामि ।...

Remember the planets, remember the Sun, remember the moon. Therefore the totality the more I see the more my mind expands. Thus चित्त विशालता. These are the benefits of विश्वरूपदर्शनम्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ द्वादशोऽध्यायः । भक्तियोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 12, VERSES 01-02

Now we will take up the 12th chapter of the गीता, a small chapter consisting of only twenty verses but a very significant chapter which gives a comprehensive picture of entire वैदिक teaching. So 12th chapter is the essence of the वेदs, वेद सार is contained in this portion. And in this chapter the first part deals with the topic of भक्तियोगः as a means of मोक्ष. And by way of discussing this topic, the 12th chapter removes many confusions regarding भक्तियोगः. And this is discussed up to 12th verse of this chapter and then in the 2nd part beginning from the 13th up to 20th भक्तियोगफलम्, namely मोक्ष is talked about, thus भक्तियोगः and भक्तियोगफलम् these are the two topic discussed and before entering into the actual verses, I will like to give you a bird's eye-view of भक्तियोगः which is discussed in this chapter. What we come to know by the study of this chapter is that भक्तियोगः is not a particular साधन. It is not a particular distinct साधन but it is the name of the entire range of spiritual साधनs culminating in मोक्ष. So भक्तियोगः is not a साधन but it is a group of spiritual साधनs and these spiritual साधनs are three in number which are discussed in the वेदs. And भगवद्गीता being the essence of the वेदs, the three साधनs of the वेद alone are given in this chapter and those three साधनs are कर्मयोगः, then उपासनायोगः and ज्ञानयोगः. In fact, in the वेदs and in the उपनिषत्s the word भक्ति is practically not used at all. So this वैदिक कर्मयोग plus उपासना plus ज्ञानयोग all these three put together is renamed as भक्तियोगः and why do we name these three साधनs as भक्तियोगः? Because कृष्ण feels all these three levels of साधन should be practiced only in the atmosphere of ईश्वर भक्ति. Without ईश्वर भक्ति these three साधनs cannot be called साधनs at all. So it is in the

atmosphere of ईश्वर भक्ति that these exercises become योग. And therefore everyone is called भक्तियोगः. Therefore if you have to differentiate, we can say भक्तियोगः level 1, भक्तियोगः level 2 and भक्तियोगः level 3.

- Level 1 is कर्मयोग लक्षण भक्तियोगः,
- Level 2 is उपासनायोग लक्षण भक्तियोगः, लक्षण means in the form of and
- Level 3 is ज्ञानयोग लक्षण भक्तियोगः.

And for the sake of the benefit of all seekers, these three levels of साधन itself कृष्ण subdivides into five levels. Because sometimes, certain staircases you will find that there are two steep, some olden staircases you find that they are very big, then what do you do, you make into two. So that everybody can walk up, similarly, कृष्ण subdivides these three levels themselves into five. And how does कृष्ण divides?

- i) कर्मयोग itself is subdivided into first level of कर्मयोग and the second level of कर्मयोग, कर्मयोग level 1, कर्मयोग level 2.
- ii) Similarly, उपासनायोग itself is subdivided into two levels, उपासनायोग level 1 and उपासनायोग level 2. So 2+2 is four.
- iii) And ज्ञानयोग is not divided into two, it is only one level.

Thus we have 2 + 2 + one is 5.

Now the next question is: what is the difference between कर्मयोग level 1 and कर्मयोग level 2?

- i) In कर्मयोग level one, कृष्ण wants to accommodate all materialistic people who are not really interested in मोक्ष, who are not really interested in serving the society, utterly selfish materialistic people also कृष्ण wants to accommodate. And कृष्ण says: Let the materialistic selfish people follow or pursue their worldly desires, they need not give up their worldly desires, because suppression of desires is a dangerous thing. Because when a person suppresses a desires the

mind continues fantasizing the fulfillment of those desires. And then gradually they mount up like a volcano and then later a person can completely go astray and therefore the वेदs as well as कृष्ण says that even if you are not interested in भगवान्, doesn't matter, even if you are not interested in मोक्ष, doesn't matter, you might be interested in अर्थ and काम, means what money and entertainment, कृष्ण says continue and still you can be a कर्मयोगि, a spiritual साधक provided you follow one or two conditions. The first condition is make sure that you fulfill your worldly materialistic desires, selfish desires only by legitimate methods, don't do अक्रमम्. That is condition No.1.

ii) And the second and more important condition is when you pursue your worldly pleasures, desires and you succeed and get them, before you enjoy those फलम्s, those pleasures, don't claim them as your accomplishments, look upon them as gift from the Lord, ईश्वरस्य प्रसादः. Start there, whether you buy a house or car or you buy a new dress, anything you want to get, you get it, but before enjoying them, even the food that you eat don't name it as your accomplishment, take it as ईश्वर प्रसाद. And when you buy a new house also, it is your desire to buy the house and you want to enjoy the benefit of the house, but कृष्ण makes only one request, look upon the house as the temple of God. And imagine that you are living in the temple which is a gift from the Lord, कृष्ण प्रसादः. राम प्रसादः, even children are named राम प्रसाद, etc., means what: look upon even your children, not as your children but as a gift from the Lord. Thus this level of कर्मयोग can be defined as प्रसाद बुद्ध्या सकाम कर्म अनुष्ठानम्. You may follow काम्य कर्मs, you may not do निष्काम कर्मs, you may not do परोपकाराय कर्मs, doesn't matter, even if you do it for yourself enjoy it as ईश्वर प्रसाद.

So what is the first level of कर्मयोग, प्रसाद भावनया सकाम कर्म अनुष्ठानम्, सकाम कर्म means what: selfish activities for my own benefit. Then what will happen? If I continue to accept everything as

ईश्वर प्रसाद, because of the very attitude the mind becomes purer and purer. And as the mind becomes purer and purer, I begin to question: Can I spend my entire life for my own personal benefit? Shouldn't I contribute something to the world? So this kind of questions gradually comes which is an indication of purity, desire for पर उपकार. In सकाम कर्म I have a desire only for taking, in निष्काम कर्म I develop a desire for giving also. Life is not mere taking, life is giving also. Previously I measure my success in terms of how much I have taken. Now my mind changes, I ask the question how much I have given, success is not proportional to taking, success is directly proportional to giving,

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषत् १-३ ॥

This is the difference between materialistic approach and spiritual approach. In materialistic approach, success is directly proportional to acquisition. In spiritual approach, success is directly proportional to sharing or त्याग and therefore in the second level of कर्मयोग, the सकाम कर्म will become lesser and lesser, selfish attitude becomes lesser and lesser, my awareness and consideration of other people becomes more and more. And therefore naturally परोपकार कर्माणि, निष्काम कर्माणि or पञ्च महायज्ञ रूप कर्माणि, I find time. Previously selfish activities were occupying the whole time, I never had time for any contribution. Now I find that I do fulfill my selfish desires, but I should also find time for some contribution or other. And even when I find time for giving, giving need not be all the time money alone, remember, giving time, giving nice words, consoling words to others, giving knowledge to others, all these are giving and when I give to others, not with arrogance, the giving is done as ईश्वर अर्पण रूपेण. Therefore the second level of कर्मयोग is ईश्वर अर्पण भावनया निष्काम कर्म अनुष्ठानम्, परा उपकार अनुष्ठानम्. So in the first level I am very selfish, in the second level, selfishness has come down. In first level, I have a very narrow mind, in the second level, I am aware of the need of

others' also and these two levels together is called कर्मयोग. So प्रसाद भावनया सकाम कर्म अनुष्ठानम्, then ईश्वरार्पण भावनया निष्काम कर्म अनुष्ठानम्. In the first level of कर्मयोग will give purity, the second level of कर्मयोग will give purity at a faster rate, because in सकाम कर्म purity is in trickles, because in निष्काम कर्म purity is more. That is why it is said परोपकार पुण्याय पापाय परपीडनम् and once a person has gone through these two levels of कर्मयोग, he is ready to graduate to the third level.

iii) The third level is उपासनायोग, which means ईश्वर ध्यानम्, meditation upon ईश्वर, that too सगुण ईश्वर ध्यानम्. And why do we prescribe this साधन as the next stage? कर्मयोग is very important for the purity of mind, for spiritual elevation, कर्मयोग is a must. And therefore कर्मयोग is extremely useful, but it has got certain disadvantages also, which has to be neutralized. What is that, when a person is a कर्मयोगि, he is busy involved in either सकाम कर्म, if he is in the first level or he is busy in निष्काम कर्म. One is busy serving himself, another is busy serving the society, both are busy. And in both levels of कर्म, whether it is सकाम or निष्काम, a person is extrovert in nature, is more and more world-oriented, is more and more बहिर्मुखः and this बहिर्मुखत्वम् or extrovertedness is an obstacle for ज्ञानयोग. Because ज्ञानयोग involves enquiring into the inner Self as we saw yesterday, यो वेद निहितम् गुहाया परमे व्योमेन् । Self-enquiry or पञ्चकोश विवेक etc., requires not an extrovert mind, it requires a mind which is turned towards oneself. पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् । extroverted people will miss Self-knowledge. And therefore उपासना is ईश्वर ध्यानम्. So in उपासना I turn my attention inwards and I invoke the Lord in my heart, which means I train my mind towards my own inner nature, which is a very very important training required and without that training a person can never come to ब्रह्मज्ञानम्. And therefore comes the third level of उपासनाम् and कृष्ण divides this meditation itself into two types: one is

एकरूप ईश्वर ध्यानम् and the next is अनेकरूप ईश्वर ध्यानम्. I visualize the Lord with a particular form, as राम or कृष्ण, any इष्ट देवता रूपम् and this इष्ट देवता रूप ध्यानम् or एकरूप ईश्वर ध्यानम्, कृष्ण calls अभ्यास योगः. This is the third level of साधन.

iv) And once a person has practiced this sufficiently, कृष्ण asks us to replace this एकरूप ईश्वर with अनेकरूप, as we have seen in the 11th chapter, कृष्ण is not a person located in one place. If भगवान् is looked upon as a person located in one place, that भगवान् also will be limited, subject to जन्म, subject to मरणम्, etc. Therefore for initial meditation purposes, we can have एकरूप, but we have to expand our mind. First उपासनाम् helps in focusing, the next उपासनाम् helps in expanding the mind. And therefore the first level of उपासनाम् is एकरूप ईश्वर ध्यानम् and the next level is अनेकरूप or विश्वरूप ईश्वर ध्यानम्. And both of them come under सगुण ईश्वर ध्यानम् only, सगुण means with attributes or properties. एकरूप ईश्वर also has attributes, विश्वरूप ईश्वर also has got innumerable attributes. So thus we have got two levels of कर्मयोग, two levels of उपासना.

v) And Once a person has gone through all these four levels, this person has got ज्ञानयोग्यता, he is eligible to enter the fifth and final level which is ज्ञानयोगः, which is enquiry into निर्गुण ईश्वर, otherwise known as ब्रह्मन्, ब्रह्मन् is none other than ईश्वर in his higher nature. In the 7th chapter it was called परा प्रकृति, परा प्रकृति रूप अरूप ईश्वर enquiry which consists of वेदान्त श्रवणम्, वेदान्त मननम् and निदिध्यासनम्.

a) श्रवणम् meaning consistent and systematic study of the Upanishadic scriptures which deal with निर्गुण ईश्वर. And not only I study that, the culmination of that study should be that the निर्गुण ईश्वर is non-different from my own higher nature - अहम् ब्रह्म अस्मि. So when I come to निर्गुण level, the difference between ईश्वर and the जीव disappears. At सगुण level, the difference is maintained. When I come to निर्गुण level, अहम् ब्रह्म अस्मि.

b) And having gained this knowledge I go to **मननम्** to remove all the doubts in accepting this knowledge. Thus all the intellectual obstacles in the form of doubts are removed which is called **मननम्**, which is also part of **ज्ञानयोग** only.

c) And finally comes **निदिध्यासनम्**, which is the removal of all the emotional obstacles, all the psychological traumas that I have gone through before, various problems we have gone through in our life, they all remain in our inner heart, which do not allow us to enjoy the benefit of knowledge. All the psychological hang ups should be removed which is called **निदिध्यासनम्**.

श्रवणम् plus **मननम्** plus **निदिध्यासनम्** put together is called **ज्ञानयोगः**, not in **सगुण** form but in His **निर्गुण** form. In fact, in 'His' word will not come, because in **निर्गुण** there is no male or female:

नासन्न सन्न सदसन्न महसन्नचाणु न स्त्री पुमान्न च
नपुंसकमेकबीजम् । ... ॥ धन्याष्टकम् ६ ॥

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवत् च
यत् । ... ॥ कठोपनिषत् १-३-१५ ॥

No form, no color, no smell, no taste, no touch. This **ज्ञानयोग** is the fifth and final level of **साधन** and all the five levels put together is called **भक्तियोगः**.

Therefore never ask the question do you follow **भक्तियोगः** or **ज्ञानयोग**. Remember **ज्ञानयोग** is also a level of **भक्तियोगः**, **उपासना** is also a level of **भक्तियोगः**, **कर्मयोग** is also a level of **भक्तियोगः**. Everyone has to go through all the five levels, because nobody is born with a desire for God from birth. We are all born with so many worldly desires. So, we have to start with **सकाम कर्म**, that is why **वेद** itself is full of many **सकाम कर्म**s. **वेद** never says we should work for **मोक्ष** in the beginning itself. He says you work for **पुत्र**, you work for money, **पुत्रकामेष्टि याग** and **याग** for money, **याग** for health, all these are what, worldly desires, start with **सकाम कर्म** and go through all the

stages and gain the knowledge, अहम् ब्रह्म अस्मि, which is the culmination of भक्तियोगः. This is the topic of the first twelve verses.

And then in the last 8 verses, कृष्ण talks about the nature of a person, the character of a person who had gone through all these five stages, successfully and we call such a person, परा भक्त or पर भक्तः, who is in अद्वैतम्, who is a ज्ञानि, who has discovered अहम् ब्रह्म अस्मि, such a ज्ञानि is called पर भक्तः and कृष्ण clearly says this पर भक्त alone is my dearest devotee. And the other people are dear people or dearer people but the dearest one is only the निर्गुण भक्त because there is no distance between Me and him. He has become one with Me and I have become one with him which कृष्ण said in the 7th chapter, ज्ञानि तु आत्मैव मे मतम्, a ज्ञानि doesn't stand even separate from me. So this पर भक्त लक्षणानि, the characteristic of पर भक्त is the final topic. With this background we will enter into the chapter proper.

Verse No .01

अथ द्वादशोऽध्यायः ।

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१॥

एवम् सतत-युक्ताः ये भक्ताः त्वाम् पर्युपासते ।

ये च अपि अक्षरम् अव्यक्तम् तेषाम् के योग-वित्तमाः ॥ १२-१॥

(हे भगवन्) एवम् सतत-युक्ताः ये भक्ताः त्वाम् पर्युपासते, ये च अपि अव्यक्तम् अक्षरम् (पर्युपासते) तेषाम् (मध्ये) के योग-वित्तमाः (सन्ति)?

So the chapter begins with a question from अर्जुन based on the previous teaching. Such a question is called अनुप्रश्नः, प्रश्नः means an independent question, अनुप्रश्नः means a question based on previous teaching. And in this question अर्जुन asks: Is सगुण भक्त superior or is निर्गुण भक्त superior? So the one who is associated with सगुण ईश्वर and the one who is committed to निर्गुण ईश्वर, between these two,

which one is superior? A very important question! First he describes सगुण भक्त in the first line, भक्ताः त्वाम् पर्युपासते – there are certain सगुण भक्तs who regularly meditate upon सगुण ईश्वरः and how do they meditate, सतत-युक्ताः – with constant commitment, sincerely, steadfastly, there are some people who meditate upon सगुण ईश्वर and what type of सगुण ईश्वर. Because सगुण ईश्वर of two types, do you remember, एकरूप सगुण ईश्वर or अनेकरूप सगुण ईश्वर, which one अर्जुन is referring to, एवम् – a सगुण ईश्वर as described in the previous chapter. So एवम् means एकादश अध्याये उक्त प्रकारेण and in the 11th chapter, which ईश्वर was talked about, it is विश्वरूप ईश्वरः, अनेकरूप ईश्वरः, i.e., the Lord as the entire cosmos itself, as described in the पुरुषसूक्तम्, as described in रुद्रम्, रुद्र is श्रीरुद्रम् which is talking about विश्वरूप ईश्वर, पुरुषसूक्तम् is talking about विश्वरूप ईश्वर only. Therefore एवम् means एकादश अध्याये उक्त प्रकारेण केचन भक्ताः विश्वरूप सगुण ईश्वरम् उपासते, this is one group of people. And then अर्जुन introduces the निर्गुण भक्तs in the next line, ये च अपि – there are some other people what do they do, अव्यक्तम् अक्षरम् पर्युपासते, पर्युपासते you have to supply from the first line, the verb is not given, we have to supply ये च अपि अक्षरम् अव्यक्तम् पर्युपासते, they are meditating upon अक्षर ईश्वरः. And who is अक्षर ईश्वरः? If you remember the 8th chapter, अक्षरम् ब्रह्म परमम् स्वभावः अध्यात्मम् उच्यते, परम् ब्रह्म is called अक्षर ईश्वर and परम् ब्रह्म is free from all attributes. So अक्षरम् means निर्गुणम् ब्रह्म and because this अक्षर ईश्वर is निर्गुणम् ब्रह्म, अव्यक्तम्, that attributeless ईश्वर is not perceptible to any sense organ, because if the Lord doesn't have any form eyes cannot see, if there is no sound, no flute and all, music is not there, therefore you cannot hear, you cannot smell तुलसी माला, चन्दन etc., because body itself is not there, where is माला, therefore no smell, no touch, you cannot touch that निर्गुण ईश्वर. In short not objectifiable through any one of the sense organs, therefore अव्यक्तम् means सर्व इन्द्रिय अगोचरम्. And this निर्गुणम् अव्यक्तम् ब्रह्म some people

meditate upon. If निर्गुणम् ब्रह्म is not objectifiable then how can they meditate upon? There is only one way of meditation, an unobjectifiable ब्रह्मन् can be meditated only in one thing, quiz question: 'Who Will Become A Millionaire!' How can you meditate unobjectifiable ब्रह्मन्, there is only method, to see the unobjectifiable ब्रह्मन् as the subject, I, the meditator. So निर्गुणम् ब्रह्म उपासना is a meditation upon the meditator. It is आत्मध्यानम् alone. Thus there are some people who are meditating upon निर्गुण ब्रह्म. So this is the second clue and अर्जुन's question is what: who is superior, तेषाम् तयोर्मध्ये (निर्धारणे षष्ठी), between these two groups of people, के योग-वित्तमाः, सगुण ध्याता is superior or निर्गुण ध्याता is superior, ध्याता means what: meditator and indirectly the question means सगुण ब्रह्म is superior or सगुण ईश्वर is superior or निर्गुण ईश्वर is superior, what a question! Now कृष्ण has to answer this which He is doing in the following verses:

Verse No .02

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ १२-२॥

मयि आवेश्य मनः ये माम् नित्य-युक्ताः उपासते ।

श्रद्धया परया उपेताः ते मे युक्ततमाः मताः ॥ १२-२॥

(हे अर्जुन!) मयि मनः आवेश्य नित्य-युक्ताः (सन्तः) ये परया श्रद्धया उपेताः माम् उपासते, ते युक्ततमाः मे मताः ।

So what is the answer? Is सगुण भक्ति superior or is निर्गुण भक्ति superior? Generally our tendency will be to vote for सगुण भक्ति, because in सगुण भक्ति alone there is variety, there is beauty, अधरम् मधुरम् वदनम् मधुरम् नयनम् मधुरम् all these are there. Who will like a निर्गुण ईश्वर, so no sound, no form, no touch, no taste, like bland food, no sweet, no pungent, no chilli, which is insipid, like that who will like that निर्गुण ईश्वर. In fact, many philosophers say निर्गुण ईश्वर doesn't exist, they outrightly negate it and even among those who accept it,

they say, many people say it is not worth knowing or teaching, it is useless. Now what is the real answer? The real answer is that the question is wrong. The real answer is that the question is wrong and for a wrong question, there is no right answer. So how many kilometers is the weight of this clip, let me see, how many centimeters is the weight of this clip? You will look at me, because you cannot answer that question, because centimeter has nothing to do with weight, centigram is OK, centimeter refers to distance. So therefore whenever you try to compare two things to find out which is superior, you remember that comparison comes only when you have to choose between two. The very question of comparison comes only when you have to choose between two things, you ask the question whether this is better or that is better, so that you can choose the better one and the choice can come, very carefully understand, choice can come only between two similar things, there is no question of choice between two dissimilar things. I will explain it, don't worry. When there are two similars there is a choice and when I have to choose the question will come which one is better. Suppose you want to drink something, somebody has come as a guest, so they ask the question, what will you drink, do you want coffee or tea or milk or so many things are there, among different drinks you can have comparison and you can choose one of them. So the choice is among various drinks or you can have choice with regard to the container, people ask, स्वामिजि whether you want in glass or cup or tumbler. So among various containers, you can ask which one you would like and I can choose one of them. Now suppose somebody asks, स्वामिजि do you want tumbler or drink? What can you answer, there is no choice between the container and the content. Similarly, between two roads, you can have comparison, between two destinations you can have comparison but you can never compare between road and destination, do you want road or destination? What will you answer, it is not right; between two types of pants you can have comparison,

between two types of shirts you can have comparison. Do you want to put on pant or shirt? What will you answer? Therefore remember, comparison is only among similars and सगुण भक्ति and निर्गुण भक्ति can never be compared because one is the means and the other is the end, सगुण भक्ति is the साधनम्, the means, the stepping stone and only through सगुण भक्ति one has to reach निर्गुण भक्ति which is अद्वैतम्; सगुण भक्ति is द्वैतम्, निर्गुण भक्ति is अद्वैतम्; सगुण भक्ति is भेदः, भेदः means what: difference, निर्गुण भक्ति is अभेदः, one is means the other is end. Therefore you do not have a choice between them. So everyone has to go through सगुण भक्ति and everyone has to end in the discovery of निर्गुण भक्ति, which is अभेद अद्वैत ज्ञानम्. Without सगुण भक्ति, निर्गुण भक्ति is impossible and without निर्गुण भक्ति, सगुण भक्ति is incomplete, without सगुण भक्ति, निर्गुण भक्ति is impossible and without निर्गुण भक्ति, सगुण भक्ति is incomplete. Therefore everyone has to go through सगुण भक्ति come to निर्गुण भक्ति which is the culmination of साधन. But कृष्ण doesn't want to tell अर्जुन that the question is wrong, because the student will feel insulted, humiliated, already the student has got many complexes, generally whenever they ask the question, they always give an introduction - स्वामिजि the question may be silly. Has one to say that to understand! OK, just joke, any question appears silly after you know the answer. But until you know the answer, question is extremely important and relevant, therefore the student has the problem, teacher doesn't want to add insult to injury and therefore कृष्ण doesn't say you are wrong and but he gives an intelligent answer. He says सगुण भक्तः are superior, निर्गुण भक्तः attain Me. It is कृष्ण's mischief, it is not only during childhood days, even in गीता in the philosophical text also He continues His mischief. So the idea is there is no question of choice. And therefore He says, सगुण भक्तः is indeed great so that everyone will take to सगुण भक्ति in the beginning. Once a person has sufficiently practiced he can

be slowly absorbed into, sucked into निर्गुण भक्ति, which is otherwise ज्ञानम्, the details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 12, VERSES 02-05

The 12th chapter begins with a question from अर्जुन in which अर्जुन asks whether सगुण ध्यानम् is superior or निर्गुण ध्यानम् is superior. सगुण ध्यानम् means meditation upon the Lord with various attributes, as described in the ध्यान श्लोक,

मेघश्यामम् पीतकौशेयवासम् श्रीवत्साङ्कम् कौस्तुभोद्भासिताङ्गम् । ॥
पाण्डवगीता ॥

All these descriptions are called गुण and सगुण ध्यानम् means meditation upon the Lord with various features. Whereas निर्गुण ध्यानम् upon the Lord who is absolutely free from all features, featureless ईश्वरः, अशब्दम्, अस्पर्शम्, अरूपम्, अरसम्, अगन्धम्. This is निर्गुण ध्यानम्. Between these two which one is superior? And between the two sets of people who are greater devotees? And this question came in the first verse, for which कृष्ण gave the answer and I introduced the answer in the last class. We cannot give an answer to this question because the question itself is wrong. The question of which is superior comes only when you have to choose one of the two. Wherever choice is there comparison is inevitable and where there is no choice there is no question of comparison. Between सगुण ध्यानम् and निर्गुण ध्यानम् according to कृष्ण, there is no question of comparison at all because there is no choice. What do you mean by there is no choice? What we mean is everyone has to necessarily go through both, everyone has to necessarily go through both, because both साधनसः have to contribute its own benefit to the seeker. It is like different types of dishes what we consume, one dish gives carbohydrates and another gives proteins and therefore we have to consume different, because each one helps the body in its own unique way. Similarly, what सगुण ध्यानम् can give, निर्गुण ध्यानम् cannot give and what निर्गुण ध्यानम् gives सगुण ध्यानम् cannot and therefore both are compulsory. And once you say both of them are compulsory, how are we to practice that? That कृष्ण himself will clarify later. They

cannot be simultaneously practiced and therefore they have to be practiced one graded manner, just like going to primary school and secondary school and college, if you have to become a graduate, should I go to the primary school or college? What answer you will give, you will have through primary school, you have to qualify yourselves to enter the college and then you have to go through the college to become a graduate. Therefore both are required, schools as well as colleges. Ok, if both are required then I will go to both simultaneously, morning to school and evening to college. So we had one ब्रह्मचारि in our आश्रम and he used to attend three levels of संस्कृत classes at the same time, we had one lower level, where alphabet is taught, we had one medium level where Antoine, Bhandarkar etc., was taught and then a higher level where पाणिनि सूत्राः was taught, he will sit in all the three. You cannot do, they have to be in a graded manner and once you know that they are to be in a graded order, what should be the order. First I will go to college and then to school you cannot say, it should be in a proper order. Therefore, सगुण ध्यानम् prepares for the निर्गुण ध्यानम्, सगुण ध्यानम् chastens the mind for निर्गुण ध्यानम् and therefore everyone has to start with सगुण, grow and then come to निर्गुण and be free. And therefore अर्जुन don't ask which is better, your question is wrong. As I said in the last class, कृष्ण doesn't want to say you are wrong, because already शिष्य has lot of inferiority complex and गुरु doesn't want to add. And therefore what does he do, nicely he says सगुण ध्यान कर्ताः are superior, निर्गुण ध्यान कर्ताः will reach Me. So, therefore everyone is satisfied. Therefore He says in the second verse, मयि आवेश्य मनः ये माम् उपासते – there are some people who practice meditation upon Me, माम् उपासते and what type of माम्, we have to supply, सगुणम् माम् – the सगुण कृष्ण either in the form of एकरूप कृष्ण, as a personal God or the विश्वरूप कृष्ण, as described in the 11th chapter, remember विश्वरूप ईश्वर is also सगुण ईश्वर only. Thus there are some people who meditate upon Me in सगुण form, with

attributes, how, मयि आवेश्य – focusing their mind upon Me, fixing their mind upon Me, there are some people who practice सगुण कृष्ण ध्यानम्. And they are not, they do not practice in fits and starts, on inspiration they follow one day and thereafter they forget like in New Year resolutions, it is not, नित्य-युक्ताः – ever steadfast, ever committed, consistently, without fail, so नित्य-युक्ताः means steadfastly, some people practice सगुण ईश्वर ध्यानम् and they are endowed with परया श्रद्धया उपेताः – they are endowed with intense faith in Me. Because the benefit of सगुण ध्यानम् is not in the material plane, God does not promise any material benefit, the benefit presented is inner growth, expansion of mind, purity of mind, sensitivity of mind, refinement of mind, they are all non-tangible, non-quantifiable results and therefore we do not see the result physically. Therefore we have to have faith in that result and therefore कृष्ण says: with intense faith that they will transform my inner personality, this meditation will transform my inner personality with the श्रद्धा, some people practice सगुण ध्यानम्. And then कृष्ण says ते मे युक्ततमाः मताः – so those people who practice such a सगुण ध्यानम् they are indeed superior, they are indeed great people. So thus सगुण people have been glorified now. Now कृष्ण will confuse you in the next verses saying that निर्गुण people reach Me. So in short, the idea is don't compare. Continuing;

Verse No .03

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ १२-३॥

ये तु अक्षरम् अनिर्देश्यम् अव्यक्तम् पर्युपासते ।

सर्वत्रगम् अचिन्त्यम् च कूटस्थम् अचलम् ध्रुवम् ॥ १२-३॥

Whereas there are some other people who follow निर्गुण ईश्वर ध्यानम्, otherwise called निर्गुण ब्रह्म ध्यानम्, as a part of ज्ञानयोग साधन and this ज्ञानयोग alone I said in my introduction as the fifth and highest stage of भक्तियोगः. Therefore in these three verses, कृष्ण is

introducing ज्ञानयोग साधन which is the practice of निर्गुण ईश्वर ध्यानम्. निर्गुण ईश्वर ध्यानम् is an integral part of ज्ञानयोग साधन. And in technical language this निर्गुण ईश्वर ध्यानम् is called निदिध्यासनम्. So thus there are some people who practice निदिध्यासनम् which is meditating upon my highest nature. So ये तु अक्षरम् पर्युपासते – there some others who meditate upon अक्षरम्, अक्षरम् means the absolute ब्रह्म, अक्षरम् ब्रह्म परमम्, the निर्गुणम् ब्रह्म. And what is the description of निर्गुण ईश्वर? Several words कृष्ण uses, all these are the Upanishadic words, each word is a significant word, I will rearrange the verse for the sake of communication. First description we will take up is अव्यक्तम्. निर्गुण ईश्वर, ईश्वर in His highest form or highest nature is अव्यक्तः, अव्यक्तः means सर्व इन्द्रिय अगोचरः, not perceptible to any sense organ. And we have five sense organs and each sense organ is capable of perceiving one one attribute, one sense organ perceives शब्द - the sound, another perceives स्पर्श - the touch, another perceives the रूपम् - the form and color, another perceives रस - the taste and the fifth one perceives गन्ध - the smell. Thus we have five sense organs objectifying five-fold attributes - शब्द स्पर्श रूप रस गन्धः. In fact, the whole universe, physical universe is nothing but a blend of शब्द स्पर्श रूप रस गन्धः. That is why it is called प्रपञ्चः, प्रपञ्चः means what? The world consisting of five segments in the form of शब्द स्पर्श रूप रस गन्धः and that is why you close the five sense organs, the whole segmented world disappears. And our निर्गुण कृष्ण ईश्वर doesn't have all the five attributes. Therefore he is called what अव्यक्तम्. That means what: the original कृष्ण cannot be seen, original कृष्ण cannot be heard, smelt, tasted or touched. So what about this अधरम् मधुरम्, वदनम् मधुरम् and all, so beautiful lipped कृष्ण, what about that कृष्ण, according to कृष्ण himself, they are all non-original कृष्णs, they are अपरा प्रकृतिः, they are माया मानुष वेष. You start with माया वेषः, but you have to transcend the माया वेष. And there are some people who meditate upon अव्यक्तम्, OK. There are many things which cannot be

perceived by the sense organs but they can be conceived by the mind, there are so many emotions, love, anger, happiness, etc., they are not perceptible, many mathematical scientific concepts and laws, you don't see, but they are ideas. Ideas cannot be perceived by the sense organs, but they can be conceived by the mind, that is why they are called concepts. OK, can you say निर्गुण कृष्ण can be conceived by the mind? कृष्ण puts another bomb-shell, अविन्यम् – I cannot be conceived nor be delivered; if conceived delivery is assured. Therefore I am not one of the concepts of the mind, it is not a mathematical theorem or idea, therefore I am unobjectifiable by your mind also, अविन्यम्, inconceivable. In संस्कृत, मनो अगोचरम्. First one is what, इन्द्रिय अगोचरम्, now मनो अगोचरम्. And if the Lord cannot be perceived or conceived how can you talk about that Lord, because words are sound symbols used to communicate the objects which are either perceived by you or conceived by you. So you see this when this was invented for the first time, there is an object perceived and therefore for transactional purposes you want to invent a word. So you invent the word 'clip', so the word 'clip' came only a sound symbol to communicate an object which is sensorially perceived or mentally conceived. When God is, God means the निर्गुण God is neither sensorially perceived nor mentally conceived, how you can have a word to talk about that and therefore the Lord cannot be described also. Therefore, अनिर्देश्यम् – indescribable. So imperceptible, inconceivable, indescribable. So fundamental doubt will arise whether there is such a thing, is there any possibility at all of the existence of such a thing. As somebody said, it appears to be a big bloated bladder of bluff. So there are some philosophers who say that निर्गुण ब्रह्मन् doesn't exist at all, it is like the emperor's robe. So we go on the talking and the परमानन्द शिष्यs out of respect for the teacher, they nod, they nod their head, it is not possible, that is what it appears, because it is imperceptible, inconceivable and indescribable. So we

may think, in fact, all put together in one word we can say: it is unobjectifiable, because these are different प्रमाणम्s. Sense organs are called प्रत्यक्ष प्रमाणम्, mental concepts are अनुमान अर्थापत्ति etc., words are शब्द प्रमाणम्, सर्व प्रमाण अगोचरम्, unobjectifiable, one technical word we use for this is: अप्रमेयम्. Therefore निर्गुण ईश्वर is अप्रमेयः. That is why in विष्णुसहस्रनाम, one of the नाम is अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः । They say somebody had confusion it seems: whether it is पद्मनाभो मरप्रभुः or पद्मनाभो अमरप्रभुः? So somebody said both are correct, because in विश्वरूपदर्शनम् we have said that everything is Lord, therefore Lord is मरम् also, so पद्मनाभो अमरप्रभुः – the eternal one, पद्मनाभो मरप्रभुः – the tree also. Anyway that is a different aside point, what I want to say is: अप्रमेयः. Now once we say the Lord is unobjectifiable at all, we will conclude that such a God cannot exist and therefore कृष्ण puts another bomb-shell, He says: Do you say that निर्गुण ईश्वर is not there? I say He is everywhere, सर्वत्रगम् निर्गुणम् ब्रह्म not only exists but “He” within quotes, because for निर्गुणम्, we cannot use, He/She/It we cannot use, but we have to use some pronoun, so निर्गुण कृष्ण is everywhere. That is why when somebody wrote God is nowhere, What did he do, he put a comma, after w in nowhere, nowhere becomes now here and when you look around वेदान्त will say तत् त्वम् असि. That is secret, later. सर्वत्रगम् means all-pervading. And if that Lord is all-pervading, अचलम्, you can understand, अचलम् means what: that which doesn't move, a सगुण कृष्ण, a personal कृष्ण can move from मथुरा to द्वारका, द्वारका to battlefield, this place to that place, all are possible because सगुण ईश्वर is finite, but निर्गुण ईश्वर being formless, whatever doesn't have form is all-pervading. Because form always gives the periphery of an object. I have talked about this before I think, whether this hall is square or rectangular how will you decide, you look at the periphery. Therefore to have to form is to have a boundary, you can never talk about a form without talking about boundary. Therefore यत्र यत्र form तत्र तत्र

boundary. If the Lord does not have the attribute of a form, that Lord cannot have a boundary. Therefore अकाशवत् सर्वगत, like the space the Lord has to be all-pervading and therefore just as the space cannot move from one place to another, निर्गुण कृष्ण also doesn't come and go. Then what about our षोडश उपचार पूजा, in which we invite the Lord and not only invite the Lord and feed, at the end we say: गच्छ, यथा स्थानम् प्रतिष्ठापयामि. Therefore the Lord that we worship is subject to arrival and departure, whereas the highest Lord is non-arriving, non-departing ईश्वरः. Therefore अचलम्. Thus the word सर्वत्रगम् and अचलम् indicate देश परिच्छेद रहितः, free from spatial limitation, as we saw in तैत्तिरीयोपनिषत्, अनन्तम्. And then the next word we will take up is कूटस्थम्, कूटस्थम् means निर्विकारम् – free from all modifications. We have seen six modifications on the part of the physical body, do you remember, अस्ति – potentially existent, जायते – born, वर्धते – grows, विपरिणमते – metamorphoses, अपक्षीयते – declines, विनश्यति – dies. These are the six-fold modifications caused by what, काल तत्त्वम्, the time principle. So anything that exists within time, anything that is influenced by the time, with grow what, all the six-fold modification. The higher कृष्ण, the निर्गुण कृष्ण is कूटस्थः, means free from all the six modifications, निर्विकारः. In संस्कृत, काल परिच्छेद रहितः, uninfluenced by time principle. And this word is beautiful, the word कूटस्थः has several meanings, one of the meanings is this - कूटः means the anvil used by a goldsmith or an ironsmith, or any smith. This anvil is used as a support, it steadily remains and upon the anvil, this smith keeps the hot metal and when it is hot he strikes it and shapes the metal and when he is shaping the metal, that red hot metal undergoes change whereas the anvil underneath, it supports all the changes but itself remains changeless. And suppose the anvil itself is shaky, in some house that wooden pallet they use for food or पूजा and since it is made of wood during the weather change it is susceptible to mould and then you sit, you will be moving, you cannot do any job.

Therefore, if the metal should get shaped the bottom one should remain changeless, a changeless substratum is required for all the changes to happen. Violent changes happening at the family level, at the physical level, body is getting shaped in different ways, going out of shape, sometimes coming in shape, and not only the body undergoes violent changes, the mind also undergoes so many changes. And if all these changes are happening, there must be a changeless principle, which remains as the substratum not only allowing all the changes to happen, but also witnessing all the changes. The witness of the changes should not be changing. Suppose I say that the morning class students are different from evening class and evening class are students different from morning class, what do you know, that the students change but the teacher is अवस्थात्रय साक्षि. If morning class teacher is different and evening class teacher is different, I will never be able to say that the morning class students are different and evening class students are different. And therefore the knower of changes should not be subject to change. And therefore the witness, Consciousness-principle is compared to कूटः – an anvil, upon which the body-metal and the mind-metal is hammered, hammered by what, the various experiences of life, every letter you received, every phone call you get, they are all hammering on your head, when all these hammerings takes place, your body changes, your mind changes, but there is the changeless one. And therefore निर्गुण कृष्ण is called the changeless substratum which remains like an anvil, कूटवत् तिष्ठति इति कूटस्थः that which remains changeless like an anvil. And since this कृष्ण is changeless निर्विकारः, ध्रुवम्, ध्रुवम् means eternal, काल अतीतः. So thus, सर्वत्रगम् and अचलम् indicate देश अतीतः, कूटस्थः and ध्रुवम् represent काल अतीतः. These four words put together means that Lord कृष्ण is

कालदेशावधिभ्याम् निर्मुक्तम् नित्यमुक्तम् नारायणीयम् of भट्टतिरि begins with this only,

सान्द्रानन्दावबोधात्मकम् अनुपमितन् कालदेशावधिभ्याम् निर्मुक्तम् ॥
नारायणीयम् १-१ ॥

And the interesting aspect there is that all-pervading Lord is in गुरुवायूर! How do you understand to resolve the contradiction? How do you resolve the contradiction, by adding “also”. The all-pervading गुरुवायूरप्पन् is in गुरुवायूर also. So कूटस्थम् अवलम् ध्रुवम्. Such a निर्गुण ब्रह्म some people meditate as a part of ज्ञानयोग, as a part of श्रवण मनन निदिध्यासनम्. And naturally, as we hear this description we wonder how can we meditate upon such featureless ब्रह्मन्. And therefore कृष्ण says: to come to this level of meditation a person must have prepared, qualified himself. So the next question is what are those qualifications. कृष्ण mentions in the next verse.

Verse No .04

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४॥

सन्नियम्य इन्द्रिय-ग्रामम् सर्वत्र सम-बुद्धयः ।

ते प्राप्नुवन्ति माम् एव सर्वभूत-हिते रताः ॥ १२-४॥

ये तु सर्वभूत-हिते रताः सर्वत्र सम-बुद्धयः (सन्तः) इन्द्रिय-ग्रामम् संनियम्य, अव्यक्तम्, अचिन्त्यम्, अनिर्देश्यम्, सर्वत्रगम्, कूटस्थम्, अवलम्, ध्रुवम् अक्षरम् च पर्युपासते ते माम् एव प्राप्नुवन्ति ।

The preparatory qualifications for this निर्गुण ईश्वर ध्यानम् are presented the उपनिषत्s very clearly and normally they are enumerated as the four-fold qualifications, साधन चतुष्टय सम्पत्तिः, which we have seen long long long before in तत्त्वबोध. I am not going to the details, I will just enumerate them for my satisfaction - discrimination, dispassion, discipline and desire, Four Ds. OK, Don't say I have heard only 3D. It is a different Ds. Those who have not gone through तत्त्वबोध or introduction to वेदान्त should go through them necessarily and those four-fold qualifications alone are presented in a brief manner in this particular verse.

a) So one qualification that कृष्ण emphasizes is इन्द्रिय-ग्रामम् सन्नियम्य – one has to master the extrovert sense organs, one has to master the extrovert sense organs which are the all the time wandering. And if the sense organs are wandering out it doesn't matter, they carry the mind also along with. And that is why when there is a lizard in the middle of the class, class out, because the eyes see the lizard and the mind also goes behind. And why should we master the extrovert sense organs? What is the reason? I will give you a clue here. Previously कृष्ण has described His higher nature, निर्गुण ईश्वरः as unobjectifiable one, unobjectifiable means not experienceable as an object. And if निर्गुण ईश्वर is not objectifiable and still such an ईश्वर exists, that Lord can exist only in one way. There is only one thing in the creation which is unobjectifiable. Can you guess what it is? There is only thing which exists in an unobjectifiable manner, with your eyes, powerful eyes, you can see everything except one thing, what: the eyes cannot see themselves, a very very peculiar situation. So the unobjectifiable entity is the subject I alone, the unobservable principle is the observer alone, the unexperienceable principle is the experiencer alone and therefore the higher कृष्ण is non-different from Me, the observing Consciousness. So निर्गुण ध्यानम् is आत्मध्यानम्. Meditating upon निर्गुण ईश्वर is meditating upon Myself. Myself means not the body, because body is objectifiable, we are talking about the unobjectifiable thing and therefore निर्गुण ध्यानम् is equal to आत्मध्यानम् or as दयानन्द स्वामिजि beautifully says, meditation upon the meditator, mediator-meditation, anyway I am not going to the details, when some other occasion comes we can dwell on that topic. And since I am not objectifying anything, my sense organs cannot afford to be extrovert, a extrovert sense organs will dwell upon an objectifiable thing, whereas I have to meditate upon what, I the subject and therefore the sense organs should be the non-extrovert. If you remember the 6th chapter of the गीता, we have talked about meditation, where कृष्ण said you

withdraw all the sense organs and what should you do with the eyes, do you remember, He said,

सम्प्रेक्ष्य नासिकाग्रम् स्वम् ॥ ६-१३॥

let your eyes be focused on the tip of your nose, not nose ध्यानम्, so the focus on the tip of the nose means let it not focus on any external object and therefore इन्द्रिय निग्रहः is one qualification required. इन्द्रिय-ग्रामम्, ग्राम means not village here, ग्राम means समूहम्, the group, village is called ग्राम because it is a group of houses, any group is ग्रामम्. So इन्द्रिय-ग्रामम् means the group of five sense organs.

b) And next qualification is सर्वत्र सम-बुद्धयः – so maintaining equanimity under all circumstances, सम-बुद्धिः means an equanimous mind, a balanced mind, a poised mind, which means a mind which does not have strong राग-द्वेष, if there is a strong attachment, the mind will run after that object. If there is a strong hatred also, the mind will run after, for cursing. So whenever there is strong राग or द्वेष mind will not have balance, such a mind cannot meditate and therefore may you reduce the intensity of राग-द्वेष, राग means attachment, द्वेष means aversion, likes and dislikes. This is the second qualification.

c) Then the third qualification mentioned here is सर्व-भूत-हिते रताः – being committed to the well being of all the creatures, all the living beings, universal love, interest in the well being of the entire universe, that means not a narrow mind but an expanded mind, that is why our prayers are so beautiful, सर्वे भवन्तु सुखिनः, there the pronoun alone is used, सर्वे मनुष्यः is not said, सर्वे हिन्दवाः (hindus) is not said, सर्वे Indians not said, सर्वे means what all creatures,

तच्छम् योरावृणीमहे । गातुम् यज्ञाय । गातुम् यज्ञपतये । दैवी स्वस्तिरस्तु नः ।

स्वस्तिर्मानुषेभ्यः । ऊर्ध्वम् जिगातु भेषजम् । शन्नो अस्तु द्रविपदे । शम् चतुष्पदे ।

All two legged creatures, all four-legged creatures, six legged creatures, eight legged creates, all of them. So therefore I should sensitize the mind to feel the pains of other people. It requires a mind with empathy, a mind which can feel the difficulties of others and being interested in the well-being. Now the question is: How can I be interested in the well-being of all the creatures, I am not be able to take care of well-being of my family, in that itself thousands of complaints. So if you interview the children, husband or wife, you will know, so where is the question सर्व-भूत-हिते रतत्वम्, very simple, you can be सर्व-भूत-हिते रताः, very simple thing. Daily at least chant one prayer and chanting of the prayer will produce some amount of पुण्यम् and that पुण्यम् I say, whatever the amount of पुण्यम्, I am distributing to the whole cosmos. If I am able to chant one prayer for one minute and say that the पुण्यम् I am gifting to all the living beings, wherever whatever suffering is there, let there be some benefit. This prayer itself makes my mind sensitive, this is called दया, empathy, compassion. Without such a sensitive mind one cannot come to ब्रह्म ध्यानम्. So it requires a highly refined mind, a narrow mind cannot appreciate ब्रह्मन्. Therefore सर्व-भूत-हिते रताः means interested in the well being of all the living beings. This is the qualification for what: ज्ञानयोगः or निर्गुण ईश्वर ध्यानम्, which is supposed to be the highest level of भक्ति and those people who have these qualification, we will call this ज्ञानयोग्यता. So those people who have ज्ञानयोग्यता or ध्यान योग्यता practice this निर्गुण ईश्वर ध्यानम्. And what will happen to them? What is the benefit of such a meditation? ते माम् एव प्राप्नुवन्ति – such people will attain Me alone, such people means what: such meditators, निर्गुण ईश्वर ध्यान कर्तारः, they attain Me alone, that means what: they attain मोक्ष, माम् एव, that एव you have to read thrice, ते एव माम् प्राप्नुवन्ति, they alone will attain मोक्ष, then, ते माम् एव प्राप्नुवन्ति, they will attain मोक्ष alone, no other inferior result and ते प्राप्नुवन्ति एव, they will necessarily attain मोक्ष. So you compare with the first answer and

second answer. First He said सगुण meditators are superior and here He says निर्गुण meditators will attain Me. From this what is clear, everyone requires both. Continuing;

Verse No .05

वलेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥

अव्यक्ता हि गतिर्दुःखं देहवद्भिस्त्वाप्यते ॥ १२-७॥

वलेशः अधिकतरः तेषाम् अव्यक्त-आसक्त-चेतसाम् ॥

अव्यक्ता हि गतिः दुःखम् देहवद्धिः अवाप्यते ॥ १२-७॥

अव्यक्त-आसक्त-चेतसाम् तेषाम् अधिकतरः वलेशः (अस्ति तैः) देहवद्धिः अव्यक्ता गतिः दुःखम् अवाप्यते हि ।

So in this verse, कृष्ण openly admits that निर्गुण ध्यानम् is extremely difficult, Which indirectly means ज्ञानयोग is extremely difficult because निर्गुण ध्यानम् is part of ज्ञानयोग only, ज्ञानयोग consists of three disciplines, श्रवणम्, मननम् and निदिध्यासनम् and निदिध्यासनम् is called निर्गुण ध्यानम् and therefore कृष्ण says: वलेशः अधिकतरः – difficulties abound, obstacles are innumerable, for whom, अव्यक्त-आसक्त-चेतसाम् – for those people who are committed to the formless God. अव्यक्तम् we have seen before, इन्द्रिय-अगोचरम्, not perceptible, the invisible, formless principle, आसक्त means committed, चेतसा means mind, for those people who are committed to निर्गुण ईश्वर ध्यानम् difficulties are very intense, they are almost insurmountable and कठोपनिषत् even uses the word

क्षुरस्य धारा निशिता दुरत्यया दुर्गम् पथस्तत्कवयो वदन्ति ॥
कठोपनिषत् १-३-१४ ॥

it is walking on razor's edge, क्षुरस्य धारा. So कृष्ण says ज्ञानयोग is difficult, what is the reason, because अव्यक्ता गतिः दुःखम्. So अव्यक्ता गतिः – the destination of the formless one, गतिः means the destination of अव्यक्ता the formless is indeed दुःखम्, दुःखम् means difficult to reach. So निर्गुण ध्यानम् is extremely difficult to practice for whom, देहवद्धिः – for the ordinary people, normal people, for the majority and

what is the common obstacle for all the people, for the majority, कृष्ण says the common obstacle is देहाभिमानः. The biggest and commonest obstacle to वेदान्त is strong attachment to one's own physical body which makes the mind grossest mind, because we are identified with our grossest personality. To remember yesterday's class, grossest अन्नमय कोश अभिमानः, he doesn't have even time to think of improving the mind, because where is the time of think of improving the mind when I am all the time busy improving the body and therefore I am obsessed with the body, I am obsessed with the protection of the body, therefore I am obsessed with the procurement for food, clothing and shelter and I am obsessed with the procurement of these three after retirement, that also has to be seen for there will be no income and the inflation, and if some diseases come who will pay for the medical bill, and are the children reliable, seeing them it does not seem so, they may be reliable but what type of daughter-in-law will come I don't know. Therefore all the time worried about my physical security and such a mind cannot think of anything beyond the physical body and once I am attached to the physical body, through the body I will be attached to the people around, directly proportional to the physical attachment is: attachment to various relations because every relation is through the body. And therefore I have a very strong individuality localizing me, limiting me and therefore such a person cannot imagine the unlocalized formless, it cannot transform itself. Transform is transcending the form is transformation and therefore कृष्ण says, stronger the bodily attachment more difficult is ज्ञानयोगः. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 12, VERSES 05-09

I had pointed out that in the 12th chapter of the गीता, Lord कृष्ण is presenting भक्तियोगः in five levels. And the fifth and the final level of भक्ति योग is nothing but ज्ञानयोग itself. So we should remember ज्ञानयोग is the highest and the final level of भक्तियोगः. And here the Lord that is worshipped by me through this level of भक्ति is not the सगुण ईश्वरः, but ईश्वरः in his original nature, which is निर्गुणम् ब्रह्म. So in ज्ञानयोग, I am worshipping निर्गुण ईश्वरः. And the worship of निर्गुण ईश्वरः is also a unique worship. It is not a physical worship of आसनम् समर्पयामि, अर्घ्यम् समर्पयामि, पादम् समर्पयामि, etc., because for निर्गुणम् ब्रह्म where is the question of अर्घ्यम्, पादम्, etc. अर्घ्यम् means water for washing the hands, पादम् means water for washing the feet, आचमनीयम् water for washing the mouth. And निर्गुण ईश्वरः doesn't have hands, doesn't have feet, doesn't have the mouth, where is the question of अर्घ्य, पाद आचमनीयमादि? And therefore worship is in the form of the very study about निर्गुणम् ब्रह्म, the very enquiry is a form of worship, the enquiry consisting of श्रवण, मननम् and निदिध्यासनम्, systematic study, gaining the knowledge, converting it into conviction and assimilating this wisdom that alone is the पूजा and what I am offering is offering my ignorance into the fire of knowledge and therefore ज्ञानयोग itself is the form of worship I have to practice. And this ज्ञानयोग form of worship which is the fifth and final stage of भक्तियोगः is presented by the Lord in three verses, verse no.3, 4 and 5. It is ज्ञानयोग form of भक्तियोगः and the word that Lord कृष्ण is using here is अक्षरोपासना. For ज्ञानयोग the technical word used here is अक्षरोपासना, अक्षरम् means निर्गुणम् ब्रह्म and उपासनाम् means श्रवण मनन निदिध्यासनम्. अक्षरोपासनम् is निर्गुण ब्रह्म विषय श्रवण मनन निदिध्यासनानि. And the ज्ञानयोगis are called अक्षर उपासकs. And having talked about the अक्षर उपासना or निर्गुण ब्रह्म विचार, Lord कृष्ण openly admits and confesses that ज्ञानयोग is extremely difficult, वलेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥

अव्यक्ता हि गतिर्दुःखम् देहवद्भिस्त्वाप्यते ॥ १२-५॥

And I said in the last class, the उपनिषत् itself compares ज्ञानयोग to walking on a razor's edge.

क्षुरस्य धारा निशिता दुरत्यया दुर्गम् पथस्तत्कवयो वदन्ति ॥
कठोपनिषत् १-३-१४ ॥

And why ज्ञानयोग is difficult is the reason that the Lord I want here to worship is not available for objectification. And the Lord is not available for mental conception. It is imperceptible, unconceivable and how can I worship or even study. Because my intellect is used to objectification and therefore an objectifying instrument will find it difficult to conceive of an unobjectifiable ब्रह्मन्. And it can be ultimately received only in one form and what is that form, that ब्रह्मन् the निर्गुण वस्तु is not objectifiable, not because it is non-existent, but because it is in the form of myself, सोऽहम्, that is called सोऽहम् ज्ञानम्, सः means what: that निर्गुणम् ब्रह्मन्, अहम् means I am. सोऽहम्, very carefully you should write, if you are writing in तमिळ्, you may later read as शोकम्, it is not शोकम् (if you don't understand it then it is शोकम्), but it is सोऽहम्, अहम् सः and that alone got shortened and came to be known as हंस मन्त्र, हंस गायत्री is the shortened version of अहम् सः. Anyway, that is a different thing. So the first problem is what, it is unobjectifiable. And the second problem we face is it requires lot of qualifications like विवेक, वैराग्यम्, समाधि षट्क सम्पत्ति, मुमुक्षुत्वम्, etc., and therefore also it appears to be difficult and therefore कृष्ण says वलेशः अधिकतरः. Up to this we saw in the last class. Now the question is: if ज्ञानयोग is extremely difficult what am I supposed to do, because I am a spiritual seeker and I am interested in मोक्ष, but I am not able to follow ज्ञानयोग, what should I do? Here alone we should be extremely careful, here alone people get into problems, majority of people give an answer which is totally non-वैदिक. What is the answer generally given? If ज्ञानयोग is difficult, leave it. Then what do you do, try alternative paths - there is कर्मयोग,

there is भक्तियोगः, there is राजयोग, there is नाद योग, music season is now, there is नाद योग, there is कुण्डलिनी योग, so many योगs are there, therefore the general answer given is since ज्ञानयोग is difficult for majority, it is better to follow a simpler योग. And generally they conclude भक्तियोगः is simpler योग because you have to shed tears, in which we are experts! So this is missing the संप्रदाय. If a person gives such an answer, it means one has deviated from the संप्रदाय, संप्रदाय will never give such an answer. संप्रदाय means what: traditional teaching. What is wrong with this answer? You should understand that we have already established through the वेदs and the उपनिषत्s that for मोक्ष several मार्गs are not there,

तमेवम् विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । ॥
पुरुषसूक्तम् १७ ॥

वेदs clearly says only ज्ञानम् will lead a person to मोक्ष, other than ज्ञानम् alternative मार्गs are not there. Because if ignorance is the problem knowledge is the only solution, if darkness is the problem bringing light is the only solution. Imagine the room is dark and you want to remove darkness from the room. How many मार्गs are there to remove darkness, one person says I don't have light at all and please bring the broomstick and I will sweep away darkness. Another person says I will do शिर्षासनम् in the room, another person says I will chant विष्णुसहस्रनाम. Remember, विष्णुसहस्रनाम is good but it cannot remove darkness, योगासन is very good but it cannot remove darkness, sweeping the floor is wonderful but it cannot remove darkness.

अविरोधितया कर्म नाविद्याम् विनिवर्तयेत् ।

विद्याविद्याम् निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ आत्मबोधः ३ ॥

शङ्कराचार्य tells very clearly in his आत्मबोधः very clearly that darkness can go only by light, ignorance can go only by knowledge. संसार is because of ignorance, therefore मोक्ष can be only through knowledge. And if I firmly assert that knowledge is the only means,

you should not conclude I am a fanatic because when I have to ascertain a fact you cannot call me a fanatic. That means what if I should not be a fanatic I should admit alternative methods for removing darkness. Even if you call me a fanatic I would like to be a fanatic, as दयानन्द स्वामिजि says, I say light alone removes darkness, if you call me a fanatic better I will be a fanatic rather than a lunatic. So you call me by whatever name I have to tell ignorance goes by knowledge alone. And the वेदs repeatedly ascertain ज्ञानात् एव तु कैवल्यम्. And therefore to say that ज्ञानम् is difficult and therefore I will take alternative method is born out of confusion regarding spirituality. And again we should remember darkness or ignorance goes only by knowledge and knowledge comes only by enquiry or study. Any knowledge will come only by studying the relevant literature. If I want physics knowledge I have no other method other than studying the physics literature, how many methods are there, I have no choice. If there are alternative methods of getting knowledge, like meditation, you go on saying what is physics, what is physics, $(a + b)^2$ is equal to what. You want to know, therefore you mediate $(a + b)^2$, $(a + b)^2$ what do you get? You cannot get the knowledge by simply doing पादपूजा to mathematics teacher, by chanting some मन्त्रs, by going to some temples, knowledge requires the relevant study. Any knowledge requires consistent and systematic study. That should be extended this knowledge also, that also requires अथातो ब्रह्म जिज्ञासा. व्यासाचार्य begins with this सूत्र, जिज्ञासा means systematic study of the relevant literature. I want to know physics and I read stardust, not only you should study but I should study the appropriate literature. And this systematic study is called ज्ञानयोगः. Therefore ज्ञानयोग alone gives ज्ञानम् and ज्ञानम् alone removes ignorance and removal of ignorance alone gives मोक्ष. This foundation we should very carefully have. This is the traditional teaching. To study any commentary of शङ्कराचार्य on any book, these fundamentals he will make clear and if this is not clear

we will do lot of spiritual साधनs without knowing what exactly I am in for. And if there is alternative method of getting knowledge, like touching the head, स्पर्श दीक्षा, दृष्टि दीक्षा or touching on the back, no, root of your back, if by doing any such thing knowledge can be given कृष्ण will have used that shortcut in the battle ground. Isn't it? Because battle ground is the most inconvenient place for teaching. Therefore कृष्ण must have handed over the knowledge by any other simpler method. The very fact that कृष्ण himself did not adopt indicates there are no alternative methods. Go through systematic study, gain knowledge and be free. This is ज्ञानयोग. So therefore never say ज्ञानयोग is difficult and therefore I will take to alternative method. Not possible. Then what should I do? Because कृष्ण himself says ज्ञानयोग is difficult and you say I have to necessarily go through ज्ञानयोग, what should I do, the answer is very simple. If ज्ञानयोग is difficult, make ज्ञानयोग easy. If ज्ञानयोग is difficult, make ज्ञानयोग easy. So what is the next question? How to make ज्ञानयोग easy? Very simple. You prepare yourselves for ज्ञानयोग, you qualify yourselves for ज्ञानयोग, by getting ज्ञानयोग्यता प्राप्तिः and once I am qualified, ज्ञानयोग is कृष्ण tells that:

राज-विद्या राज-गुह्यम् पवित्रम् इदम् उत्तमम् ।

प्रत्यक्ष-अवगमम् धर्म्यम् सुसुखम् कर्तुम् अव्ययम् ॥ ९-२॥

Lord himself says ज्ञानयोग is the easiest provided you have prepared yourselves. In fact, this is not with regard to ज्ञानयोग only, anything is difficult if you are not prepared and anything is easy if you have prepared and practiced. Have you gone to a कैरल teashop and you see him how he mixes the tea. You will find that the *davara* and glass, it will just expand and contract and you will the tea also expands and contracts and it is not even vertical, it is almost horizontal. All the law of gravitation seems to have failed in his case. It is wonderful sight to see, if you have not better see that, and he doesn't even look at the tea. He is talking politics to the person there and then tuk one sound and he

keeps there with all the froth, it will be there in front. And because he is doing this effortless, you try. At the end only *davara* will there but no tea. So even mixing the coffee is also difficult. Therefore ज्ञानयोग is easy or difficult, we never answer, we ask the question for whom? For the unprepared it is difficult, for the prepared it is easy and therefore prepare, come to ज्ञानयोग, attain ज्ञानम् and be free. This is the traditional answer. Then what is the next question. How to prepare myself for ज्ञानयोग? And that preparation alone Lord कृष्ण himself presents in the following श्लोक, ज्ञानयोग is the fifth and final step, if you find the fifth step very difficult go to the fourth, if you find fourth is difficult to reach go to the third, if third is difficult go to the second, if second is difficult go to the first, if first is difficult (I don't want to go to hell and all. If the first is difficult) better luck, next birth. So we have a beautiful flight of stairs. Saturday class also a staircase of five steps, Sunday class also a staircase of five steps. Now कृष्ण wants to come down from the fifth level to the fourth level, which is given in the next three verses. We will read. Verse no.6;

Verse No .06

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येन एव योगेन माम् ध्यायन्तः उपासते ॥ १२-६॥

ये तु मत्पराः (सन्तः), सर्वाणि कर्माणि मयि संन्यस्य, माम् ध्यायन्तः अनन्येन योगेन एव उपासते ।

So in verse no.6, 7 and 8, Lord कृष्ण is coming one step lower, from the 5th step to the 4th step. And what is that? If निर्गुण ईश्वर ज्ञानम् is difficult for you, come down to सगुण ईश्वर उपासना. Come down to सगुण ईश्वर उपासना, meditation upon ईश्वर with attributes. And there also I divided सगुण ईश्वर into two types, I don't know whether you remember, one सगुण ईश्वर is the Lord as the entire

universe called the विश्वरूप ईश्वर, the विराट् ईश्वर described in the 11th chapter, which we get in the विष्णुसहस्रनाम ध्यान श्लोक,

भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्र सूर्यो च नेत्रे
कर्णावाशाः शिरो द्यौर्मुखमपि दहनो यस्य वास्तेयमब्धिः ।
अन्तःस्थम् यस्य विश्वम् सुरनरखगनोभोगिनन्धर्वदैत्यैः
चित्रम् रंरम्यते तम् त्रिभुवन वपुषम् विष्णुमीशम् नमामि ॥ २॥

The Lord whose body consists of all the three लोकs, विष्णुम् ईशम् नमामि which is the विश्वरूप ईश्वरः, may you practice विश्वरूप ध्यानम्. And not only you practice the विश्वरूप ध्यानम्, even when you are in the worldly transactions, dedicate all your actions to the विश्वरूप ईश्वरः.

जगतः ईशधी युक्त सेवनम् । अष्टमूर्तिभृत् देवपूजनम् ॥ उपदेशसारम् ॥

And therefore कृष्ण tells here, ये तु – there are some other seekers who are in the 4th rung of the ladder and what do they do, सर्वाणि कर्माणि मयि संन्यस्य – so they dedicate all the actions at my feet and where are the feet of the Lord,

सर्वतः पाणि-पादम् तत् सर्वतः अक्षि-शिरः-मुखम् । ॥ १३-१३॥

Lord's feet are everywhere. So when I am doing an action this action goes to the world and it is acted upon by the laws of the universe and all these are done by whom, the Lord whose hands are nothing but the laws of कर्म. Therefore when I say, the laws of कर्म shape the result, for me the devotee, the laws of कर्म are the hands of the Lord. Every law is the hands of the lord, so Lord is shaping the result through His hands in the form of the law of कर्म. And therefore I dedicate to the laws of कर्म, to the hands of the lord, सर्वाणि कर्माणि मयि संन्यस्य. Here the word संन्यास is not renouncing. Normally the word संन्यास means renunciation, in this context, संन्यास means dedicating, offering. And now the question is how can I offer the कर्म to the Lord? Imagine I am going to sweep or I going to write a letter or I am going to do a project in the computer. How am I suppose to dedicate? So what do you mean by dedication? Dedication is nothing but a particular

attitude and what is the attitude, until I complete my action, I have got a control over the action, कर्मणि एव अधिकारः मे and once I have completed the action, the action has become part of this universe. And universe is none other than God, because विश्वरूप ईश्वरः and this action will be reshaped in this universe by the Lord and according to the law of कर्म an appropriate and just result is going to come and I am mentally prepared to accept any consequence according to the law, not fancies of the Lord but the result is going to be perfectly according to the laws of कर्म. That means I am going to get what I legitimately deserve. And it is given to me by whom, the Lord himself, because the world is not a world for me, world is for me विश्वरूप ईश्वरः. And therefore I mentally think, my action is going to the Lord and Lord is giving to give me the कर्म-फलम् and whatever be the consequence I will accept without murmuring, without grumbling, without cursing, without hesitating, I will receive. This inner receptivity is called dedication. This inner receptivity with regard to what, the consequences of any action I do. And that is called here ईश्वरः अर्पण भावना, so मयि संन्यस्य. And then मत्-पराः and when you are practicing this ईश्वरः अर्पणम् you must always remember in the mind that my aim is to qualify myself for the fifth step. I have come to the fourth step only for qualifying myself for the fifth step and therefore I should remember this fact, मत्-पराः – all the time committed to the goal of निर्गुण ईश्वरः, all the time committed to the goal of निर्गुण ईश्वर ज्ञानम्, which is the ultimate reality and अनन्येन एव योगेन – and taking to a spiritual life in which he never gets distracted from the goal, because initially we might be very clear about the goal but as we get into the worldly activities, the responsibilities increase, the family members increase, the primary family, the secondary family (relations' relations) and then we are involved in so many activities, the chances are we forget for what purpose we have come. So this forgetfulness of the goal is possible, distraction is possible and therefore कृष्ण wants

this विश्वरूप उपासक constantly reminds my aim is qualifying myself for this knowledge. And that is called अनन्य योगः – unswerving commitment to the spiritual path. I have given you the example in the 8th chapter, when we go to some place in a train, maybe दिल्ली and कोलकाता, in between there are so many intermediary station, we may get down, we may buy newspapers, we may buy eatables, we may do all transactions but in and through all the transactions you are aware that this is not the destination but this is an intermediary stop; the *vadai* may be very tasty but if you get in the *vadai* the train may go, enjoy the *vadai* without forgetting that you are in the midst of a bigger journey. And that is called अनन्य योगः and with that माम् ध्यायन्तः उपासते – so they worship me through this meditation. So विश्वरूप ध्यानेन ते माम् पूजयन्ति and that is what all the prayers:

यद्यत्कर्म करोमि तत्तदखिलम् शम्भो तवाराधनम् ॥ शिवमानसपूजा ४ ॥

कायेन वाचा मनसेन्द्रियैर्वा । बुद्ध्यात्मना वा प्रकृतिस्वभावात् ।

करोमि यद्यत्सकलम् परस्मै । नारायणायेति समर्पयामि ॥ ॥
श्रीमद्भागवतम् ११-२-३६॥

All these are inbuilt in our culture, but the problem is we learn these श्लोकs mechanically and kada pada chant and run to office or in front of the TV, one of the place. So these are in our culture. Then what will happen to them. That is said in the next verse.

Verse No .07

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मर्यावेशितचेतसाम् ॥ १२-७॥

तेषाम् अहम् समुद्धर्ता मृत्यु-संसार-सागरात् ।

भवामि न चिरात् पार्थ मयि आवेशित-चेतसाम् ॥ १२-७॥

हे पार्थ! मयि आवेशित-चेतसाम् तेषाम् मृत्यु-संसार-सागरात् न चिरात् अहम् समुद्धर्ता भवामि ।

So कृष्ण says हे अर्जुन! these विश्वरूप उपासकs are special for Me, because their main goal is discovering my true nature and since they are committed to My pursuit I will give them special attention,

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

And therefore they are special people, मयि आवेशित-चेतसाम्, so they look upon me not as a means for materialistic ends, they look upon Me as an end-in-itself. ईश्वरे न तु साधन बुद्धि परन्तु ईश्वरे साध्य बुद्धिः, two types of devotion, in सकाम भक्ति God is means, materialistic things are the end. In निष्काम भक्ति God is the means, God is the end also and those people were called in the 7th chapter, जिज्ञासु भक्ताः, अनन्य भक्ताः and they are called here मयि आवेशित-चेतसाम्. And what will I do them, तेषाम् अहम् समुद्धर्ता – I will rescue them, I will save them, I will function as their savior. We also have got savior, so we need not some other place, we have got our own savior, so समुद्धर्ता – I will be their savior, savior from what, मृत्यु-संसार सागरात् – from the ocean of संसार which has got several problems and what is the most or the worst problem of संसार? मृत्युः, मृत्युः means मरणम्, so मरणम् is the most terrible thing, because everything near and dear to me I have to lose and that is why any fear is called mortal fear, mortality is the greatest fear. And therefore मृत्यु-संसार means a संसार which has the problem of mortality. And from that I will rescue them. And how long it will take? कृष्ण doesn't want to commit, because it all depends upon the level of the student and therefore he says: न चिरात् – before long I will rescue those people who are विश्वरूप उपासकs, who are in the fourth rung of भक्तियोगः. And how will the Lord rescue them, will the Lord give मोक्ष straightaway from the fourth rung of the ladder? Remember that is not possible, I have told you that मोक्ष requires ज्ञानम् and ज्ञानम् requires ज्ञानयोग and therefore when भगवान् says I will rescue them, what भगवान् means is I will make them fit for the fifth rung of ladder, I will give the necessary conditions to go through

ज्ञानयोग, if they require the qualifications, I will supply and if they require गुरु, no problem, I have got plenty of गुरुs, I will send them and if no गुरु is available, what, I myself will become the गुरु, हे अर्जुन! as I have become गुरु to you and therefore : न विरात् हे पार्थ! अहम् समुद्धर्ता भवामि, and therefore forget ज्ञानयोग for the time being, commit yourselves to विश्वरूप उपासना. That कृष्ण summaries in the next verse no.8;

Verse No .08

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८॥

मयि एव मनः आधत्स्व मयि बुद्धिम् निवेशय ।

निवसिष्यसि मयि एव अतः ऊर्ध्वम् न संशयः ॥ १२-८॥

मयि एव मनः आधत्स्व, मयि बुद्धिम् निवेशय, अतः ऊर्ध्वम् मयि एव निवसिष्यसि, (अत्र) संशयः न ।

So कृष्ण concludes that second or the fourth rung of the ladder discussion, therefore अर्जुन forget ज्ञानयोग for the time being and concentrate on सगुण विश्वरूप उपासना. Therefore मयि means what विश्वरूप ईश्वरे, in Me the विश्वरूप ईश्वरः, you need not think of the निर्गुण Me, but think of विश्वरूप Me. मयि मनः आधत्स्व – fix your emotional mind in Me, that means all your emotional needs may you derive from the Lord himself. Because Lord being the totality, whatever be your emotional needs it is an inexhaustible UPS - uninterrupted power supply, भगवान् can give. If you ask any local people, they may give, they may not. For some time they will say I love you, then they will say I allow you, all unpredictable. They may give me security, they may not. So therefore कृष्ण says, don't seek anything from the world or people. You use the world for only giving, whether it is security or love or care or help, you use the world and people for the rehearsal of giving and whatever be your requirement, you take from Me, the Lord. And the advantage is if it is any person that person has to

be around me and older I become the more I want the children to be around and they are in some other country and they cannot come whenever you want, can anyone come from America as you wish! So I feel more and more insecure and even if when they are around I don't want them to go to the office, I want them near the bed all the time. How is it possible? Everybody has got his own, her own duties. If it is विश्वरूप ईश्वरः, he is all the time with me, I never miss the Lord and therefore कृष्ण says emotionally learn to depend on Me, the विश्वरूप ईश्वरः. And not only that, मयि बुद्धिम् निवेशय – and your intellect also must be convinced of the विश्वरूप nature of God, blindly saying Lord विश्वरूप, Lord विश्वरूप is not enough, after all we are rational being, we are thinking being and therefore intellect always will question. How can I look upon the whole universe as ईश्वरः? So when intellect raises that question, you should have a convincing answer and that is why we say scriptural study is important, without scriptures study when I have got devotion to the Lord it is always a shaky devotion, it can always be threatened. But when the devotion is based on understanding, out of conviction it can never be shaken. And how to get that conviction? Go back to the teaching, भगवान् has given in the 7th chapter, in the 9th chapter, in the 10th and 11th. And what was the teaching given, there the Lord was defined as जगत् कारणम्, both the निमित्त and उपादान कारणम्, I don't want to get into that, if I do that I will be going back to the 7th chapter, therefore I am resisting temptation to get lost. So भगवान् is कारणम् and the whole universe is कार्यम्, an effect and we know that a product is non-different from the cause. So if ईश्वरः is कारणम् and जगत् is कार्यम्, कार्य रूपम् जगत् कारण रूपात् ईश्वरात् भिन्नम् भवितुम् न अर्हति, no effect can be separate from the cause. So when I am handling the ornaments, I am handling the cause, the gold alone. When I am handling the furniture, I am handling the cause, the wood alone. When I am handling the pots, I am handling the cause, clay alone. When I am handling the world, I am handling the cause,

ईश्वरः alone. Therefore अकाश is ईश्वरः, वायु is ईश्वरः, अग्नि is ईश्वरः, सर्वम् ईश्वर मयम् जगत्. This is called conviction born out of the scriptural study. And therefore कृष्ण says मयि बुद्धिम् निवेशय – may your intellect also be convinced of what you are doing. And if you are not convinced, continue the study and still you are not convinced, continue the study, still you are not convinced, continue the study, how long, until you are convinced. And if you are not able to be convinced in this जन्म, continue in the next जन्म. स्वामिजि you yourselves will come to teach? You should not ask, in fact, you require a better teacher! The very fact that you are still not convinced means that I am inefficient teacher. So therefore better look for a better teacher, OK, It is all joke, I know that you are all understanding. मयि बुद्धिम् निवेशय and if you do that, निवसिष्यसि मयि एव, the glory of विश्वरूप भक्ति is I am never away from the Lord, there is no question of separation and विरह गीतम् and again joining back, worrying that the Lord will run away from me and He will go to another devotee, that is what I cannot stand, even if He leaves me it is OK, but how can He go to someone else. “In tidal waves in sunlight come and to enjoy me like another flute. Should I have to wail and call? And you will enjoy with other women? Is it proper? Is it the method? My mind sways like the dancing ear rings when you play the flute!” What is all these, you limit the Lord, when the Lord is विश्वरूप, Lord is simultaneously with everyone and therefore निवसिष्यसि मयि एव – you will remain in Me alone all the time, just as the wave is never away from the ocean. अतः ऊर्ध्वम्, after this practice, which practice, विश्वरूप उपासना practice, you will never miss me, न संशयः – there is no doubt at all. Therefore अर्जुन come to the fourth rung of the ladder, then go to the fifth and be free. But suppose you say, विश्वरूप उपासना is also difficult, because it requires an expanded mind, I have to expand my mind to accommodate the whole universe as ईश्वरः, which means I should never have राग or द्वेष, I should be willing to accept every part of creation as divine.

Therefore I should not complain against anything, it is extremely difficult, we will say that I am ready to look upon everyone as God, except a few people, a list of which is there स्वामिजि, everyone has a list, except them everyone is God, if everybody has an excepts a few people God will not have anything left away. Therefore विश्वरूप उपासना itself may be difficult, then what to do, कृष्ण says, no worry, you come to the third rung of the ladder, how, verse no.9;

Verse No .09

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ॥ १२-९॥

अथ चित्तम् समाधातुम् न शक्नोषि मयि स्थिरम् ।

अभ्यास-योगेन ततः माम् इच्छ आप्तुम् धनञ्जय ॥ १२-९॥

हे धनञ्जय! अथ मयि स्थिरम् चित्तम् समाधातुम् न शक्नोषि, ततः अभ्यास-योगेन माम् आप्तुम् इच्छ ।

अथ, on the other hand, if you find yourselves unfit for the fourth rung of the ladder also, that means मयि चित्तम् समाधातुम् न शक्नोषि, मयि means what: in Me, the विश्वरूप ईश्वरः, चित्तम् समाधातुम् means उपासनाम् कर्तुम्, to practice the meditation, स्थिरम् – steadily, consistently, unswervingly, न शक्नोषि – if you are not able to do that. If विश्वरूप ईश्वरः is not appealing to you, then कृष्ण says don't bother, come down to the third rung of the ladder, which is एकरूप ईश्वरः उपासना. Instead of taking the totality, come to any particular personal form of God, which is called इष्ट देवता उपासना and we have got so many personal forms for the Lord, which is unique to Hinduism. In no other religion they have such a variety of form, we have got the biggest departmental store of gods and we have got राम, we have got कृष्ण, we have got देवी, we have got विनयक, we have वेङ्कटाचलपति, we have got अय्यप्पा and they don't mind if you add a few more, अन्नै वेलांकन्नी, keep that all also. After all are stepping stones none of them is the ultimate, therefore for a stepping stone any

form is perfectly OK and even in one form itself, कृष्ण itself we have got गोपी कृष्ण, यथा कृष्ण, flute कृष्ण, Baby कृष्ण, all varieties are there, choose any particular form and even among varieties of relationships, any particular relationship you want you can strike, वात्सल्य भक्ति, you want to show affection to the Lord as a baby, like यशोदा etc. And you want to have a love, as a friend, as अर्जुन, उद्धव etc., like father, any particular relationship you want you can take to that. And how to develop इष्ट देवता भक्ति, इष्ट देवता भक्ति is developed only through the पुराण श्रवण, because in the पुराणम्, the personal God comes alive. And the personal gods are involved in varieties of activities. They call it ईश्वरः लीला and as you dwell upon the activities, even a fictitious character becomes more and more real. This is psychology, any fictitious character you go on dwelling, it becomes more real. And therefore if you want to make शिव alive, read शिव पुराणम्. If you want to make देवी alive read देवी भागवतम्, you need not read, all the पौराणिकs are only doing that and therefore develop इष्ट देवता भक्ति and practice इष्ट देवता उपासनाम्, which is एकरूप सगुण ईश्वरः and कृष्ण calls it अभ्यास योगः. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुद्व्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 12, VERSES 09-11

By way of answering अर्जुन's question, Lord कृष्ण is presenting the important teaching of भक्तियोगः and as I said in the last few classes भक्तियोगः is not a particular साधन but it is the name of the entire range of साधनs everyone has to necessarily go through. And these range of साधनs Lord कृष्ण is presenting in five levels and by going through all these five levels of भक्तियोगः a person gets liberation or मोक्ष. And कृष्ण is presenting all the five levels of भक्तियोगः in this chapter and therefore this is a very important chapter and this portion is also very important. And while dealing with the five steps of भक्तियोगः, Lord कृष्ण starts with the highest step in the beginning and gradually He is coming down to the lower steps. So instead of going from first, second, third stages, He starts with the fifth and final step and if a person is not ready for the fifth, let him come down to the fourth, if that is also not possible the third, or second and the first step. And the fifth and final step which is the proximate step to liberation was presented as ज्ञानयोग साधन, consisting of वेदान्त श्रवण मनन निदिध्यासनम्, which is otherwise called here as अक्षर उपासना. अक्षर उपासना is the technical word in the 12th chapter which means ज्ञानयोग, which means निर्गुण ब्रह्म श्रवण मनन निदिध्यासनम्, which was dealt with in verses 3, 4 and 5 and therefore we come to know that ज्ञानयोग is the name of the भक्तियोगः itself at the highest level. And this alone शङ्कराचार्य also mentions in the विवेकचूडामणि, मोक्षकारण सामग्र्याम् भक्तिरेव गरीयसी । स्वस्वरूपानुसन्धानम् भक्तिरित्यभिधीयते ॥ ३१ ॥

भक्ति is the final stage of liberation and in the final stage, भक्ति is defined as Self-enquiry, ब्रह्मन् enquiry, निर्गुण ईश्वर विचारः. And कृष्ण himself admitted that this ज्ञानयोग form of भक्तियोग is not easy for the majority and they need not feel bad about it, let them try the fourth step and the fourth level of भक्तियोग was discussed in verse no.6, 7 and 8. And this fourth level of भक्तियोग consists of सगुण ईश्वर

उपासना because निर्गुण ईश्वर ज्ञानम् is not easy for an unprepared mind. And therefore let that person come down to सगुण ईश्वर उपासना and that सगुण ईश्वरः also is presented as विश्वरूप ईश्वरः, Lord as the very universe itself, is called अष्टमूर्ति ईश्वरः,

भूर्भवांस्यनलोऽनिलोम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदम् यस्यैव मूर्त्यष्टकम् । ॥ दक्षिणामूर्तिस्तोत्रम्
९ ॥

अष्टमूर्ति ईश्वरः is विश्वरूप ईश्वरः, the eight faceted ईश्वरः, विश्वरूप ईश्वरः has got eight factors. What are the eight factors? The five elements are the पञ्च मूर्ति, भूः अम्भासि अनलः अनिलः अम्बरम्, the पञ्चभूतs are the five मूर्तिs of the Lord. Then अहर्नाथः हिमांशुः, अहर्नाथः means the सूर्य, which stands for all the stars and हिमांशुः means the moon which stands for all the planets and satellites. We have five elements as पञ्च मूर्तिs, all the stars the sixth मूर्तिs, all the planets and satellites the seventh मूर्ति. What is the eighth मूर्ति? मूर्ति means a factor or facet, and the eighth is पुमान्, पुमान् means all the जीवराशिs. All the living beings put together is अष्टमूर्ति ईश्वरः, otherwise called विराट् ईश्वरः, otherwise called विश्वरूप ईश्वरः described in the 11th chapter of the गीता. And कृष्ण says may you learn to meditate upon this विश्वरूप ईश्वरः. And suppose a person says, Oh Lord my mind is not expanded enough to visualize the विश्वरूप, it is not subtle enough to conceive of that विश्वरूप, कृष्ण says doesn't matter, you need not feel inferior, I will come down one more step. And what is that step, the third step of भक्तियोगः? Instead of अनेकरूप ईश्वर उपासनाम्, instead of विश्वरूप ईश्वरः, you reduce the Lord to एकरूपः, choose a personal God and we have got in our culture the biggest choice, the most varied choice is available only in our हिन्दु departmental store. In other religions we don't have much choice. So we have got 33 crore देवताs. Of them you choose any blessed देवता and even if you are not interested in human form you take animal form, we have got कामधेनु, if you don't like animal form you take tree form, we have got

अश्वत्थो वट वृक्ष चन्दन तरुर्मन्दार कल्पौद्रुमौ ।

choose any tree you like, may it be तुलसी or any tree. If you don't like any particular tree, you want a mixture, some people like always mixture, then we have got mixture gods also, नरसिंह, हयग्रीव, हयग्रीव means human body horse head, नरसिंह – human body lion head, we have got all varieties, choose any one. And for each इष्ट देवताs, we have got पुराणम्s also to give elaborate description of the देवता and the अवतार रहस्यम्, their activities and their exploits, we have got 36 पुराणs, 18 पुराणम्s and 18 उप पुराणम्s, they will give the description of एकरूप ईश्वरः, which includes their body, how many hands they have, how many heads they have and how many weapons they wield, what type of dress they wear, all these are there, choose an इष्ट देवता and then practice इष्ट देवता उपासना, otherwise called एकरूप उपासना, which कृष्ण called अभ्यास योग. So the fifth step is अरूप ईश्वरः, fourth step is अनेकरूप ईश्वरः, the third step is एकरूप ईश्वरः and the meditation is called अभ्यास योगः. Therefore कृष्ण discusses the third step in the 9th verse, which I introduced in the last class. There in the 9th verse कृष्ण says: अथ हे अर्जुन! on the other hand, if you are not able to meditate upon विश्वरूप ईश्वरः, मयि, मयि means विश्वरूप ईश्वरे, upon Me the विश्वरूप Lord, चित्तम् समाधातुम् – to fix the mind, to practice the meditation, स्थिरम् – firmly, undistractedly, unswervingly if you are not able to fix the mind, न शक्नोषि. And generally विश्वरूप उपासना will become extremely difficult when a person has got strong राग-द्वेष. Stronger the राग-द्वेष more crystallized the individuality will be. And therefore all the time the mind will be either thinking of the object of hatred or the mind will be thinking of the object of attachment and therefore the mind is confined to a few objects of रागः or द्वेषः. And that mind cannot enjoy the ocean, enjoy the sky, enjoy the stars, enjoy the trees, enjoy the mountains, because the mind is narrow. कृष्ण says doesn't matter, I will give you a narrow God. So न शक्नोषि चेत्, what should you do, अभ्यास-योगेन – may

you take to अभ्यास योगः which means इष्ट देवता उपासना. And if you cannot love a personal God, we have got मन्त्र, यन्त्र, तन्त्र, so we have got श्रीचक्र, it is not a person but a symbol which you can visualize, we have got सूर्य देवता, which is not a person, but a symbol, which is called प्रतीक उपासना. Either a प्रतिमा उपासना or प्रतीक उपासना, प्रतिमा means God as a person with limbs like yours and mine, that is called anthropomorphism. Anthropomorphism means visualizing God as a human being, like you and I. And God is also hungry, God is also thirsty and therefore अन्नम् समर्पयामि, पाद्यम् समर्पयामि and three times you have to bathe Him. And then you attach even राग-द्वेष to God. I think God is angry with me, because we have got that and put that in God also and also we have justification, yesterday while showing दिपाराधन I didn't show there, rest of the photos I had shown and this photo was missed. Therefore this God must be angry and therefore whatever weakness we have that also we comfortably attribute to the Lord. Are you angry? It is also OK. This is called anthropomorphic approach to Lord, which is also acceptable and what is it called, it is अभ्यास योग and by this अभ्यासयोगेन माम् आसुम् इच्छ – may you strive to reach Me. So by इष्ट देवता उपासना may you strive to reach Me, may you strive to attain liberation, reaching Me means attainment of मोक्ष. Can a person attain liberation through इष्ट देवता उपासना? So what will be the answer? Can a person attain liberation through इष्ट देवता उपासना if they ask, the answer both Yes and No. How do you say yes and how do you say no? No means by इष्ट देवता उपासना one cannot directly attain liberation. By इष्ट देवता उपासना, one cannot directly attain मोक्ष and therefore the answer is No. And at the same time yes is also the answer, which means, by इष्ट देवता उपासना one can indirectly attain मोक्ष. What do you mean by indirectly attaining मोक्ष? इष्ट देवता उपासना will gradually help him to come to विश्वरूप उपासना, so that very इष्ट देवता will gradually lift the devotee and bring him to विश्वरूप ईश्वरः. अण्डाडम्बुलु पिण्डाडम्बुलु ब्रह्माण्डम्बुलु

सर्वम् अन्ताराम मयम्. So त्यागराज was worshipping राम in his idol also and he was so much attached to that idol. You know the story, so when he lost he was extremely upset, he cries for losing his राम and later again gets back and he is extremely happy, thus for त्यागराज राम represented an idol also and the very same त्यागराज sang, अण्डाडम् पिण्डाडम् ब्रह्माण्डम् सर्वम् अन्ता. That means what: एकरूप you start, अनेकरूप you come to and you need not bother how to come, the इष्ट देवता itself will lift you to विश्वरूप उपासना and once we come up to विश्वरूप उपासना, the विश्वरूप उपासना will naturally uplift you to निर्गुण उपासना, which is वेदान्त विचार. Therefore इष्ट देवता उपासना via विश्वरूप उपासना and निर्गुण ज्ञानम् will take a person to liberation. Therefore इष्ट देवता उपासना is परम्परा कारणम् for मोक्ष. It is not साक्षात् कारणम्, it is not direct means but it is called परम्परा कारणम्, means विश्वरूप उपासना via निर्गुण ज्ञानम्, it will take you to the destination. Therefore अर्जुन, you come to इष्ट देवता उपासना. Suppose a person says हे कृष्ण! I am not fit for एकरूप उपासना also, because उपासना is a mental activity. उपासना is visualizing the Lord within myself, purely with the help of the mind, उपासना is defined as मानसम् कर्म, which means the physical body has to be passive, this is the technical definition, many people define पूजा as उपासना. Remember physical पूजा cannot be called उपासना, because उपासना by definition is मानसम् कर्म. I should be seated in a place, I should not use any of my ज्ञानेन्द्रियs or कर्मेन्द्रियs, I have to withdraw all my sense organs and it should be a purely mental activity, which means a person should not be an extrovert person. उपासना is possible only when a person is ready to withdraw the mind away from the external world, make it अन्तर्मुखम्, turn inwards and within my heart I should be able to visualize my इष्ट देवता. And therefore, if a person is extrovert, if a person is रजोगुण प्रधान, that person will find it difficult even to sit in a place for five minutes, meditation is next stage, even to sit in a place for five minutes, a राजसिक person will find extremely difficult

because he is an embodiment of dynamism and therefore he wants to be active. And therefore कृष्ण I am not ready for meditation and if I do meditation, it will end up as 'mad'-itation. For a restless person, sitting quiet is extremely difficult, that is why many people after retirement get into lot of problems. Not only problem for themselves, the primary sufferer is the wife and family. Generally she recommends take up another job, if you leave me alone it is OK, because it is extremely difficult. And if अर्जुन you feel you are so extrovert then you need not sit in meditation, it is not compulsory, I will come down to the second step in which I will ask you to be highly active. From उपासना I will ask you to come down to कर्म, a life of activity, a life of dynamism. And what is that, that is going to be given in the 10th verse. So 9th verse gives the third step, 10th verse gives the second step, so from five, four, three, now two we have reached.

Verse No .10

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमावाप्स्यसि ॥ १२-१०॥

अभ्यासे अपि असमर्थः असि मत्-कर्म-परमः भव ।

मत्-अर्थम् अपि कर्माणि कुर्वन् सिद्धिम् अवाप्स्यसि ॥ १२-१०॥

(त्वं) अभ्यासे अपि असमर्थः असि (चेत्), मत्-कर्म-परमः भव, मत्-अर्थम् कर्माणि कुर्वन् अपि सिद्धिम् अवाप्स्यसि ।

So हे अर्जुन! अभ्यासे अपि असमर्थः – if you are unfit for अभ्यास योग also, अभ्यास योग means इष्ट देवता उपासना, एकरूप उपासना. In short, you are too extrovert a person. That doesn't matter. What do you do, कर्म-परमः भव – may you be committed to a life of activity and the activities also are divided into two in our शास्त्र, one is निष्काम कर्माणि or परोपकार कर्माणि, activities dedicated to the service of the society. Taking the very society as ईश्वरः,

जगतः ईशधी युक्त सेवनम् । अष्टमूर्तिभूतं देवपूजनम् ॥ उपदेशसारम् ७॥

Take to पञ्च महायज्ञ and through these five-fold यज्ञs, dedicate your life to contribute to the society.

परोपकाराय फलन्ति वृक्षाः परोपकाराय दुहन्ति गावः ।

परोपकाराय वहन्ति नद्यः परोपकारार्थमिदम् शरीरम् ॥

परोपकाराय वहन्ति नद्यः – all the rivers run down the plains from the हिमालयs for what purpose, to serve the humanity, परोपकाराय फलन्ति वृक्षाः – trees produce fruits not for their consumption and they give it to others, and even if you throw stones in return they give fruits and परोपकाराय दुहन्ति गावः – the cows give milk not for their own purpose, In fact, the calf gets only limited milk, all are used for our coffee. So we find in the nature, every one gives more and takes less. Any living being, if you take a balance sheet at the end of the life, you find they have given more and taken less. May you also be like a वृक्षः, सञ्चरणम् अन्वेषणम् छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।

फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव ॥ सुभाषितसङ्ग्रहः ॥

What do the trees do, छायाम् अन्यस्य कुर्वन्ति – they give shade to others, छायाम् means not tea, छाया, they give shade to others, but they themselves stand in the hot sun, तिष्ठन्ति स्वयम् आतपे, फलान्यपि परार्थाय वृक्षाः सत्पुरुषाः इव – every tree is like a महात्मा and what is the proof, everybody says ‘Let us grow trees’. Let your entire life be a life of त्याग, a life of dedication, a life like the other भक्ति, which destroys itself and in the process it gives fragrance to the surroundings. So thus may your life be one of contribution and when you contribute to the society, if you don’t have proper attitude it may lead to arrogance, I have done this much, I have done this much and therefore when you contribute to the society, look upon the society as ईश्वरः,

यद्यत्कर्म करोमि तत्तदखिलम् शंभो तवाराधनम् ॥ शिवमानसपूजा ४ ॥

They say नर सेवा, नारायण सेवा, मानव सेवा is माधव सेवा, all these indicate what, I consider it as an opportunity to worship विश्वरूप ईश्वरः. So be selflessly active, be desirelessly active, this is the second step.

Therefore कृष्ण says मत्-कर्म-परमः भव, मत्-कर्म means what: ईश्वरार्पण कर्म, निष्काम कर्म, चितशुद्धि प्रधान कर्म, कर्मs which will give you spiritual purity, which will make you qualified for इष्ट देवता उपासनाम् and मत्-अर्थम् अपि कर्माणि कुर्वन् – and when you lead a life of service, contribution, परोपकार, what will happen, सिद्धिम् अवाप्स्यसि – you will certainly attain liberation. So by निष्काम कर्म, otherwise called निष्काम कर्म प्रधान कर्मयोगः, if you look at the life of every freedom fighter, read their biography, they had sacrificed everything, their health, wealth, family and what they wanted was freedom and many of them did not even live to see the freedom and they sacrificed and we enjoy the freedom and make the country a worst place. They sacrificed and we get the benefit. Therefore सिद्धिम् अवाप्स्यसि – you will certainly attain liberation. How will you attain liberation, careful, this service will not directly lead to liberation, I am never tired of repeating it, because these are all confusing श्लोकs, if one is not careful. This निष्काम कर्म will make the mind ready for एकरूप उपासना which will make the mind ready for अनेकरूप उपासना, which will make the mind ready for अहम् ब्रह्मास्मि ज्ञानम्, which will make you free and therefore अर्जुन, take to a life of निष्काम कर्म, selfless activity. This is the second step. Now a person may argue, Lord, I cannot commit myself to निष्काम कर्म, it is very nice to hear, but I cannot practice निष्काम कर्म because I have got plenty of तमस्. I have got countless desires in the world, many of them are desires for myself, I will like to have a global tour, I will like to have a house, I will like to have a car, I have got many desires for my own personal happiness. And not only for my own sake, I have got desires with regard to my family members, I want my children to get 99.99% in 12th examination, so निष्काम कर्म or चितशुद्धि we can see later! Now I want admission for the child. स्वामिजि, you can talk about निष्काम कर्म, you don't have anyone, wife or children and you can talk and go, but for me I have to educate my children, get admission in the

engineering college and the grandchild has got some problem, because not one generation, two, three generations are to be looked after! And therefore that problem should go and there is some house in litigation and that should be solved, so when I have got so many desires connected to me, my family members, I have to fulfill my duties, therefore how can I give up my काम. After completing all my duties, I will come to you, you set-up an आश्रम before that. That means your problem will be solved and my problem will start, I should keep an आश्रम ready and after all duties are over and when you are good for nothing, because no hand and legs and eyes, then you plan to come to the आश्रम!! So therefore after I complete my duties, I will think of निष्काम कर्म. Let me pray for my child, my grandchild, my wife and my neighbor, because he also should be fine only then I will have a peaceful life, if they are quarreling I cannot step, how many कामs I have got, that is why in English also it is called coma!! coma, coma, no full stop. So काम is that which has no full stop. So what am I supposed to do, Oh Lord, कृष्ण says: OK you have world desires, you fulfill your personal desires, nothing wrong, if you are interested in the education of your children, in the marriage of your children, the health of the grandchildren, there is nothing wrong, after all, you want to fulfill your duty, as a family person. It is not wrong, you need not feel bad about it, so may you have कामs and therefore you can do सकाम कर्म also. And वेद itself prescribes many काम्य कर्म for children's education, children's health, children's marriage, for all of them वेद itself prescribes कर्म,

पशुकामश्चिन्वीत । संज्ञानम् वा एतत्पशूनाम् । पशूनामेव संज्ञानेऽग्निम् विनुते ।

पशुमान्भवति । वृष्टिकामश्चिन्वीत । आमयावी चिन्वीत । ॥ तैत्तिरीय-आरण्यकम् ॥

Any desire you have fulfill that, because when the unfulfilled desires are within and I try to come to वेदान्त, close my eyes, only that will

hover around in my mind and such a person कृष्ण calls मिथ्याचारः स उच्यते,

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥

Any legitimate unfulfilled desire is in the mind, it will permanently create a bug, therefore fulfill them, tour whatever you want to tour, eat whatever you want to eat, of course do legitimately. So what is the last step, कृष्ण says may you be committed to सकाम कर्म. Let your कर्मयोग be सकाम कर्म प्रधान कर्मयोग, doesn't matter and how should you practice that कर्मयोग. That I will tell you which is the lower most step, which is given in the 11th verse. We will read,

Verse No .11

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२-११॥

अथ एतत् अपि अशक्तः असि कर्तुम् मत्-योगम् आश्रितः ।

सर्व-कर्म-फल-त्यागम् ततः कुरु यत-आत्मवान् ॥ १२-११॥

अथ एतत् अपि कर्तुम् अशक्तः असि (चेत्), ततः यत-आत्मवान् मत्-योगम् आश्रितः (सन्) सर्व-कर्म-फल-त्यागम् कुरु ।

So the second step presented was निष्काम कर्म प्रधान कर्मयोग, a कर्मयोग in which life is dedicated to निष्काम कर्म, परोपकार कर्म and if you are not able to serve anyone, doesn't matter, you serve yourselves. So कृष्ण says, अथ एतत् अपि कर्तुम् अशक्तः असि – if you are not able to commit yourselves to serving others, serving the society, by taking to मत्-योगम्, मत्-योगम् means ईश्वरार्पण बुद्धि, as ईश्वरार्पणम्, by taking to that attitude, if you are not able to do that, then may you take to सकाम कर्म. And शङ्कराचार्य says: somewhere, he goes one more extreme, in extremely rare cases, even निषिद्ध कर्म also, शङ्कराचार्य says OK, that is why in some places animal sacrifices also were permitted because OK, at least even if you are interested in that

doesn't matter, but let it be as an offering to the Lord and slowly get out and that is why there are certain तमसिक rituals prescribed in the शास्त्र in which मद्य पानम्, taking to liquor etc., also was permitted, the idea was even though it is banned, if a person is helpless let him convert into पूजा and gradually get out of it. But I should be very careful, some will be waiting for this only who will say OK, wonderful; I should not have told. So निषिद्ध कर्माणि अपि, as an exceptional case शङ्कराचार्य adds, but it is better to give them up, but legitimate worldly desires you fulfill. There is nothing wrong, it is not पापम्. And what should you do? When you are doing सकाम कर्म, what should be your attitude? When a person does सकाम कर्म, सकाम कर्म means a selfish activity, he certainly expects a worldly result out of it, he is not doing it as a service, he is not doing it for वित्तशुद्धि, he is certainly doing it for worldly benefit only and personal benefit only, you do, but what should you do, you dedicate that सकाम कर्म also as ईश्वर अर्पणम् and when the फलम् comes you can certainly take the फलम् to yourselves, you need not give to the society, be selfish, you enjoy the result, selfishness is also permitted, you need not give to others, you need not share with others, you enjoy. But कृष्ण gives a warning, when you are enjoying the benefit of your selfish action don't call it कर्म-फलम्, don't call the accomplishment of yours, you take it as ईश्वर प्रसादः. Change the name, even if a child is born, there are many children who have got the name, कृष्ण प्रसाद, राम प्रसाद, देवी प्रसाद or mere प्रसाद, children are also called प्रसाद, because we look upon our children as gift from the Lord. And once you take everything as ईश्वर प्रसाद, even the selfish action will have the capacity to purify the mind. A regular selfish action cannot purify the mind, because selfishness is impurity, but here even a selfish action can purify if you take the result as भगवान्'s gift. When you build a house not for donating to anyone but for your own living, it is a clean काम्य कर्म, this house has been built for my sake, कृष्ण says: doesn't matter, you want a house, you

own the house, you use the house, but what will I suggest is, when you do the गृह प्रवेश, look upon the house not as yours, you live there, but you look upon the house as the Lord's house. Therefore when you step in you take along with you the picture of the Lord, your इष्ट देवता and then you install the Lord anywhere, at least under the staircase and you dedicate the house to the Lord, then don't afraid, if it is Lord's should I get out, don't ask, you dedicate the house to the Lord and request the Lord, Oh Lord permit me also to be a co-tenant or tenant of your temple. Then गृहम् becomes an आलयम् and I am living in the temple of the Lord. And in this there are so many advantages, your personal desire to get a house has been fulfilled, a home to call my own. Everybody asks, therefore you have a house. So your personal desire is fulfilled at the same time that काम्य कर्म gets the capacity to purify your mind. In fact, that house will be a pure house free from all forms of inauspiciousness, even though it has not been built according to what: वास्तुशास्त्रम् condition. If you are able to observe OK, wonderful, but if you are not able to, plot is like that what to do, so therefore it becomes Lord's house, and it becomes Lord's responsibility to drive away all the evil forces and therefore you are living under the care of the Lord. So this lifestyle is called सकाम कर्म प्रधान कर्मयोगः. And such a person has no time to serve the society because all the time he has to bother about either children or grandchildren, where is the time to do any service to anyone, doesn't matter. Therefore कृष्ण says सर्व-कर्म-फल-त्यागम् – dedicate the result of all the कर्मस, which includes काम्य कर्मस and which includes the inevitable निषिद्ध कर्मस, like when you are cleaning the house by using insecticide, for mosquito etc., certainly हिंसा is involved, you are doing हिंसा for keeping the house clean, you use all kinds of things for cockroach. And isn't it पापम्? These are in all inevitable पापम्, they are called,

पञ्च सूना गृहस्थस्य चुल्ली पेष्युपस्करम् ।

कण्डनी चोदकुम्भ बध्यते यस्तु वाहयन् ॥ मनुस्मृति ३-६८ ॥

They are called सूना, सूना means inevitable पापम्s to be done by a गृहस्थ and even if such पापम्s are there, निषिद्ध कर्मs are there, even those निषिद्ध कर्मs will not affect you. At the time of cooking so many insects may be killed, especially in the olden days there was no electricity, while grinding using mortar and pestle not only dal, spices, insect will also be included. What to do, so offer नैवेद्यम् to the Lord and saying कृष्ण कृष्ण do स्वाहा. So therefore even inevitable निषिद्ध कर्मs will not affect you, it will purify you. ततः कुरु यत-आत्मवान् – with your effort, with commitment, with sincerity. So this is called what: सकाम कर्म प्रधान कर्मयोग. And what will happen if I do that? If I practice this कर्मयोग for a length of time I will graduate to the second step, in which my life will become निष्काम कर्म प्रधान कर्मयोग, which means by personal desires will come down, which will be replaced by spiritual desire, which will be replaced by मुमुक्षुत्वम्, all the glammers of the world will not appeal to you, in short you will transcend finite desires, not suppressing, you will transcend petty desires. It will appear big for others. दयानन्द स्वामिजि gives a beautiful example, as children you are interested in balloons and it was very important, you played and when the balloon burst you were upset also, balloon was very important. But during the 25th year, somebody brings birthday gift, what? balloon, you are not going to be enamored by that. Biscuit, previously local biscuit, after some time gold biscuit, this is called growing out of petty things. Even the heaven will look like a balloon, that is called maturity. Heaven should become a balloon and once कामs come down, thereafter the life will be what, निष्काम कर्म प्रधान कर्मयोग, whatever कर्म I do will be meant for वित्तशुद्धि and once I go through निष्काम कर्म प्रधान कर्मयोग, I will be elevated to एकरूप उपासना and then elevated to अनेकरूप and then elevated to ज्ञानयोग. And this is the five stages, the first and the lowest stage has been given in the 11th verse. And suppose a person says, ‘Oh Lord I cannot

practice this also', if a person says that 'I cannot do this also', I will not say: Go to hell. If a person says that 'I cannot do this also' the only advice is better luck, next birth. This is the lowest the शास्त्र can give, fulfill your desires, be materialistic, be materialistic person, doesn't matter, but whatever materials you have take as God's gift. So with this all the five stages have been talked about and all the five stages put together is called भक्तियोगः and a person has to take the appropriate step according to his spiritual evolution, if a person is born advanced person he can take straightaway go to the fourth or fifth step, they are called spiritual prodigies. There are straightaway ready for ज्ञानयोग. How come they are straightaway ready, because they have gone through the first four stages in the previous जन्म, the law is not violated, we don't know their previous जन्म, there they have done and therefore brought forward so the straightaway go to the fifth, otherwise we will start from 1,2,3,4 and 5 and this is going to be wound up in the next verse, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 12, VERSES 12-13

In the 12th chapter from verse no.3 up to verse no.11, Lord कृष्ण talked about five stages of भक्तियोगः. And as I said, you should remember that भक्तियोगः is a separate and exclusive साधन, but it is the common name for all the five stages of साधन and this includes the practice of कर्म, this includes उपासना or meditation and finally भक्ति includes वेदान्त विचार, which is enquiry into the real nature of God. And all these five steps कृष्ण talked about, beginning from the fifth step and ending with the first step. And the first step which was given in the 11th verse talks about the सकाम कर्म itself utilized as a way of साधन. And in this lowest stage of भक्तियोगः, Lord कृष्ण doesn't even expect us to be even a spiritual person. Lord कृष्ण says that you can be a materialist person, you can use even religion for finite worldly benefit, only you have to observe two important points.

i) The first is make sure that when you fulfill your worldly desires, you do not adopt immoral or unrighteous methods, that cannot become part of भक्तियोगः. Therefore condition No.1 is it should be a धार्मिक method of fulfilling your worldly desires.

ii) And the second condition that कृष्ण prescribes is when you do something to fulfill your worldly desire and when you are accomplishing that desire and when you are about to enjoy the benefit of your effort, don't go all out and get lost in the enjoyment, just one benefit before close your eyes and thank the Lord and take the enjoyment as a gift of Lord. You don't call it कर्म-फलम्, change the name and consequentially change your attitude also and take it as ईश्वर प्रसाद. And once a person practices this stage of भक्तियोगः which is the beginning, which itself will start the purification of the mind, because I am enjoying even worldly sensory pleasures as gift from the Lord, ईश्वर सम्बन्ध is involved. The very ईश्वर सम्बन्ध, association with the Lord is capable of purifying the mind and if a person follows this stage for sufficiently long time the mind will become more and more mature

and the maturity of the mind is indicated by the refinement of the desire.

So initially it is the grossest form of desire, but gradually the desire itself will get refined, instead of grossest physical pleasures it is subtle and more sensitive. And then gradually the desire it is desire to serve others, which is also a desire but it is a सात्त्विक desire. I want to contribute something to the world which is a desire but it is a सात्त्विक desire. And the most सात्त्विक desire is the desire for the knowledge of the truth itself. So मोक्ष इच्छा becomes the most refined desire. Thus the refinement of desire takes place because of the first level. And once I just graduate to the second level my सकाम कर्मs are converted into निष्काम कर्मs. My desire is instead of selfish desire they become selfless desires, my action should not only benefit me but it should benefit more number of people. The awareness of the society, the awareness of the environment, the awareness of the fellow human beings, awareness of even animals and plants, there is an expanded mind. And that will lead to पञ्च महायज्ञ रूप कर्मs, all my कर्मs will be for the well being of others, I am a beneficiary alright but it benefits others also. This is the second stage of कर्मयोगम् which is called निष्काम कर्म प्रधान कर्मयोग. Then gradually my mind becomes purer and quieter and I am able to get interested in the next level of, what is the next level, इष्ट देवता उपासना रूप भक्तियोगः, my mind is refined, refined sufficiently to withdraw from extrovertedness; extrovertedness itself is an obstacle for spiritual pursuits and once the mind becomes less and less extrovert or more and more introvert, turn towards oneself, I am ready for एक रूप ईश्वर उपासना, which will take me to विश्वरूप ईश्वर उपासना. I don't want to again get into the rut, you remember that and from विश्वरूप ईश्वर उपासना I finally come to निर्गुण ईश्वर ज्ञानम्. And निर्गुण ईश्वर ज्ञानम् which is otherwise called अद्वैत ज्ञानम् is the highest level of भक्तियोगः. And if I successfully pass through all the five levels of भक्तियोगः I have become a ब्रह्म

ज्ञानि, I have become a स्थिरप्रज्ञः, I have become an अद्वैत भक्तः. So these are the five stages of भक्तियोगः. Now कृष्ण wants to conclude this discussion of साधन in the next verse, i.e., the 12th verse. We will read.

Verse No .12

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२-१२॥

श्रेयः हि ज्ञानम् अभ्यासात् ज्ञानात् ध्यानम् विशिष्यते ।

ध्यानात् कर्म-फल-त्यागः त्यागात् शान्तिः अनन्तरम् ॥ १२-१२॥

अभ्यासात् ज्ञानम् हि श्रेयः (अस्ति) ज्ञानात् ध्यानम् विशिष्यते, ध्यानात् कर्म-फल-त्यागः (विशिष्यते), अनन्तरम् त्यागात् शान्तिः (भवति) हि ।

So in this verse, Lord कृष्ण talks about four types of साधनसः. And having talked about four types of साधनसः, Lord कृष्ण grades them, from the lowest to the highest, four levels of साधन. And what are the four साधनसः

- i) अभ्यासः,
- ii) ज्ञानम्,
- iii) ध्यानम् and
- iv) कर्म-फल-त्यागः.

These are the four साधनसः enumerated, अभ्यासः, ज्ञानम्, ध्यानम् and कर्म-फल-त्यागः. And what is the meaning of each one of them?

- i) अभ्यासः means meditation upon God. So ईश्वर चिन्तनम् or meditation upon God is called अभ्यासः. And what type of meditation? A meditation which is not backed by knowledge, that is a mechanical meditation without understanding what God is. So I have read some books and I have heard something and I have seen some pictures of God and I don't know what God is, I don't even know whether God exists or not, because there are atheist people who don't believe in God

and I don't have a clear answer to them also, but out of blind belief without understanding what God stands for I practice meditation upon God in one form or the other. May be राम form or कृष्ण form or a cross or a crescent, some symbol or the other I take and I practice. This mechanical meditation or knowledge-less meditation is here called अभ्यासः.

ii) Then the second thing is ज्ञानम्, ज्ञानम् means by the thorough study of scriptures. Suppose a person clearly knows what God is. It is possible by systematic study of scriptures to get a very very clear understanding of ईश्वर and this knowledge is called ज्ञानम्. And here by the word ज्ञानम् what कृष्ण means is a knowledge without the practice of meditation. This person has the knowledge of God but he doesn't practice meditation upon the God to internalize the knowledge and therefore what is the second thing, knowledge without meditation; what is the first thing? Meditation without knowledge. So knowledge-less meditation is अभ्यास and meditation-less knowledge is ज्ञानम्. This is the second thing.

iii) The third thing is a combination of both. A person studies the scriptures thoroughly, he understands what God is, what God stands for and not only that he has got clear knowledge but after gaining knowledge he dwells upon the Lord as understood from the scriptures. Therefore what is the third stage: ध्यानम्, ध्यानम् means a mixture of both knowledge and meditation. So you can call it knowledge with meditation or meditation with knowledge, the mixture is called ध्यानम्. So अभ्यासः is knowledge-less meditation, ज्ञानम् is meditation-less knowledge, ध्यानम् is meditation-cum-knowledge, pair or mixture.

iv) And the fourth साधन is कर्म-फल-त्यागः, which कृष्ण has already talked about in the eleventh verse. And what is कर्म-फल-त्यागः: dedicating all the कर्म-फलम्s to the Lord and then again taking back from the Lord, you don't gift to the Lord, because you want it,

taking it back from the Lord as ईश्वर प्रसाद, the gift. It is called कर्म-फल-त्यागः.

So अभ्यासः, ज्ञानम्, ध्यानम्, कर्म-फल-त्यागः, this is the present list. And this कर्म-फल-त्यागः साधन is there in the previous list also (previous list of five साधनs, OK), in that five साधन list कर्म-फल-त्यागः is given as the lowest one. We started from third and then He gave ज्ञानयोग and then विश्वरूप उपासना is the next lowest साधन, एकरूप उपासना is the next lower one, then निष्काम कर्म प्रधान योग next lower one, the lowest one is what कर्म-फल-त्यागः. So in the previous list कर्म-फल-त्यागः is given as the lowest and कृष्ण plays mischief in this श्लोक and He gives this list here and He places कर्म-फल-त्यागः as the highest one. That is why this is the most confusing श्लोक of the 12th chapter. In fact, we can eliminate this श्लोक, because it is problematic, because कृष्ण openly contradicts what he has done in the previous श्लोकs. So in the previous portion a list of five साधनs are given and in the list कर्म-फल-त्यागः is the lowest and now He gives a list of four साधन and in this कर्म-फल-त्यागः is the highest. So we may not notice that. But शङ्कराचार्य who is supposed to help us in understanding the शास्त्र, he comes to our rescue and he says: of course it is an open contradiction but you should understand what is Lord कृष्ण's intention. Certainly as given in the previous list, कर्म-फल-त्यागः is only the lowest stage of साधन, that is the fact, because from that only a person has to go to ज्ञानम् and then later go to ध्यानम् and therefore they are higher steps, कर्म-फल-त्यागः is the lowest step only. But unfortunately, majority of people are ready for the lowest step only, because we all have got various worldly desires and therefore we cannot think of निष्काम कर्मs now, we have got so many सकाम कर्मs, children's admission waiting and they have to get married and for that I have to go to that temple at तिरुमाननचेरी. So you just do a कल्याण उत्सवम् and the daughter/son will get married and go to गुरुवायूर and put a cradle, you get a child, when we have got so many such desires

how can we talk of निष्काम कर्म. Therefore we are ready or majority is ready for the lowest stage only and if कृष्ण presents that as the lowest, we may feel an inferiority complex and therefore to encourage the people कृष्ण is just transporting this lowest साधन to the highest stage. It is like saying that small is beautiful, you know you work for the big one and you are not able to get the big one and you get the small one and how do you reconcile yourselves, small is beautiful, by exactly like that कर्म-फल-त्याग कृष्ण glorifies. It is called अतिशयोक्ति, exaggeration of a साधन, so that the people will not feel bad to practice that. And therefore this whole श्लोक is called अर्थवाद श्लोकः, अर्थवाद श्लोक means exaggerating the value of a साधन to encourage the people to practice that. And therefore कृष्ण grades these four साधन here. Of these four, what are these four now: अभ्यास, that is knowledge-less meditation, ज्ञानम् – meditation-less knowledge, then ध्यानम् – meditation-cum-knowledge and कर्म-फल-त्यागः and what is the grade that कृष्ण gives here?

i) Here He says the lowest one is अभ्यासः – mechanical meditation, mechanical पूजा, mechanical साधन is the lowest one in this list. Of course mechanical साधन is better than no साधन, very careful, mechanical साधन is better than no साधन. But in the list, mechanical साधन like meditation, सन्ध्यावन्दनम्, which we have learnt in the seventh or eighth year or tenth year, now it is practiced, of course nobody practices now, even if it is practiced they don't even know what is the meaning of गायत्री, it is not known, but they practice it out of fear, because father has said that 'or else भगवान् will punish'. Therefore many people practice, कृष्ण says mechanical meditation is the worst or the lowest.

ii) Then what is the next higher thing, अभ्यासात् ज्ञानम् श्रेयः – better than mechanical meditation of God is the knowledge of God, which is ज्ञानम् and what is the definition of ज्ञानम्, meditation-less knowledge, So meditation-less knowledge is certainly better than

knowledge-less meditation. OK. I hope I am not confusing you. It is कृष्ण's job, therefore I cannot escape.

iii) Therefore what is the next better one, ज्ञानात् ध्यानम् विशिष्यते – better than meditation-less knowledge is what: ध्यानम्. What is the meaning of ध्यानम्, I have given you in the beginning, it is meditation practiced after gaining knowledge. So, when I meditate upon God I have a clear idea of what God is, this informed meditation, enlightened meditation is superior to the previous ones, ज्ञानात् ध्यानम् विशिष्यते.

iv) Up to this कृष्ण travels smoothly and now suddenly कृष्ण says, ध्यानात् कर्म-फल-त्यागः – better than all these three साधनs is what, कर्म-फल-त्यागः, which means कर्म-फल-त्यागः is the highest साधन, superior to all the other three. So here alone कृष्ण is doing this mischief, the previous list कर्म-फल-त्यागः is the lowest, here कर्म-फल-त्यागः is elevated to the highest साधन, but we should remember this elevation is not fact-based elevation, this elevation is a compromise that कृष्ण does for the sake of encouraging the people to practice सकाम कर्म प्रधान कर्मयोग. Therefore ध्यानात् कर्म-फल-त्यागः.

And then what will it lead to, कृष्ण says, त्यागात्, if you practice this कर्मफलत्यागः and what is कर्म-फल-त्यागः you remember, before enjoying any कर्म-फलम् you dedicate it to the Lord and enjoy it as Lord's gift. This is very very intrinsic in our culture, even the illiterate villagers who do not know anything about शास्त्र even they practice it, even when they buy a new dress it is kept in front of the Lord, they put चन्दन, हरिद्रा or something and thereafter only they wear, the dress is not given to the Lord, Lord also knows and we also know, we keep in front and immediately take and we prepare pongal and all those things we keep in front of the Lord and why do we keep because Lord is not going to take it, if Lord also is going to ask for a share, then we will not give all of them and now we are freely offering everything because we know God doesn't want anything, it is only an acknowledgment. In fact, the word निवेदनम् means informing the Lord

and what am I informing, ‘Oh Lord, whatever I am going to enjoy has been made possible only because of your grace, even though I have put forth effort, my capacity to work is also a gift from You and therefore I am grateful to You.’ With this awareness when I take, that is called कर्म-फल-त्यागः. And if you practice this, what is the greatest advantage, whatever you get as कर्म-फलम् you can accept without mental agitation. There is no resistance in accepting anything and that is why it is called प्रसादः. In fact, in संस्कृत do you know what is the meaning of the word प्रसादः? Normally when I say प्रसाद what thought comes to your mind? *Vadai*, chickpea, peanut, तड़ुडु. Remember the meaning of the word प्रसादः is tranquility of mind, equanimity of mind. It is derived from the root, प्र+√सद्, सद् is the root, प्र is the prefix, प्रसादः means मनः शान्ति. So when I take every experience in my life, every object that comes to me, every person that comes to me as children, children are born, husband comes, wife comes, everything is प्रसाद. The greatest risk is what: marriage. And remember in our culture you cannot exchange, no change, what type of children are born to me I don’t know; by calling them प्रसाद what I mean is I have no resistance, the moment the mental resistance stops the mind becomes प्रसादः and that is why त्यागात् – by giving up resistance, because of the awareness that whatever God gives me is welcome, आगते स्वागतम् कुर्यात् and then what is the consequence, शान्ति; समत्वम् योग उच्यते,

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वम् योग उच्यते ॥ २-४८॥

So त्यागात् शान्तिः अनन्तरम्, अनन्तरम् means what immediately शान्ति comes. So with this कृष्ण concludes the भक्तियोगः साधनानि and with this verse the first part of 12th chapter is over. And now we are entering the second part of the 12th chapter, which is from verse no.13 up to the end. We will enter into that:

Verse No .13

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३॥

अद्वेष्टा सर्व-भूतानां मैत्रः करुणः एव च ।

निर्ममः निरहङ्कारः सम-दुःख-सुखः-दुःख-सुखः क्षमी ॥ १२-१३॥

So सुखः and क्षमी, when the two dots followed by the letter क्ष the rule of pronunciation should be that the two dots should be completely pronounced, that means what सुखः क्षमी, we should not chant सुखक्षमी, but we should chant सुखः क्षमी, that is the rule of chanting. पाणिनि has written a special सूत्र for this,

शर्पे विसर्जनीयः ॥ अष्टाध्यायी ८-३-३७ ॥

Therefore पाणिनि has taken so much trouble, so we should take a little bit trouble to follow that. Now what is the second portion of the 12th chapter? Now let us imagine a person goes through all the five stages of भक्तियोगः,

- i) सकाम कर्म प्रधान कर्मयोग,
- ii) निष्काम कर्म प्रधान कर्मयोग,
- iii) इष्ट देवता उपासना,
- iv) विश्वरूप उपासना and
- v) निर्गुण ईश्वर ज्ञानम्.

All these five steps a person goes through successfully. How much time it will take? We don't know. It may be possible in one life or it may be carried forward to next life, it may take even several lives, it doesn't matter, let us imagine a person goes through all the five stages, he becomes what? A ज्ञानि, otherwise called a पर भक्तः, a भक्त who has successful gone through all the five. Therefore पर भक्तः means the highest भक्त and this पर भक्त should necessarily have ज्ञानम्, because the fifth stage involves निर्गुण ईश्वर enquiry. And therefore as we are seeing in the तैत्तिरीयोपनिषत्, he will first know एकरूप ईश्वर,

Lord with one form, later he will understand God as विश्वरूप ईश्वरः, as the very universe itself and finally he will recognize God has neither one form nor many forms, God is the formless truth behind the formed universe. God is the formless truth behind the formed universe. And the beauty is once I know God as the formless truth the peculiar fact that I discover is that formless truth God is no more an object of knowledge, is no more an object of knowledge, that Lord is the very I, the subject, the observer. Therefore the knowledge is in the form of अहम् ब्रह्म अस्मि or सः अहम् अस्मि, सोऽहम्. In fact, in सन्ध्यावन्दनम् itself this has been incorporated so that we will remember the goal, असावादित्यो ब्रह्म, he pours some water, touches the water and then असावादित्यो ब्रह्म, ब्रह्मैव अहम् अस्मि. So this he practices right from the seventh or eighth year, but what type of practice it is, knowledge-less practice, we will chant kada kada. Later alone it becomes a meaningful statement that Lord is non-different from me. Therefore the highest भक्त should necessarily be an अद्वैत ज्ञानि and what is the अद्वैतम्, Lord and me, परमात्मा and जीवात्मा are not two entities, परमात्मा and जीवात्मा are two words for one and the same truth. Just as wave and ocean are not two entities, but they are two different names for one and the same, one and the same water. There is no substance called wave, there is no substance called ocean, there is only one substance called water. Similarly, जीवात्मा and परमात्मा are नाम द्वयम्, but नामि, the वस्तु is only one and therefore the highest भक्त is अद्वैत ज्ञानि, अभेद ज्ञानि. And this highest भक्त or अभेद ज्ञानि has been already mentioned in the 2nd chapter of the गीता as स्थिरप्रज्ञः, स्थिरप्रज्ञः means the one who has got conviction regarding the अद्वैत ज्ञानम्. And now in the following verses what कृष्ण wants to talk about is: How does such a भक्त, that is the highest भक्त or how does such an अद्वैत ज्ञानि conduct himself in the world? How does he face different situations in life? Does he face problems at all and if he faces problems, how does he respond to the situation? In संस्कृत, पर भक्त लक्षणानि, लक्षण means the

characteristics, the behavior, the conduct of this अद्वैत ज्ञानि. कृष्ण wants to talk about such a भक्त's लक्षणम् and what is the purpose of talking about his conduct? It is two-fold benefit.

i) The first benefit is once I know the benefit of this knowledge I will be tempted to follow the साधन. It is a clean marketing method. So what is marketing strategy? They talk about the product and if you have this product, what are the advantages and what is the cost of the product they will not say that or it will be there in the bottom in small letters, or they will write thousand rupees and then below they write and thereafter for 20 years monthly installment of Rs.500. That too in small letters, lifelong. Like that person who was regularly paying in installments for the cradle and the last installment is over and the banker asked, “you have got this money for the baby (the cradle is for the baby only), so how is the baby?” He said “I am the baby”; because installments was for so many years. Like that the whole thing is in installment but the thing is what somehow or the other by our TV, by our what you call air conditioner, fridge, etc. So that is marketing strategy has been started by Lord कृष्ण himself in the भगवद्गीता. So He talks about the glory, the benefits of becoming an अद्वैत ज्ञानि. So the first benefit is, you will have incentive, using the carrot method, incentive. Remember the free spoon: you buy the soap power and you get a plastic spoon and they would have included that price in the soap powder, but we buy it, anything free if it is there we have to buy, that is our weakness.

ii) Then the second benefit is, whatever be the natural traits of the ज्ञानि they should become a साधन for me to be deliberately practiced. Whatever is a natural trait of a realized person they should be taken by me as a साधन to be deliberately practiced. So यानि अज्ञानिनः साधनानि or यानि ज्ञानिनः लक्षणानि तानि अज्ञानिनः साधनानि भवन्ति. So whatever be his natural trait they should be taken as a list of

साधन which I should deliberately and gradually practice. Therefore we can take this as a list of virtues to be cultivated.

And from this we come to know another important thing also. And that is when a person practices spiritual साधन and attains liberation he is going to survive in this world. So मोक्ष is not a benefit which is promised after death. If मोक्ष is a posthumous benefit that you are going to get after death you will not vote for मोक्ष right now, because you want to survive. So if I say ज्ञान will give you मोक्ष and मोक्ष is giving to वैकुण्ठ or कैलास, what will you say, I don't need ज्ञानम् now, I don't want to वैकुण्ठ or कैलास now, I have got lot of duties to be completed and after everything is over, when I am about to die, give me the knowledge, so that I am ready for traveling. So here कृष्ण makes it very clear, मोक्ष is a state of mind that you will enjoy while you are living in this world. Therefore you can test वेदान्त, if I promise after death what is the proof whether I am telling, what I am telling is correct or not, because nobody can come and question me after death - you promised मोक्ष but I didn't get it. Therefore it is something which we can verify here and now. And therefore our मोक्ष is called जीवन्मुक्तिः, therefore the description that we get is जीवन्मुक्तिः, जीवन्मुक्त लक्षणानि, स्थिर प्रज्ञान लक्षणानि, पर भक्त लक्षणानि, is the topic now. And this is from this verse, thirteen verse and up to the end, i.e., the 19th verse and 20th verse is the conclusion. Now we will see the trait of a ज्ञानि. And this is also useful in another way. Suppose you have a doubt, whether I come under a ज्ञानि list or an अज्ञानि list, because after all I have been studying, attending the classes for so long a time, so how do I know or whether I am जीवन्मुक्त or not? स्वामिजि will you give a certificate: To whomsoever it may concern, the bearer of the certificate is a जीवन्मुक्त, who deserves a garland and a पाद पूजा also. So how am I to know, very easy and you can check up and if the traits are there, naturally we can say we are ज्ञानि, otherwise it means we have to still work and we have to still

internalize. And what is the first virtue of a जीवन्मुक्त? First virtue itself you will be bowled, first ball bowled duck.

1) अद्वेषा सर्वभूतानाम्: The trait of a ज्ञानि a realized person is he/she does not hate any being in the universe; freedom from hatred is the first and the most powerful trait. So we should ask do I hate anyone. Anyone? We have got a very big list starting from neighbor onwards, there is a very very big list, bigger the list farther from मोक्ष I am. Therefore if I want to know how far away I am from मोक्ष, take a sheet and write the list, longer the list the more the distance is and when the list becomes smaller and smaller I am getting closer to closer to मोक्ष and the most interesting thing is whenever the शास्त्र says you should not hate anyone, our first immediate approach is we try to justify our hatred. So we give a big description of the person and what all negative traits he has got, what all अक्रमम् he is doing, स्वामिजि that is why I am hating, that means they expect स्वामिजि to OK, that person deserves hatred. So according to शास्त्र, there is no such thing called justified or justifiable hatred. Any form of hatred is unjustifiable. And why do we say so, why we say so, because according to शास्त्र every person is intrinsically a good divine and pure person. There is no impure person in the world, there is no evil character in the world, every single जीवात्मा is essentially none other than शुद्ध परमात्मा, नित्य शुद्ध बुद्ध मुक्त स्वभावः, that शुद्धम् ब्रह्म you are is the teaching of शास्त्र, therefore nobody deserves hatred. No person deserves hatred, because every person is a saint, the worst sinner is also a saint. Then where is the problem? A person's character or actions may be corrupt or wrong action, a person is saintly and pure and the actions which are not the intrinsic nature of the person, the action that a person does or a behavior of a person may be corrupt or wrong or unrighteous or immoral. So our next question is can I hate the action of the person? First one is I cannot hate the person, now the next question is can I hate the behavior or negative trait or wrong actions of a person. शास्त्र says a

wrong action of a person also does not deserve hatred. A wrong behavior of a person also doesn't deserve hatred. Why? By hating the behavior you are not going to change the behavior. Hatred is never a remedy for the misbehavior of a person. If by hating a person you can change the character of a person then what we can do, we can hate; call each one and I am going to hate you for a half an hour, like that radiation treatment they do for half an hour 'I hate you', 'I hate you', 'I hate you'. And after half an hour radium treatment called hatred, you find that after 5 sittings, 6 sittings this person has become alright. Does it happen? No person can be, no action or character can be changed by hatred. And therefore person doesn't deserve hatred, behavior also doesn't deserve hatred, person doesn't deserve hatred because every person is innately good, behavior doesn't deserve hatred because behavior cannot be changed by hating a person. So therefore hatred is utterly useless tendency. And not only that according to शास्त्र, not only hatred is totally purposeless the hatred will damage the mind in which the hatred rests, not only it will not change the person who is the victim of the hatred but it will destroy the person in whom the hatred rests. So if I am going to hate someone that someone is not going to change at all, on the other hand hatred like an acid is going to corrode and destroy my mind. Therefore already I am affected by the other person's misbehavior and now I am adding to the damage, what is that, I develop hatred and increase the damage. What am I supposed to do, avoid or decrease or remedy? Instead of taking a remedy I am only making the situation worse. And therefore what does शास्त्र say, every person deserves love and if there is misbehavior on the part of a person, the misbehavior requires an appropriate action, an appropriate response; hatred is not going to solve the problem. Now the next question is, what is the appropriate response? Certainly, hatred is not the appropriate response, because hatred does not change the person, on the other hand it hurts more. Then what should be the appropriate

response? शास्त्र says you use any method, साम, educating the person and transforming the thinking process. So साम, दान, भेद and if all of them fail, ultimately even दण्ड you can use if you want, but even when I use दण्ड, the attitude should not be hatred but even दण्ड must be with love alone, even दण्ड must be with love alone, that I am not able to change the person by nonviolence methods and I am forced to used violence or दण्ड, but still I am doing only for improving the person not for the sake of retaliation or hurt. And then the question is, Is it possible to give दण्ड to a loving person? Can you punish a person with love, is it possible? We think punishment and hatred goes together. According to शास्त्र again even punishment is possible with love, the best example is what, what is the best example we have: a mother beating the child. Now-a-days even that cannot be done. You are not supposed to beat the child in some countries, it comes under child abuse and children are given a phone number and the children can phone and the parents can be arrested. I don't know this rights business, human rights, husband rights (nobody is talking OK, I think they will start slowly), wife rights, children rights. Children are also informed of their rights, and therefore the children blackmail the patents. So before all these things come, so parents did some time beat or at least scold the child but even when mother uses violence, the mother can never hate the child and therefore it is possible to take appropriate step without hatred and therefore misbehavior require the appropriate action and the person requires love. None of them - neither the person nor misbehavior requires hate. Therefore even कृष्ण may choose to destroy कंस and He may ask अर्जुन to destroy दुर्योधन. Therefore whatever appropriate action is to be taken we should take, but the advice is it should not be motivated by hatred, but it must be motivated by love and to change or correct the person. Therefore अद्वेष्टा सर्वभूतानाम्, that २ must be very long indicating nobody should come in the list of hatred. This is the first qualification. Now we

can check up ourselves and see, you should not ask: स्वामिजि can I have a few persons to keep in the hatred list, because you always say there are some people whom people “love to hate”, they have some such idiom also. I love to hate him, can I have at least a small list? No, no list is allowed. So freedom from hatred is the first trait of a ज्ञानि. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 12, VERSES 13-14

In the first twelve verses of the 12th chapter, Lord कृष्ण has talked about the entire range of साधनसु to be followed by every seeker, which range of साधनसु is called भक्तियोगः. And as I repeatedly said, भक्तियोगः includes the first two levels of कर्मयोग, भक्तियोगः includes the next two levels of उपासना and भक्तियोगः includes the last and final level of ज्ञानयोग also. And by ज्ञानयोग we mean वेदान्त श्रवण मनन निदिध्यासनम् and without this ज्ञानयोग, the भक्तियोगः series of साधन remains incomplete. भक्तियोगः has to be capped or culminated only through वेदान्त श्रवण मनन निदिध्यासन, which कृष्ण called अक्षरोपासना. And if a person follows all these five stages of भक्तियोग, certainly he would have gone through ज्ञानयोग also, it being the final stage and therefore he should have become a ज्ञानि. And by वेदान्त श्रवण मनन निदिध्यासन, the ज्ञानम् that he receives is that the Lord has never been away from me and the Lord can never be away from me, the distance between me and Lord has been felt by me only because of delusion. So the distance between me and the Lord is caused only by delusion, it is a notional distance and that notional distance is removed by this knowledge. And therefore I am not away from the Lord, Lord is not away from me, सः अहम् अस्मि and अहम् सः अस्मि and a person who has gained this knowledge is called परमहंसः, परमहंसः means अहम् सः and सः अहम्, the one who has clearly grasped is called परमहंसः. And that is why the मन्त्र is also called परमहंसः मन्त्र, सोऽहम् हंसः, अहम् सः सोऽहम् and therefore this culmination of भक्ति we called in the last class as अद्वैत भक्ति or ज्ञान निष्ठा and now from the 13th verse onwards up to the 19th verse of this chapter, कृष्ण wants to talk about the nature of a परमहंसः or the nature of this भक्त, a ज्ञानि भक्तः. कृष्ण has hinted this ज्ञानि भक्तः in the 7th chapter of the गीता when He said,

चतुः-विधाः भजन्ते माम् जनाः सुकृतिनः अर्जुन ।

आर्तः जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

तेषाम् ज्ञानी नित्य-युक्तः एक-भक्तिः विशिष्यते ।

प्रियः हि ज्ञानिनः अत्यर्थम् अहम् सः च मम प्रियः ॥ ७-१७॥

In fact, these two verses of the 7th chapter alone have been elaborated in these verses from 13 to 19. That means a ज्ञानि is the greatest भक्त, because between a ज्ञानि and Me there is no distance at all. स्वामि चिन्मयानन्द beautifully says: When love or भक्ति increases the distance decreases and that is why we also say when we love someone very intensely, we have an expression he/she is very close to me. Don't we say that? That person is very close to me and another word is very intimate. So the greater the love lesser the distance or greater the intimacy. So extrapolating this, the greatest love must be that in which the distance must be zero. So infinite love is equal to zero distance. And that is why we try to reduce the distance. So to express intense love what do you do? Embrace and what is the attempt to embrace? By embracing I want to remove the distance me and the person that I love. Extending the same principle in अद्वैत alone the distance between जीवात्मा and परमात्मा is zero and therefore in अद्वैत alone, the love or devotion to the Lord is infinite. Who says? भगवान् says: ज्ञानि तु आत्मा एव मे मतम्, अर्जुन ज्ञानि is not close to Me, a ज्ञानि is Me and I am a ज्ञानि. And it is this highest भक्ति which is being explained in these verses, how he behaves in the world, how he faces the people, because even the greatest ज्ञानि has to exhaust his प्रारब्ध कर्म. And a ज्ञानि's प्रारब्धम् is also a mixture of पुण्यम् and पापम् and now a ज्ञानि may be a noble person, but previously even he has done अकर्मम् as an अज्ञानि and therefore even he is bound to have पुण्य and पाप. In his प्रारब्ध bundle and therefore a ज्ञानि will have to face favorable and unfavorable situations, favorable and unfavorable people and when he faces such situations, how does he take, how does he respond. This is what I said, पर भक्त लक्षणानि. And we saw the first लक्षणम् and what is the first लक्षणम्, सर्व-भूतानाम् अद्वेषा, the one who never justifies hatred, which is the biggest weakness, one who never justifies hatred

because there is no justified or justifiable hatred. We may disagree with a person's behavior, we may disagree with a person's action and we may strongly condemn and criticize that behavior or action and we may take appropriate measures to involve even दण्ड, दण्ड means punishment, they are all allowed, but hatred is never allowed as a method of expressing your disapproval, hatred can never be the method of the expression of your disapproval, we can disapprove and disagree and strongly criticize but criticism cannot have even a tinge of hatred. And if I am a victim of somebody's misconduct, to save my skin and my mind I may even go away from that person, but even when I physically move away, mentally I reject none. And that means I should be able to include everyone in my prayers and I should be able to pray for the well-being of all. This capacity to include everyone in your prayers, this inner non-rejection of a person, even though physically you may have to distance but psychologically I don't reject anyone. If there is some weakness in that person, I silently pray Oh Lord, give him सत्-बुद्धि, let him change, I am not able to change him. Therefore Oh Lord, change his behavior, but there is no hatred and this should be natural to me and if I have got that I have assimilated the Vedantic teaching. This is test No.1. Test for whom, not others, very careful, never use this portion to judge the other person, this fellow not a ज्ञानि ticked off, that fellow, far away from ज्ञानम्. Never use this portion to judge other people, we are no one to judge others, these are all indications, parameters to judge myself. And self-judgment also must be appropriately used, because self-judgment can work positively as well as negatively. If I don't know how to intelligently use, self judgment can cause frustration, inferiority complex, I am not growing at all, the other person is spiritually growing very fast and thus it can lead to self-condemnation and guilt, if self-judgment leads to self condemnation and guilt better drop your judgment. Self-judgment must be used only as an inspiration for more effort, without comparing with

others I find out where I stand and I put forth the appropriate effort, it must be an accelerating force not a retarding force. And therefore we should be extremely careful if we are using self-judgment. Therefore अद्वेष्टा सर्व-भूतानाम् is character No.1.

ii) Then the next one is मैत्रः – a ज्ञानि is a friend to all, he is a friend of everyone, not close to someone and away from another, he is a universal friend,

भोक्तारम् यज्ञ-तपसाम् सर्व-लोक-महेश्वरम् ।

सुहृदम् सर्व-भूतानाम् ज्ञात्वा माम् शान्तिम् ऋच्छति ॥ ५-२९॥

5th chapter, सर्व-भूतानाम् सुहृदम्. Now the question is what do you a friend? What is the definition of a friend? भर्तृहरि in his नीतिशतकम् gives the definition of a friend:

पापात् निवारयति योजयते हिताय गुह्यम् निगूहति गुणान् प्रकटीकरोति।
आपद्रुतम् च न जहाति ददाति काले सन्मित्रलक्षणमिदम् प्रवदन्ति सन्तः
॥ नीतिशतकम् ६५ ॥

So this is the indication of a friend. What all he does? पापात् निवारयति – so my friend will guide me and direct me if I going in a wrong track. So, my friend should be interested in guiding me, because my intimate weaknesses I will never know. That is why they tell, a lamp, the mud lamp will throw light everywhere but right underneath it is dark. Therefore our own intimate weakness we will never know, like our eyes can see everything but the eyes can never see the color of the eyes. So somebody has to see and therefore, I may not know what are my problems, therefore I should have a friend who tells me what my problems are and the one who does that is a मैत्रः, मित्रम्, therefore पापात् निवारयति – turns away from wrong actions; योजयते हिताय – and puts me in the righteous path; then गुह्यम् निगूहति – I share some of my intimate secrets also with friend, because we all require a confidant, very close person with him I can share everything, so with these surety that the friend will not tell it out, a swiss bank, you know,

Swiss bank account suppose to be secret, they won't reveal. Similarly, we all require a psychological Swiss bank for our mental health, we need someone to blurt our woes and cries. So the friend does that and he reveals my private life, गुह्यम् निगूहति, what is to be covered, kept confidential he keeps confidential; then गुणान् प्रकटीकरोति – all my wonderful character, so my गुणः, my virtues he shares with others. Normally we do the other way round, गुणान् निगूहति, गुह्यम् प्रकटीकरोति and the enjoyment which we derive from that is something great! Juicy news! And there is a pleasure and the people also sit around and induce you to come out and there are certain magazines which are meant only for this purposes, that is the not the right thing, गुह्यम् निगूहति गुणान् प्रकटीकरोति; then आपद्गतम् च न जहाति – so when the friend is in adversity, in crisis the general tendency of the people is to leave, if the friend is in poverty I would not like to be with him, if he asks for loan what to do, Therefore

वयसिगते कः कामविकारः शुष्के नीरि कः कासारः ।

क्षीणेवित्ते कः परिवारः ज्ञाते तत्त्वे कः संसारः ॥ भजगोविन्दम् १०॥

when I lose my money all the family people slowly will get away, because they are worried you may ask for loan, a friend is one who is a friend in need, a friend in need is a friend in deed, it is a beautiful saying and that is translated by भर्तृहरि, आपद्गतम् च न जहाति, in crisis he doesn't leave you; ददाति काते – by giving the help in terms of money or consolation or moral support or even prayer and time he is willing to give when the other person needs, whoever does all these things, सन्मित्र लक्षण इदम् प्रवदन्ति सन्तः. So भर्तृहरि, a very great saint, so he wrote नीतिशतकम्, a beautiful hundred verses on values, very rare and beautiful work and hundred verses on वैराग्यम्, वैराग्यम् शतकम्, very powerful, you read it you run away, thus he just straightaway punches your nose. Anyway, so he is मैत्रः.

iii) And then the next virtue is करुणः, करुणः means compassionate, helpful, when the other person is in distress he has

compassion. And what do you mean compassion? Enjoying a sensitive mind which is capable of placing itself in the position of the other person and going through the emotions that the other person will go through. In fact, we do that when we watch a movie, so gradually we identify with the heroine or hero and when one of them dies, while the hero or heroine cries we also start crying and this spouse who is sitting nearby tells, I am here, I have not died, don't cry, but temporarily तादात्म्य भाव. So enjoying a sensitive mind to identify with another person and going through the emotions of the other person it is called mind having empathy. That is going through the feeling, when the other person is happy I also feel happy, when the other person feels angry I also feel. So having the same feeling of others is empathy and naturally when the other person goes through pain it is no more the pain of the other person, it becomes my pain, so

आत्मा-उपम्येन सर्वत्र सम-दुःख-सुख-म् पश्यति यः अर्जुन ।

सुखम् वा यदि वा दुःखम् सः योगी परमः मतः ॥ ६-३२॥

And the others' pain become my pain and I have pain I want to immediately find out a remedy. Similarly, I cannot withstand another's pain and therefore I go out help spontaneously, just as I help myself spontaneously, Similarly, spontaneously I go to the other person's help. And the help need not be always in terms of money, if I cannot do anything, I have told you one method which everybody can use, chant a prayer for one minute and say whatever पुण्यम् is generated by that prayer I am willing to donate, no money expenditure, one prayer, सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया, not in kada bada express mode, but sincerely, wholeheartedly I chant and I tell the Lord whatever पुण्यम् is generated by this prayer I am donating to God's relief fund, like PM relief fund, I donate to God's relief fund, that is also करुणा. It requires spending quality time for even one minute. The one who can do spontaneously, I think that there is a beautiful saying in तिरुवकुल्ल 'A true friend is a one who hastens to succour one from his misfortune just

in the same way as the hand instinctively hurries to hold the slipping dress.’ It is wonderful example. Suppose the dress falls down in the crowd, then immediately hand, you need not deliberately command, spontaneously the hand goes and pulls the dress. In the same way, that person can spontaneously help others in trouble is called करुणः, कारुण्य वारांनिधिम् मीनाक्षीम् प्रणतोऽस्मि, these are all godly qualities. And since the ज्ञानि has become one with the Lord, he enjoys all the godly virtues and that is करुणा.

iv) Then the next one is निर्ममः, the one who is without ownership with regard to anything, the one who does not have any ममकार, ममकार means what: mine notion. The one who does not have any ownership. Don’t ask me what about ownership flats, ownership flat means what: when there is ownership, you are flat! OK, now anyway British English is going away gradually, once upon a time we had British English because they were ruling us, now slowly American English is picking up, so no more flats now they are all changed to apartments, no more lifts but elevators, so therefore ownership flats are all gone. So how you give up the ownership? There are two methods, one is the religious method, another is Vedantic method. Vedantic method you should have clear understanding, religious method is you relatively easier. Vedantic method is what: when I know I am the आत्मा, I come to know that आत्मा is असङ्गः, आत्मा is like space not related to or connected to anything. Therefore आत्मा is नित्य सम्बन्ध रहित, free from all relations and associations and since I am the असङ्ग आत्मा how can I be connected to anything, how can I claim anything as mine. And therefore निर्ममत्वम् means owning up the असङ्ग आत्मस्वरूपम्

न माता न पिता न बन्धुः ... ॥

न शास्ता न शास्त्रम् न शिष्यो न शिक्षा न च त्वम् न चाहम् न वायम्
प्रपञ्चः ॥ निर्वाण दशकम् ॥

So I am not related to anyone. So therefore I have no possessions, this is Vedantic. And the relatively simpler method is by understanding that everything that I possess is a temporary gift from the Lord so that I will use it properly and grow spiritually. Everything that I possess has been given only for temporary use and after using that I have to leave it back. Therefore whether they are people, children, mother, father, everything and every person is a gift, therefore I remember Oh Lord I am grateful to you for giving me everything and I will use them for my growth and when the appropriate time comes and when you choose to take them back I will not make any complaint against you, I will only add a note (what note is called, all American methods are being adopted) - thank you note, so you have to send it back with a thank you note, Oh Lord! Thank you for giving me my mother, father, the grandmother, grandfather, the spouse, children, anything ultimately including the body, therefore remembering that everything belongs to the Lord, तन मन धन सब कुछ तेरा. It is not a mere prayer but I mean that from my innermost heart and that is called निर्ममत्वम्. We need not physically give up anything, we can use everything with the awareness that they are meant for my use, they are not meant for my ownership. It has nothing to do with the physical possession.

v) And then the next virtue the ज्ञानि enjoys is निरहङ्कारः. When I have got ownership and identification with the external world it is called ममकारः and when I have got ownership and identification with my own शरीर त्रयम् - स्थूल, सूक्ष्म, कारण शरीरम्, that ownership is called अहङ्कारः. So शरीरत्रय अभिमानः अहङ्कारः, शरीरभिन्न विषय अभिमानः ममकारः. Can you understand the difference? Identification with the body-mind-complex is अहङ्कार, identification with everything external is ममकार. And how do you give up the अहङ्कार? There also the same method, even this body is a gift from the Lord. I told you भर्तृहरि wrote नीतिशतकम् and वैराग्य शतकम्, in his वैराग्य शतकम् in the end he writes a beautiful verse. This is the thank you

note given by an enlightened person at the person of death. When everybody tries to cry and grieve, भर्तृहरि tells a wise person what will be his attitude. So that beautiful verse he says, this person address all the five elements, आकाश, वायु, अग्नि, आपः, पृथिवी and addressing all of them he says: Oh Elements! you have all given a portion of yours for building up this body, body has got आकाश, a portion and it has got वायु, in the form of breath, it has got अग्नि in the form of temperature, 98.4 and it has got जलम् inside, water is there, we drink and it has got earth, all the weight is the earth. Therefore this physical body called पाञ्च भौतिक शरीरम् is a gift from the five elements given for me, so that I will use this body for attaining मोक्ष. And भर्तृहरि addresses the five elements and tells that I have intelligently made use of this body, now I am returning the body to you,

मातर्मैदिनि तात मारुत सखे तेजः सुबन्धो जल

भ्रातर्व्योम निबद्ध एव भवतामन्त्यः प्रणामाञ्जलिः ।

युष्मत् सङ्गवशोपजातसुकृत स्फारस्फुरान्निर्मल-

ज्ञानापास्त समस्तमोहमहिमा तीये परब्रह्मणि ॥ वैराग्यशतकम् १००॥

I am merging into ब्रह्मन्, I am handing over this body to you. This attitude is called निरहङ्कारः. So निर्ममः, निरहङ्कारः.

vi) Then सम-दुःख-सुखः – so the one who is equanimous, the one who is well poised, the one who has got the mental shock absorber when he travels through the road which is full of potholes, you will understand very well being in चैन्नै roads, so violent and so many holes are there and you cannot cover all the potholes, what best you can do, have a shock absorber in your vehicle, by using the shock absorber the jolt will not come down to zero level, but it is reduced to a great extent so that you can travel reasonably comfortably and Similarly, our life also has got roads, the पुण्यम् part of the road is plain and beautiful but now and then the potholes called पापम् comes and if you have to handle that, you require the shock absorber, the local Gabriel shock

absorber will not function there, there is only one absorber that is called ज्ञानम्. So by enjoying the ज्ञानम्, सुख दुःख मिथ्यात्व दर्शनेन, गुरुणा अपि दुःखेन विचात्यते. Not that the jolt comes down to zero but it is reasonably poised without having any trauma in the mind and how to do that? Everywhere there is Vedantic method as well as religious method. Vedantic method is too high and what is that method, अहम् सत्यम्, everything else is मिथ्या, dream. Therefore सुखम् is dream, दुःखम् is dream, सर्व मिथ्यात्व दर्शनेन enjoying a poised mind is Vedantic method but it requires lot of assimilation and there is a simpler religious method also and what is that method, understanding that everything in the creation is given by the Lord and therefore everything in the creation is purposeful. Everything in the creation has got its own purpose. Some things I have known the purpose, in the case of certain other things they appear purposeless, not because they are purposeless but because I have not understood its purpose and therefore this conviction in the fact that भगवान् never creates anything purposelessly. This conviction, this श्रद्धा must be very strong, in fact, the more you study the creation the more you will understand that. Any science you take, the appreciation that we get is everything in the creation is purposeful. तैत्तिरीयोपनिषत् we will be seeing later, तस्मात्तत् सुकृतम् उच्यत इति ॥ तैत्तिरीयोपनिषत् २-७-२ ॥

The creation is called सुकृतम्, which means there is nothing purposeless and if this understood, we have to apply this to सुख-दुःखम् pair also, which is also an integral part of this creation. The सुख-दुःखम् pair also is an integral part of the creation, that is what we come to know from the पौराणिक study, whether it is राम or whether it is कृष्ण or whether it is धर्मपुत्र, whether it is नल महाराज, everyone goes through ups and down and my conviction is that the सुख-दुःखम् also have got their own purpose and the purpose is my own inner polishing or refinement. So therefore the conversion of my personality, refinement of my personality requires several processes and दुःखम्

also is one of the process. Like converting a raw material into final product it has to go through so many procedures, heating is involved, hammering is involved, so many things are involved, similarly, I require all of them for my inner growth. Once I have this strong conviction, सुखम् वा दुःखम् वा, I will be able to accept without resistance or reaction and that is called mental balance. Therefore सम-दुःख-सुखः.

vii) Then the next virtue is, each one we have to test ourselves on and off, how are we fairing in that quality. Then the next one is क्षमी, क्षमी means the one who has got क्षमा, In fact, the best definition of क्षमा is that virtue which we don't have. क्षमा is the most difficult virtue, because the faster the pace of our life more tougher is the क्षमा, क्षमा also is a very very important word, otherwise called तितिक्षा, we have seen this very often, we can define in several ways. When I face a situation which I consider as unfavorable to me, my tendency is to change the situation to make it favorable to me. The situation need not be merely the set-up, even the behavior of a family member. So this family member has certain way of behaving, certain way of doing things, that is also a situation and when I find that a set-up or a behavior or a situation is not favorable, my tendency, spontaneous and natural tendency is changing the situation, converting the situation to make it favorable. And this conversion can be done in two ways, one is the employment of violent methods - either verbal violence immediate flaring up, impulsive flaring up, verbal or even physical violence, this is one method applied to change a set-up or situation. Your own child doesn't listen to you. And then another is a nonviolent method of changing the situation. Of these two which one naturally comes to us? The impulsive and immediate method is the flare-up violent method. And क्षमवान् is a person who always postpones this method, even though my impulsive reaction is to adopt this violent and seemingly quicker method of changing the situation, this क्षमवान् is a person who

postpones this method and tries his best to adopt nonviolent methods and the violent method is used only as ‘Go and come again, tomorrow’ method it is called, even at the last moment a chance is given. The greater the postponement the more क्षमा you will have got. And if I should develop this क्षमा, I should have the understanding that violent method is natural and it is effective and it gives immediate benefit alright, that is why we adopt that, because it is natural, flaring up is most natural and definitely it is effective because the other person changes more out of fear rather than conviction, it is method of fear and the other is it is quick also, but this person has to understand even though it is easier, even though it is effective and quick the side effects are worse than the benefits. It is like a powerful drug whose side effects are often worse than the disease itself, the more I understand this very clearly, the more I am convinced of this fact, the more I will avoid this quicker method, for which I should understand the psychology, the functioning of the mind that whenever I use a violent method, the other person is greatly disturbed and if I use violent method, the victim of violence also becomes violent. And therefore not only I am violent, I am creating another violent person. And that person may not retaliate, because it is a child, the child cannot retaliate, when the child grows up and becomes a father, he becomes violent with regard to his children and that child becomes violent, thus we are producing violent people all over, every time I become violent, it is like a nuclear chain reaction. If I understand this very clearly I will try to avoid that method. Not that it should not be there, शास्त्र accepts दण्ड alright, but it is only the last resort and one who postpones that method is called क्षमी. Continuing;

Verse No .14

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मर्यापितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४॥

सन्तुष्टः सततम् योगी यत-आत्मा दृढ-निश्चयः ।

मयि अर्पित-मनः-बुद्धिः यः मत्-भक्तः सः मे प्रियः ॥ १२-१४॥

यः सर्व-भूतानां अद्वेष्टा, मैत्रः, करुणः च एव, निर्ममः, निरहङ्कारः, सम-
दुःख-सुखः क्षमी, सततम् सन्तुष्टः, योगी, यत-आत्मा, दृढ-निश्चयः, मयि
अर्पित-मनः-बुद्धिः, सः मत्-भक्तः मे प्रियः (अस्ति)।

viii) So सन्तुष्टः – the one who has discovered fullness, the one who does not lack anything in life, psychologically or intellectually, knowledge-wise or emotion-wise the one who does not lack anything and this inner पूर्णत्वम् is called सन्तोषः and the person who has got it is सन्तुष्टः. If you remember the स्थितप्रज्ञ portion,

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्।

आत्मनि एव आत्मना तुष्टः स्थितप्रज्ञः तदा उच्यते ॥ २-५७॥

So the one who is contented and why he is contented, because he has got the knowledge अहम् पूर्णः, पूर्णत्व ज्ञानेन. Then people ask if I already contented then how I will work in the world? If there is contentment then everybody will sit quiet, then nobody will work for the progress of the society, nobody will love to contribute. Our answer is: In fact, contented people alone can contribute. If I have discontentment I will work hard alright, I will earn alright but I can never contribute because whatever I get I will use for myself because any amount I take, I am not satisfied and therefore discontentment will not help in contribution, contented people alone can contribute to the society, because whatever he gets happily he can share with others. And therefore the entire life of a ज्ञानि is dedicated to what: contributing the others, the time is for others, energy is for others, knowledge is for others and therefore a ज्ञानि alone can really contribute. Therefore सन्तुष्टः and when he is सन्तुष्टः, because we also find सन्तोषः now and then, but the problem is contentment comes, the son has passed the 12th exam, crucial exam. So therefore I am so happy and contented, but next moment, which college to admit, which American university, comes the next. So, where is contentment? This

transient contentment we are not talking, सततम् सन्तुष्टः – the eternal contentment the one who has he is this ज्ञानि.

ix) And योगी – so the one who is a great योगि. Once I say योगि you will think of शिर्षासनम् only, योग many people think either it is various आसन or the next thing they think is miracles. So here योगः means मोक्षः or ज्ञानम्. So योगि means the one who has got ज्ञानम्. How can the word योग mean ज्ञानम्? The word योग is derived from the root √युज् which means to combine, to unite, to bring together. ज्ञानम् is called योगः because through knowledge alone the distance between जीवात्मा and परमात्मा is removed. Because as I said before in the beginning of the class, the distance between जीवात्मा and परमात्मा is caused only by ignorance. Because In fact, there is no distance between जीवात्मा and परमात्मा. Why there is no distance, why there is no distance? भगवान् is in वैकुण्ठ, it is a great distance, if भगवान् is defined as all-pervading, what will be distance between all-pervading Lord and me. Suppose I say that the all-pervading Lord is in वैकुण्ठ only, what a contradiction, In fact, वैकुण्ठः means हृदयम्, always remember, वैकुण्ठ of पुराण is the symbolic representation of our own हृदयम् only. If Lord is all-pervading, there cannot be distance and if I still feel the distance, it is a notional distance caused by delusion. Like a child sleeping on the lap of the mother and getting a dream in which it misses the mother and the child cries thinking that it has lost the mother and then the mother wakes up the child and the child discovers that I have never lost the mother, In fact, I have been dreaming on the lap. Therefore distance is caused by ignorance, that distance is removed by knowledge, therefore knowledge alone unites जीवात्मा and परमात्मा and therefore it is called a uniting process, योगः means the means of union. जीवात्मा-परमात्मना युज्यते अनेन इति योगः. That with the help of which जीवात्मा gets united with परमात्मा. Therefore he is योगि, means a ज्ञानि. And what about miracles, miraculous powers? So this another confusion, people think that a ज्ञानि should have miraculous

powers or else he is no ज्ञानि. I have told you before, there is no rule at all that a ज्ञानि should have miraculous powers, a ज्ञानि should have what: ज्ञानम्. So the very word ज्ञानि indicates ज्ञानम् अस्य अस्ति इति ज्ञानि, the wise man one who has wisdom. So I have told you four types of people, do you remember. The one who has neither miraculous powers nor knowledge, majority, no सिद्धि or ज्ञानम्, type No.4, we have to start from bottom. Type No.3 is the one who has सिद्धि but no knowledge, so ज्ञान रहित सिद्धि is the third variety and the second variety is, can you guess, सिद्धि रहित ज्ञानम्. Self-knowledge without any miraculous powers is the second. First one is the one who has both ज्ञानम् and the सिद्धि. Of these four types, who are the liberated ones? One, two, three and four, who are the liberated ones? The first one is liberated because he has got ज्ञानम्, सिद्धि: is there of course as bonus. The second one is also liberated, because he/she has ज्ञानम्, with though even an iota of सिद्धि: is there. And the third one has got all सिद्धि without ज्ञानम्. In fact, we get this category in छान्दोग्योपनिषत् 7th chapter, नारद tells I have got all सिद्धि, I can read the mind of others, I can know what is under the ground without digging, digging we also do, I can know what is underground without digging, I can read the future, even though all सिद्धि are there,

सोऽहं भगवः शोचामि तम् मा भगवाञ्छोकस्य पारम् तारयतु ॥
छान्दोग्योपनिषत् ७-१-३ ॥

So a person even if be the greatest सिद्धि:, if knowledge is not there he is a सिद्ध संसारि, miraculous संसारि. And the fourth one is also संसारि. Therefore remember, ज्ञानम् is primary, never focus on सिद्धि, सिद्धि is an obstacle to मोक्ष. And therefore योगि means ज्ञानि with or without सिद्धि. The next word is यतात्मा, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 12, VERSES 14-15

In the second part of the 12th chapter of the गीता beginning from the 13th verse Lord कृष्ण talks about the characteristic of the highest भक्त. The highest भक्त being one who has gone through all the five levels of भक्तियोगः. And the final level of भक्तियोगः being nothing but ज्ञानयोगः and therefore the one who has successfully gone through all the five levels of भक्तियोगः will necessarily be a ज्ञानि, who was called a स्थिरप्रज्ञः in the 2nd chapter. And if you want to call him the greatest भक्त, we can call him पर भक्त and स्थिरप्रज्ञः are synonymous. And what are the characteristics of such a स्थिरप्रज्ञः that is the topic we are seeing now. We have covered the 13th verse and now we are seeing the 14th verse in which कृष्ण said सततम् सन्तुष्टः and this भक्त who is a ज्ञानि has understood that I am non-different from the पूर्ण ईश्वरः. If the Lord is पूर्णः, the infinite one, that पूर्ण ईश्वर cannot be away from me, because if the पूर्ण ईश्वर is away, minus me the ईश्वर will become अपूर्णः, because the infinite should include everything. And therefore the ultimate knowledge is पूर्ण ईश्वरः is not away from me, पूर्ण ईश्वरः is not different from me. In short I am पूर्ण ईश्वरः. पूर्णः means what: पूर्ण means सत्यम् ज्ञानम् अनन्तम्. And when I discover the fact that I am पूर्णः, I do not lack anything in life, I do not miss anything in life, I never suffer from the problem of self-inadequacy. I can sing the well-known तमिळ् song, 'No regrets have I.' It is not a mere verbal expression, but I can tell from my own inner heart, I don't lack anything in life, I don't miss anything in life. And as long as I lack something or miss something, I cannot keep quiet, I will become restless. And therefore there is a constant struggle to make myself complete. And this struggle will continue eternally, until I discover that I don't lack anything and in the case of the ज्ञानि, he has discovered the fact I don't miss anything. And therefore आत्मनि एव आत्मना तुष्टः. It was said in the 2nd chapter, the same idea is conveyed here as सन्तुष्टः, it is not English *some tustah*, it is संस्कृत सम्यक्

तुष्टः. I don't miss anything in life. If God suddenly appears in life in front of me and ask what do you miss in life, so that I can give that and you can die peacefully. In our head hundreds of things come, there are so many things, I don't have a son, I don't have a daughter, I don't have a grandchild, I don't have a house, I don't have this and then comes I don't have a good body, then I don't have a good nose, I don't have a good hair, I don't have hair at all, good later, so many things are there, physical lack, emotional lack, intellectual lack. Lack is three-fold, शारीरिक अपूर्णत्वम् means not being satisfied physically, in terms of height or weight or complexion or the length of the nose that is why plastic surgeons are thriving; so plastic surgery thrive because of this lack alone. Then there is emotional lack, my son doesn't talk to me every day from Washington DC, so daily they want to phone, what to talk, so therefore, that is emotional talk, nobody talks to me, nobody asks me how are you, I have got cold for the last three days and I want people to enquire. And then comes intellectual lack. There are many basic questions for which I don't have answer, the fundamental question being why at all भगवान् created this world. He could have kept quiet, Could he not kept quiet uttering शिव शिव, why did He create the world, if He is omniscient and omnipotent, why could He have created the world in a better way at least without the mosquitoes. I don't whether there are too many mosquitoes here. So thus सन्तुष्टः means physically, emotionally, intellectually I don't lack anything and when not during morning or night, or sunday or monday, सततम् सन्तुष्टः – I am ever free from all lack or want and that does not mean this person should not be active in the world. Such a contended ज्ञानि can also be active but the activity is not born out of incompleteness. When the activity is born out of incompleteness it is called a struggle, life becomes a drag, life becomes a burden, life becomes a struggle. What is the definition of struggle? Any activity you do which is backed by a sense of incompleteness, whereas in the case of a ज्ञानि not that he

sits in a cave, he is also active like other people, as कृष्ण said in 3rd chapter,

सक्ताः कर्मणि अविद्वांसः यथा कुर्वन्ति भारत ।

कुर्यात् विद्वान् तथा असक्तः विकीर्षुः लोक-सङ्ग्रहम् ॥ ३-२५॥

He is involved in activities, perhaps he is more busy than a संसारि, but the difference is the activities do not come from a wanting mind, an incomplete mind. Therefore the activities are not at all a struggle, activities are called the लीला, a ज्ञानि's activities are called लीला, अज्ञानि's activities are called struggle and therefore सततम् सन्तुष्टः and योगी, योगी I told you in the last class is a ज्ञानि, the one who has accomplished the knowledge which is the ultimate योग, literally the word योग means that which combines two things, the जीवात्मा – the seeker and परमात्मा – the sought, these two are brought together by whatever means that means is called योगः. That is why कर्मयोग is called योगः, because that also helps; उपासनायोग is also called योगः, that also helps; but the योग which really brings जीवात्मा and परमात्मा together is the knowledge that we need not bring them together, the knowledge that we need not bring them together, because we have never been away. Therefore ज्ञानम् is the योग in its primary sense, कर्म and उपासनाs are called योग in the secondary sense, योगार्थत्वात् योगः इति लक्षणया उच्यते. He is योगि, up to this we saw in the last class.

x) Now the next word: यत-आत्मा, आत्मा in this context means body-mind-sense-organs-complex, स्थूल, सूक्ष्म, शरीर द्वयम्, otherwise the technical word used is कार्य करण सङ्घातः, consisting of the body, the sense organs and the अन्तःकरणम्, the mind all these three put together is called आत्मा in this context, not the सत्-चित्-आनन्द आत्मा, but body-mind-complex is called आत्मा here and यतः means regulated, well managed, well kept under control, mastered. Therefore यत-आत्मा means that person who has learned to manage or handle his own body- mind-sense-complex. That means he knows how to use them as his own instruments, he is not enslaved by the ज्ञानेन्द्रियs or

कर्मोन्द्रिय, he is the master. To use the तत्त्वबोध language, शमादि षट्क सम्पत्ति, self-discipline is indicated by यत-आत्मत्वम्. And for this self-discipline alone, we have got a special science called the अष्टाङ्ग योगः of पतञ्जलि, it is a beautifully well-defined system, which takes care of our character through यम and नियम, I have talked about this in my introduction to the 6th chapter, यम, नियम takes care of my character integration, आसन takes care of my physical integration, प्राणायाम takes care of my energy integration, प्रत्याहार takes care of my sense organs integration, धारण ध्यान समाधि takes care of my mental integration. Thus discipline and integration, at all the levels is accomplished by अष्टाङ्ग योग and through that this person has become यत-आत्मा, an integrated person. And in fact, this self-integration is required before coming to वेदान्त itself and that is why it is one of the साधन चतुष्टय सम्पत्ति, I don't know whether you remember this word, साधन चतुष्टय सम्पत्ति, that means become coming to वेदान्त one requires integration, during the study of वेदान्त one requires integration for reception, if you have to listen to one hour without distraction, it is a very very great accomplishment. I don't whether you are capable or not, only you know, my thing is only assumption that one hour you are listening without distraction. So श्रवणम् requires integration and ultimately after completing the श्रवणम्, the assimilation or निदिध्यासनम् also requires integration. And therefore self-discipline is required lifelong and a man or women without self-discipline cannot accomplish anything. Even reading a simple article in a magazine will be difficult because 5 lines I read, then I require a cup of coffee, you know, so much concentration I have done, then go round, then I read another 10 lines and watch a channel and then I read another 10 lines, it is like that, the attention span is very very limited. Therefore this person is यत-आत्मा, before as well as later and because of this self-disciple only,

xi) दृढ-निश्चयः – be has been able to attain Self-knowledge. दृढ-निश्चयः means स्थिरप्रज्ञः, दृढ means स्थिर, निश्चयः means प्रज्ञ, दृढ-निश्चयः means स्थिरप्रज्ञः, दृढः निश्चयः यस्य सः, बहुव्रीहि, that means the one who has got knowledge with conviction. And that is why we have got two processes of Vedantic study, the first process is you listen to the entire Vedantic teaching systematically for some time without raising any question, like the cow eating the grass wandering all over, which is called श्रवणम्, even if you get some doubts in the middle you don't ask those doubts, you keep them aside and generally you find as even you listen more and more the doubts gets cleared. Generally people ask: स्वामिजि do you have any telepathy, because I came today with a doubt and you exactly dealt with that. I tell you, I don't have any pathy. This is how it is, this is how it works. Therefore for a length of time you do श्रवणम्, giving the benefit of the doubt to the teacher and the teaching, whatever doubts you get, you keep it aside. And once you complete the comprehensive listening generally much doubts don't remain, but if they are there, you start the second process called मननम्, when you eliminate your doubt and only when the doubts are removed, which are problems at the intellectual level, because fortunately or unfortunately we have an intellect. And the job of the intellect is always to raise questions and स्वामि विन्मयानन्द nicely says, longer the beard greater the doubt. So out of respect for the गुरु you may nod your head, but if the intellect is not convinced it will not swallow. Therefore until I am convinced I have to raise questions and answer and when I do श्रवणम् and मननम् I will get conviction, which is called दृढ-निश्चयः. From this it is very clear that the greatest भक्त must have clear Vedantic knowledge. How do you know, कृष्ण himself tells it very clearly, without Vedantic knowledge you will be a भक्त, but there will always be a distance between the Lord and the भक्त. Therefore भक्ति can reach its culmination only when the Vedantic study is done and assimilated, therefore दृढ-निश्चयः.

xii) And then the next characteristic of this पर भक्त is मयि अर्पित-मनः-बुद्धिः. I have told before, our appreciation of the Lord takes place at three levels, initially God is एकरूप ईश्वरः as a person who is the creator of the world and therefore I place him in वैकुण्ठ, कैलास, heaven or some place, called इष्ट देवता ईश्वरः. Then there is further elevation, I learned to look upon God as not only the creator, but Lord is one who is the very cause which has manifested in the form of universe and therefore विश्वरूप ईश्वरः is the next level and the final is the अरूप ईश्वरः, I had said. That is the Lord doesn't become the world, the Lord appears as the world. *And the most important point that you should note here is the higher levels of भक्ति do not displace or destroy the lower levels of भक्ति. If the higher levels of भक्ति displaces or destroys the lower levels, that means he has not understood वेदान्त properly.* So therefore a ज्ञानि who appreciates the formless God, he can still continue to have devotion to the formed Lord also and that is why you can have a शङ्कराचार्य, who talks about निर्गुणम् ब्रह्म in his ब्रह्मसूत्र and उपनिषत् भाष्यम्:

यत् तददेश्यम् अब्राह्मम् अगोत्रम् ॥ मुण्डकोपनिषत् १-१-६ ॥

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् ... ॥ कठोपनिषत् १-३-१७ ॥

he can brilliantly deal with the formless and then he can also write splendid and poetical श्लोकs on Lord शिव, on देवी, on सुब्रह्मण्य or on सरस्वती that means what अद्वैतम् cannot destroy द्वैत भक्ति and In fact, one आचार्य says, In fact, an अद्वैति can enjoy द्वैत भक्ति more than others,

द्वैतम् मोहाय बोधात् प्राक् बोधे अद्वैते मनीषया ।

बोधात् ऊर्ध्वम् तु तत् ज्ञेयम् अद्वैतात् अपि सुन्दरम् ॥

An अद्वैति never loses his इष्ट देवता भक्ति and therefore he has got now two channels or even three channels, एकरूप channel, अनेकरूप channel, अरूप channel. So when he is in a temple or in front of the deity, एकरूप channel he enjoys and when he travels around in

बद्रीनाथ, केदारनाथ, हिमालय, Ganges, wonderful flowers all of them, that also he enjoys because nature for him is विश्वरूप ईश्वरः and then he can close his eyes and enjoy अहम् ब्रह्मास्मि, the अरूप. So when he has got emotional needs then personal God is ideal, when there is emotional need personal relationship is always ideal, because when we have emotional problems you always will like to pour out in front of someone. That is what they say, in the olden days when there was a joint-family system the children were more psychologically healthy, because whenever they had some problem there was someone or the other and in psychological language they say an empty lap was always there. You know what is an empty lap? Somebody's lap was there always so that we can go, lie over the lap and cry and mother says, doesn't matter or grandmother says, grandfather says, uncle says, aunty says, somebody or the other. Now the family is shrinking, therefore empty laps are becoming empty. Because it is a nuclear family, that is why there are explosions, nuclear means what happens, explosion. Therefore father is busy, mother is also working busy. So when the child goes to the school, I had a quarrel with a friend and he beat me, the mother is tired and therefore she also gives another and asks why did you quarrel with that child. As such he had got beating, now two more from the mother also. Therefore the other person need not do anything, we require only an intelligent listener to our problem and who will nod the head at the appropriate time, otherwise you don't know whether it is out of sleep or out of understanding. So personal relationship psychologically is supposed to be very important and इष्ट देवता becomes as a backup relationship. You can have relationship at home, but if all of them fail you can always cry in front of राम, त्यागराज did, मीरा did and all भक्तs did and अद्वैतs also can enjoy. शङ्कराचार्य does that in शिवानन्द लहरि, you can see he is pouring out as an individual person and that is called the surrender of the mind at the feet of the Lord, इष्टदेवता भक्ति. But there are times when our

emotional personality lies low, but it is the intellectual personality that is dominant and therefore it begins to ask rational questions about God. Then personal God often doesn't satisfy or we have got questions why God created world with lot of difficulties, so many ticklish problems are there. So when intellect is dominant, then we have to know the real nature of God, God as the absolute reality which doesn't have any form but which is the substratum of all the forms. Therefore when the intellect is dominant we have got निर्गुणम् ब्रह्म and when the mind, emotional personality is dominant we have got सगुण ईश्वर. Thus keep shifting between सगुण and निर्गुण. शङ्कराचार्य says that

नागात्मकम् सगुण-निर्गुणम् अद्वितीयम् ... वाराणसीपुरपतिम् भज विश्वनाथम् ॥ विश्वनाथाष्टकम् ६ ॥

Almost in all श्लोकs शङ्कराचार्य will talk about सगुण निर्गुण अद्वितीयम्. Therefore use both of them and emotional level इष्ट देवता will be useful and at intellectual level God as ब्रह्मन्. And therefore कृष्ण says मयि अर्पित-मनः-बुद्धिः, the one whose emotional personality and the one whose rational-intellect, questioning-intellect, both of them are at the feet of the Lord. And इष्ट देवता भक्ति, devotion towards a personal God is always developed through पुराणs alone, for that only they have this

श्रवणम् कीर्तनम् विष्णोः स्मरणम् पादसेवनम् ।

अर्चनम् वन्दनम् दास्यम् सख्यम् आत्मनिवेदनम् ॥ श्रीमद्भागवतम् ७-७-२३ ॥

gods are presented and the अवतार and their लीला and the more you read, that particular aspect of the Lord becomes more and more solid, concrete for you. As I have often said for त्यागराज that idol is not a piece of inert matter and that is why he was shattered when he lost that. We can argue rationally, after all some metal we can make another one and give donation. It is not so. And how can one develop? Only through that भगवद्गीता श्रवणम् it is called and therefore मयि अर्पित-

मनः-बुद्धिः यः मत्-भक्तः and such a devotee who has the appreciation of एकरूप, अनेकरूप and अरूप ईश्वरः, that person is dearest to Me. In fact, dearest is not the word, he is Me, ज्ञानि तु, always the remember the 7th chapter, ज्ञानि तु आत्मा एव मे मतम्, I am he, he is Me. Continuing; Verse no.15;

Verse No .15

यस्मान्नोद्धिजते लोको लोकान्नोद्धिजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५॥

यस्मात् न उद्धिजते लोकः लोकात् न उद्धिजते च यः ।

हर्ष-अमर्ष-भय-उद्वेगैः मुक्तः यः सः च मे प्रियः ॥ १२-१५॥

लोकः यस्मात् न उद्धिजते, यः च लोकात् न उद्धिजते, यः च हर्ष-अमर्ष-भय-उद्वेगैः मुक्तः, सः मे प्रियः (अस्ति)।

There are two types of people. One type of person is he who has got a rock like heart, stone like heart and because his heart is like a rock whatever experience he gets he is not affected at all, because his heart is like a stone. Nothing affects him. In fact, it is wonderful to have such a firm rock like heart. In fact, we pray to the Lord to get such a heart. So during उपनयनम्, the ब्रह्मचारि is asked to stand on a rock, then standing on the rock, he says,

आतिष्ठेयम् अशमानम् अशमेव त्वम् स्थिरः भव /

आतिष्ठेममशमानमशमेव त्वम् स्थिरो भव ॥ हिरण्यकेशी गृह्य सूत्र ॥

So the आचार्य blesses the student, your heart must be strong enough to withstand the ups and downs, the vicissitudes of life, because you are becoming a responsible citizen, you are going to be a student, then you are come out, you are going to varieties of people, therefore you should have really well immunized heart and Similarly, the girl has to do the same thing at the time of her wedding, there also the same prayer is addressed, only thing the gender is changed,

आतिष्ठेयम् अशमानम् अशमेव त्वम् स्थिरा भव

There स्थिरो, here स्थिरा, because the girl is also entering the new family, new house and there is the mother-in-law, OK, I am not against mother-in-law and there is the sister-in-law or there is brother-in-law, father-in-law, unknown place and unknown people and unless you have got really rock like heart the marriage won't last for long. So it is very good to have a rock like heart and those people who enjoy such a heart and they have the advantage that they are not hurt by any situation. But the problem is they are not hurt by others, but since they have a rock like heart they keep on hurting every other person, because rock. So therefore such people they are not hurt, but they keep hurting every other sensitive person, they are inconsiderate, they are not very careful of their language, because they are not affected and therefore they think that others are also buffaloes skinned like them. This is one type of people who don't get hurt but who keeps hurting others. Now we have got a second variety of people, they have got a very very very tender rose like heart, therefore they are extremely sensitive people and therefore they are very considerate, therefore they can sense others' emotions, others' pain, they have got empathy. And therefore, they are always careful with regard to handling others, they never hurt other people, the sensitive people do not hurt others, because they are sensitive, they can sense the difficulties of others. But what is the problem, since I am too sensitive and since I am like a rose flower, I get very very easily hurt by others; any word, any casual thing happens this person doesn't sleep for days and that person did not mean anything, he only asked when did you come or why did you come and this fellow gives primary commentary, secondary commentary, perhaps he doesn't want me to come to the house, that is why he is asking like this, that he is so sensitive and most of the time he is hurt. Like in science we have got sensitive balance, science students will know, which is kept within a glass case because the pointer of the balance is easily disturbed by even a fine dirt or a slight breeze, that is why they

have kept in glass case and even a part of hair falls on one of the balance, the pointer will not come to the center or rest. Therefore the definition of sensitive balance is that whose pointer never comes to rest. Similarly, a sensitive mind; it has to be kept in glass case, that means no transaction should take place, but how it is possible, I am in the wide and wild world and everybody talks in his own language. So being sensitive I don't hurt others but I am hurt most of the time. Then what to do, how to handle the situation? Either way I am in trouble, if I am gross I hurt others, if I am sensitive I am all the time hurt. Then who is a ज्ञानि? ज्ञानि कृष्ण tells: he is like a flower when he handles others and he is like a rock when he receives experiences from the world. So as a कर्ता he is like a flower, as a भोक्ता he is like rock. कर्ता means what: I contribute to the world, so when I work in the world I am sensitive, but at the same time the sensitivity must be supported by wisdom and maturity. Because the more sensitive you become the more gross you will see others. Like the musician, you know, a very very advanced musician, he will be adjusting the श्रुति of the तम्बुर for 45 minutes, concert is only 1 hour, but he takes 45 minutes, for us all श्रुति looks the same, he just adjusts and one string he moves a little, again he hears, one string down, he is so sensitive that the minutest अपश्रुति he can sense. And therefore the greater the sensitivity the more you are aware of insensitivity around and therefore I should learn to accommodate the immaturity of others if I have chosen to become sensitive. Like if I have a sensitive body I have to protect it very well, I should not drink any water, you know Indian people's health is so rough that you drink any water nothing will happen, but these people live abroad, so crystal clear water and they come to India and next day they never come out of bathroom, why, if you are so sensitive you should also have the protection. Therefore sensitivity should be supported by maturity, maturity means understanding that different people have different levels of maturity and sensitivity.

xiii) So therefore, यस्मात् लोकः न उद्धिजते – so a ज्ञानि is one who does not disturb the world. So he is so sensitive to the conditions of the people that he doesn't hurt others deliberately; unknowingly people may get hurt that is a different thing. So he is so sensitive to others' feeling, a considerate person, in simple language, अहिंसक, he doesn't do any हिंसा to others. So लोकः means the people of the world, न उद्धिजते means are not disturbed, उद्वेगः means disturbance, यस्मात् means because of this ज्ञानि; the world is not disturbed because of the ज्ञानि because he is always sensitive and aware of his surroundings. And at the same time, he is so tender like flower when it comes to receiving the experiences, people talking nonsense, insulting, criticizing, when such situation comes, he makes his heart hard like the rock of Gibraltar, they say, any amount of waves lashing is not hurt, therefore लोकात्, because of the various experiences that he receives, न उद्धिजते – he does not get disturbed, that is why there is a beautiful श्लोक on the glory of a ज्ञानि,

वज्रात् अपि कठोराणि मृदूनि कुसुमात् अपि । लोकोत्तराणाम् चेतांसि कः नु विज्ञातुम् अर्हति ॥

ज्ञानि's heart is harder than even a diamond. When it comes to receiving experiences he is so firm, he is not disturbed and at the same time, मृदूनि कुसुमात् अपि – he is more tender than even a flower when he is handling. But the problem is many people in the world are the other way round. When they handle others they are कठोराणि, when they receive experiences, मृदूनि, that is greater problem. Therefore, यस्मात् न – he doesn't hurt, in simple English, he doesn't hurt, he is not hurt. This is the glory of a ज्ञानि. And since he doesn't hurt, he doesn't have guilt also in life, only when we hurt others we develop guilt. Therefore a ज्ञानि is free from both hurt and the guilt which are too powerful mind disturbing emotions - hurt and guilt. A ज्ञानि is free from both.

xiv) Then हर्ष-अमर्ष-भय-उद्वेगैः मुक्तः, मुक्तः means free, liberated, released. So a ज्ञानि is मुक्तः, so that word is common, जीवन्मुक्तः we

use. But generally our doubt is whenever we say a ज्ञानि is a liberated person, free person the question comes free from what? Does it mean free from family that he becomes a संन्यासि, that he is free from regular dress that he has got काषाय वस्त्रम्, what do mean by free, free means free from what the question comes. कृष्ण gives the definition, we are not talking of freedom from external things, that is not the primary thing, internal freedom alone we are talking, वेदान्त is bothered about your inner freedom, inner freedom from what, four items are enumerated here, हर्ष-अमर्ष-भय-उद्वेगः. These are the four terrible things which can make the mind a भारम्, a burden for me and what are those?

a) The first one is हर्षः, हर्षः means excitement, over-excitement, elation. What is difference between excitement and over-excitement? Over-excitement is that type of happiness in which I lose my discriminative power. Any emotion which clouds the discriminative power is inimical to us, because ultimately the greatest wealth भगवान् has given to us is विवेक शक्ति, the discriminative power. Come what, I should never allow emotions to rob my discriminative power. So even excitement or happiness if it goes beyond limits and I lose myself and I lose my discriminative power, then it is a danger. What is the danger? When I lose my discriminative power I forget the fact that the greatest excitement is also temporary, that is the fact and if I forget the fact that it is temporary I am not prepared to lose it, I expect that to be permanently with me which is a wrong expectation and wrong expectation is born out of what, indiscrimination and wrong expectation will always create shock in life because I expect things to be permanent and that goes away I am shattered and therefore हर्षः is also not good, even physically, even from the standpoint of health angle, elation or excitement is not good. You would have heard of people who died of heart attack by hearing good news. So one person contested election regularly and got defeated and after several times

defeat, 27th time or 28th time, he was enjoying that and then one time he thought that I am not going to win, some mistake perhaps and he won and he was so happy that he died of heart attack and in cricket viewers also sometimes die out of over-excitement caused by not defeat, caused by victory. Therefore, over-excitement is not even good for heart and therefore what to talk of spirituality, therefore हर्षः.

b) Then the next problem is अमर्ष, अमर्ष means intolerance, restlessness, impatient, etc. And that is another problem that we face, the more dynamic and perfect a person is the more disturbed that person is, because he is used to getting things done in a day and half a day, because he is dynamic, immediately he goes there, makes a phone call, does this. So he has got such a way of doing things, that anybody is little slow he cannot stand. So you will find dynamic people are generally irritable and perfectionist also, perfectionism is very good, but we should remember perfectionism is very rare. Therefore when I become a perfectionist, I want the pen to be in its place and also how it should be, downside up or upside down and then generally they get the children who are just the opposite, you have to keep it properly. Perfectionism is very good, but if I don't have patience and accommodation, it can be really a problem because, generally I am irritable and if anybody is slow in doing things, at home he asks his wife for a cup of coffee and she says, coming, moment he says coffee, she should be in front with the coffee with the right temperature. Otherwise things will fly, many people they are very good achievers, but very very irritable. So therefore अमर्ष, perfectionism should go with tolerance, patience, because everybody has to grow in his own or her own pace, you cannot make everyone perfect overnight. That does not mean we should be loose everywhere, he need not be extreme. Therefore अमर्ष means irritability and that you can generally see in traffic signals. But many people don't believe in signals and they think that it is a road decoration, but there are some people who still follow,

but what do they do is as even the time goes inch by inch, they have come almost in the middle of the road and if there are people behind, the moment green signal comes, honk, honk, honk, you can see even today you watch, the moment red turns green, there will be one driver who will immediately horn as though we are enjoying the stay there, we are going to start, when there are so many cars, each car has to start, cumulatively it will take half a minute, half a minute, because the IT people you know, the advancement is so much that in half a minute he can accomplish so much, therefore he is intolerant. Therefore inner leisure is called freedom from अमर्षः and constantly looking at the watch also. That is why I stop the class at 7 o'clock, OK, very time conscious, one minute excess they are intolerant. So, I don't want to disturb those people and anyway I will take 1-2 minutes and stop, I am aware of the time.

c) So the next one is: भयम्, so भयम् means insecurity, fear which is innate in everyone, right from the womb we have got the sense of insecurity, that is why the child clings to the mother all the time and if the mother is not there, I don't know whether you have watched the interesting thing, that child will keep the bit of mother's sari and walks around, that sari represents mother. And this continues even now, because unfortunately from physical plane we are vulnerable, it is a truth that physically we are never hundred percent secure, our physical body is fragile that any situation can affect our body, a little bit weather changes cough starts or this or that and above all, कालः is there. Therefore we should remember physically we are ever insecure, that is a fact, even if there is a great medical advancement they can never make the physical body immortal, there were आयुर्वेदिक वैद्यs who talked about कायकल्पम्, कायकल्पम् is system by which you make your body immortal and the authors of those works have died! Very clear.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 12, VERSES 15-16

After talking about the five stages भक्तियोगः, now Lord कृष्ण is talking about a person who has successfully gone through all the stages of भक्तियोगः and therefore he is the highest भक्त whom we call पर भक्तः or अद्वैत भक्त or अभेद भक्तः or a ज्ञानि भक्तः, a भक्त in the highest level is necessarily a ज्ञानि and the ज्ञानम् or knowledge that he enjoys is that the Lord in his original nature is not away from me and in fact, is not different from me in my original nature. And because of this wisdom and this अद्वैत भक्ति, this person enjoys a particular फलम् result or benefit, which the scriptures call जीवन्मुक्तिः or मोक्षः. And the first thing we have to note here is that this benefit is not something promised after death. If it is promised after death we will never know whether we will get or not, there is no way of verification at all. But here the benefit promised are here and now and all the benefits enjoyed by this जीवन्मुक्त are the benefits at the mental level. We are not talking about certain mystical benefits or certain types of miraculous powers etc. In fact, कृष्ण does not mention anything about सिद्धि or miraculous powers. जीवन्मुक्ति is enjoying a mind which is free from all the regular emotional disturbances. And what are those regular emotional disturbances which everyone goes through, which we put together called संसार. They are nothing but काम, basic self-inadequacy. Not being happy with the present as I am, leading to क्रोधः, leading to लोभः, leading to मोहः, leading to मद-मात्सर्यः. These are all the permanent disturbances which afflict us all during the waking hours. And therefore कृष्ण defines मोक्ष as freedom from these fundamental mental problems, fundamental problems. And that is what is enumerating in the fifteenth verse which we were seeing in the last class. कृष्ण mentioned four of the fundamental and chronic mental disturbances that we suffer from, they are हर्ष, अमर्ष, भय and उद्वेगः. This constant fluctuating emotion, at one time, I am very hyped, I am extremely elated, हर्षः and at another time, I am at the bottom of the

world, आमर्षः, like a cricket match. So one wicket they take on the top and the other person hits a sixer on the bottom and again hopes are raised and again it comes down, this up-swinging mood all the time and if they win, the series is going to be dropped, if we win, I am really happy that so many students came to the class and I won't be surprised if a late comer is asked what is the latest score. So therefore this swinging up and down constantly and if this happens to according to my will and plan it is an enjoyable game. But all these are happening not with my control, I have to helplessly go through such situation, is called संसार. Therefore हर्ष we talked about. Then the next one is अमर्ष, which I talked about. अमर्ष means intolerance, intolerance at several levels and at the level of games intolerance is I cannot accept the success of the opposite party. If I cannot decently fail, decently succeeding is easy but decency in failure is the most difficult thing and that is called अमर्ष, envy, I cannot accept the उत्कर्ष or better situation of other people. Especially if that person is my rival, if Pakistan and Australia play cricket, I want Australia to win, you know why, it should be like that, पर उत्कर्षम् दृष्ट्वा जायमानः संतापः अमर्ष. When another person is thriving and I am not able to reach his level in that field I cannot stand it. The very topic disturbs my mind, In fact, I look for something to criticize. If somebody comes and tells that he is so great, then I add, do you know his private life. So always find something to put that person down. So this tendency, this jealousy, this envy is also called आमर्षः and there is no remedy for jealousy, perhaps for all other what you call weakness we might have a remedy, for jealousy, it is very very difficult to find a remedy and that is why in all fields even in spiritual field it can happen, I have got hundred devotees but the other one has got hundred and ten, problem. So jealousy is a problem at all levels, to be free from that and to admire another person's superiority and that too in my field, a doctor can admire the superiority of a cricketer, no problem, superiority of a musician, no problem, but in the

same field when somebody is superior it is very very difficult to accept. That is why they tell, doctors don't misunderstand, doctor joke they say, a patient came and said "I have got this problem, I went to that particular doctor first" (so this doctor considers the other doctor an enemy). "So he is a foolish doctor, what advice did he give you?" "He asked me to come to you." What foolish advice he gave you? He asked me to come to you. Like that a musician cannot appreciate another musician, a स्वामि sometimes cannot accept another स्वामि, it is a very big problem. You know what is मोक्ष, freedom from this, what a wonderful state of mind, you have got a good word about everyone. Somebody asked what about that स्वामि, everybody has got some wonderful character, he is doing that job, one स्वामि may be serving the society, another स्वामि may be teaching, another स्वामि may be using miracles for good purposes also. So therefore, the capacity to admire and have a good word for everyone is a wonderful character, which a ज्ञानि enjoys,

परगुणपरमाणून् पर्वतीकृत्य नित्यम् निजहृदि विकसन्तः सन्ति सन्तः
कियन्तः ॥ नीतिशतकम् ७९॥

भर्तृहरि says: With a magnifying glass a noble person looks at the minutest plus points and their minus points he sees with a concave lense. We also have both these lenses, but the problem is where we use what, that is the problem. Whenever good virtues are there concave lense we use and minus minutest drawback, magnified. That is called संसार and therefore हर्षात् मुक्तः, अमर्षात् मुक्तः, free from envy. And next one is भयात् मुक्तः, so that word मुक्तः must be added to each one. So the next problem is what, भयम्, fundamental insecurity, innate fear which starts from our babyhood itself and which continues until the last moment, constant nagging fear and भर्तृहरि in one of his शतकम्s (वैराग्य शतकम्) talks about fear and says: The fear is because we hold on to wrong things and most of the things we hold on to, causes one

form of fear or the other. And he gives a list of things which we generally hold on to and how they all cause fear,

भोगे रोग-भयम् कुले व्युति-भयम् वित्ते नृ-पातात् भयम्

माने दैन्य-भयम् बले रिपु-भयम् रूपे जराया भयम् ।

शास्त्रे वादि-भयम् गुणे खल-भयम् काये कृतान्तात् भयम्

सर्वम् वस्तु भय-अन्वितम् भुवि नृणाम् वैराग्यम् एव अभयम् ॥ वैराग्य
शतकम् ३१ ॥

You can understand most of the words, भोगे रोग-भयम् – if you have a gala time, enjoying all sense pleasures then it leads to what, they say this will create pressure, that will create sugar, that will spoil your teeth, that will cause this, this will cause that, etc. In fact, all the items you like are generally not good for health. And only thing good for health, they will say is bitter-gourd, which is bitter or pumpkin, which doesn't have any taste, all those things they will say wonderful and whatever we like they say not good for health. So भोगे रोग-भयम्, it is nice to sit in front of TV and watch movie after movie all the time, but even though one may enjoy that it creates varieties of problem, भयम्, कुले व्युति-भयम् – so if I am very very proud of my family lineage, कुल गोत्र etc., that my father is घनपाठि, my grandfather is a जटा वटलभ, my great grandfather is an अग्निहोत्रि, etc., you belong to such a great family. So I am so much proud of the family that there is a constant fear that the children must protect the prestige of the family. What will they do I am afraid. When we were growing up we were under the control of the parents, but now they are all free without control like cattle left for grazing. Now we do not know what they will do tomorrow in the name of freedom, and they travel all over and the cultures are different, whom they are going to marry, who is going to come, how are they going to lead the life, whether they will keep the sacred thread at all, all those things I am worried and if they get married what type of family I will get related to. I want to be proud of

my kinsmen also. And in the Indian society all these matters to maintain the prestige, often the choice of the bride or bridegroom is more for the maintenance of the prestige than other things. What will the society think? दयानन्द स्वामिजि says: our biggest problem is what will the others say. And therefore constant fear is there. And if the children do something I want to cover it up and unfortunately, this news will spread faster than fastest Concorde airplane. Whatever you do good that will not go but these things somehow will spread. Then I don't want to attend public functions, I cannot show my face outside, should I survive at all, all these things. So, कुले व्युत्ति-भयम् व्युत्ति means what: falling from grace or prestige. वित्ते नृ-पालात् भयम् – when I have plenty of money, tax भयम्, नृ-पाल means king or government and therefore I have to find out various methods of getting out of that problem and therefore I do this and I do that. And I put in some financial company, who promises 35% and then I don't get even 0%, all gone, money gone, वित्ते नृ-पालात् भयम्. माने दैन्य-भयम् – if I become famous it is really an enjoyable thing, getting fame is enjoyable, but the thing is the more honored I am the more I am worried about my dishonor. As an ordinary person I can come and sit in any crowd, anywhere no problem, but once I have become a VIP of some status I cannot go anywhere as I like, I should be properly welcomed, properly garlanded, taken to the stage, will they give a proper आसन for me? If that is not there what will happen to my honor? Therefore the more famous I become the more I have fear about dishonor and that is why people also can blackmail, 'I will write stories about you, so therefore do this, otherwise I will do this blackmailing also.' Therefore, माने दैन्य-भयम्, दैन्य means अपमानम्. As अर्जुन says:

सम्भावितस्य च अकीर्तिः मरणात् अतिरिच्यते ॥ २-३४॥

A person who has been honored, losing that honor is worse than even death. Therefore मानम् is good or bad, मानम् is good, but अपमान

भयम् it brings in. So माने दैन्य-भयम्, बले रिपु-भयम् – if I am a king with a big army, I am all the time afraid of the neighboring kingdom which may attack. Therefore constantly there is a fear of a rival king, even if you take बलम् as power and position in life, then also we have got fear of rivals. If there is a possibility of an elevation in my power and position, there is always somebody who doesn't like that. In every company it will be there, they will tell some stories to the boss who has to give me the promotion. And then what happens, the rival, the competitor, whether he gets promotion or not, he doesn't want me to be promoted, then I am at loss. Therefore fear of competition and rivalry is natural if you go to any field of power and position. That is why they call it power politics; where power comes, politics comes, rivalry comes. Therefore that भयम् is natural, so माने दैन्य-भयम्, बले रिपु-भयम्, रिपुः means rival, competitor, enemy. Then रूपे जराया भयम् – so if I love my body and its beauty (doubtful whether it is there or not), I love my body, its figure, its height, its weight, its complexion and also the black hair, so all those things I have fallen in love with, because now-a-days your look matters. There are beauty parlors previously for females, now for males also. So hundreds and thousands of rupees are spent, just to give facial, etc. स्वामिजि, how do you know, don't ask! Therefore all those things, how to cover up wrinkles, somebody defined powder as that which will not allow the other people to read between lines! Reading between lines means your age, so therefore your age should not be shown and so many things are coming, it is a very big industry. And for all those people who are attached to the body, the greatest enemy is जरा, जरा means what: old age. How long you can cheat, it is impossible. Therefore व्याघ्री इव तिष्ठति जरा परितर्जयन्ती, the old age is waiting to deform the body, so रूपे जराया भयम्. Then what about शास्त्र, various sciences fields of various sciences either in our scriptural field or even in scientific field, शास्त्रे वादि-भयम् – when I am committed to various sciences and the theories

I am afraid of the other people in the field who have got rival theory, therefore वादि-भयम् means I am afraid of वादिस, challengers. Any theory I hold there is a challenger. You read the newspaper, somebody comes and tells coconut oil is bad and another does research and says, generally must be केरल I think, this coconut oil is good; coffee is bad, somebody comes and tell coffee is good, another person says liquor is bad, somebody says a little bit of liquor is good for heart. So any theory you have there is somebody to challenge that theory. Therefore शास्त्रे वादि-भयम्, fear of challengers. गुणे खल-भयम्, if I am a धार्मिक person, trying to follow some values, some religion, some spirituality, unfortunately maturity of people, others, they are not interested in that and therefore they begin to put me down, they laugh at me, they jeer, our children face this problem, they want to be traditional by applying विभूति कुङ्कुम, etc., but there are other friends who do not admire that, what is this you are a saint or something or what? Then children tell like that. And then our child you know, keeps the विभूति all the while but just before going to school he removes that, because the other children tease, peer pressure. The more you try to follow this path there are other people to distract, the other people to criticize, the other people to put you down and if I have go forward in spite of this obstacle it is an uphill task. Therefore गुणे खल-भयम्. For a धार्मिक person the अधार्मिक people are always there to do परिहास, so गुणे खल-भयम्. And काये कृतान्तात् भयम्. If I am attached to the physical body, previously we talked about attached to the shape and beauty of the body, then the fear is of old age but if I am attached to the body itself then the fear is from whom, काये कृतान्तात् भयम्, कृतान्त means what: यमधर्म राजः who comes without advance notice, should he not come with prior letter, he doesn't give any notice, and therefore I don't know when he will come. Therefore भर्तृहरि says that anything you hold on to in the perishable creation you had it and therefore what is the only source of fearlessness, वैराग्यम् एव अभयम्, वैराग्यम् means

learn to depend on yourselves, Self-dependence, standing on your own foot, strengthening your own personality, so that you need not throw the world away but you handle them as long as they are available, enjoy them as long as they are available but you don't lean upon them. He does everything but he doesn't lean on anything, therefore there is no fear at all. I have given you the example, the 2nd chapter, two people using a stick. So, one person goes for an early morning walk, he also uses a stick, he doesn't call it a stick, but a baton, early morning usage. I don't know whether you have seen that, stylishly like an Inspector carries, stylishing walks, he holds that but he does not lean upon that. Therefore even if that stick falls down nothing happens to him, he can take and walk, but imagine there is another person who holds the stick and heavily leans upon the stick. When the stick falls, this person also falls. So one holds, another leans. Similarly, psychologically, you *lean* on anything, fear is inevitable, you *hold* on any number of things, no problem at all. So only ask the question am I *holding*, am I *leaning*? If I am leaning, भयम् is evitable, a ज्ञानि doesn't lean. So हर्ष, अमर्ष, भय, भय means fear.

d) And the next one is उद्वेगः, उद्वेगः means mental disturbance, sorrow, anxiety, caused by either अमर्ष or भयम् etc., all these negative emotions cause sorrow, mental disturbance, one who is free from the mental disturbances caused by all these things such a person is पर भक्तः, अद्वैत भक्तः. And how did this ज्ञानि achieve that? कृष्ण doesn't mention that here, but it is a very very gradual process, as I have said the 7th chapter, the travel is gradually from world-dependence to God-dependence to Self-dependence. First learn to switch the dependence from the world to God, which is a better and safer dependence because all the other things are subject to end but not God. And thereafter I discover that Lord in myself and once I discover the Lord in myself, God-dependence will become equal to Self-dependence. And Self-

dependence is independence. So therefore मुक्तः, that person is dearest to me, Continuing;

Verse No .16

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२-१६॥

अनपेक्षः शुचिः दक्षः उदासीनः गत-व्यथः ।

सर्व-आरम्भ-परित्यागी यः मत्-भक्तः सः मे प्रियः ॥ १२-१६॥

यः मत्-भक्तः अनपेक्षः, शुचिः, दक्षः, उदासीनः, गत-व्यथः, सर्व-आरम्भ-परित्यागी सः मे प्रियः ।

xv) अनपेक्षः – the one who is not emotionally dependent on any external factors to be happy and since he is not dependent on external factors, absolutely there are no expectations also. Dependence expresses in the form of expectation. If you do not depend upon something, for example, cigarette, naturally, I don't have any expectation of a cigarette at a particular time, before food, after food, in the night time. For some people whenever they are in tension, OK, 'with the smoke the tension goes,' they believe, I don't know. When I depend on something naturally I have expectation. And freedom from dependence, freedom from expectations. And freedom from expectations means freedom from disappointments also. Therefore ultimately freedom frustrations in life is possible only when I do not have any form of expectations. I want the children to be like that. Expectation need not be on things only, even if I expect a person to behave in a particular way, that is a form of expectation. The children should get 99.99% in every subject. First rank all the time, is it possible? You are not sure, so even if your expectation is fulfilled in one field, it is not fulfilled in another field. Or if at all you want to have expectations, शास्त्र says have expectations, a comprise, first version is what: Don't have at all, then what is your expectation, आगते स्वागतम् कुर्यात्, whatever comes, स्वागतम्. If at all you want to have

expectation, शास्त्र says let those expectations be non-binding expectations, by which what we mean is if it is fulfilled, wonderful, if it is not fulfilled also, I am willing to take that. Oh Lord, this is my preference, if this happens I will be very happy, if it doesn't happen also, I am willing to accept. Therefore developing the mental strength to hope for the best and be prepared for the worst also. As they talk about stoic philosopher, if the expectation doesn't happen, first he asks: What! Some terrible news he hears, some tragedy; W..h..a..t! because he expected something to happen, it didn't happen, the child's CA examination.... and the CA is one thing, So this person failed in CA for 28th time and he came out and there was that board: "Jesus Never Fails" and he wrote underneath, "Let him try CA." So frustrated he was he got angry with Jesus also. So natural 'what,' but the thing is शास्त्र says is 'ask *what*', but after a few minutes we should be able to ask: '*So What*,' I will try again, I will change, there is always one way or another, this resilience of the mind is what is required. Not that we should be totally free from disappointment, disappointments are naturally, but the capacity to come out of it is inner strength. And therefore अनपेक्षः means one who is free from all expectations or one who is free from binding expectations. So अनपेक्षः.

xvi) Then the next word is शुचिः, शुचिः means the one who is clean externally and internally. So a ज्ञानि does not mean that he should be careless about things, so the one who is clean externally and internally, externally means the place he stays, the dress he wears, etc., and more than external cleanliness is internal cleanliness, that means thoughts are in keeping with धर्म, धार्मिक वृत्तयः is शुचिः.

xvii) Then the next word is उदासीनः, उदासीनः literally means indifferent. But this word has got a negative connotation. So we should not take in that sense, here उदासीनः or indifferent means the one who is not partial, an impartial person, the one who is not a पक्षपाति, the one who does not belong to any groupism. The society is full of groupism,

politics, if there are 10 people then 3 people will join and form a group and often the topic is what: If this group talks about गीता it would have been good, but this group talks about the other group and the other group talks about this group and this politics is so natural, so उदासीनः means one who does not belong to any group at all, अपक्षपाति is उदासीनः, the one who does not belong to anyone and the one belongs to everyone, उदासीनः, neutral, impartial.

xviii) Then गत-व्यथः – the one who is free from sorrow, whatever be the type of experience that he faces. He knows that we don't have control over our experiences. Even the greatest ज्ञानि does not have control over his experiences because experiences are determined by देश, काल and प्रारब्ध. So in winter it will be cold, in summer it will be hot, during rainy season rains will be there. These are all depending upon देश and काल, nobody can control and there is the third factor called प्रारब्ध, even a ज्ञानि's life is governed by प्रारब्ध and therefore प्रारब्ध brings favorable as well as unfavorable situations. ज्ञानम् does not make all the situations favorable. So let us not have such an expectation: "After ज्ञानम् all situations will be converted into favorable situations." It is not. वेदान्त cannot change the world and situations, वेदान्त will help me in developing a healthy attitude towards all situations. So the change will not be external but the change will be in my attitude towards the situations. And what is the attitude, as I told you during the New Year talk, any experience that भगवान् gives me it is meant for my spiritual progress. This is one universal law. We have got one ultimate goal in life and that is spiritual growth and we all require different experiences for spiritual growth. Just as different seeds require different types of weather conditions for its growth, one seed requires lot of rain, another requires dry weather. It varies. Similarly, we all require different types of experience for our spiritual growth, sometimes health, sometimes sickness, sometimes addition in the family, sometimes deletion somebody dies. Every experience is

specially chosen for me by the सर्वज्ञः सर्वशक्तिमान् ईश्वरः and an ईश्वर who never knows injustice. Therefore Lord can never be unjust, it is only for me certain things appear unjust because I have got only a limited vision. I am not omniscient, I am not sure of even the spelling of omniscient? Therefore how can I judge whether a particular experience is good or bad for me. It is only superficial judgment. Therefore let me not pass judgment upon what भगवान् sends to me. Therefore my philosophy is: “whatever experience भगवान् gives me, I have to learn something from that.” And therefore my question is why people are behaving like that is not question, why death happens is not questioned, why robbery happens is not the question, why people leave me is not the question. My question is: from such an experience what spiritual lesson have I to learn? I may ask hundreds of other questions, better not ask, even if you ask other questions, the final most important fundamental question is even if it is the most tragic experience, what valid spiritual lesson am I supposed to learn from this. And when I ask this question, I will find that from tragic experiences only really we learn more. In fact, अर्जुन himself learnt the lesson that he requires भगवद्गीता, when did he learn, only when he faced the tragic situation of killing his own kith and kin, that alone led to the wonderful भगवद्गीताशास्त्रम्. And that is why even sorrow becomes a spiritual साधन. The 1st chapter is titled अर्जुनविषादयोगः, we have heard of कर्मयोग and भक्तियोगः. What is the name of 1st chapter? It is called विषाद योग, that means what even sorrow is a spiritual साधन if I am willing to learn a spiritual lesson from even the most sorrowful experience and therefore from ज्ञानि's angle, no experience is unwelcome, he welcomes all experiences. Therefore गत-व्यथः he is free from negative reactions called “Why me?”, that is called “Why me?” reaction. All the other people are having gala time, you think they are having gala time, go and interview them. You will know that if your story is रामायणम्, their story is महाभारतम्, but we always feel

that everybody is having a good time. भगवान् specially chooses me to give the experiences, so there is no why me, so गत-व्यथः.

xix) Then सर्व-आरम्भ-परित्यागी – the one who has given up all the आरम्भ, आरम्भ means binding actions, कर्म, बन्धक कर्माणि. What are the binding actions? Any action that you do thinking that once the action becomes successful my life will become complete, once that कर्म produces successful result, my life will become पूर्णम्. With this attitude for the sake of पूर्णत्वम् when you do any कर्म it is a binding कर्म. Why? Because no कर्म or कर्म-फलम् can really give पूर्णत्वम्. All these we have discussed several times before, because action is finite, result is finite, I am already finite, finite plus finite is equal to: अपूर्णम् plus अपूर्णम् will it become पूर्णम्? Finite by an addition cannot become infinite and therefore if I am going to expect पूर्णत्वम्, that expectation is not going to be fulfilled, I will get the कर्म-फलम् and then further desire for something more, something more, something more:

कृति महोदधौ पतनकारणम् । फलमशाश्वतम् गतिनिरोधकम् ॥
उपदेशसारम् २ ॥

I will become a workaholic thinking that after this it will be over, after this it will be over. You will find that you will never be able to get out of that. And therefore the life becomes a struggle, any action for fulfillment is a struggle or bondage and a ज्ञानि has understood this fact. And therefore he never does anything for fulfillment and all actions come out of his fulfillment. So I am पूर्णः and I am taking up a new venture and as even I am taking up a venture, I am पूर्णः, the venture may succeed, I am पूर्णः, the venture may fail, I am पूर्णः. So पूर्णत्वम् becomes a way of life, it is no more a destination of life; पूर्णत्वम् as destination makes the life miserable, पूर्णत्वम् as a way of life makes life a लीला. Thus ज्ञानि enjoys doing things, सर्व-आरम्भ-परित्यागी यः मत्-भक्तः and such a devotee of Mine is मे प्रियः, he is dearest to Me. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 12, VERSES 16-20

In the second part of the 12th chapter of the गीता beginning from the 13th verse, Lord कृष्ण talks about the characteristics of the highest भक्त. The highest भक्त being one who has gone through all the five levels of भक्तियोगः and the final level of भक्तियोग being nothing but ज्ञानयोगः. And therefore the one who has successfully gone through all the five levels of भक्तियोग will necessarily be a ज्ञानि, who was called a स्थिरप्रज्ञः in the 2nd chapter. And we were seeing the 16th verse:

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्धक्तः स मे प्रियः ॥ १२-१६॥

अनपेक्षः – he is not emotionally dependent on any external factors, the one who is emotionally self-sufficient, the one who can freely give love to other people, but the one who does not seek love from others, if they love him, wonderful, if it is otherwise, their problem, as far as he is concerned his source of love is himself only. He has got an UPS system of love, an Uninterrupted Love Supply – ULS. Similarly, he is शुचिः, शुचिः means a master of his own mind, that he doesn't allow any thought which will disturb his mental health.

xx) Then दक्षः, I don't know whether I dealt with the word दक्षः in the last class, I think I left off. The word दक्षः means one who is efficient in all situations, the one who does take appropriate action at every situation. Generally a संसारि gets into two extremes,

i) One extreme is taking impulsive reaction when there are situations. When there is some problem or somebody misbehaves, this person is totally carried away and therefore without using any discriminative power, impulsively he takes action and often the steps that he takes happen to be unjust or inappropriate action. It will be inappropriate because in impulsive action discriminative power is not

used and this impulsive response we call reaction, being carried away by the situation, this is one extreme.

ii) The other extreme is whatever be the situation, this person puts up with the all the problem that he faces, he allows other people to exploit him in the name of goodness and compassion. वेदान्त never says you should allow yourselves to be exploited by others. वेदान्त never says you should be a victim of injustice in the name of compassion and forgiveness. And this putting up with all nonsense, that is the other extreme, inaction, passivity.

So one is I become a door mat and the other is I punch everybody's nose. These are the two extremes. One I can call reaction, the other one I call inaction. वेदान्त says reaction is also wrong, inaction is also wrong. What is required is appropriate action. You need not put up with nonsense but that does not mean that you should impulsively take action, think very well, give enough time, if somebody has committed some wrong action, allow him to defend himself. We have no right to punish another person without asking for an explanation, even the worst criminal is allowed to defend himself in a court. Because everybody is innocent unless otherwise proved. Therefore just because I have got power over someone, I cannot depend on one-sided report and based on one-sided report I cannot punish another person. I have to enquire, I have to ask and if punishment has to be given as Lord कृष्ण tells अर्जुन, हे अर्जुन! if दुर्योधन requires punishment you have to give. अहिम्सा should not be abused, abuse of अहिम्सा is also wrong. If दुर्योधन requires punishment you should give but after proper enquiry and if दुर्योधन can be corrected through nonviolent method give a chance to a nonviolent remedy first and only when nonviolent remedies fail, you have a right to make use of violent remedy and if violent remedy has to be used you have to use it. And this capacity to think well and without any impulsiveness taking appropriate action is called दक्षत्वम्, शङ्कराचार्य

translates it as प्रत्युत्पन्न मति. Taking appropriate steps in any situation and every situation, without being carried away by emotions, without being carried away by राग and द्वेष. So this appropriate response with the help of a mind which is unclouded by राग-द्वेष is called दक्षत्वम्. Appropriate response with the help of a mind which is unclouded by राग-द्वेष is दक्षत्वम्. And the later words I explained, उदासीनः – the one who is always impartial, गत-व्यथः – the one who is not concerned about future and सर्व-आरम्भ-परित्यागी – the one who has given up all binding actions is called a पर भक्त. And such a भक्त is dear to Me. Up to this we saw in the last class. Continuing;

Verse No .17

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२-१७॥

यः न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभ-अशुभ-परित्यागी भक्तिमान् यः सः मे प्रियः ॥ १२-१७॥

यः न हृष्यति, न द्वेष्टि, न शोचति, न काङ्क्षति, यः शुभ-अशुभ-परित्यागी, भक्तिमान् (अस्ति), सः मे प्रियः (भवति) ।

xxi) The one who is free from extreme emotional reactions to situations, यः न हृष्यति and यः न शोचति, those two words should be read together, हृष्यति and शोचति. And Similarly, the word द्वेष्टि and काङ्क्षति should go together. So, न हृष्यति न शोचति means the one who is not overpowered by elation and depression. So when favorable situations come certainly we will be happy, nothing wrong, we are exited, very nice. Similarly, unfavorable situations come we are certainly disturbed. So these two conditions are natural but what कृष्ण says that these emotional responses should not be too intense to cloud your discriminative power. Because one thing that we have to remember is under all circumstances our intellect must be intact. The greatest wealth of a human being is discriminative power, विवेक शक्तिः. That is why शङ्कराचार्य calls it विवेकचूडामणि. It is this

discriminative power which differentiates human beings from all others and therefore what वेदान्त says is emotional upheavals are natural, but these upheavals should not go beyond a limit to cloud your discriminative power. Like when दशरथ said that राम should go to forest, लक्ष्मण naturally got wild and angry because राम's पट्टाभिषेकम् was fixed and कैकेयी asked for some old boons and दशरथ became a temporarily a hen-pecked husband and he said OK, I will send राम to the forest and all the people were unhappy, लक्ष्मण also was unhappy and angry and you have to see लक्ष्मण's outburst at that time. He violently explodes and uses all kinds of language against his own father दशरथ and he says that at this moment I will cut off दशरथ's head. This is where emotional upheavals makes his intellect clouded and राम has to take lot of effort to cool down लक्ष्मण. Thus we also are bound to be angry at moments, but the anger should not cloud my discriminative power. Or at least I should have sufficient discriminative power to know that my discriminative power is getting clouded. So that I can tell now I am extremely angry, I feel like exploding and using language against people who are to be respected. Therefore I should have that much balance to postpone my response. So I am angry, I will not take any step now, I will postpone my response, that much balance, in psychological language, we call it inner space. Inner space means to have that much mental balance to know that my mind is going out of balance. So that I may take rest, like when a person is driving the car and he is having some giddiness, they say that if you feel giddy keep the car on one side, park for some time, but he must have sufficient self-control to keep the car on one side. If it has gone beyond his control he gets into accidents. So he doesn't have that much control to continue driving, but he has got sufficient control to keep the car on one side. Similarly, when I am driving in my life often we get emotional upheavals but I should have sufficient balance but now my mind is not sufficiently alright, let me be careful in my talking. If I feel

like phoning up and blasting someone, don't phone up now, if you feel like sending a violent email then postpone it, that much balance if you have you are master of your mind. Nobody says you should be free from emotional disturbance, कृष्ण only says be aware of it when it comes and learn to be careful and that is called not being carried away by हर्ष and शोक. So यः न हृष्यति न शोचति.

xxii) And Similarly, न द्वेष्टि न काङ्क्षति, न द्वेष्टि means freedom from द्वेष, न काङ्क्षति means freedom from राग. So न द्वेष्टि न काङ्क्षति means freedom from binding राग-द्वेष, freedom from binding expectations. Here also we should be careful, nobody can be totally free from expectations, everybody has expectations. So what I will have through my business and how my children should grow up and what my health should be in my old age, we all have expectations, it is natural. कृष्ण himself tells in the 3rd chapter,

इन्द्रियस्य इन्द्रियस्य-अर्थे राग-द्वेषौ व्यवस्थितौ । ... ॥ ३-३४॥

राग-द्वेष is natural, you can easily find out if you go to a buffet lunch or dinner. Varieties of dishes are there and everybody is given a plate, each one rushes to his own राग-द्वेष, one straightaway goes to gulabjamun, another goes to roti, another goes to idli, another goes to bun, another goes to something. In fact, if you take gods also, even they have got for each देवता they will say for this देवता पायसम् is favorite, for this देवता vadai is favorite. So even gods have favorite dishes,

पायसान्न-प्रिया त्वक्स्था पशुलोक भयङ्करी ॥
श्रीललितासहस्रनामस्तोत्रम् ९९ ॥

One of the ललितासहस्रनाम is पायस अन्न-प्रिया. That means what: ललिता also has got राग. So then where are we, what is wrong in having राग and द्वेष and therefore वेदान्त says have expectations but be prepared for their fulfillment as well as their non-fulfillment. Because only you can plan for the future, you can contribute to your future, but you cannot control your future and since future is not under your

control you should be prepared for the non-fulfillment of the expectation. That is why we have a well-known saying “Hope for the best and be prepared for the worst.” This farsightedness, this mental preparedness, this shock absorber having that is here referred to as न द्वेष्टि न काङ्क्षति. So he is free from binding राग-द्वेष.

xxiii) Then शुभ-अशुभ-परित्यागी – the one who has given up पुण्यम् and पापम्, शुभम् means पुण्यम् and अशुभम् means पापम् because from Vedantic angle, पुण्यम् and पापम् both are bondage only. No doubt पुण्यम् will give स्वर्गलोकफलम्, higher लोकs and enjoyment. But even that is considered to be bondage because,

ते तम् भुक्त्वा स्वर्ग-लोकम् विशालम् क्षीणे पुण्ये मर्त्य-लोकम् विशन्ति ।
... ॥ ९-२१॥

Since पुण्यम् is finite in nature, after some time it will get exhausted, leaving us high and dry. So we say पुण्यम् is a golden shackle, पापम् is an iron shackle, both are shackles. Like in Saudi Arabia, I have heard, I don't how far it is true, they have capital punishment for some member of the royal family, sometimes they give capital punishment. Only difference is their head will be cut with a golden sword, because member of royal family. Tell me what is the difference whether the head goes off by golden sword or silver sword? So therefore पुण्यम् is a smiling villain, पापम् is a frowning villain, both are villains only. But that does not mean he doesn't do पुण्य कर्मs, these people will do पुण्य कर्मs but these पुण्य कर्मs are not done for the sake of पुण्यम्, पुण्य कर्मs are done for चित्तशुद्धि or ज्ञान निष्ठा. You can do the same कर्म, noble कर्म can be done for पुण्यम्, noble कर्म can be done for ज्ञानम् and निष्ठा. So these people never do कर्म for either पुण्यम् or पापम्. So शुभ-अशुभ-परित्यागी यः भक्तिमान्, such a भक्तिमान् is dear to Me. Continuing;

Verse No .18

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-१८॥

समः शत्रौ च मित्रे च तथा मान-अपमानयोः ।

शीत-उष्ण-सुख-दुःखेषु समः सङ्ग-विवर्जितः ॥ १२-१८॥

xxiv) शत्रौ च मित्रे च समः – so the one who has same attitude towards a friend and a foe. Of course a ज्ञानि does not look upon anyone as his enemy, a ज्ञानि does not have an enemy. That is why धर्मपुत्र was called अजातशत्रुः, न जातः शत्रुः यस्य सः अजातशत्रुः. So a ज्ञानि does not look upon anyone as inimical but the other people may consider a ज्ञानि as friend or enemy. कृष्ण may not look upon दुर्योधन as a शत्रु, but दुर्योधन looks upon दुर्योधन as a शत्रु. Thus there are two sets of people, some look upon the ज्ञानि as their friend and some look upon ज्ञानि as their enemy and the friendly people may do favorable things to ज्ञानि and this inimical people may harm the ज्ञानि. And whatever be their responses or action, समः, a ज्ञानि is समः. And what do you mean समत्वम्? A ज्ञानि does not develop राग or द्वेष towards them. He does not hate a person who is inimical to him and he does not get attached to a person just because the other person is friendly and therefore समत्वम् नाम राग-द्वेष वर्जितत्वम्. Then does that mean that the ज्ञानि will put up with the nonsensical action of the enemy? Very careful, even though ज्ञानि does not have द्वेष towards an inimical person it does not mean that the ज्ञानि should put up with his wrong actions. So a ज्ञानि will strongly criticize an action which is to be condemned, a disapprovable action he will disapprove and if an appropriate step should be taken he will take, but even the worst step is taken without even an iota of द्वेष in his mind. The aim is not the other person should suffer, the aim is not in suffering but the aim is that the other person has to be corrected. In fact, he feels bad that he has to correct him through violent methods. Remember the example of a mother punishing a child, mother is never going to happily punish, even when she punishes in the heart love alone is there. And therefore remember compassion does not mean putting up with wrong actions, let not compassion be misunderstood as putting up

with nonsense. With compassion we can take appropriate steps and the ज्ञानि will take appropriate steps with compassion. And that is why when the Lord kills the असुरs, they generally use the word मोक्षः, instead of वधम्; पूतना मोक्षः. What is the idea conveyed? मोक्षः means through punishment the Lord is removing the impurity of those people. मोक्ष does not mean Vedantic मोक्ष, just because Lord kills पूतना, पूतना will not get मोक्ष. Remember, पूतना will get मोक्ष only through आत्मज्ञानम्, there मोक्षः means freedom from that पापम्, because भगवान् does that with compassion and love, not with a tinge or retaliation or hatred or anger. So समः शत्रौ च मित्रे च.

xxv) तथा मान-अपमानयोः – Similarly, one who is equanimous with respect to मानम्, honor and dishonor. This is another problem, wherever honor comes there is a possibility of dishonor also. And when you are an ordinary person dishonor will not felt very much, but when the honor goes higher and higher the dishonor also becomes more intent and whether you like or not honor and dishonor are not totally under our control. So any person can spread stories and any person can cavil and I cannot shut the mouth of other people. So राम faced अपमान, सीता faced अपमान, कृष्ण faced अपमान, so even gods have faced, therefore we can never totally avoid that and therefore we have to be mentally prepared, that is also a जातक situation. In जातकम्, horoscope they say that this person has to suffer अपमानम्. So better go through that, there is no other way, often such situations happen in our life. And the one who swallows both of them, so honor and dishonor the one who is equanimous.

xxvi) Then शीत-उष्ण-सुख-दुःखेषु, शीतम् means cold, उष्णम् means heat, सुखम् means favorable conditions, दुःखम् means unfavorable conditions, in short all the pairs of opposites. In fact, life is nothing but a series of pairs of opposites known as द्वन्द्वs, if there is birth there is death, if there is growth there is decay, if there is health there is ill-health, if there is gain there is loss, if there is union there is separation.

In fact, life is a series of दुःख's, nobody can escape. Therefore we can only prepare our mind to accept both of them equanimously. And therefore the one who is समः, the one who has got ज्ञानम् shock absorber. And until ज्ञानम् comes, the only shock absorber is भक्तिः, इष्ट देवता भक्ति, only our devotion to god in one form or the other, that alone has to strengthen us until ज्ञानम् comes. So these are two shock absorbers for the human being and here this person has got ज्ञानम् shock absorber.

xxvii) And therefore only समः सङ्ग-विवर्जितः – since he knows that the pairs of opposite will come and go, when a favorable situation comes he does enjoy that, but he remembers that this favorable situation need not last longer. So when everything is fine don't expect that to be permanent in nature. That does not mean that you should think of loss and cry, like that person who drinks Coco cola or Pepsi, he has got the straw. Therefore he drinks, now as the mouth is drinking and tasting the eyes are seeing the level of the drink. So therefore instead of enjoying the taste, he sees going down, going down, what to do, if you think. So how to avoid that, you should not drink, just keep and looking at it, so then you cannot enjoy, so enjoy the drink it will be over, when it is over allow that also. Similarly, as things come take it as भगवान्'s gift, enjoy your relationship, the children, your people, your wealth, your health and these are all भगवान्'s gift, but always remember, भगवान् gives it, भगवान् takes it and when भगवान् chooses to take, remember, 'Returned with thanks.' Don't curse भगवान्. So सङ्ग-विवर्जितः. This state of mind is called असङ्गत्वम्, enjoyment without attachment. Continuing;

Verse No .19

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९॥

तुल्य-निन्दा-स्तुतिः मौनी सन्तुष्टः येन केनचित् ।

अनिकेतः स्थिर-मतिः भक्तिमान् मे प्रियः नरः ॥ १२-१९॥

xxviii) So तुल्य-निन्दा-स्तुतिः, निन्दा means criticism, censure and स्तुतिः means glorification. Previously मान and अपमान were talked about, they are at the level of action. Here निन्दा and स्तुतिः are at the level of words. So मान-अपमान is कायिकम्, निन्दा स्तुतिः is वाचिकम् इति भेदः. What is कायिक मान and अपमान? Somebody garlands, that is मान and in another function somebody brings the garland and you stretch your head and they say it is not for you and honor the neighboring person. Therefore मान comes, अपमान also comes. So that is at the action level, this is at the वाक् level, this also you cannot avoid because whatever you do there will be somebody to criticize. Any blessed thing you do there will be somebody to criticize because criticism does not involve any expenditure. We have a got a free mouth and it is a free country, no tax for speaking and we have nothing else to do and people are around, therefore you go on commenting, gossiping. So in this gossip circle, everybody will come and you also cannot escape. In the class also, you might quietly come, there might be somebody commenting your dress, how you come, how you walk, how you nod or how you sleep. Some people you know, it happens. So what I am saying is you cannot escape from others' comments. And therefore if there are people who are willing to advise you with good intentions, they will directly tell you and whatever I can learn from others I learn and I do actions according to my common sense and I completely ignore others' comments. Somebody was preparing his ground for bringing up some crop, he wanted to raise some crops. He has already consulted experts and he has decided what to do, everybody comes and asks what are you going to do, then he says that I am going to raise tomatoes or something. You are going to raise that, he never asked for opinion, they come and pass them and he is not allowed to work at all, so what he did, he put a suggestion box, so that he can work and the suggestion box had only one peculiarity, the box

didn't have any bottom and down-below there is a waste paper basket, whatever is put goes directly to the waste paper basket. So anything you do you will have so many suggestions. I know how many suggestions I get for my cough problem, if I take all medicines I will have died long before, allopathy, homeopathy, all things are suggested. And everybody says my medicine will immediately cure and it is harmless and suppose I say I am already taking some medicine, then they say this also you add, now the problem is if I take ten different medicines and it gets cured, how do I know which medicine cured. So every time I get I have to take all ten the medicines. I tell you, suggestions and comments are the cheapest thing in the world and therefore what do you do, be deaf all kinds of comments, world will be like that. If there are wise people they will never make comments in front of others, they will call you and give you proper advice and therefore this ज्ञानि तुल्य-निन्दा-स्तुतिः, let people glorify he will not be carried away, let people criticize he will not worry. In fact, one ज्ञानि nicely says:

मन्निन्दया यदि जनः परितोषमेति नन्वप्रयासजनितोऽयमनुग्रहो मे ।

श्रेयोऽर्थिनो हि पुरुषाः परितुष्टिहेतोः क्लेशार्जितान्यपि धनानि परित्यजन्ति ॥

If there are some people passing comments on me and enjoying, I am very happy, because indirectly I am becoming a cause for others enjoyment. There are people who are spending lot of money to please other people in the society. Now here I am without spending any money I am giving happiness to others. How? By being a victim of their criticism. Therefore by commenting upon me if they get happiness, I am happy only, I should not be upset by their comments.

xxix) Then सन्तुष्टः येन केनचित् – his mind is such that it can be very very easily pleased, the uniqueness of ज्ञानि's mind is it is a easily pleaseable mind. Whereas the more the sophisticated the mind is pleasing those people become extremely difficult, because they are so

fastidious and so particular about everything. So if they say coffee, they are particular about how much milk, how much decoction, how much sugar, how hot it should be, etc., etc., whatever it is and then in what kind of cup it should be given, if slightly it is different, they throw away the coffee. The more sophisticated it is we have bought finer राग-द्वेष, finer our राग-द्वेष the most difficult it is to please and the most of the perfectionist people, perfectionist means what: they are very particular about everything, perfectionism is wonderful, how everything should be there, to have that is wonderful but the problem is if I am going to be disturbed by the slightest variation my life becomes miserable. You can see perfectionists are generally irritated, they are never happy whatever you do. You keep a kerchief there they say you have kept like this and not like that. Anything you do they will not be happy. A ज्ञानि is perfectionist, he does everything properly at the same time he is accommodative enough to put up with all the imperfections and therefore येन केनचित् सन्तुष्टः, the one who is happy with anything that comes and especially he is a संन्यासि he cannot choose anything. In fact, शङ्कराचार्य takes all these verses as the description of a संन्यासि only and once a person is a संन्यासि, when he asks for भीक्षा he cannot say: भवती DOSA देहि, भवती POORI देहि, he cannot ask. भवती भिक्षाम् देहि, you have eat what you get and be content. सन्तुष्टः येन केनचित्, one day भीक्षा not available that also is OK, so गृहस्थ life is slightly better off. So therefore learn to be happy with anything.

xxx) अनिकेतः, this is the word which indicates that he is a संन्यासि. अनिकेतः means the one who does not have a house of his own, don't ask about rented house, the one who is not a householder, निकेतः means house and अनिकेतः means the one who is a संन्यासि. And then where does he live,

सुर मन्दिर तरु मूल निवासः शय्या भूतल मजिनम् वासः ।

सर्वं परिब्रह्म भोगं त्यागः कस्य सुखम् न करोति विरागः ॥ भजगोविन्दम् १८॥

Wherever, whoever gives a place he lives there, that place may be a palatial house or it can be an ordinary hut, whatever is available he lives there, therefore अनिकेतः. And all these are possible, how does he enjoy such a mind, his mental strength he has derived from one source. What is that source?

xxxix) स्थिर-मतिः – it is Self-knowledge that has given him this mental strength. Remember, knowledge is power. In fact, knowledge alone is power. If at all humanity is so powerful it is only because of our knowledge and among various types of knowledge also, Self-knowledge is the most powerful thing,

आत्मना विन्दते वीर्यम् विद्या विन्दतेऽमृतम् ॥ केनोपनिषत् २-४॥

The greatest strength you derive is from Self-knowledge. Only such a ज्ञानि can say ‘What can the days do to me? What can the planet looking for me, do to me? What can the results of my past deeds do to me?’ – श्रीअरुणगिरिनाथर् विरचित कन्दर् अलङ्कारम्. So स्थिर-मतिः means the one who has got doubtless knowledge, मतिः means knowledge, स्थिर means firm, here firm means doubtless. Doubtless knowledge of what? अहम् ब्रह्म अस्मि and such a ज्ञानि is dear to Me. So with this verse, कृष्ण concludes the description of a wise person’s conduct or characteristic. Now in the 20th verse, कृष्ण winds up his entire discourse.

Verse No .20

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२०॥

ये तु धर्म्य-अमृतम् इदम् यथा उक्तम् पर्युपासते ।

श्रद्धधानाः मत्-परमाः भक्ताः ते अतीव मे प्रियाः ॥ १२-२०॥

ये तु श्रद्धधानाः मत्-परमाः भक्ताः इदम् यथा उक्तम् धर्म्य-अमृतम् पर्युपासते, ते मे अतीव प्रियाः (सन्ति)।

So when he hears the description of such a ज्ञानि, naturally we will all love to enjoy such a state of mind. It is so alluring, it is so tempting that I am free from all hooks; nobody can threaten me. Naturally the question will come, how can I attain such a state of mind? Is there any shortcut or any treatment, electric shock or make some nervous adjustments? There is no shortcut to enjoy such a state of mind, one has to go through the भक्तियोगः consisting of the five levels. There is no other way, there is no shortcut, one has to necessarily go through the five staged भक्तियोगः. So therefore कृष्ण says, इदम् यथा उक्तम् पर्युपासते – suppose a seeker goes through the above mentioned भक्तियोगः. And what are the five levels of भक्तियोगः, do you remember?

- i) सकाम कर्म प्रधान कर्मयोग,
- ii) निष्काम कर्म प्रधान कर्मयोग,
- iii) एकरूप ईश्वर उपासना,
- iv) अनेकरूप ईश्वर उपासना,
- v) निर्गुण ईश्वर ज्ञानम्.

So these are the five stage, the first two stages are called कर्मयोग, the then next two stages are called उपासनायोग, the last one stage is called ज्ञानयोग. In short, कर्मयोग plus उपासनायोग plus ज्ञानयोग, all these levels put together is called भक्तियोगः. So this यथा उक्तम् भक्तियोगम् ये उपासते – suppose people practice and what type of भक्तियोगः it is? धर्म्य-अमृतम्, which is called अमृतम् because it leads to immortality, अमृतत्व हेतुभूतम् भक्तियोगम् इत्यर्थः, अमृतम् means which leads to immortality and not only that धर्म्यम्, धर्म्यम् means which is a teaching in keeping with the वेदs. Because remember, in our tradition, वेदs are considered to be the primary scriptures, the primary source of knowledge and therefore everyone has to necessarily follow the वैदिक tradition, anybody goes out of वैदिक tradition he will

be called नास्तिकः and in India, the वैदिक teaching is so ingrained that even the greatest person will be rejected the moment he rejects वेद. The best example is Buddhism, बुद्ध is considered to be a very great महात्मा, so wonderful, so what you call rational, so compassionate, even though he is glorified all over the world in India it could not survive, it had to go out. You know one reason, because बुद्ध rejected the वेदs. So rejecting the वेद it is impossible to survive in our culture, because that is our foundation. Therefore every आचार्य makes sure that he is following the वैदिक tradition and कृष्ण himself wants to claim that हे अर्जुन! I am also not giving My philosophy. बुद्ध may be an अवतार, may be considered an अवतार, but even an अवतार is rejected if that अवतार rejects the वेदs. So कृष्ण also will be rejected if he goes against the वेद. Therefore कृष्ण says: हे अर्जुन! My teaching is धर्म्यम्, धर्म्यम् means वेद अविरुद्धम्. It is non-contradictory to the revelation given in the वेदs and that is why भगवद्गीता is called a स्मृति, स्मृति means any literature which goes along with the वैदिक teaching. So श्रुति अनुसारि शास्त्रम् is called स्मृति, भगवद्गीता is called a स्मृति ग्रन्थ and suppose a person follows entire भक्तियोगः and that too how, श्रद्धधानाः – so with faith in its efficacy, that it will bless me with that faith and मत्-परमाः – and keeping me as the ultimate goal, not materialistic goal but with spiritual goal the one who keeps, so मत्-परमाः means मुमुक्षु, being a spiritual seeker with faith if a person follows, ते भक्ताः अतीव मे प्रियाः, they will become ज्ञानि भक्तs, they will become greatest भक्तs and they all will be nearest to Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२॥ हरिः ॐ.

CHAPTER 12, SUMMARY

Today I will give you a summary of the 12th chapter. The 12th chapter happens to be the culmination of middle section of the भगवद्गीता which is known as मध्यम षट्कम्. I had told you before that

- i) The first six chapters of the गीता are called प्रथम षट्कम्,
- ii) Then the next six chapters beginning from the 7th up to 12th is known as मध्यम षट्कम् and
- iii) The last six chapters are known as चरम षट्कम्.

And 12th chapter is the final chapter of the मध्यम षट्कम्. And in the previous five chapters beginning from the 7th up to the 11th, Lord कृष्ण has elaborately dealt with the topic of ईश्वर स्वरूपम्. While the first six chapters dealt with the जीव स्वरूपम्, from 7th to 11th chapters कृष्ण dealt with ईश्वर स्वरूपम्, the nature of God and naturally this topic of ईश्वर स्वरूपम् should culminate in भक्ति towards such an ईश्वर. भक्ति means love or devotion and love or devotion is possible only towards something or someone who is known. You can never have a positive or negative emotion towards an unknown person. When you meet an unknown person, your attitude is what, a neutral attitude only, only when you move with the person and come to know more and more about that person you develop either liking towards the person or dislike. And that is how locally also we hear of people moving together and falling in love, all because of what, the more the contact is the more a person comes to know and that knowledge is the basis for the attitude. You can never develop an attitude towards an unknown thing. If this is the general law, your attitude towards God also will depend upon your knowledge of God. I can never love an unknown God. And therefore if I expect you to develop love or devotion, I should never command you to love, because you can never develop love towards unknown, I have to give you knowledge and knowledge alone contribute to a healthy attitude. If I want you to develop love towards the country I have to talk about the glory of the

country. You may ask is there any glory at all, that is a different thing, I can never force an attitude. An attitude is not command-based, an attitude is not will-based, an attitude is generated based on your understanding and कृष्ण knows this principle and therefore, five chapters कृष्ण or व्यासाचार्य devoted in giving you the knowledge of God and now that we know what that God will be, the consequence will be what, a healthy attitude towards the Lord and that attitude is called भक्तिः, ईश्वर ज्ञानम् विना ईश्वर भक्तिः न संभवति, अज्ञाता विषये भावना नैव संभवति. And therefore 12th chapter is natural consequence and culmination of the previous five chapters and this chapter even though a short one consisting of only twenty verses, it is a very very important chapter because in this chapter कृष्ण has condensed the essence of the entire वैदिक teaching. Not even the entire Vedantic teaching, it is an entire वैदिक teaching, both वेदपूर्व भाग as well as वेद-अन्त भाग, both are condensed in 20 pithy verses. And therefore only this chapter is considered important and of course people think this is important because it is small also. So easy to do पारायणम् and easy to by-heart also, that is practical reason. But the real reason is this is वेद सारः. And that is why at the end to the 12th chapter, कृष्ण Himself uses the word, ये तु धर्म्य-अमृतम् इदम्, the word धर्म्यम् indicates that this chapter is the essence of वैदिक धर्मः, वेद सारः. And this chapter has got mainly two topics,

- i) the first topic being भक्तियोगः and
- ii) the second topic is भक्तियोगफलम्, what is the benefit of, result of भक्तियोगः.

These are the two main topics. But before entering into this topic Lord कृष्ण incidentally answers a question raised by अर्जुन and therefore the chapter begins with a question from अर्जुन, which is based on the previous chapter. In the previous chapter, viz., 11th chapter, Lord कृष्ण has talked about सगुण ईश्वरः, otherwise known as विश्वरूप ईश्वरः, the Lord as the very universe itself is called विश्वरूप ईश्वरः.

विश्वरूप ईश्वर comes under सगुण ईश्वर, because the world is full of गुणs or attributes or properties and therefore विश्वरूप is सगुण ईश्वर. And अर्जुन has heard a lot about निर्गुण ईश्वर also and therefore अर्जुन gets a doubt regard the relative superiority of सगुण and निर्गुण ईश्वर and consequently another doubt is whether सगुण भक्त is superior or निर्गुण भक्त is superior. सगुण उपासक is superior, निर्गुण ध्याता is superior, अर्जुन gets a doubt. And generally we are attracted to सगुण ईश्वर alone, because निर्गुण we are not even able to conceive of. Therefore this chapter begins with अर्जुन's question,

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१॥

सगुण ध्यानम् is better or निर्गुण ध्यानम् is better? And what was कृष्ण's answer, कृष्ण gives a peculiar and mischievous answer, but we should understand the implication of कृष्ण's answer. The implication is we should never ask which one is better, because this question is relevant only when you want to choose one of them, the question is relevant only when you want to choose and as far as कृष्ण is concerned there is no question of choosing one of them, because every seeker requires सगुण ध्यानम् also and every seeker ultimately has to come to निर्गुण also. Without सगुण ध्यानम् one can never come to निर्गुण ध्यानम्, because सगुण ध्यानम् is the stepping stone to arrive at निर्गुण ध्यानम्. So without सगुण ध्यानम् one cannot come to निर्गुण ध्यानम्. And without निर्गुण ध्यानम्, I hope you remember, without निर्गुण ध्यानम् सगुण ध्यानम् is an incomplete साधन. So therefore everybody has to go through सगुण first and everybody has to come to निर्गुण. One can postpone coming to निर्गुण, but one cannot avoid that. If a person feels that he is not ready he can postpone it and postponement can be one year, ten years, or even ten जन्मs, we don't care, but one has to come to निर्गुण, because निर्गुण ईश्वर is the ultimate reality, which is based on the well-known केनोपनिषत् saying,

तदेव ब्रह्म त्वम् विद्धि नेदम् यदिदमुपासते ॥ केनोपनिषत् १-७॥

the सगुण ईश्वर that you meditate upon is never the ultimate reality. You should remember the ultimate reality is never a सगुण object of meditation. And therefore कृष्ण's answer is what, everybody has to go through both of them, both of them means what: सगुण and निर्गुण. After answering अर्जुन's question, कृष्ण enters the two topics, viz., भक्तियोग साधन and भक्तियोग साधनफलम्.

i) And what is भक्तियोग साधन? I have told you several times and I will repeat again, it is very important, भक्तियोग is not the name of a particular साधन but it is the name of a range of साधनस, everyone has to go through, it is a series, it is a package. Now you have to use these words, package and this package consists of how many levels? So the levels can be any number, depending upon the context, sometimes it is presented as two levels, some time it is presented as three levels but here कृष्ण presents भक्तियोग as a series consisting of five levels or five stages. *And which is important? Everyone is important, remember a flight of stairs, a staircase which rung or which step is important you cannot ask, every step is important to go to the next step.* And what are the five levels?

a) The first level is सकाम कर्म प्रधान कर्मयोगः. We can call it कर्मयोग level No.1 or कर्मयोग 1, this is the beginning stage, which everyone can very easily start. In this level a person is allowed to do any कर्म to fulfill his personal desires, because very one is born with countless number of desires, which are carried from previous जन्म, whatever things you bring or not, you bring these,

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । ॥
मुण्डकोपनिषत् ३-२-२ ॥

Because in this जन्म there are so many desires which are not fulfilled. One person used to tell, स्वामिजि I have one desire, very very strong desire, you know what, he likes a particular brand of car called Land cruiser, 60-70 lakhs or so, so स्वामिजि I need your special आशीर्वादम् for that, मोक्ष is there I want it, but, now if it is a simpler one it is OK,

but it is 70 lakhs, so a person may die meditating on Land cruiser and he will cruise or go to the next जन्म and borns, he lands. So therefore he has to continue, therefore we carry forward not only the पुण्यम् पापम्, remember, we carry forward our desires also, our unfulfilled desires and therefore we cannot help it, therefore काम्य कर्मस are bound to be there and therefore शास्त्र says, let your initial stage of life be योग-क्षेम प्रधान life, योग-क्षेम in the 9th chapter I said, योग means what: acquisition, accumulating. Not only I acquire for me but for handing over to the next generation. Something to leave in the Will, therefore I have to acquire for them also, if there are girls, one type of acquisition, boys one type of acquisition, all of them, it is called योग and once I acquire the next desire is what, maintenance and holding on to it and that is called क्षेम; our initial stage of life is योग-क्षेम प्रधान, In fact, we have no time for anything. Until we marry it is only योग-क्षेम of myself and once we are married our brain is riddled with not only my योग-क्षेम but also the योग-क्षेम of my family. Many of the parents when they come and do नमस्कार now-a-days, they ask for only one thing “स्वामिजि public exams,” “how come you have public exam,” “not for me but for my children.” So they don’t have any boon to ask from me but they all for 10th or 12th or entrance or IIT, it is examination-आशीर्वाद season and tomorrow is examination so another extra नमस्कार! So what योग-क्षेम a parent is interested in, the children’s योग-क्षेम, husband’s योग-क्षेम. So this is called योग-क्षेम प्रधान life. कृष्ण says you do pray for that, but how to convert into कर्मयोग, you work for your योग-क्षेम but whatever happens learn to accept the consequence as God’s will or प्रसाद.

b) Then comes the next stage, after sometime a person becomes more and more mature and he understands that योग-क्षेम is an endless business and therefore he learns to transfer some of the योग-क्षेम to

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

It is an important skill that we have to develop, we have to learn to transfer a part of our योग-क्षेम concern to the Lord. Then only we will have time, that too quality time and relaxed mind for another set of activity which is meant for वित्तशुद्धि. Therefore the second stage of कर्मयोग is involvement in those activities which are meant for वित्तशुद्धि. We call वित्तशुद्धि प्रधान कर्म or निष्काम कर्म प्रधान कर्मयोग. So we do have time to pray to the Lord and also for the child's examination, also we will add give me a little वित्तशुद्धि. If the mind is too much concerned, we cannot think of वित्तशुद्धि, we will not even know that such a thing exists. We cannot think of any other goal of life at all, because our mind is occupied with the settlement of the children and settlement of the children will later get postponed to the grandchildren, that is later. So the second stage is निष्काम कर्म प्रधान कर्मयोग, otherwise called वित्तशुद्धि प्रधान कर्मयोग. So in this, I don't ask for योग, I don't ask for क्षेम. 'Oh Lord! whatever you give, I will learn to live with that and whatever stays with me, I will learn to live with that.' Very difficult stage but we have to come to that.

c) Then once we have crossed these two stages, together called कर्मयोग, we are ready for the third stage, which is called इष्टदेवता उपासना. And each one is called what, भक्तियोगः, remember, first is called भक्तियोगः, because devotion is required for the first stage for the sake of योग-क्षेम and second stage also I require भक्ति and in third stage I practice इष्टदेवता उपासनाम् and this is presented as the third stage because in the first stage, when my mind is full of योग-क्षेम concern, I cannot sit in meditation and even if sit in meditation, I will be either thinking of योग or क्षेम only, meditation simply doesn't happen. In fact, you continue your worry in sitting posture, normally you worry in other postures, now in पद्मासन you worry, that will be only difference. Therefore only we are able to transfer our योग-क्षेम concern to the Lord mind finds some inner leisure and only such a mind can spend some time forgetting the family, forgetting the future,

forgetting the money, forgetting all those things, ‘for a while at the lotus feet of God’ is possible. So this is called इष्टदेवता उपासनाम्, which will equip me to turn my mind inwards. The extrovert mind will learn to withdraw and that withdrawal is the third stage of साधन, इष्टदेवता उपासनाम् and in the 12th chapter, it is called अभ्यास योग and which इष्टदेवता is good, you need not ask, any देवता is good enough, any particular form of the God is OK.

d) And once a person has gone through this stage, then he is ready for the fourth stage, I said before in the इष्टदेवता उपासनाम् there are advantages but there are limitations also, thus one problem is you may think that there are so many gods and you may begin to compare also, शिव is greater or विष्णु is greater, that idea of division etc., will be there and also the Lord or the deity that I visualize is bound by time and space that is also another limitation and therefore to break these limitations I have to learn to look at the इष्टदेवता as the very विश्वरूप ईश्वर. And once I look upon God as the total universe, you don’t have many gods at all, you have got only one God with many नाम. What is the difference between विश्वरूप शिव and विश्वरूप विष्णु? There cannot be any difference because विश्वरूप शिव includes all names and forms, विश्वरूप विष्णु includes all names and forms and therefore there is no division, there is no question of comparison also and also I understand that the Lord is not bound by forms and therefore this helps in the expansion of the mind, so it gives चित विशालता. This is the fourth stage called विश्वरूप ध्यानम् or अनेकरूप ध्यानम्.

e) And once a person has gone through these four stages, he is ready for the fifth stage and only when a person goes through these four stages he becomes साधन चतुष्टय सम्पन्नः. So in तत्त्वबोध we said that वेदान्त begins, Self-knowledge begins only after acquiring साधन चतुष्टय सम्पत्ति and this साधन चतुष्टय सम्पत्ति is possible only by going through these four stages of भक्तियोगः. भक्ति I have explained in the तत्त्वबोध, you have to go through that, in simple language you can

say that it is mental preparedness for Self-knowledge. And then for this Self-knowledge a person has to go through the fifth level of भक्तियोगः and the fifth and the final level of भक्तियोगः is called ज्ञानयोगः. Fifth and final of भक्तियोगः is ज्ञानयोग itself. This alone शङ्कराचार्य tells in his विवेकचूडामणि,

स्वस्वरूप-अनुसन्धानम् भक्तिः इति अभिधीयते ॥ विवेकचूडामणि ३१॥

The final level of भक्ति is Self-enquiry, स्वस्वरूप अनुसन्धानम्. And this ज्ञानयोग consists of वेदान्त श्रवण मनन निदिध्यासनानि. So consistent and systematic study of Vedantic scriptures for a length of time under the guidance of a competent आचार्य, forgotten! Don't worry, no imposition! So श्रवणम् is consistent and systematic study of Vedantic scriptures, not पुराण, Vedantic scriptures which deal with निर्गुण ईश्वरः. The first four stages you could manage with सगुण ईश्वर, in the fifth level you have to come to निर्गुण ईश्वरः which is discussed only in the वेदान्त. Therefore consistent and systematic study of Vedantic scriptures for a length of time under the guidance of a competent आचार्य. And स्वामिजी how do you know this, कृष्ण doesn't say, you are adding whatever you like, कृष्ण himself has said this in the 4th chapter, I have only pulled out from the 4th chapter and I am putting here,

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

अर्जुन you have to necessarily go to a गुरु and open yourselves and ask for this teaching and consistently follow the श्रवणम्. But what about those people who never had गुरु, immediately the mind rushes there. Here we are talking about the general rules, but for every general rule there are exceptions also, because there are spiritual geniuses. In the case of spiritual genius a गुरु is not required, therefore in their case they gain knowledge in an exceptional way. Just as there was a रामानुजन्, a mathematics genius, he could do mathematics without the

help of a teacher, the teacher himself could not understand the things, just because समानुजन् didn't require if you abolish all mathematics schools and teachers that becomes ridiculous. When we are talking about general rule never quote an exception and every one requires a गुरु and suppose you say “स्वामिजि I am a spiritual genius and therefore I am an exception,” then I will tell “you don't require. But our problem is what? In spite of a गुरु we don't understand, without गुरु what you will understand. Therefore श्रवणम् from गुरु is required. Then comes the मननम् which is the removal of all the doubts until my intellect is convinced that the निर्गुण ईश्वर is not different from me, the real me, तत् ब्रह्म अहम् अस्मि, अहम् ब्रह्मास्मि. Our intellect will not easily accept it, but until we accept we have to find out what is the intellectual obstacle for accepting this and whatever be the obstacle in the form of doubt we have to remove. It is a long process we have to go through, which is called मननम् and once a person has gone through श्रवणम् and मननम्, then he has to go through निदिध्यासनम्, by which we mean the assimilation of this teaching, by which we mean repeatedly reminding my higher nature to myself. So the nature that I know now is my lower nature, that I am so and so, that I am born on such and such a date, I have these qualification, I am so many years old, whatever, what you call, whatever bio-data I give now, they all belong to the incidental अहङ्कारः. I have to remind myself of my higher आत्मा nature, this Self-reminder is called निदिध्यासनम्. Thus by following श्रवणम्, मननम् and निदिध्यासनम् I assimilate this teaching. And once the teaching is assimilated this intellectual knowledge will bring about an emotional transformation. Because most of our problems are at emotional level, राग, द्वेष, काम, क्रोध, भयम्, all these are emotional problems. संसार is experienced at emotional levels and therefore this knowledge has to transform my emotional personality. Until then I continue निदिध्यासनम्. And these three साधनs put together श्रवणम् मनन निदिध्यासन is called the fifth level

of भक्तियोगः and once a person has gone through all the five levels of भक्तियोगः, he becomes a ज्ञानि, a स्थिरप्रज्ञः, to use the 2nd chapter expression.

So thus कृष्ण talks all the five levels, the first four levels belong the वेदपूर्व भाग and the fifth and final level belongs to वेद-अन्त भाग. And this is given from verse no.3 to 12, verse no.3 to verse no.12 is the five staged भक्तियोगः. *And incidentally you should remember that these five levels are not clear cut divisions. Not that you follow one and complete it and you go to the second one and once you come to the second one, the first one is gone and once you go to the third level, the second level is gone, this is not a clear-cut division, everybody will be following all the साधनs but one will be predominant, therefore it is not a clear cut division, that we should remember.*

ii) And now comes the second part of the 12th chapter, which is from verse no.13 to verse no.19. And that topic is भक्तियोगफलम्, the benefit of भक्तियोगः. You should remember, when a person has gone through all the stages of भक्तियोगः he has attained the knowledge अहम् ब्रह्म अस्मि. Therefore this direct benefit of भक्तियोगः is आत्मज्ञानम् अहम् ब्रह्म अस्मि which means अहम् पूर्णः अस्मि. And what will any knowledge lead to, what is the benefit of any type of knowledge? The benefit of any knowledge is removal of ignorance. ज्ञानस्य फलम् अज्ञान निवृत्तिः, the benefit of knowledge is freedom from ignorance. And if I get physics knowledge, I will get freedom from what ignorance, chemistry ignorance? No, physics knowledge removes physic ignorance, english knowledge removes english ignorance, Self-knowledge will remove Self-ignorance. Therefore directly the benefit is experienced at the intellectual level only, because I have got Self-knowledge I am free from Self-ignorance. Therefore the direct benefit is only at the intellectual level, the emotional benefits are only indirect benefits, they are only corollary. And therefore you should know how removal of Self-ignorance gives me emotional benefit. What is the

connection between intellectual knowledge and emotional benefit? The connection is not very direct, therefore we have to understand how. So what I am doing is an intellectual exercise, but the benefit presented is what: emotional benefit. How we should know? So this the fundamental of वेदान्त, I have not discussed this during the course of 12th chapter but being important I thought I will just mention it. The वेदान्त points out, it reveals that पूर्णत्वम् is our real nature, पूर्णत्वम् means completeness, self-sufficiency, self-adequacy is my real nature. But unfortunately, whatever be the reason, we do not know the fact that अहम् पूर्णः अस्मि, we don't know, because we are born with ignorance of everything and therefore ignorance of our real nature also. We are born with english ignorance, we are born with संस्कृत ignorance, we are born with mathematics ignorance, all ignorance we are born with, In fact, that is our capital, what capital, ignorance and as we learn one by one the ignorance goes away. When I learn english, english ignorance goes. Just as other ignorances, if I can use plural, other types of ignorance are there, Self-ignorance is also there, therefore I don't know अहम् पूर्णः अस्मि. If I had known, anybody asks who are you, I would have said अहम् सत्यम् ज्ञानम् अनन्तम् ब्रह्म. We never say, nobody introduces that way, that means it is very clear that we are ignorant and वेदान्त points out when I do not know I am पूर्णः, naturally I am going to mistake myself as I am अपूर्णः. Ignorance of पूर्णत्वम् leads to the mistake of अपूर्णत्वम्, when the fact is not known so many other things are imagined. To put in technical language, अज्ञानम् leads to अध्यास, ignorance leads to erroneous conclusions. And the erroneous conclusion is what, अहम् अपूर्णः. अपूर्णः means what: I am an incomplete person. And this erroneous conclusion is at what level, it is at the intellectual level, ignorance belongs to intellect, error also belongs to intellect. Up to this is intellectual problem. Then what happens. When I feel incomplete, naturally I have a desire to complete myself and therefore I gone on struggling in life to make myself पूर्णः

by various methods, As a child, I think a balloon or toy will make me complete one, बालस्तावत् क्रीडासक्तः. And once this person is an adult he think life will be incomplete if there is no wife or husband. He is going by the motorbike and there is nobody to sit behind, somebody has to sit behind and put the hand on the round tummy; joke, OK. So then I am complete now. So therefore this problem was for ब्रह्माजि himself it seems, बृहदारण्यक उपनिषत् says:

तस्माद् एकाकी न रमते । स द्वितीयम् ऐच्छत् । ॥ बृहदारण्यकोपनिषत् १-४-३ ॥

ब्रह्माजि also wanted a Mrs. Therefore I gone on thinking this will complete me, this will complete me, this will complete me and the whole life is searching for something which will make my life complete. This is called कामः, this काम is a problem at the emotional level. So this अपूर्णत्वम् to कामः is the shifting of the problem from the intellectual to emotional and when I am not able to fulfill my काम or somebody obstructs the fulfillment then there is क्रोध, because of you only I could not do that. क्रोध is an emotional problem and when the काम is fulfilled then also I don't solve the problem because finite plus finite is equal to finite. Therefore fulfillment of desire will leads to more कामः, which is called लोभः; unfulfilled काम leads to क्रोधः, fulfilled काम leads to लोभः. Thus, we have got into the trap of काम, क्रोध, लोभ, मोह, मद, and मात्सर्य. In fact, all your emotional problems begin with this काम. And this काम is because of what, the erroneous conclusion that I am अपूर्णः. Therefore the root of the emotional problem is at the intellectual level, problem is emotional but the root is intellectual and therefore you have to study the scriptures and solve the problem at intellectual level, then it will gradually transform your emotional personality. Because when I am पूर्णः I know I am full and complete whether things are around or not,

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मनि एव आत्मना तुष्टः स्थितप्रज्ञः तदा उच्यते ॥ २-५५॥

Expectations are not there, frustrations are not there, complaints are not there and therefore all the benefits mentioned in this portion are the emotional benefits but the cause is what: at the intellectual knowledge. And therefore कृष्ण enumerates them from verse no.13 to 19. I am not going to each and everyone, but will present in a nutshell. All our transactions are from three different levels,

- i. I as a कर्ता in the world, as the doer of varieties of action, that is one role I play and
- ii. the second role I play is as a भोक्ता, receiving varieties of experiences and
- iii. the third is I as a प्रमत्ता, how I look at the world, my perspective as an observer.

And कृष्ण says at all these three levels there will be total transformation.

- i) As a कर्ता, what is the transformation? My actions are no more born out of a sense of incompleteness. It is not because I am अपूर्णः I am doing the action, because after knowledge I am पूर्णः, therefore all my actions are not meant for fulfillment but they are done with fulfillment and therefore there is no more any motive, if कर्म-फलम् comes अहम् पूर्णः only, if कर्म-फलम् does not come also अहम् पूर्णः only. Therefore there is a very great relief, there is no concern, there is no tension. So therefore I act from पूर्णत्वम् not from अपूर्णत्वम्, one change.
- ii) And when I am full and complete, a mind which has fullness will always express only love. Fullness expresses in the form of love and compassion. Therefore all the actions are born out of love and compassion for others. This is the second transformation.
- iii) And the third transformation is since the action comes from love, compassion without expectation and concern, the quality of the actions are excellent because the mind is undisturbed, the

performance is always better and therefore every action is appropriate and sound action, दक्षः. Thus as a कर्ता, his motive is not fulfillment, but comes with fulfillment, love, compassion.

Similarly, as a भोक्ता कृष्ण says, since he operates from strength that अहम् पूर्णः अस्मि, he is not vulnerable to disturbance like anger, impulsive reactions etc., cannot come. He has got a shock absorber. And therefore patience, freedom from impulsive reaction, not vulnerable to emotional disturbances. In fact, he is an emotionally immunized person is from भोक्ता level. So emotional resistance is the second benefit.

And the third and final is as a प्रमाता, as an observer his perspective of the creation is समत्वम्, समत्वम् whatever be the type of experience, मान-अपमान, सुख-दुःख, शीत-उष्ण etc., his mind enjoys समत्वम् or equanimity which means he is not subject to राग and द्वेष. So these are the transformations which will take place as a result of this knowledge and then कृष्ण concludes by pointing that to get this particular benefit there is no shortcut at all, everyone has to go through all the five stages if a person has to attain this benefit.

ये तु धर्म्यामृतमिदम् यथोक्तम् पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२०॥

One has to go all the five stages to attain this फलम् called जीवन्मुक्ति.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ त्रयोदशोऽध्यायः । क्षेत्रक्षेत्रज्ञविभागयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 13, VERSES 01-02

In the last class I pointed out that the 12th chapter makes the end of the मध्यम षट्कम् of the भगवद्गीता. The भगवद्गीता is divided into three षट्कम्s, षट्कम् meaning a group of six chapters and the first षट्कम् consisting of the first six chapters is प्रथम षट्कम्, then from the 7th to the 12 is the मध्यम षट्कम् and from the 13th up to the 18th is चरम षट्कम् or अन्तिम षट्कम्. And I had also pointed out that in each षट्कम् certain topics are highlighted, predominantly certain topics are highlighted in each षट्कम्.

- 1) And we saw that in the प्रथम षट्कम् three topics are highlighted,
 - a) The first topic being जीव स्वरूपम्, the nature of the individual. In technical language we call it त्वम् पदार्थः. In the महावाक्यम् तत् त्वम् असि, the त्वम् part is called जीव स्वरूपम्, the nature of the individual was highlighted.
 - b) The second topic that is highlighted is the कर्मयोग as a साधन. So जीव स्वरूपम् or त्वम् पदार्थः and कर्मयोग साधन was the second topic and
 - c) The third topic highlighted in the प्रथम षट्कम् is the importance of the individual effort, otherwise called प्रयत्नः. So कृष्ण wants to point out that everything is not predetermined, everything is not totally the will of the God alone, you also do have a free-will. And therefore, never embrace fatalism, fatalistic approach is non-वैदिक approach. We don't say fate or destiny is not there, what we say by fatalism is when you think that fate alone determines everything, fate is the total contributor to our life, it is called fatalism. Whereas the वैदिक

approach is fate is one of the contributors to our future. Through your horoscope or through नाडि ज्योतिषम्, which is more popular now, through various methods you may know your destiny, your कर्म, but you should remember that कर्म or fate is only one of the contributors of your future. In addition to fate, there is another important factor also, which contributes to your future and that important factor is your free-will or your पुरुषार्थ, otherwise called प्रयत्नः. And therefore Lord कृष्ण said that you have to contribute your might.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-१॥

You have to work for your upliftment and in fact, only when you work for your upliftment God will come to your rescue. Thus जीव स्वरूपम्, कर्मयोग and प्रयत्नः, these are the three topics in the प्रथम षट्कम्.

2) Then in the मध्यम षट्कम् from the 7th to 12th chapters, कृष्ण shifted the focus to another three important topics and they are:

a) ईश्वर स्वरूपम्, otherwise technically called तत् पदार्थः. In the महावाक्यम् तत् त्वम् असि, तत् refers to ईश्वर स्वरूपम्, त्वम् refers to the जीव स्वरूपम्. So ईश्वर स्वरूपम् is one topic,

b) The second topic highlighted is ईश्वर उपासनायोग. Meditation upon ईश्वर called ईश्वर ध्यानम् or उपासनाम् and this ईश्वर ध्यानम् can be in the form of इष्ट देवता उपासनाम्, which was called अभ्यास योग by Lord कृष्ण or it can be in the form of विश्वरूप उपासनाम्, meditation upon the Lord, looking upon him as the very universe itself. In fact, the entire 11th chapter is training for विश्वरूप उपासनाम्.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११-१०॥

This is called उपासनाम् or उपासनायोगः. ईश्वर स्वरूपम्, उपासनायोग as साधन.

c) And the third topic that कृष्ण highlighted in the मध्यम षट्कम् is the importance of ईश्वर अनुग्रह or ईश्वर कृपा. Because even though प्रयत्न or effort is very important, the human effort will fructify only when there is ईश्वर कृपा or अनुग्रह also. And of course, ईश्वर अनुग्रह is always there, flowing, but we have to learn to tap the ईश्वर अनुग्रह which is there just as a waterfall has got electricity in potential form, but the electricity will be useful to us only when we learn to tap the electricity by the appropriate project. Similarly, solar energy is there all the time but we have to tap that energy. Similarly, ईश्वर अनुग्रह also we have to learn to tap and every prayer is like hydro-electric project, it is ईश्वर अनुग्रह project only. In fact, we start the भगवद्गीता with a prayer, it is only to tap अनुग्रह. And therefore, never underestimate the role of अनुग्रह. Generally people think अद्वैतिस who are committed to ज्ञानयोग, they do not have भक्ति at all, they think, they are all intellectuals, they are rational people, they think. But remember even the greatest अद्वैति values the role of ईश्वर अनुग्रह and therefore ईश्वर कृपा or अनुग्रह is the third topic in the मध्यम षट्कम् ईश्वर स्वरूपम्, ईश्वर ध्यानम् and ईश्वर अनुग्रह.

Thus six topics have been highlighted.

3) Now we have to enter the चरम षट्कम् or the अन्तिम षट्कम् and in this षट्कम् also we have three topics highlighted. And what are those topics?

a) जीव-ईश्वर स्वरूप ऐक्यम्. The essential oneness of जीव स्वरूपम् and ईश्वर स्वरूपम् which is technically called असि पदार्थः. तत् त्वम् असि. If you rearrange, त्वम् तत् असि. त्वम् is जीव स्वरूपम्, तत् is ईश्वर स्वरूपम् and असि is जीव-ईश्वर स्वरूप ऐक्यम्. And by using the word essential oneness we indirectly convey that there is a superficial difference between जीव and ईश्वर. And that is why we are using the word essential oneness and to understand this essential oneness, we generally take the example of a wave and the ocean. Wave and ocean are superficially different, that is why is called a wave and ocean is

called an ocean. Definitely there is a difference. Ocean is vast, wave is small. Ocean is cause, wave is effect. Ocean is relatively eternal, wave is ephemeral. Thus between wave and ocean differences do exist, but all these differences are only superficial differences. If you find out the essential nature of wave, it is nothing but what? Water. If you take the wave, it is nothing but water: H₂O; सत्-चित्-आनन्द. Similarly, if you analyze the essential nature of ocean, it is nothing but water only. In fact, there is no wave other than water, there is no ocean other than water, there is only one water behind the wave and one water behind the ocean and if you shift your attention to the water aspect, if you shift your focus to the water then you can say wave and ocean are essentially one and the same. Similarly, वेदान्त says, जीवात्मा is essentially आत्मा. That is why it is called जीवात्मा. जीवात्मा is essentially the आत्मा, the चैतन्यम्. परमात्मा is essentially the आत्मा, the चैतन्यम्. Even though superficially they are different essentially both are one and the same, आत्मा the चैतन्यम् only. This understanding by proper enquiry is called जीवात्मा-परमात्मा स्वरूप ऐक्यम्, otherwise called असि पदार्थः. This is topic No.1 of the चरम षट्कम्.

b) Then the second topic that we find is ज्ञानयोग as meant as साधन which is meant to discover this essential oneness, known as अहम् ब्रह्म असि. Imagine the wave is a living being and the wave says that I am nothing but water. And the moment the wave understands I am water, the wave can say I don't have birth, because water doesn't have birth, I don't have death and I am all-pervading throughout the ocean. And this discovery is अहम् ब्रह्म अस्मि, which is gathered through ज्ञानयोगः. So ज्ञानयोगः is understanding this महावाक्यम्, in English we called it the great equation. So the concept of equation is very beautiful. When do we have an equation? In mathematics or in physics or in chemistry when do we have an equation? When two things are totally different you cannot write an equation. $8 = 9$, nobody will write. Why because they are not the same. When two things are

evidently equal, when two things are explicitly equal, then also you don't write an equation. $8 = 8$, or $9 = 9$, you don't write. Then when do we write an equation? When two things are equal, we don't write an equation. When two things are different, we don't write an equation. Then when do we write an equation? When two things are seemingly different but essentially one and the same, then we require an equation. Suppose, I write, $4+3$ is equal to $9-2$. Think. We have lost our skill by using the calculator. So, $4+3$ is equal to $9-2$ why do we write, because when you look at the two sides of the equation, what I see is different. Here the numbers are 4 and 3, there are numbers are 9 and 2. Even the diagrams are different, the way you write. So, the numbers are different. And what about the arithmetic sign? Here we have got $4 +$ is there, there we have got $9 -$. Therefore numbers are different, signs are different, therefore eyes report that they are different. And since superficially difference is experienced, I have to teach a child, the differences are superficial but essentially $4+3$ is equal to 7, $9-2$ is equal to 7 and therefore, both are 7 स्वरूपम्. So स्वरूप दृष्ट्या they are identical. Similarly, when you look at the जीव and when you look at the ईश्वर, they are very very different. One is omniscient, another doesn't even know the spelling of omniscient. सर्वज्ञः, अल्पज्ञः. सर्वशक्तिमान्, अल्पशक्तिमान्. सर्वज्ञः means omniscient. अल्पज्ञः means with limited knowledge. सर्वशक्तिमान् means omnipotent and अल्पशक्तिमान् means with limited power. सर्वगतः means omnipresent and अल्पगतः means limited pervasion. So जीव and ईश्वर seems to be totally different, even different is not the word, diagonally opposite. One is creator, the other is created, one is master, another is servant. But the उपनिषत्s say that the difference is only superficial like $4+3$ and $9-2$. If you make an enquiry and arrive at the essence of जीवात्मा and also arrive at the essence of परमात्मा or ईश्वर, which is called त्वम् पद शोधनम् and तत् पद शोधनम्, शोधनम् means विचारः. So you do जीव स्वरूप विचार and ईश्वर स्वरूप विचार in the lines taught by the

teacher. Just as the mathematics teacher drives home the equation to the student. Similarly, महावाक्य उपदेश कर्ता गुरु has to help the student enquire into the जीव स्वरूप विचार and ईश्वर स्वरूप विचार. Then the thrilling discovery is what, अहम् ब्रह्म अस्मि. (ब्रह्म carefully write, or else you will write it as भ्रम - which means confusion. I am confusion अस्मि. For that discovery, Vedantic study is not required. It is a known fact.) अहम् ब्रह्म अस्मि. And this is called जीवात्मा-परमात्मा ऐक्यम्, otherwise called असि पदार्थः. And this enquiry you make to arrive at the oneness is called ज्ञानयोगः, otherwise called वेदान्त श्रवण मनन निदिध्यासनम्. That is going to be highlighted in the 13th chapter, 14th chapter, 15th chapter.

c) Then the third topic; ऐक्यम् No.1, ज्ञानयोग, No.2, then the next topic is the importance of values. Developing सत्-गुणs, noble virtues are extremely important to enjoy a mind which will be capable of absorbing the teaching. Only a धार्मिक mind can absorb वेदान्त. In कठोपनिषत्, it is said:

नाविरतो दुश्चरितात् नाशान्तो नासमाहितः ।

नाशान्तमानसो वाऽपि प्रज्ञानैर्नमाप्नुयात् ॥ कठोपनिषत् १-२-२४ ॥

If the mind is not a धार्मिक mind, if it doesn't have healthy values, the mind is not a prepared mind and without a prepared mind if Vedantic knowledge is given, it is like sowing the seeds on sand. On dry, barren, sandy ground even if you sow the best of seeds nothing will happen. Therefore an intelligent person should prepare the ground before sowing the seed. Similarly, before sowing the महावाक्य seed, make sure that you have the virtues. Then the question is what are the virtues? कृष्ण will himself enumerate them. In 13th chapter we get, in 14th we get some of them, in 15th we get and in 16th and 17th fully we get virtues, we can call them सत्-गुणाः. In धर्मशास्त्र, they are आत्म-गुणाः. And if you want to present this values in Vedantic language, we can call them साधन चतुष्टय सम्पत्ति. So values is the third topic. So,

ऐक्यम्, ज्ञानयोग and गुणs, these are the three topics highlighted in the चरम षट्कम्.

With this background, we will enter the चरम षट्कम्, viz., the 13th chapter of the गीता. In the 13th chapter, in some books, we find a verse in the form of अर्जुन's question. In some books 13th chapter begins with अर्जुन उवाच, whereas in some other books we get भगवान् उवाच. Perhaps that श्लोकs was not there before, later perhaps somebody added, we need not going to go into those details, but the question is useful and therefore I have incorporated that verse in our book and therefore we will start with अर्जुन's question. And if you include that 13th chapter will have 35 verses, otherwise they will only have 34 verses.

Verse No .01

अथ त्रयोदशोऽध्यायः ।

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्देदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३-१॥

प्रकृतिम् पुरुषम् च एव क्षेत्रम् क्षेत्रज्ञम् एव च ।

एतत् वेदितुम् इच्छामि ज्ञानम् ज्ञेयम् च केशव ॥ १३-१॥

हे केशव! प्रकृतिम् पुरुषम् च एव क्षेत्रम् क्षेत्रज्ञम् च एव ज्ञानम् ज्ञेयम् च एतत् वेदितुम् इच्छामि ।

अर्जुन asks this question and in this question अर्जुन gives six technical words, generally used in the वेदान्त. Technical words used in any parituclar science is called परिभाषा शब्दः. In English we use the word jargon; medical jargon, that jargon means a technical word used in that particular science. Like in economics they say inflation. Whereas when you talk of inflating your cycle tyre it has a different meaning. So we have got technical words, they are called परिभाषा शब्दः. अर्जुन introduces six परिभाषा शब्दs, technical words used in

वेदान्त and he asks for clarification. I have heard them and I would like to know what exactly those concepts are. So what are those six words?

- No.1 प्रकृतिः,
- No.2 पुरुषः,
- No.3 क्षेत्रम्,
- No.4 क्षेत्रज्ञः,
- No.5 ज्ञानम्,
- No.6 ज्ञेयम्.

These are the 6 words. Generally they go in pairs, प्रकृति and पुरुषः makes one pair, क्षेत्रम् and क्षेत्रज्ञः another, then ज्ञानम् and ज्ञेयम्. एतत् – this group of six technical words, वेदितुम् इच्छामि – I would like to know, हे केशव! केशव means Oh Lord कृष्ण. And here even though अर्जुन has used six words, some of the words are almost synonymous only. And still अर्जुन perhaps is not very clearly and he distinctly enumerate them. For our convenience, we can take them together.

➤ The word प्रकृति and the word क्षेत्रम् are almost synonymous, both of them mean the material universe which is the object of our experience. So the experienced objective material universe is known as प्रकृति and क्षेत्रम्. Even though there are subtle differences, at this moment we can take them as almost identical. And when I say material universe, it includes the invisible energies also, because even scientifically energy is another form of matter only. Matter can be converted into energy and energy can be converted into matter, that is why we have $E = MC^2$ equation. Therefore, when I say this matter it means the whole creation in visible and invisible form. And according to वेदान्त it includes our mind also, because according to शास्त्र, mind is also a product of the subtle five elements. Therefore mind is also a form of matter only and that is why the mind is influenced by matter. When there is a change in biochemistry, when there is a change in hormones, it changes your mind and emotions, from that it is very clear

that mind is also another form of subtle matter only. Therefore, प्रकृति or क्षेत्रम् includes the world, the mind and also the body, all of them are called प्रकृति or क्षेत्रम्. कृष्ण will himself will elaborate that later. Here for our convenience we can remember matter.

➤ Then next we can take पुरुषः, क्षेत्रज्ञम् and ज्ञेयम्. All these are almost synonymous only, there is only a subtle superficial differences, essentially all these three being चैतन्यम् or Consciousness-principle. Thus प्रकृति and क्षेत्रम् means अचेतन तत्त्वम्, पुरुष, क्षेत्रज्ञ and ज्ञेयम् means चेतन तत्त्वम्. Matter and Spirit, inert and sentient. Thus five words we have reduced into two.

➤ Then what is left out? There is only one word, viz., ज्ञानम्. And the word ज्ञानम् has a popular meaning, it has several meanings. Popular meaning of the ज्ञानम् is knowledge but in the 13th chapter, the word ज्ञानम् is used in the meaning of virtues or values: सत्-गुणः. कृष्ण will enlist 20 virtues later, अमानित्वम्, अदम्भित्वम्, अहिंसा, क्षान्तिः and कृष्ण says all these virtues put together are called एतत् ज्ञानम् इति प्रोक्तम् अज्ञानम् यत् अतः अन्यथा. Therefore ज्ञानम् means virtues or values.

These are going to be the six topics or three topics, which अर्जुन wants to know, which कृष्ण will elaborate later. This is the background of the question. So even कृष्ण is answering a question paper. Examination season. It is not only for our children, Lord कृष्ण also has got: write short notes on. I don't whether now it is there or not, we had it. Write short notes on. The only difference is we will have so many and choice will be given on any three, but poor कृष्ण doesn't have any choice, He has to write notes on all the six! And कृष्ण being a great student or master, He answers all of them beautifully! Now we will see कृष्ण's answer.

Verse No .02

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-२॥

इदम् शरीरम् कौन्तेय क्षेत्रम् इति अभिधीयते ।

एतत् यः वेति तम् प्राहुः क्षेत्रज्ञः इति तत्-विदः ॥ १३-२॥

हे कौन्तेय! इदम् शरीरम् क्षेत्रम् इति अभिधीयते । यः एतत् वेति, तम् क्षेत्रज्ञः इति तत्-विदः प्राहुः ।

When we write answers to the questions, generally, we write the answers for those questions which we know thoroughly and wherever we want to bluff, wherever we are not sure we will keep it for the end. What we definitely know we write first. Similarly, perhaps कृष्ण also, not that कृष्ण wants to bluff or anything, he also rearranges the questions, perhaps for our convenience, even though अर्जुन's order is प्रकृति, पुरुषः, क्षेत्रम्, क्षेत्रज्ञ, कृष्ण starts with the third item, viz., क्षेत्रम्.

1) Of these six items the first one कृष्ण takes up is क्षेत्रम्. What is क्षेत्रम्? कृष्ण says, हे कौन्तेय! हे कुन्तीपुत्रः! अर्जुन, इदम् शरीरम् – this body that you are experiencing intimately, this शरीरम्, this body is called क्षेत्रम्. So this body is called क्षेत्रम्. And why is this body known by the word क्षेत्रम्? शङ्कराचार्य gives several meanings for the word क्षेत्रम्, out of that we will see two meanings which are relevant and beautiful.

a) The first meaning is that which is subject to decay and destruction. So क्षीयते इति क्षेत्रम् क्षतत्वात्, क्षीयमानत्वात् क्षेत्रम्, क्षि means that which disintegrates, that which decays and ultimately dies. In fact, the very word शरीरम् also means the same only. शरीरमान स्वभावत्वात् शरीरम्, शीर्यते means that which is decaying every moment. The cells, one set of cells are replaced by another and after 40 or 50, the replacement becomes slow or stops and ultimately it dies. All the words used for the physical body indicates that it is subject to decay and destruction. And even the word देहः is because that which is

burned by, afflicted by, tormented by three-fold sorrows, त्रिविधैः तापैः दह्यते इति देहः. दह् means to burn. Burn means not in the physical sense, but in the figurative sense. What are the three-fold तापs?

i) One ताप is rising from inside in the form of varieties of diseases etc., that is it is internal suffering. And the other type of ताप comes from outside or the environment, like dust pollution, noise pollution, carbon monoxide pollution, so many varieties of pollution they talk about, any तापम् coming from the surrounding is one type of suffering, known as आधिभौतिक तापम्.

ii) What comes from inside is आध्यात्मिक तापम्, like BP, sugar, etc.

iii) And the third one is that which is not caused by the external or internal, that which is caused by the nature or the कर्म. So, आधिदैविक तापम् caused by supernatural forces like thunder, lightening, or floods, all these things are the third ones.

Through these three-fold तापम्s the body is constantly tormented and therefore त्रिविधैः तापैः दह्यते इति देहः. So, शरीरम् दह्यते इति देहः, क्षीयते इति क्षेत्रम्. And while living the three-fold तापs are burning and after death also the body is burned by another type of fire, what is that? The cremation fire. Therefore while living also it is burned, after death also it is burned, therefore it is called क्षेत्रम्. This is meaning No.1 given by शङ्कराचार्य.

b) Then the second meaning given for क्षेत्रम् is any agricultural land or field is called क्षेत्रम्. A wet land which is used for raising crops or plants is called क्षेत्रम्. And our physical body is comparable to a field. And why is the body compared to a field? शङ्कराचार्य says when we have got seeds in our hands, we can convert the seed into the plant. But that conversion requires a land. Only through the land, by sowing the seed, it can be converted into plants. If you are keeping the seed in your bureau and after a few days you see, it cannot grow into a

plant and therefore we require what? An intermediary medium through which alone the seed is converted into plant which can bear fruits. Similarly, we have done lot of पुण्य-पाप कर्म in the past जन्म and all those कर्म are like seeds and every कर्म can fructify into सुखम् and दुःखम्. Just as seed can fructify into plant, कर्म can fructify into फलम् - पुण्यम् कर्म into सुखफलम्, पाप कर्म into दुःखफलम् but that conversion requires a medium. Just as seed requires the medium of the field to become a plant and fructify, our कर्म also requires a medium, what is the medium, the physical body is the medium only through the body we can reap पुण्यफलम्, we can reap पापफलम्. As long as you don't have a body, पुण्यम् will be there but it will never become सुखम्, पापम् will be there but it will never become दुःखम्. The conversion requires an intermediary. Therefore शङ्कराचार्य says क्षेत्रवत् क्षेत्रम्. Only one word शङ्कराचार्य says. He will not talk like me for half an hour. He is very precise, concise and brief. He writes only one word क्षेत्रवत् क्षेत्रम्. And therefore this physical body is called क्षेत्रम्.

Even though कृष्ण has defined the physical body as क्षेत्रम्, we have to include two more things, which कृष्ण will do later, but in this context we can add. The mind is also called क्षेत्रम्. And not only the body and mind, even the external world is called क्षेत्रम्. So three things: body, mind and the world. In short whatever you experience is क्षेत्रम्. Whatever you experience is क्षेत्रम्. The world is experienced by me, the body is experienced by me. Do you have any doubts? When the mosquito bites, you will know whether you experience your body or not. Even if you deliberately know the hand will know. The body and pain and pleasures are experienced, the world of course I experience. In the same way, the mind is also intimately experienced by me. I know the arrival of every emotion and I know the departure. I know the emotional problems. That's why counselors are having a gala time. If I don't know my emotional problem, how I will go to a psychiatrist.

So therefore, all the three, what is common to all the three?

- i) All of them are objects of experience and
- ii) All of them are matter, made up of matter, world is made up of matter, body is of course made up of matter, mind also is made up of matter. All the three are objects. All the three are matter.
- iii) And then all the three are subject to constant change also. The world changes all the time. There is nothing that is changeless. Some of them may change faster, some of them may change slowly, but the change is the law of nature. And not only the world, the body changes, अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, विनश्यति, इति षड्विकारवत् एतत् शरीरम्. Therefore the world is सविकारम्, body is सविकारम्. What about the mind, it changes or not? My God! That is the fastest changing thing. And thank god the mind changes also. Imagine I keep on talking and your mind remains still. If nothing happens in the mind then what a terrible lot will be mine? So I am expecting my words to enter your mind through your ears and I expect your mind, your thoughts to come. Every word should create a thought in your mind. Whether you understand or not, accept or not, mind has to undergo transformation. Thus क्षेत्रम् is object, क्षेत्रम् is matter, क्षेत्रम् is subject to change.

Even though क्षेत्रम् consists of body and world, कृष्ण here focuses upon the body only, because we have got maximum attachment to the body matter. World is also matter, body is also another small lump of matter, nothing but mud pack. Only like porcelain, it is a refined mud. Even though the world is also mud, body is also mud, unfortunately, our identification with this body is so deep and therefore कृष्ण wants to specifically remind that the body is also an object of experience. इति क्षेत्रम्. So topic No.1 temporarily over. कृष्ण will elaborate later.

2) Then what is the second topic. एतत् यः वेति तम् क्षेत्रज्ञः इति प्राहुः. Whatever illumines or experiences the क्षेत्रम्, if the क्षेत्रम् is an experienced object, every experienced object presupposes an

experiencer, sentient subject. If my eyes are perceiving all of you, the very perception of every one of you presupposes the existence of the perceiver eye. Even though the eyes themselves are not perceived by me, I don't see my eyes, even though the eyes themselves are not perceived, there is no doubt regarding the perceiver eye, because without the perceiver eyes there cannot be perceived forms and colors. Like every photograph that you see presupposes what? A photographer or minimum a camera. Earlier I used to talk about photographer, now people talk about automatic camera. There is a camera. Every photo presupposes the existence of a camera, even though the camera itself is not in the picture. Similarly, if the entire क्षेत्रम् consisting of the world, body and mind is an object of experience, it presupposes what? a sentient, experiencer, illuminator, conscious-principle. And that conscious-principle which is called the subject, which is called the illuminator, which is called the enlivening principle, कृष्ण calls क्षेत्रज्ञः. And who says that तत्-विदः – the great ज्ञानिन्स who know about them they say that it is called क्षेत्रज्ञः. Therefore, in short क्षेत्रज्ञः means conscious-principle. क्षेत्रम् means matter-principle, क्षेत्रज्ञः means conscious-principle or Consciousness.

Now taking a little bit aside, what exactly is the nature of this Consciousness is a fundamental question, because it is a mysterious thing which everybody tries to understand, all the sciences are even now struggling to understand what is the phenomenon of Consciousness. According to वेदान्त, Consciousness has the following features: Do you remember:

- a) Consciousness is not a part of the body, is not a product of the body, is not a property of the body. Consciousness is an independent entity according to वेदान्त. So Consciousness is not a part, product or property of the body.
- b) Consciousness is an independent entity which pervades the body, which body? inert body and makes it sentient, चेतनम्. This is the

second feature. देह विलक्षणम्. It is different and It pervades the body. देह व्यापिः.

c) The third feature is this Consciousness which is independent principle is not limited by the boundaries of the body, which means It extends beyond the peripheries of the body. व्यापि सर्वगतः. This is the third feature.

d) Then the fourth feature is this Consciousness will continue to exist even when the body perishes. It is eternal. Previously we said It is all-pervading. Now we say It is eternal.

e) The final point is the surviving Consciousness after the destruction of the body is not recognizable because there is no body through which it can manifest or express. So for want of a manifesting medium the surviving Consciousness is not recognizable. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 03-04

In the beginning of 13th chapter, अर्जुन introduced 6 technical words, परिभाषा शब्दाः used in the scriptures and अर्जुन asked for clarifications of these terms and from the 2nd verse, Lord कृष्ण begins to answer अर्जुन's question. The six terms that अर्जुन wanted to know are क्षेत्रम्, क्षेत्रज्ञः, प्रकृतिः, पुरुषः, ज्ञानम् and ज्ञेयम्. Of these six words, Lord कृष्ण takes up the first pair of words, viz., क्षेत्रम् and क्षेत्रज्ञः and since these two terms are closely connected, कृष्ण deals with both of them simultaneously. And this is done from the 2nd verse up to 7. Verse no.2 to 7 is dealing with क्षेत्रम् and क्षेत्रज्ञः. And the word क्षेत्रम्, literally and from the standpoint of वेदान्त means the entire objective universe which is experienced by us, which consists of the external world which is an object of experience, which includes the body, which is also an object of my experience and finally, it includes the mind also, which is an object of experience. Thus the world, plus the body, plus the mind, the whole thing is क्षेत्रम्. The only difference is among these three, the world is a little bit away from us, as it were and the body and mind are intimately associated with me, the observer and therefore, the body and mind appear to me to my integral part. I have given you the example before: When somebody asks me what are the things in front of me, I enumerate various things, all of you are in front of me, the mike, the book, the clip, the watch, the desk, this cloth on the desk, I will enumerate everything and I forgot to include one thing which is very much different from me, which is in front of me, which is very much an object and which is generally not enumerated, viz., what is that, my spectacles. The spectacles is very much part of this world, I have bought it from the shop, but once I put on the spectacles and once it becomes an instrument of observation, the instrument is generally included in the subject itself. From this we come to know an important law, "An object which serves as an instrument is generally taken as the subject itself." An object, which serves as an instrument is integrally

connected with the subject and therefore generally we include the spectacles in the observer itself. But the fact is it is also an object only. In the same way, the वेदान्त says, the body is also an instrument for my observation of the world, the mind is also another instrument for the observation of the world, but both of them also are an object different from me, because instrument is different from the one who is behind the instrument. And that is why when I am using the body and mind during the waking and dream states I experience the external world, when in deep sleep state I am no more operating through the body-mind-complex, I don't experience the world. So body is one spectacle as it were, one glass of the spectacle, mind is another one, when both of them are used I experience the world, when both of them are kept aside, when do you keep aside? During sleep state, I don't function through them, there is no world of experience. And therefore वेदान्त says, body is also an object, mind is also an object, but both of them serve as an instrument and therefore they appear to be an integral part of the subject. And since body is also an object, mind is also an object, both of them should be included in क्षेत्रम्, the objective universe. Thus क्षेत्रम् consists of three portions, the world, the body and the mind. And of these three, कृष्ण enumerates the body alone in this verse, because our identification with the body is stronger and therefore कृष्ण highlights the body part in this verse. Later, कृष्ण himself will elaborate the क्षेत्रम् in which he will include the mind as well as the external world. And therefore brief क्षेत्रम् in this verse elaborate क्षेत्रम् in the later verses i.e., no.6 and 7, that is महा-भूतान् अहङ्कार and इच्छा द्वेषः सुखम् दुःखम्, their कृष्ण elaborates the क्षेत्रम्, here briefly enumerates only item, what is that? The body is क्षेत्रम्. And He also pointed out क्षेत्रज्ञः is something which is different from the body, which pervades the body and which makes the material body a live, living being. And that invisible principle, like the invisible electricity which makes the fan go around, which makes the bulb bright, which

makes the mike magnify my sound, that invisible principle behind the visible mike, behind the visible fan, behind the visible radio, behind the visible electrical instrument, that is the electricity principle. In the same way, behind the physical material body the invisible principle is the चैतन्य तत्त्वम्. And that invisible चैतन्य तत्त्वम् is called क्षेत्रज्ञः, ज्ञः means the awaring principle, the experiencing principle, the observing principle, the sentient principle. And therefore, the first job in वेदान्त is understanding that the individual is a mixture of two things, the body and Consciousness. Just as recognizing the fan is a mixture of two principles, one is the visible fan part and the invisible electricity part. Mere electricity will not you give you breeze, if you have any doubt open the fan and see, mere fan cannot give you breeze, what gives you breeze is neither the fan nor the electricity but a mixture of both. Similarly, the functioning individual, the live individual is neither the mere body nor the mere Consciousness. Consciousness by itself cannot transact, body by itself cannot transact, the transacting entity is a mixture of body and Consciousness. And here कृष्ण calls them क्षेत्रम् and क्षेत्रज्ञः. In the 2nd chapter of the भगवद्गीता they were called देह and देही. Do you remember?

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३॥

न जायते म्रियते वा कदाचित् ॥ २-२०॥

etc., you have to remember all those verses, 2nd chapter verse no.12 to 25, go through the whole section. And this देह-देही mixture is otherwise called आत्मा and अनात्मा. And not only that, by using the word आत्मा, the scriptures convey an important idea.

i) Generally we tend to identify with the body only. So I am the body is our general approach, because the date of birth of the body I take as my date of birth, the growth of the body I take as my growth, therefore generally the word 'I' is used for the body.

ii) And after the study of वेदान्त, what we generally say is ‘now I know that I am the body and behind me there is an eternal Consciousness.’ We won’t be saying that earlier. Before Vedantic study, ‘I am the body alone’ is the understanding, after Vedantic study I add one more statement, ‘I am the body and in me there is an आत्मा.’

iii) कृष्ण says that is not the right approach. You should not say ‘I am the body and in me there is आत्मा.’ You have to train your mind, that is called निदिध्यासनम्, spend weeks, months and years and what should be the new training, I am the Consciousness because I am conscious-principle and body is an incidental medium through which I am transacting with the world. Therefore instead of saying ‘I am the body with an आत्मा,’ I should learn to say ‘I am the आत्मा with an incidental body.’ And since the body is only an incidental medium, I am willing to accept the fact that this medium is bound to go back to the क्षेत्रम्, the external world. It has come from the world, I am using it temporarily and I have to give it back to the world and even when I give the क्षेत्रम् back to the world, I the क्षेत्रज्ञः, the invisible Consciousness will continue to survive. This shift of the identification from क्षेत्रम् to क्षेत्रज्ञ is called अपरोक्षज्ञानम् or अपरोक्षिकरणम्. As long as I say ‘I have an आत्मा,’ it is called परोक्षज्ञानम्, the moment I say ‘I am the आत्मा,’ it is called अपरोक्षज्ञानम्. So, ‘have’ to ‘am’, is परोक्षज्ञानम् to अपरोक्षज्ञानम्. This is the essence of the 2nd verse. Now Continuing; Verse no.3;

Verse No .03

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३॥

क्षेत्रज्ञम् च अपि माम् विद्धि सर्व-क्षेत्रेषु भारत ।

क्षेत्र-क्षेत्रज्ञयोः ज्ञानम् यत् तत् ज्ञानम् मतम् मम ॥ १३-३॥

हे भारत! सर्व-क्षेत्रेषु माम् अपि च क्षेत्रज्ञम् विद्धि । यत् क्षेत्र-क्षेत्रज्ञयोः ज्ञानम्, तत् ज्ञानम् (इति) मम मतम् (अस्ति)।

Now कृष्ण goes to the next step of knowledge. Each step is a solid step. We have to take years to assimilate. We will take only a minute to hear, but it will take years to assimilate. So what are the steps we have seen till now?

i) First I said I am the body, that is where we begin.

ii) Now what is the second step? I am the body backed by another principle called Consciousness, this is the second step.

iii) What is the third step? In fact, I am not the body with Consciousness, but I am the Consciousness with an incidental (whenever you say body, keep practicing saying it as 'incidental body.' Now itself learn saying incidental/leased body. So that we will not have ownership, भगवान् has allowed me to use it, he can take up, the modern law which is working – whoever lives in a house for 15 years that house becomes his own. That is the problem, how many people are struggling to vacate the tenets. You cannot apply that principle with God, He will forcibly vacate you from the tenement. Normally, He will say, if not listened He will also bring goons, called यमदूतs. He will forcibly take.) So therefore the third step of knowledge is 'I am the Consciousness with an incidental body.'

iv) Now we are going to the fourth step. Very important step. What is that? I have now known and hopefully assimilated that I am the Consciousness behind this body. So body is the container, I am the content, the tenant, the invisible Consciousness. If I look upon myself as Consciousness within my body, what should be you? If I am Consciousness within my body, what about you? You are the Consciousness in your body, so राम is the Consciousness in राम शरीरम्, कृष्ण is the देही in कृष्ण शरीरम्, any other person, लक्ष्मी is the Consciousness within लक्ष्मी शरीरम्, mosquito is the Consciousness within mosquito शरीरम्, इन्द्र is the Consciousness within इन्द्र शरीरम्, in fact, each one of us is nothing but the Consciousness in the respective body. Now the question is: How many Consciousnesses are

there? This is the question: How many Consciousnesses are there? Generally our conclusion will be what, each one is the Consciousness in the body, therefore, within my body there is one Consciousness and within your body there is one Consciousness. Therefore as many bodies are there so many Consciousnesses also must be there. This will be our general conclusion. It is not only our conclusion, this is the conclusion of certain philosophers also like साङ्ख्य. साङ्ख्य philosopher says, each body has one one आत्मा. And therefore how many आत्मा are there? As many bodies are there so many आत्माs are there, the साङ्ख्य philosopher contents. Now here, Lord कृष्ण says you have to note the difference. What is the difference? The container bodies are many but the Consciousness within is the same in everyone. The bodies are many but the देही, the क्षेत्रज्ञ, the आत्मा, the Consciousness is the same in every one. And not only the Consciousness is in everybody, we should also know that the Consciousness is there in between the two bodies also. The only thing is Consciousness is recognizable in the body because life is manifest. In between Consciousness is existent but not recognizable. Why? The bodies are not there in between to manifest or recognize the Consciousness. Like electricity is recognizable in fan no.1, recognizable means what not physically visible, I can appreciate the presence of electricity in fan No.1 and also in fan no.2, in between through the electric cable, electricity is flowing but I don't have any instrument to recognize the electricity. Or to give you another example, you can recognize the light in my first finger, two fingers are there, you can recognize the light in the second finger. So finger no.1 is visible and though finger no.2 is visible, you recognize the light reflected in finger no.1 and you recognize the light reflected in finger no.2; between the two fingers light is there or not? Light is there or not? Here alone doubt pops up. It appears as though there is no light (I am not talking about the bulb, I mean the light is as though not there), but remember, the light principle, the प्रकाशः is in between also but not

recognized because there is no object to reflect. Suppose I finger keep a finger between the two fingers, along with the reflecting medium the finger you will recognize the light. Above my head also light is there, the moment I keep my hand you can recognize. When I take away my hand the light above my head, you don't recognize, you recognize the light on the screen alone. Now वेदान्त says Consciousness pervades everywhere, wherever bodies are there Consciousness is manifest as life principle, where bodies are not there Consciousness is not manifested. And therefore, there is only one all-pervading Consciousness which is manifest in some places and which is unmanifest in some other places, manifest or unmanifest, the Consciousness is सर्वगतः. This is the challenge of science also. What is Consciousness? And where is Consciousness? वेदान्त gives the answer, Consciousness is different from matter and pervades all over, matter is only a medium for the expression of Consciousness. When matter goes away, Consciousness does not die, but its expression dies. OK.

v) Then the next step we have to go to understand this verse. Even though this Consciousness is all-pervading, this Consciousness is known by two different names based on the angle from which you look at the Consciousness. Just like one member of the family is known by different names based on the angle from which the person is seeing. Your own child will call you parent, whereas your own parents will not call you parent, they will call you child. So thus person remaining the same, one person looks at this person as husband, another as brother, another as son, another as father. Similarly, Consciousness has two names based on the angle from which it is looked at. When the Consciousness is looked from the standpoint of a single individual body, it is called जीवात्मा. आत्मा, the Consciousness, looked from the standpoint of the individual body, making enlivening my body, my mind, experiencing my surroundings, the Consciousness is called जीवात्मा. Whereas the very same Consciousness looked from the

standpoint of all the bodies, otherwise called the **समष्टि**, the total, the very same **आत्मा** is called **परम आत्मा** or **परमात्मा**. So from microcosmic angle the Consciousness is called **जीवात्मा**, **व्यष्टि दृष्ट्या जीवात्मा**, from macrocosmic angle, **समष्टि दृष्ट्या** it is **परमात्मा**. And suppose you negate microcosm and macrocosm. Negate **व्यष्टि** and **समष्टि**. It is neither **जीवात्मा** nor **परमात्मा**. Then what is it? **आत्मा**. Therefore Consciousness is **आत्मा**, the adjective 'जीव' is looking at Consciousness from individual angle, the adjective 'परम' is given looking at it from the total angle. When the primeminister or the president of the country is looked from the standpoint of his family, he is called householder, but when the very same person occupies the presidential office, or primeminister's office, the very same person is called the primeminister or president. What is the difference in his weight? As a householder what is his weight? 75 kgs. And as the primeminister what is his weight? 75,000 tons? Because he is primeminister!! The person is the same, two names from the standpoint of the observation. Therefore, **जीवात्मा** is **आत्मा**, **परमात्मा** is **आत्मा**, both are essentially one and the same. This recognition is called **जीवात्मा-परमात्मा ऐक्यम्**. So what is my knowledge now? I am the **आत्मा**. So, when I, the Consciousness, am functioning through an individual body, I am called a **जीवः** and the very same I, the Consciousness, manifesting through the whole creation, I am called the **परमात्मा** and when I forget the body and forget the world also, when I forget the body and the world also, I am what? Neither **जीवात्मा** nor **परमात्मा**, but **आत्मा**. So this is called **जीवात्मा-परमात्मा ऐक्य ज्ञानम्**. And the example we generally give in the **शास्त्र** is like seeing the essential oneness of the wave and the ocean. When water is looked at from the standpoint of a small name and form it is called a wave, when the very same water is looked at from the standpoint of total name and form it is called ocean, but remove the wave name and form, remove the ocean name and form, what is the essence? Wave is water, ocean is

water, there is only one water. This is called जीवात्मा-परमात्मा ऐक्य ज्ञानम् or आत्मा एकत्व ज्ञानम्.

And in this 3rd verse, कृष्ण is revealing this fact and therefore this verse is called महावाक्य श्लोकः. A very very very very important verse. शङ्कराचार्य a very elaborate commentary running to pages and the sub-commentators write still more elaborate commentary, if you take the commentaries and sub- commentaries this one verse itself you can make a voluminous book. What is the definition of महावाक्यम्? Any statement which reveals the essential oneness of जीवात्मा and परमात्मा. So जीवात्मा-परमात्मा ऐक्य बोधक वाक्यम् is महावाक्यम्. Now look at the verse. कृष्ण says, अर्जुन carefully understand and assimilate. What should you understand? क्षेत्रज्ञम् माम् विद्धि. क्षेत्रज्ञः means जीवात्मा, i.e., the Consciousness obtaining in one body and माम् विद्धि, who says? कृष्ण says माम्, माम् means Me, and here the word Me means the परमात्मा. Therefore, जीवात्मानम् परमात्मत्वेन विद्धि – may you know क्षेत्रज्ञ जीवात्मा as कृष्ण परमात्मा. You know the क्षेत्रज्ञ जीवात्मा as कृष्ण परमात्मा. The क्षेत्रज्ञ जीवात्मा's body is different, कृष्ण परमात्मा's body is different, containers are different but the content Consciousness is one and the same. The bulbs are different, one is the bedroom bulb, zero watts, another is the search light or whatever it is, bulbs are different, the electricity behind is only one. Don't ask me is आत्मा electricity? It is comparable to electricity, it is not exactly electricity. Therefore कृष्ण says क्षेत्रज्ञम् माम् विद्धि, know Me to be परमात्मा. And where is the परमात्मा? सर्व-क्षेत्रेषु भारत – which is the Consciousness obtaining in all the other bodies. And if I look at myself and yourself as Consciousness, I can say I am you and you are me. From body's standpoint I cannot say. My body is different, your body is different, from mind standpoint I can never say, my mind has got my own emotions, your mind has your emotions, from intellect standpoint also I cannot say, my knowledge and ignorance are different, your ignorance and knowledge are different, but when I come to the

experiencer-Consciousness I can say I am you and you are me. सः अहम् अस्मि and अहम् सः अस्मि. That is the well-known सोऽहम् मन्त्र. सोऽहम् अहम् सः. That is why it got the name, हंस मन्त्र. हंसः means अहम् सः, I am that परमात्मा. अहम् ब्रह्मास्मि is the revelation. And then कृष्ण says: this knowledge is a very very useful knowledge and therefore this is the real knowledge to be acquired by all people. All other types of knowledge can be acquired but they are really worthless, because they don't improve the quality of life. Previously miserable BA, now miserable MA, now miserable PhD. The degrees go on changing, the misery continues to be same. Whereas this alone is 'the real knowledge' which changes the very quality of your life. Therefore कृष्ण says क्षेत्र-क्षेत्रज्ञयोः ज्ञानम्, this knowledge regarding the क्षेत्र and क्षेत्रज्ञ, तत् ज्ञानम् – that alone is the real knowledge. In मुण्डकोपनिषत् this knowledge is called परा विद्या and all other types of knowledge are called अपरा विद्या. And शङ्कराचार्य tells elsewhere अपराविद्या हि अविद्या. अपरा विद्या all other forms of knowledge are as good as ignorance only. Known and unknown are one and the same. Now the question will be, how do you say that this knowledge will make or bring about a quality change in the life? How does it change my life? Again go back to the example. Imagine there are two waves, both of them are like waves, imagine they are living being waves, they can know, they can talk and one wave knows I am a wave. Whereas the other wave knows I am water. What difference this knowledge brings about in the second wave. You imagine. As long as the first wave considers I am a wave, its thinking will be what? I am just born out of the ocean and I am growing, because the wave becomes bigger and bigger, from देहिनः अस्मिन्, कौमारम्, यौवनम्, जरा, etc., like that ripple, wave, bigger wave. And as even the wave is growing, it is also aware of the fact that I am going to towards the shore and once I go I, as a wave, will be destroyed. Therefore, I am a mortal finite entity is the thought that the wave will have. As long as it thinks itself as a

wave. As long as there is a conclusion that I am mortal the insecurity feeling is unavoidable. The wave, as long as it thinks it is a wave, it can never get out of insecurity and all its actions are driven by the sense of insecurity. In the same way, as long as I am going to think I am the body, I am a mortal individual, every moment of my life is driven by the sense of insecurity. In fact, the very admission to the school and my education is based on the career opportunity and all the counseling are based on what? In which you can earn more. If possible with minimum work or no work. I never bother about which subject I like. I don't want to take a course that I will enjoy. Enjoyment is not the consideration, my inclination is not the consideration, all my activities from LKG is based on the consideration which will give me a good job, with a five figure or six figure salary. Even after I enter into a job, I have served, wonderful rapport has been created, if there is another job which will give me more money, headhunters, I heard so, it was not there in our times. You know what is headhunters? There are people who are ready to pull you out for better salary. And therefore loyalty or relationship all I don't care, only consideration is which will give me better retirement benefits even before joining the job. What do you mean by that? I want security. And often we get children only as an investment that in future if I pay through my nose, the children will hopefully take care of me in the old age. And when that becomes doubtful I fix up old age home. Everything you see, all we are running after money, remember, money is seen is an equivalent of security. Money and security are synonymous for an ignorant person. Ignorant means Vedantically ignorant person. वेदान्त calls a person a संसारि, संसारि is defined as one, who sees money as security. And I will see the money as security because now I am insecure. Now I am insecure because I am the body. Whereas imagine the other way, the enlightened wave, the जीवन्मुक्त wave. It is not bothered because this wave is nothing but a name and a form, name and form is subject to

destruction, nobody can hold on to that, I am not attached to the incidental नाम-रूप, I know I am water, I will be water, I was water and I the water am not destroyed. Even during summer when it is evaporated, when I become invisible to people then I exist in what form? In the form of steam, in the form of water vapor, I exist. And therefore, the difference between knowledge and ignorance here is the difference between security and insecurity. And according to वेदान्त, this knowledge alone will give security, other than this knowledge whatever you do there will be the lingering sense of insecurity. All the others will give a false sense of security, a fake sense of security, therefore if you want security gain this knowledge. If you think there are sources of security, वेदान्त doesn't want to contradict you, वेदान्त tells try and see. Go everywhere, either through money or status or position or possession or relationship. Try all of them and then when you know and you are convinced that none of them will give you real security then you come to वेदान्त. In fact, when you come to वेदान्त after such a maturity then your listening also will be intense. Or else, वेदान्त will be a hobby. In the home because of TV it is all noisy, and I can sleep peacefully in the वेदान्त class. I just joked and don't take seriously!! वेदान्त gives you a challenge, try to find security anywhere else. And still now the challenge is open and कृष्ण says this is the knowledge which removes the sense of insecurity. And just one more aside point. OK. You say that nothing else will give you security, then do you mean say that Vedantic knowledge will give me security? It is just a next step. Not very important in this context. But I could not by-pass. वेदान्त says, In fact, वेदान्त also doesn't give you security. In fact, वेदान्त also doesn't give you security. वेदान्त reveals the fact that you don't require any security from outside. In your real nature you are ever secure. Therefore, वेदान्त doesn't give security, वेदान्त removes the sense of insecurity. वेदान्त removes the sense of insecurity and that is why those ज्ञानिन्स and many of them are संन्यासिन्स and they don't

have anything to hold on to, they don't have their own family, they don't have bank account, they don't have any other possession, they don't have a kitchen for food, they don't know from where the next meal will come. So they must be the most insecure people, but you look at those ज्ञानिन्स, they are more secure than all the others with possessions. In fact, greater the possession, you require more security guards. Therefore कृष्ण says: क्षेत्र-क्षेत्रज्ञयोः यत् ज्ञानम्, this knowledge of the क्षेत्र and क्षेत्रज्ञ is the real knowledge. And this is called आत्मज्ञानम्. Continuing;

Verse No .04

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३-४॥

तत् क्षेत्रम् यत् च यादृक् च यत् विकारि यतः च यत् ।

सः च यः यत् प्रभावः च तत् समासेन मे शृणु ॥ १३-४॥

तत् क्षेत्रम् यत् च, यादृक् च, यत् विकारि (च), यतः च यत्, सः च यः, यत् प्रभावः च (अस्ति) तत्, (त्वं) समासेन मे शृणु ।

कृष्ण says that in the previous two verses that is the 2nd and 3rd, अर्जुन I have briefly defined क्षेत्रम् and क्षेत्रज्ञ and it is too brief and therefore I will elaborate these two topics a little bit. And therefore कृष्ण gives an introduction for that in the 4th verse. हे अर्जुन! Listen to the following thing: यत् तत् क्षेत्रम्. What exactly is the क्षेत्र, which we have seen as what? The objective physical body. Very briefly said. Now he says I will give you a comprehensive list of what includes the क्षेत्रम्, what all are included in क्षेत्रम्? So यत् क्षेत्रम् and यादृक् च – what is the nature of क्षेत्रम्, the objective universe? क्षेत्रम्, you can roughly translate as the objective universe as different from the subjective experiencer. So what is क्षेत्रम्? First topic. Second topic what is the nature of that क्षेत्रम्? Then the next topic: यत् विकारि. यत् विकारि means what are the causes out of which various effects are born. So the details regarding the causes, कारणम्, यतः च यत् – what

are the effects born out of various causes. यत् विकारि refers to कारणम्, यतः च यत् refers to कार्यम्. One refers to the cause and the other to the effect. The idea is the whole objective universe consists of cause-effect chain only. If you take any individual, I am the effect and my parents are the cause. And the parent themselves are the effect and their parents are the cause. Thus anything you take, it is an effect of something and it is the cause of something else. Therefore what are the causes and what are the effects, what is क्षेत्रम्, what is its nature, what are the causes included in the क्षेत्रम् and what are the effects included in the क्षेत्रम् - all these are details of the क्षेत्रम्. And not only that, some more details of the क्षेत्रज्ञ also कृष्ण wants to give. Therefore he says, सः च यः – what exactly is the क्षेत्रज्ञ? Some more features of क्षेत्रज्ञ. What is क्षेत्रज्ञ? The Consciousness-principle. Previously कृष्ण has only briefly defined Consciousness is what: the experiencer of the universe. This is a very brief definition. कृष्ण wants to deal with more details regarding Consciousness. Therefore, what is Consciousness or awareness. And यत् प्रभावः च – and what are the glories, the features, the great features of the क्षेत्रज्ञ. So that we will be seeing later, that Consciousness is indivisible, Consciousness is beyond time, Consciousness is beyond space, Consciousness is not subject to change, all these are different and important features. In fact, one scientist beautifully says: Consciousness is that which is not subject to the laws of the creation. All the physical and chemicals laws of the creation cannot influence the Consciousness-principle. And he says it cannot be located because it doesn't have a location, which means it is beyond time and space. Those features, I will give you later. कृष्ण introduces thus, तत् समासेन मे शृणु – may you listen to that, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 05-08

In the beginning of the 13th chapter, अर्जुन asked for clarification of six technical words used in the scriptures, प्रकृति, पुरुषः, क्षेत्रम् क्षेत्रज्ञः, ज्ञानम् and ज्ञेयम्. Of these six terms, Lord कृष्ण has taken up two terminologies, क्षेत्रम् and क्षेत्रज्ञः, which starts from verse no.2 onwards and it continues up to verse no.7. First he defined the two words, क्षेत्रम् and क्षेत्रज्ञः. क्षेत्रम् means the physical body which represents any experienced object in the creation. कृष्ण defined क्षेत्रम् as the body and the body represents any experienced object in the creation and then he defined क्षेत्रज्ञः as the experiencer subject. In short, I am क्षेत्रज्ञः and whatever I experience is क्षेत्रम्. And having defined क्षेत्रम् and क्षेत्रज्ञः, now कृष्ण wants to give a simple elaboration of these two words, for which he gave the introduction in the 4th verse. In the 2nd and 3rd verse, he gave the definition of क्षेत्र and क्षेत्रज्ञः and now कृष्ण wants to give a simple elaboration of these two words for which कृष्ण gives an introduction in the 4th verse, which I introduced in the last class, तत् क्षेत्रम् यत् च यादृक् च यत् विकारि यतः च यत्. अर्जुन

- i) may you know what is objective universe,
- ii) may you know what is the nature of the objective universe,
- iii) may you know what are the products belonging to the objective universe and
- iv) may you also know the various causes which produce these effects.

- a) And therefore what is क्षेत्रम्?
- b) What is the nature of the क्षेत्रम्?
- c) What is that part of the क्षेत्रम् which is called effect?
- d) And what is that part of the क्षेत्रम् which is called the cause?

And from this we get a corollary that all the causes come under क्षेत्रम् and all the effects also come under क्षेत्रम्. So that means all the causes and effects, the entire कार्य कारण प्रपञ्च comes under क्षेत्रम्, from which we get a very important corollary, we कृष्ण does not mention but we have to note aside, what is that, if cause and effect come under क्षेत्रम् then क्षेत्रज्ञः, the Consciousness-principle should be other than cause and effect. That क्षेत्रज्ञः is कार्य कारण विलक्षणम् is an indirect hint that कृष्ण is giving here. Therefore यत् विकारि – what are the effects? यतः च यत् – what are the causes from which these effects come? All these different features of क्षेत्रम् I am going to mention now and in the 2nd line कृष्ण says, हे अर्जुन! not only I am going to briefly elaborate (I don't know what is brief elaboration) what is क्षेत्रम् and I am also going to elaborate on क्षेत्रज्ञः. So He tells in the 2nd line, सः च यः, सः here means क्षेत्रज्ञः. I will also tell you what is क्षेत्रज्ञः, because previously I have given only definition, hereafter I am going to give an explanation of the definition. Not only I will elaborate on क्षेत्रज्ञः, यत् प्रभावः च – and I will also talk about the प्रभावः of क्षेत्रज्ञः. प्रभावः means glory. विभूतिः, महिमा is called प्रभावः. So the glories of क्षेत्रज्ञः also I am going to elaborate in the following verses, अर्जुन may you learn it very carefully. And why should अर्जुन learn very carefully? The reason has been given in the 3rd verse, क्षेत्र-क्षेत्रज्ञयोः ज्ञानम् यत् तत् ज्ञानम् मतम् मम – the knowledge of these two alone is the real knowledge. That is the liberating knowledge, all other disciples of knowledge are not really worthwhile, this knowledge alone is worthwhile and therefore may you listen to very carefully. So तत् समासेन. समासेन means briefly I am going to mention. शृणु – listen carefully. Having given the introduction, now कृष्ण wants to enter the elaboration and before that, one more verse कृष्ण uses to glorify the topic. Verse no.5;

Verse No .05

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३-५॥

ऋषिभिः बहुधा गीतम् छन्दोभिः विविधैः पृथक् ।

ब्रह्म-सूत्र-पदैः च एव हेतुमद्भिः विनिश्चितैः ॥ १३-७॥

(इदं ज्ञानं) ऋषिभिः बहुधा, (तथा) विविधैः छन्दोभिः पृथक् हेतुमद्भिः विनिश्चितैः ब्रह्म-सूत्र-पदैः च गीतम् एव ।

This topic of क्षेत्र and क्षेत्रज्ञः is so important is that all the scriptural texts have talked about these two topics because क्षेत्र includes the entire material universe, क्षेत्रज्ञः is Consciousness; the whole creation is a mixture of spirit and matter only. Therefore, if you have really understood what is matter, the inert-principle and if you have really understood what is the Spirit, the Consciousness-principle you have understood the whole creation. In fact, all the scientists claim that they are working for the theory of everything. They call it TOE and what is TOE, *Theory of Everything*, they want to come to one theory which will explain every phenomenon in the creation. Still this theory is eluding the scientists. वेदान्त has given the theory of everything. What is that? Everything is nothing but Consciousness plus matter. Therefore, scriptures deal with only these two topics. Therefore कृष्ण says ऋषिभिः गीतम् – all the ऋषिs through their various scriptural work have sung about or talked about only this topic. Which topic? क्षेत्र-क्षेत्रज्ञः विवेक ज्ञानम्. So through their literature, like पुराण, सूत्र, etc., they talk about this only. And not only they talk about, विविधैः छन्दोभिः – all the वैदिक मन्त्रs, छन्दः means मन्त्रः, through the various वैदिक मन्त्रs also only this subject matter has been dealt with. Therefore छन्दोभिः विविधैः पृथक् इदम्, we have to supply the verb इदम्, these two alone have been talked about in the वेदs also. Suppose they talk about various लोकs, it will come under what topic? क्षेत्रम् only. And all the material sciences like astronomy and atomic science again deal with क्षेत्रम् only. If you are talking about anatomy, physiology, etc., and various subdivisions of those sciences, again क्षेत्रम् only. If you deal with psychology, it is again क्षेत्रम् only. Therefore you have to talk about only one of these two. Therefore all the वेदs have talked about it

only, how, distinctly, पृथक्. That पृथक् is important because science has not been able to understand the relationship between matter and Consciousness. So whether Consciousness is distinct from matter, is it identical with matter, is it part of the matter, is it a temporary phenomenon called epiphenomenon, epi means temporary, epiphenomenon of matter, still Consciousness-matter relationship is a mystery for all branches of science. In fact, the mystery is so deep that they even do not know in which branch of science this topic should come. Whether it should become part of psychology or neurology or this or that, they do not know, whereas वेदान्त has distinguished matter and Consciousness and they have distinctly talked about this. पृथक् means distinctly. What is this distinction? Consciousness सत्यम्, matter मिथ्या and I am (this is important) Consciousness सत्यम्, Consciousness is the reality, matter is मिथ्या, the unreal principle and who am I, I am the Consciousness-principle, this has been talked about in the वेदs. Not only this has been dealt with in the वेदs, ब्रह्म-सूत्र-पदैः च एव. ब्रह्मसूत्र is a literature written by व्यासाचार्य in which all the उपनिषत्s have been logically analyzed. So ब्रह्मसूत्र is logical analysis of the philosophical portion of the वेदs. Whereas we have a set of पूर्व मीमांस सूत्र, which is a logical analysis of the ritualistic portion of the वेदs, whereas ब्रह्मसूत्र is the logical analysis of the philosophical portion or the Upanishadic portion of the वेदs. The Upanishadic portion of the वेदs is called the वेद-अन्त portion. Therefore, ब्रह्मसूत्रs has got another name, वेदान्त सूत्राणि and since this is done by व्यासाचार्य, it is called व्यास सूत्राणि. They are called सूत्रम् because they are in the form of brief capsule statements called aphorisms. So सूत्रम् means aphorisms. An aphorism means brief packed statements. अथातो ब्रह्मजिज्ञासा is one सूत्रम्. जन्माद्यस्य यतः is another सूत्र. शास्त्रयोनित्वात्, तत्तु समन्वयात्, ईक्षतेर्नाशब्दम्. All brief statements. But it has got packed ideas. And through these सूत्रs, व्यासाचार्य logically analyzes the Upanishadic teachings, whether Consciousness is

part of matter, different from matter or product of matter, because different systems of philosophy presents differently. व्यायशास्त्र says Consciousness is a property of matter, साङ्ख्य philosophers say Consciousness is a distinct entity from matter. Thus there are several views, व्यासाचार्य analyzes all of them and establishes the Vedantic conclusion. And therefore कृष्ण says that this is not an ordinary topic this is a very very significant topic. Therefore ब्रह्म-सूत्र-पदैः – through the words of ब्रह्मसूत्र. And what type of ब्रह्मसूत्रs they are, हेतुमद्भिः – which are full of reasoning, logical analysis of various views and विनिश्चितैः – and which is conclusive well ascertained logically established. There are 555 सूत्रs. In the ब्रह्मसूत्र, divided into four chapters, sixteen sections, one hundred and ninety two topics. And शङ्कराचार्य has written a pioneering commentary on it and we have got commentaries, sub commentaries, sub-sub commentaries, commentaries. Somebody gave me a four volume work on ब्रह्मसूत्र. I think I have told you. Each one like a pillow. And having 9 commentaries on ब्रह्मसूत्र and then I was wondering whether to keep it or not, already place problem and at the end of the 4th book, I saw what is written. It is written ‘thus ends the fourth सूत्र.’ So this is our tradition. You can study and study and study, you will never complete it,

अनन्तशास्त्रम् बहु वेदितव्यम् अल्पश्च कालो बहवश्च विघ्नाः ।

यत्सारभूतम् तदुपासितव्यम् हंसो यथा क्षीरमिवाम्बुमिश्रम् ॥

We can never complete the scriptural study. Therefore generally they try to study four सूत्रs, that itself is a great task. Anyway that is all aside. Here ब्रह्म-सूत्र-पदैः च एव हेतुमद्भिः विनिश्चितैः. We have only one topic, क्षेत्र- क्षेत्रज्ञः विवेक. And therefore, अर्जुन carefully listen. Don't sleep He says. Verse no.6;

Verse No .06

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-६॥

महा-भूतानि अहङ्कारः बुद्धिः अव्यक्तम् एव च ।

इन्द्रियाणि दश--एकम् च पञ्च च इन्द्रिय-गोचराः ॥ १३-६॥

So here कृष्ण elaborates on the topic of क्षेत्रम्, viz., the material objective universe. And in our tradition, all the philosophers have analyzed the objective universe and categorized them into various divisions. In संस्कृत they are called तत्त्वानि. तत्त्व means category. Just as any study is done by dividing a particular science into various subject-matter, physic is subdivided into heat, electricity, magnetism, etc. Chemistry is divided into organic chemistry, inorganic chemistry, physical chemistry, etc. If you take mathematics, algebra, calculus, etc. Categorization is one of the methods for intellect to understand things clearly. And therefore all the philosophers, we have got mainly 12 branches of philosophy in our tradition, all of them try to categorize the universe into various तत्त्वम्s. वैशेषिक philosophy has divided the whole creation into 7 तत्त्वs. न्याय philosophy has divided into 16 तत्त्वs. साङ्ख्य philosophy has divided the whole objective universe into 24 तत्त्वs. And here व्यासाचार्य temporarily borrows from साङ्ख्य philosophy and he categories the universe into 24 तत्त्वम्s. And what are those 24 तत्त्वम्s. In तत्त्वबोध also, when we talked about the creation,

अथ चतुर्विंशति तत्त्व उत्पत्ति प्रकारम् वक्ष्यामः ॥

It is there, their categorization. There is no rule that the category should in this way only, it can be categorized according to our convenience. Suppose I want to divide the whole class into groups. I can divide into two groups, male and females or I can divide based on the between 10-20, 20-30; according to qualification, graduates, postgraduates, non-graduates; according to mother tongue I can categorize. Here we are borrowing the categorization of साङ्ख्य philosophy and they talk

about the evolution of this universe in four stages, gradually increasing the number of तत्त्वम्s.

A. The first basic matter-principle they call प्रकृति. During प्रलय, before the evolution of the universe, before the emergence of the universe it was in potential form, that potential form of the universe they call प्रकृतिः. In वेदान्त also we use this term, in साङ्ख्य also they use. Then this प्रकृति is beginningless principle in साङ्ख्य and कृष्ण also borrows the same idea, प्रकृति does not have origination. प्रकृति is basic matter. If you want to understand in scientific language, the condition just before the Big Bang. The condition before Big Bang. Then they say, the प्रकृति evolves partially and the first stage of evolution they call महत् तत्त्वम्. प्रकृति, then महत्, so महत् is also total matter in the first stage of evolution.

B. Then from महत् the next stage of evolution they call अहङ्कारः. अहङ्कार, is the name of total matter, we are not talking about the individual ego. Individuals are not at all born, even before the birth of the individual, the total matter has evolved into महत् and the next one is the अहङ्कार, let us call it cosmic ego.

प्रकृति to महत् is stage 1,

महत् to अहङ्कार is stage 2.

C. In stage 3, from अहङ्कारः 15 तत्त्वम्s originate or emerge and what are those 15 तत्त्वम्s? No.1 the cosmic mind, मनः, not the individual mind of yours or mine, we are talking about the cosmic mind, मनः, then दश इन्द्रियाणि. So the ten sense organ principle or powers of perception, दश इन्द्रियाणि, one plus ten, eleven and then पञ्च सूक्ष्म भूतानि, five subtle elements. So $1+10+5$, ज्ञानेन्द्रियाणि पञ्च, कर्मेन्द्रियाणि पञ्च, सूक्ष्म भूतानि पञ्च, $3 \times 5 = 15$ + and then mind. So in the third stage 16 principles come, प्रकृति, महत् and अहङ्कार, and the sixteen.

D. And then in the 4th stage from the subtle elements the five gross elements come, पञ्च स्थूल भूतानि. So now add total प्रकृति, महत्, अहङ्कार = 3, then 16 principles, 16+3, 19 and then at the 4th and final level, पञ्च स्थूल भूतानि, 19 +5 =24.

And all these 24 तत्त्वम्s put together is क्षेत्रम्, the inert material objective universe. And Consciousness is not the nature of any one of them. All of them are matter and that's what कृष्ण enumerates. Now look at the श्लोक. In the first line, you see the word अव्यक्तम्, the word अव्यक्तम् represents प्रकृति, the topmost one. Then the word बुद्धिः means the महत् तत्त्वम्, the 2nd stage. बुद्धिः careful note, not the individual intellect, but बुद्धिः is the cosmic intellect, the महत् तत्त्वम्, the 2nd stage. Then अहङ्कार is the cosmic ego the third stage. So, अव्यक्तम्, बुद्धिः, अहङ्कारः, (three) and then from अहङ्कार 16 items, what are they, महाभूतानि, महाभूतानि means the 5 subtle elements: आकाश, वायु, अग्नि, आपः, पृथिवी, space, air, fire, water and earth, in their subtle form, subtle form means invisible form. In तत्त्वबोध we have dealt with this. And then इन्द्रियाणि, इन्द्रियाणि means the 10 sense organs, दश इन्द्रियाणि. कृष्ण himself says दश इन्द्रियाणि. महाभूतानि, how many? 15. एकम् च, एकम् means the mind, मनः तत्त्वम्, the cosmic mind. So महाभूतानि, दश इन्द्रियाणि, एकम्, these are the 16 तत्त्वम्s at the 3rd stage. And then comes the 4th stage, पञ्च च इन्द्रिय-गोचराः, इन्द्रिय-गोचराः means स्थूल भूतानि, the five gross elements. Thus 1+1+1+16+5, this is the addition. If you add it will be 24 तत्त्वम्s, all of them come under क्षेत्रम्. And not only that, these 24 तत्त्वम्s do not remain changeless, they constantly undergo change and as a result of their change and interaction various properties are generated. And they are called the various गुणs or विकारs of the क्षेत्रम् and what are the generated properties? कृष्ण enumerates them in the next श्लोक. This is the explanation of the यत् विकारि यतः च यत्. In the 4th verse, कृष्ण had promised यत् विकारि यतः च यत्, what are the

various products of the क्षेत्रम् I will tell, now he gives the product and what are they:

Verse No .07

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७॥

इच्छा द्वेषः सुखम् दुःखम् सङ्घातः चेतना धृतिः ।

एतत् क्षेत्रम् समासेन सविकारम् उदाहृतम् ॥ १३-७॥

महा-भूतानि, अहङ्कारः, बुद्धिः, अव्यक्तम् एव च, दश इन्द्रियाणि च, एकम् (मनः) इन्द्रिय-गोचराः पञ्च च, इच्छा, द्वेषः, सुखम्, दुःखम्, सङ्घातः, चेतना, धृतिः, एतत् सविकारम् क्षेत्रम् (मया) समासेन उदाहृतम् ।

Now we have got a material universe of 24 तत्त्वम्s and in that material universe our physical body is also one, because it is the modification of the five gross elements, we have seen in तत्त्वबोध and we have our mind also which is also a modification of the five subtle elements. Thus body is matter, mind is also matter, but mind is a peculiar form of matter. And what is the peculiarity of the mind? Even though mind is an inert matter, it has got a unique nature to manifest or reflect the Consciousness and appear as though sentient. Just like when electricity passes through water nothing happens, when electricity passes through water nothing happens but when the electricity passes through a filament in a bulb, tungsten filament, or whatever be the special filament, that is made up of such a material, that it is able to become bright and aglow. Why water doesn't glow when electricity is passed, because that is the nature of water. Why the tungsten filament glows, because that is the nature of the element, even though both of them are material in nature, they have got different capacity. So we have got wood, which does not allow electricity to pass through, why, because that is its nature, why metal allows, because that is its nature, similarly, mind like the tungsten filament, the body is like the bulb and mind like a tungsten filament, it has got a unique nature. Even though

mind is made up of matter, what is the unique nature, it is able to absorb the Consciousness-principle, called क्षेत्रज्ञः and then the reflected Consciousness makes the mind seemingly sentient. This borrowed sentiency is called चेतनः. Now look at the श्लोक. सङ्घातः चेतना. सङ्घातः means what? The body-mind-complex is called सङ्घातः and चेतना means borrowed sentiency. And if you want another example, imagine you have a mirror in hand and up above the Sun is there during the day time, the mirror is able to reflect the sunlight and the non-luminous mirror, mirror does not have a light of its own, but with borrowed sunlight through reflection mirror itself becomes a luminous and a bright object and what is the uniqueness of its luminosity, it is not intrinsic luminosity, but it is borrowed, whereas the light of the sun is intrinsic but the light of the mirror is borrowed. Thus क्षेत्रज्ञः is like the Sun, mind is like the mirror and borrowed Consciousness is like the reflected Sun. And in वेदान्त it is called चिदाभास or चित् प्रतिबिम्ब or प्रतिबिम्ब चैतन्यम्. And this reflection also can exist where? Wherever the reflecting medium is there and reflecting medium is क्षेत्रम् and therefore the reflection also must be part of क्षेत्रम् only. Very careful, original Consciousness is not part of क्षेत्रम्, but the reflected Consciousness becomes part of the क्षेत्रम्, क्षेत्रम् means the material universe. And therefore कृष्ण says सङ्घातः – the body-mind-complex, चेतना – the borrowed Consciousness, therefore the mind has become a live mind and therefore the mind is able to experience the world and moment the mind becomes a live mind capable of experiencing the world, the job of the mind is to categorize. इच्छा द्वेषः. It has started. इच्छा means रागः, I develop attachment towards a segment of the universe. It is the job of what? The mind. What type of mind? The live mind. How has the mind become live? With borrowed Consciousness and therefore इच्छा, रागः has come. And not only रागः, the other side of the coin is what, द्वेषः, I will not like to see him at all with my eyes. Therefore, I don't like these people, I like

those people, we divide the world. In fact, the objective-Lord-created-world is replaced by a subjective-private-world. भगवान् has created only a neutral world, but I cover the world with my coloration and I always see only a colored world, like a person wearing a dark glasses and he says that everything is dark. Similarly, रग and द्वेष are the colored glasses worn by the mind and it always lives in its own private world. And once the world is divided into desirable and undesirable, then what is the next consequence? सुखम् दुःखम्. The desirable world produces सुखम् दुःखम्. The undesirable world also produces सुखम् दुःखम्. In fact, every object in the public world does not produce सुखम् दुःखम्, but every object in my private world, every colored object is capable of producing सुखम् दुःखम्. How? A desirable object produces happiness when it comes towards me. Every desirable object produces joy by its arrival. And fill up the blanks, every desirable object produces sorrow by its departure. So what brings joy while it arrives, will surely give me sorrow while it leaves. So every desirable object is सुख कारणम् दुःख कारणम् च. Similarly, every undesirable object is सुख हेतु and दुःख हेतु. You can fill up. What is that? Every undesirable object is सुख हेतु when it goes away. Some people give happiness wherever they go, some people give happiness whenever they go. OK. Which category you belong to you can decide! Therefore, an undesirable object gives happiness by its departure and gives sorrow by arrival. And this capacity of the world is not intrinsic. The world has no capacity to give joy or sorrow. But when I classify the world as favorable and unfavorable, world gains the capacity. That is why in वेदान्त we have got two words. Suppose this clip is there. In वेदान्त it is called पदार्थः. पदार्थः is a neutral name for this. It is an object. But the moment I develop रगः or द्वेषः towards it, then the clip is capable of hurting me. The moment I label the clip as good or bad, it gains the unique capacity, blessed by me, it gets the unique capacity to hurt me or to please me. And the moment the object gets this capacity, वेदान्त

calls this as a विषयः. विषयः means an object capable of binding me. Before that it was a पदार्थः, now it has become विषयः. Thus the whole world is a पदार्थः, but I convert the पदार्थः world into a विषयः, विषयः is derived from the root, वि+√सि, सि root 5th conjugation परस्मैपद, सिनोति, सिनुतः, सिन्वन्ति, इति रूपाणि, वि is the prefix, वि सिनोति इति विषयः, that which binds you is called विषयः. And thus what do we do? We convert the whole क्षेत्रम् into a विषयः by developing रागः and द्वेषः and making the world capable of giving सुखम् and दुःखम्. Thus इच्छा is क्षेत्रम्, द्वेषः is क्षेत्रम्, सुखम् is क्षेत्रम्, दुःखम् is क्षेत्रम्, सङ्घातः, the body-mind-complex is क्षेत्रम्, the चेतना, the reflected Consciousness is also क्षेत्रम्. Then धृतिः, धृतिः means willpower. Because once we have classified the world as the cause of sorrow and happiness then you use your willpower to acquire the so-called object of joy, which is called प्रवृत्ति, I want this, that, etc., you have got an increasing list. And you use your willpower to run after those objects. And similarly, you have got of list of objects to be removed, which is called निवृत्ति, one is run towards, another is running away. So प्रवृत्ति-निवृत्ति-हेतु-भूत- धृतिः or willpower. Thus the whole life is what? Making decision, what else has to come, what else to go and this list constantly changes and lifelong it is only a struggle to take care of this list. And therefore धृतिः. All these come under क्षेत्र विकार, 24 तत्त्वम्s are क्षेत्रम् and these are the क्षेत्र विकार, the properties born out of them. So कृष्ण says, एतत् क्षेत्रम् समासेन, एतत् means the 24 तत्त्वम्s mentioned in the sixth verse, is the क्षेत्रम् briefly, सविकारम् – along with its modifications and what are the modifications, इच्छा, द्वेषः, सुखम्, दुःखम् etc., described in the scriptures. Continuing;

Verse No .08

अमानित्वमदम्भित्वमहिम्सा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८॥

अमानित्वम् अदम्भित्वम् अहिम्सा क्षान्तिः आर्जवम् ।

आचार्य-उपासनम् शौचम् स्थैर्यम् आत्म-विनिग्रहः ॥ १३-८॥

अमानित्वम् अदम्भित्वम् अहिम्सा, क्षान्तिः, आर्जवम्, आचार्य-उपासनम्, शौचम्, स्थैर्यम्, आत्म-विनिग्रहः,

With the previous verse, i.e., the 7th, कृष्ण concludes his analysis of क्षेत्रम् and क्षेत्रज्ञः, which He started from verse no.2. But when we study this portion, we see that there is an incompleteness in कृष्ण's teaching. If you go back to verse no.4, in verse no.4, कृष्ण has promised: हे अर्जुन! I will talk about क्षेत्रम् and क्षेत्रज्ञः, a little bit elaborately. That is His promise. In the 4th verse, 1st line He promised the discussion on क्षेत्रम्. In the 2nd line He promised discussion on क्षेत्रज्ञः. But in Verse no.6 and 7, कृष्ण has elaborated क्षेत्रम्, but He seems to have forgotten to elaborate क्षेत्रज्ञः. All these you will note only if you go back and forth. So कृष्ण has not kept up his promise. If कृष्ण himself forgets there is nothing wrong in my forgetting, we may feel so. So शङ्कराचार्य comes and he gives an explanation that कृष्ण is not an ordinary teacher and that He will not make a promise and break. शङ्कराचार्य gives an explanation, क्षेत्रज्ञः is identical with ज्ञेयम् and पुरुषः, I have said before, I don't know whether you remember, I said क्षेत्रज्ञः, ज्ञेयम् and पुरुषः all the three are identical, all the three represent the Spirit, Consciousness-principle. Even though they are identical, अर्जुन does not know this fact and therefore he separately asked for the explanation of each one. Like some people saying, स्वामिजि, I would like to learn वेदान्त and उपनिषत्s. If anybody says I want to learn वेदान्त and उपनिषत्s, it is like saying: 'I know what is the अञ्जनम् (the black dye used for the eye), it is white like turmeric powder.' What does that mean? He doesn't know all the three. Similarly, not knowing अर्जुन asked separately for all the three, but कृष्ण feels even though he leaves out क्षेत्रज्ञः now, he is going to elaborate that through the discussion on ज्ञेयम् later, as well as पुरुषः later. Therefore ज्ञेयम् and पुरुषः description is क्षेत्रज्ञः description.

Therefore शङ्कराचार्य says कृष्ण has not forgotten, He must get the full marks in the exam.

3) So having completed the topic of क्षेत्रम् and क्षेत्रज्ञः, now कृष्ण comes to the third topic and the third topic कृष्ण takes up is ज्ञानम्. From verse no.8 up to verse no.12. When I giving the verse no's you should be very careful, because this is based on our book, the first verse is अर्जुन's question. If अर्जुन's question is not included, the second verse will become the first verse. Therefore you should appropriately calculate. If you include अर्जुन's question, it is from the 8th verse to 12th verse. What is the meaning of ज्ञानम्? In this chapter, in this portion, कृष्ण takes ज्ञानम् with a special meaning. Normally, ज्ञानम् means knowledge, any knowledge is called ज्ञानम् and in the context of philosophy, ज्ञानम् means spiritual knowledge. So generally ज्ञानम् means any knowledge and in the context of philosophy or वेदान्त it means आत्मज्ञानम् or ब्रह्मज्ञानम्, spiritual knowledge, but in this particular context, ज्ञानम् has got a still different meaning and that is all the values of life or all the virtues of a person is called सत्-गुणाः is called ज्ञानम्. गुणः means virtues. कृष्ण is going to enumerate twenty virtues in these verses and these twenty virtues are called ज्ञानम्. And शङ्कराचार्य gives the reason also for that, he says if these virtues are there knowledge is very very easy to gain. In fact, ज्ञानम् is as good as attained. Since these virtues promote Self-knowledge, these virtues themselves are called ज्ञानम्. So ज्ञान कारणत्वात् ज्ञानम् इति उच्यते. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSE 08

Up to verse no.7, beginning from the 2nd verse, Lord कृष्ण dealt with two topics, viz., क्षेत्रम् and क्षेत्रज्ञः which are nothing but अनात्मा and आत्मा only. This has been elaborately dealt with in the 2nd chapter in the form of देह and देही. In the 2nd chapter from the 12th verse up to 25th verse, Lord कृष्ण has elaborately dealt. Here the only difference is अनात्मा or देह is called क्षेत्रम् and आत्मा, the देही is called क्षेत्रज्ञः. That is the only difference. One is the matter-principle and the other is Consciousness-principle. And these two are two of the six topics that अर्जुन asked for clarification. Now from the 8th verse, which I introduced in the last class, up to 12th verse, in five verses, Lord कृष्ण is dealing with the third topic viz., ज्ञानम्. And in this context, as I said in the last class, the word ज्ञानम् is used in a peculiar meaning, *the normal meaning of the word ज्ञानम् is knowledge, whereas in this context, the word ज्ञानम् means the group of mental virtues, the group of mental virtues required to enjoy a fit mind for gaining spiritual knowledge. So spiritual-knowledge-friendly virtues, like environment friendly paper, Similarly, spiritual-knowledge-friendly virtues, which means in the presence of these virtues mind will be ज्ञानयोग्य and in the absence of these virtues the mind will be ज्ञानअयोग्यम्. And in an unprepared, uncultivated, unfit mind if spiritual knowledge is injected by the गुरु, is imparted by the गुरु, then the unprepared mind will resist the knowledge, it will not receive the knowledge, even if it receives the knowledge it will not be assimilated. And unassimilated वेदान्त or for that any शास्त्र, unassimilated is like a poison, like the undigested food. Food is nourishing when it is digested, but if it remains undigested it is a poison and that is why it is said:*

अनभ्यासे विषम् शास्त्रम् अजीर्णे भोजनम् विषम् ॥ सुभाषितानि ॥

Just as अजीर्णे भोजनम् is विषम् Similarly, अजीर्ण शास्त्रम् also can be counterproductive and therefore more than वेदान्त one has to focus on a वेदान्त-friendly virtues and this is otherwise called धर्मः. And that is

why we repeatedly say धर्म is a stepping stone from मोक्ष पुरुषार्थ, without going through धर्म, the set of virtues a person cannot hope to attain ज्ञानम् or मोक्ष and therefore, these values are extremely important. Many virtues are enumerated throughout the गीता, many virtues are enumerated throughout the शास्त्रम्, one great आचार्य known as भर्तृहरि wrote a work called नीतिशतकम्, 100 verses on inner virtues. Thus it has been very elaborately dealt with. But here कृष्ण enumerates around 20 virtues. And कृष्ण will deal with the same topic again later, but this is the beginning of the introduction of this topic. We will take each virtue one by one and see its meaning and significance.

i) The first one given by Lord कृष्ण is अमानित्वम्, मानित्वम् means self-conceit, self-glorification, self-admiration is called मानित्वम्. In संस्कृत, आत्मनि पूज्यत्व भावना – looking upon oneself as a great person. This self-admiration is called मानित्वम्. And अमानित्वम् means freedom from self-conceit or in positive language, humility. विनयः or humility is the first virtue that कृष्ण emphasizes. And we should know why वेदान्त looks upon self-conceit as a big obstacle. When we accomplish something in our life, in any field, be it in education, or in our work field, or in social field we accomplish something, naturally the society admires. Because it is the duty of the society to recognize any accomplishment. The society has to recognize, the society has to reward with one award or the other. पद्म awards, we read in the newspapers about, पद्मश्री, पद्मभूषण, पद्मविभूषण. The King has to do that, the society has to do that and when we accomplish something then there is admiration. It often starts in the family itself, the parents admire when we do even a small thing. When we listen to this glorification, admiration of others, generally our tendency will be easily to join that group and along with the society we also start enjoying admiration of ourselves. When the society admires or rewards or awards, it is the duty of the society and it is perfectly OK, but

unknowingly we also join the others and start admiring ourselves. This self-admiration is the beginning, the seed for self-conceit. What is the problem in the self-admiration? After all we all enjoy admiring ourselves, and when we consider even it as a पुण्यम्, but even though we tend to enjoy, relish the admiration from others and self-admiration, वेदान्त says it is a very big trap and it is a very big obstacle for a spiritual seeker. And therefore one has to be extremely careful, when there is a possibility of getting into the trap of self-admiration. What are the problems in self-admiration? Why do you consider it as an obstacle?

a) The first problem is once we have started enjoying admiration, from others as well as ourselves, it causes an addiction. Admiration is like an addiction-causing drug. An addiction-causing drug once we use we need it more and more. We look for more and more admiration from others and we tend towards self-admiration more and more and once we have got addicted to that, we want it all the time. And when we don't get that admiration from others and when we don't do that, the deprivation of this admiration causes lot of disturbance. Like a smoker, suffers deprivation symptoms when he decides to quit smoking, Similarly, a liquor addict who tries to stop it suffers, once we get addicted to the glorification of others the deprivation causes lot of problems and therefore, just as any other sense addition has to be carefully avoided, Similarly, admiration addiction one has to carefully avoid. Therefore the first problem is what? It causes addiction.

b) And the second problem is once we start enjoying admiration from others and also self-admiration joining the group and blowing our own trumpet. We get so excited by that because everybody talking about myself, I am the centre of attention and the focus of the whole world including the newspaper is on me. So once I get excited by this, any excitement is such that I will be carried away by that and my discriminative power gets robbed by name and fame. By glorification

my discriminative power is lost. Once my discriminative power is lost by this excitement, I get into a delusion, which makes me forget important facts of life. Once discrimination is lost, I lose sight very significant and important facts. What are the important facts I lose sight of, which I am supposed not to lose sight of?

a) The first fact is whatever be my accomplishment, for which the society admires me, the fact is I can never take full credit for any accomplishment. Whatever be the accomplishment, my contribution is only one of the factors, for every accomplishment there are innumerable people involved, innumerable factors involved, I can never take full credit, but in excitement I lose sight of this fact and I claim and feel that “I”, with my full power, I have accomplished that. This is the forgetfulness caused by excitement. So I should remember that whatever be the name and fame I get, 99% of the credit goes to so many other factors, I can perhaps take a little credit. This is the first fact which is lost sight of by a self-conceited person.

b) And the second fact that is forgotten in self-conceit is, even if I have contributed something for an accomplishment, whatever it be, may be music, may be education, may be sports, according to the गीता which we have seen, even that little contribution from me is really speaking not my contribution, I find I am born with that talent, that talent is a gift from the Lord, which is a fact revealed in the 10th chapter of the गीता, called विभूतियोगः. I do not enjoy any विभूति, any credit, any glory, it is a ray of the Lord’s glory which is expressing, manifesting through me and therefore, so-called limited contribution I cannot claim. That is the fact, but in self conceit I forget this fact also. I forget others contribution, I forget Lord’s contribution. Self-conceit is an obstacle to devotion. Self-conceit and भक्ति cannot co-exist, because a self-conceited person forgets Lord’s contribution which is the only contribution.

यत् यत् विभूतिमत् सत्त्वम् श्रीमत् ऊर्जितम् एव वा ।

तत् तत् एव अवगच्छ त्वम् मम तेजः अंश-सम्भवम् ॥ १०-४१॥

This is the second fact forgotten in मानित्वम् or conceit.

c) And the third fact is however great I am I can never claim myself to be the greatest one. However great I am I can never claim myself to be the greatest one, because I live in a world where there are people, there were people and there will be people, who will be greater than me. It is a world of सातिशयत्वम्. It is a beautiful word used in शास्त्र. This is a world of सातिशयत्वम्. सातिशयत्वम् means anything can be bettered, anything can be improved. So if I have created a record, that record is a breakable record. Any record in any field can be improved and therefore, I should remember there are people who are either as great as me or greater than me. When self-conceit robs my discrimination, I get into a delusion that I lose sight of the fact that there are people who are as great as me or greater than me. And since I forget this fact, in fact, I love to forget this fact so that I can claim I am the greatest. Because of the forgetfulness of this fact what happens is I can never appreciate another person who is as great as me. I can never admire another person who is greater than me and when I find someone who is equally great or greater than me, my self-conceit does not allow the acknowledgment of that fact. A self-conceited person cannot admire another person, because he wants to be in the centre of all the admiration coming from all directions, it never allows any other person to be the centre of admiration. Either he avoids those people or he avoids the topic of those people and he develops jealousy, anger, etc. These are all the consequences of self-conceit. And when this self-conceit is extreme, a person can even tend to eliminate the other people from the field. Because my superiority goes, my glory is threatened by others and therefore that person has to be eliminated, thus anger, jealousy all these are consequences of this conceit. And if I have to find out whether I have self-conceit or not it is very easy I should ask a question, 'Can I comfortably admire the glory of other people?' The

more conceited I am the more difficult it is to admire or glorify, especially if the other person is in my own field, I can never acknowledge. In our village, there was a temple नागस्वरम् person. He is an ordinary person, who has learnt and plays the pipe-instrument. I was told that he was so self-conceited that he thought he is the grteatest नागस्वरम् विद्वान्. And just to tease him somebody asked him: “Hello शिवराम, how is करैकुरिचि अरुणाचलम्?” (He was one of the greatest नागस्वरम् विद्वान्.) How is he? And you know what was his answer: “Ah, he will also blow air.” He cannot accept others greatness. That is the indication of self-conceit. And once this self-conceit comes the door of devotion is blocked and without भक्ति, ज्ञानम् is never possible. And therefore the scriptures say the first value you have to develop is अमानित्वम्, which translated positively means, humility or विनयः. Cultivate humility. In our उपनिषत्s and in पुराणs we find stories after stories where people get conceited, even देवs get into मानित्वम्, if you remember केनोपनिषत् story, even they have to be humbled by the Lord. Humiliation is called humbling experience. Every self-conceited person will be humiliated at one time or the other. What do you mean by humiliation? A lesson in humility is humiliation. Humiliation means the humility creation. And all our आचार्यs you find in any field they all were embodiments of humility. They were all great in their field and they were all embodiments of humility. If you read the works of कालिदास, he has written (he is supposed to be one of the or the greatest संस्कृत scholar) several poems and several dramas. In all of them he writes an introductory verse. And in all of them you can see how humble. And not only he expresses his humility, he teaches humility to others. In one work, he says:

मन्दः कवियशः प्रार्थी गमिष्याम्युपहास्यताम् ।

प्रांशुलभ्ये फले लोभात् उद्धाहुरिव वामनः ॥ कालिदासकृतम् रघुवंशम् १-३

॥

I am मन्दः. कालिदास, the greatest संस्कृत scholar says that I am मन्दः. What about us? So we learn राम शब्द up to 4th विभक्ति, not learnt fully, so having read up to रामाय, रामाभ्याम् we claim we are संस्कृत scholars. कालिदास who is the greatest scholar in history says that he is मन्दः; कवियशः प्रार्थी – through this poetry I seem to seek name and fame as a great poet and the whole world is going to laugh at me, गमिष्याम् उपहास्यताम्. And he gives an example, there he brings out his glory as a poet, उपमा कालिदासस्य. So his capacity to give simile is supposed to be fantastic, he says it is like what: there is a tall tree with lot of fruits hanging and it is so tall that there is a dwarf, a वामनः, a short person, he is standing on the ground and he is jumping up to pluck those fruits. When you see a dwarf, jumping up to pluck a fruit which is inaccessible, how you laugh, similarly, I am the dwarf who is trying to pluck the fruit of कवियशः. And in other work he says: वव सूर्यप्रभवो वंशः वव चाल्पविषया मतिः ।

तितीर्षुः दुस्तरम् मोहात् उडुपेन अस्मि सागरम् ॥ कालिदासकृतम् रघुवंशम् १-२ ॥

I am trying to write the रघुवंश, which is so great and where is the glory of रघुवंश and where is my capacity to express that glory and still foolishly I am trying to bring out the glory of रघु's family. मोहात् उडुपेन अस्मि सागरम्. It is like holding to a catamaran, a small float and if I am trying to cross the ocean, how it is impossible. Similarly, with a small raft of my fragile mind, uneducated mind, I am trying to write the story of रघुवंश. And in another work he says:

आ परितोषात् विदुषाम् न साधु मन्ये प्रयोग-विज्ञानम् ।

बलवत् अपि शिक्षितानाम् आत्मनि अप्रत्ययम् चेतः ॥ अभिज्ञानशाकुन्तलम् १-२ ॥

I have learnt some संस्कृत, who says? कालिदास, I have learnt some संस्कृत and I have tried to work something (I think it is in the introduction in his शाकुन्तलम्), I have tried, attempted to write

something, but still I am not very confident that whether my writing is up to the mark and therefore I am offering this work to the great scholars and I wait for their validation. And only when scholars validate I consider I know some संस्कृत. So this is कालिदास. Similarly, शङ्कराचार्य, Similarly, सुश्रवणाचार्य, Similarly, मधुसूदन सरस्वती. All these people, you read their works, they are giants and they say I know a little bit of शास्त्रम्. From this we come to know how much importance is given to humility. And in one of the work known as षट्पदीस्तोत्रम्, शङ्कराचार्य's first prayer is: Oh Lord, अविनयम्-अपनय विष्णो – Oh Lord remove my self-conceit, make me humble. Humility is required in all the field, humility is particularly required for Vedantic seeker, because without humility भक्ति cannot come, without भक्ति ज्ञानम् cannot come. That is why all the राक्षस, हिरण्यकशिपु etc., what did they say, don't say ॐ नमो नारायणाय, they say ॐ हिरण्यकशिपवे नमः, हिरण्याक्षाय नमः. भक्ति and conceit can never go together. Therefore the first prayer is what: Oh Lord, give me अमानित्वम्, humility.

ii) Then the next virtue is अदम्भित्वम्. दम्भित्वम् is physically expressed version of मानित्वम्. मानित्वम् is an inner feeling, I think I am wonderful, I am great, I am learned, nobody is equal to me, this inner sense or भावना is called मानित्वम्. When that मानित्वम् is physically expressed outside through various means, that expressed व्यक्त मानित्वम् is दम्भित्वम्. अव्यक्त दम्भित्वम् is मानित्वम्. That means what? At the physical level also I want admiration. Because I consider that I am great, all the people should look at me and talk about me. Physically also I conduct myself beginning from the very dress onwards, वेषः. I want to have body attractive dress and my aim is I should be a head-turner. Have you heard this expression? Head turner means what? When that person walks every head turns. And therefore, self-decoration all beauty parlors become important. I should be the centre of attention. So through dress and through my walking and

always coming to the centre stage, there will be no work, he will come and tap the mike and go, so the whole audience thinks that he is behind the whole program. He hasn't done anything and till yesterday he was nowhere and somehow he gets a volunteer badge and then comes to the stage does like this and goes. So therefore all these are attention seeking expression, so ornamentation, pretensions. So दम्भित्वम् means all forms of pretensions through वेषम्, through आभरणम्, through actions, that is called दम्भित्वम् and अदम्भित्वम् means what? Just the opposite of that, I don't want to seek attention, in positive language, simplicity. In terms of dressing, in terms of movement, in terms of ornamentation that person is so simple and inconspicuous in a crowd, even though the greatest person in the world he doesn't seek attention. And therefore only the ostentatious, tawdry people seek attention. As the English proverb goes, empty vessel makes noise. A full vessel does not. Therefore दम्भित्वम् means pretension, a दम्भित्वम् means simplicity. All great people are simple.

iii) And then the third one is अहिंसा. अहिंसा means nonviolence, not injuring other living beings. हिंसा means injury or violence and we don't talk about only human beings but all living beings, avoidance of injury and at three करण level, at the level of three instruments, because we have got three instruments which can cause injury. Just like different weapons to hurt others, we already have three weapons to hurt others. You may ask, I don't have any weapon in my hand? Your mere existence is enough, there are inbuilt weapons, three in number. And what are those three weapons? कायिक, वाचिक, मानस. The very body is a weapon which can cause injury to others, hands and legs are there which भगवान् has given with good intention, but we manage to use it terribly. And Similarly, वाक् is another instrument, animals don't have this instrument, therefore animals cannot verbally injure, human beings are the unique ones who have the most wonderful instruments. It can be used or it can be terribly abused, verbal abuse you know is worse than

physical ones. So there is **तिरुक्कुरल्** saying also, that the wound caused by the tongue will not heal easily. And therefore verbal **हिम्सा** and there is a third instrument called mind, **अन्तःकरणम्** and that is mentally also **हिम्सा** is possible through thoughts. Mentally cursing others, 'May he perish!' you think. So mentally cursing others. And remember thoughts are powerful forces and therefore **कायिक वाचिक मानस हिम्सा वर्जनम्** is **अहिम्सा**. And why do we say, **अहिम्सा** is a value to be practiced? In fact, in the **योगशास्त्र**, **अष्टाङ्ग योग**, they talk about ten important virtues, I call them the ten commandments of Hinduism. In the form of **यम** and **नियम** groups we have seen this in the 6th chapter of the **गीता**. In the ten commandments of Hinduism, the first commandment is **अहिम्सा**. **अहिम्सा, सत्यम्, अस्तेयम्, ब्रह्मचर्यम्, अपरिग्रहः, शौच, सन्तोष, तप, स्वाध्याय, ईश्वर प्रणिधानानि**, I have dealt with in the 6th chapter introduction. I have also separately talked on ten commandments of Hinduism. So, **अहिम्सा** is supposed to be **महा व्रतम्**, a major vow. A spiritual seeker has to be committed to. Why do we consider a major **व्रतम्**? It is another topic which we can deal with on and on and on, but some important features we will see.

a) The first significance is very simple. I should not do what I don't expect others to do to me. Very simple law. I don't want any living being to injure me, even mosquitoes. And if I don't want others to hurt me, it becomes a universal law and it is an instinctive expectation, nobody teaches this, it is instinctive and natural expectation, what is my expectation, nobody should hurt me, which means everybody else has got the same instinctive expectation that I should not hurt him and therefore this becomes a universal law and therefore, only when I follow a universal law, as **दयानन्द स्वामिजि** says, only when I don't rub against universal law, I can have peace of mind. Any time I am violating a universal law called **धर्म**, I am hurting myself. **दयानन्द स्वामिजि** gives a beautiful example, if you want to know, suppose there is an old tree, Tamarind tree or Neem tree and you

see the trunk, it has got a very very rugged surface, very very rough and rugged surface. And suppose you go and remove your dress, shirt, banian and all and rub against the trunk of the Tamarind tree or Neem tree. When you rub against the tree, what happens to the tree? Nothing. On the other hand, depending upon the intensity of the rubbing you are hurt, when I rub against a tree, I am rubbing myself, I am injuring myself. धर्म, the universal law, is like Tamarind tree, any time I rub against universal law or violate a universal law, nothing happens to the law but I am hurting myself. And therefore, अहिम्सा is following the universal law. This is one significance.

b) Secondly the whole world is a bank. Whatever I am contributing to the world remains in the world as a deposit. And whatever I have deposited now that alone I can take later, what I deposit that alone I can withdraw. Now, if I am going to contribute हिम्सा, I am depositing हिम्सा in the world, which means in future from the world what I can draw is only हिम्सा. I get from the world what I give to the world. If I give compassion I get that. If I give what you call, sharing, love, I get that, if I am giving हिम्सा I get back that only. And therefore, if I don't want to be injured by the world, I have to deposit what only अहिम्सा, because I get what I give, I reap what I sow. In English there is a saying. If you sow a wind, you reap a whirlwind. So it gets multiplied and comes. Therefore, अहिम्सा becomes important for my own future good.

c) And thirdly this is more important from the angle of psychology and वेदान्त. The tendency to hurt others is impulsive and natural. Our tendency to hurt others is very very natural. When do we hurt others, if you see the psychology behind it, we have got lot of expectations from our set-up. From our family members and from our neighbors, from the government, we have got certain expectations and if these expectations, otherwise called राग-द्वेष, if they are fulfilled very well I am comfortable and happy with the set-up. And most of the

time, our expectations are not fulfilled because, the other people behave not according to what I expect, other people behave according to their own free-will. Unfortunately they have a free-will. If भगवान् has given free-will only to me and taken away from others then it would have been fine, but unfortunately they have. And therefore most of the time, my expectations are not fulfilled and the more grown up I am the more the number of expectations are and they become even finer and finer and finer, finer means what when I say I want green color, within the green also, this green and that green and if that expectation is not fulfilled I get into a rage. So when expectations are not fulfilled, the natural consequence is that I am hurt. Non fulfillment of expectation is bound to hurt me. And once I am hurt, the immediate reaction is attacking that object which is the cause of my hurt. The object means, the person who did not behave and the set-up which was not up to the mark, a hurt person reacts causing hurt to others. So the psychology is hurt person hurts others. An injured person injures others. And there is no gap between my injury and my causing injury to others. So the child misbehaves, there is no time gap, immediately giving one, thereafter only we think, or we shout, it is so impulsive. If this natural impulsive हिम्सा should not happen, it is possible only under one condition. हिम्सा is natural when anybody doesn't behave to my expectations I am bound to react and if this natural reaction should stop, it is possible only under one condition and you know what is that condition, my mind should become sensitive. And so sensitive that when I hurt somebody else, the sensitive mind should feel the pain of the other person also. We have to think very well. A sensitive mind is one which feels not only the pain of oneself, it feels the pain of others also. And once I begin to feel the pain of others, what happens, what is the consequence? When in anger I impulsively hurt another person, not only the other person is hurt, what happens, when the other person is hurt I also sense the pain. I also go through the pain like the mother

who beats the child and afterwards the mother is never comfortable because the mother goes through the pain which the child goes through. And therefore what happens, for a sensitive mind hurting other person is as good as hurting oneself. For a sensitive person, sensitive mind hurting another person is like self-injury. And we never like to hurt ourselves. So since I don't like to hurt myself, I will never like to hurt others also, because when I am hurting another person I am hurting myself. Can you see the psychology behind it? For once I become a sensitive person, I become incapable of hurting another one because every time I hurt another I go through sleepless nights. How he feels humiliated, how he is disturbed, how she is disturbed, sometime the other persons says, doesn't matter, then also I am so sensitive, that for days together I cannot sleep because my mind registers others pains. And therefore, following the value of अहिम्सा is possible if I make my mind sensitive. Sensitization is required for following अहिम्सा. In psychological language they call it empathy and that has to be developed and therefore following अहिम्सा, makes my mind sensitive and a sensitive mind is required to appreciate the subtle topics of वेदान्त. वेदान्त is so subtle, that I require a sensitive mind. And therefore अहिम्सा means sensitize your mind. Even when you read the newspaper of violence happening somewhere, my mind should feel the pain. If my mind does not feel the pain, that mind is called a gross mind. A Gross mind alone can comfortably hurt others, a gross mind alone can comfortably hut others, a sensitive mind is very much hurt in hurting others. And that is why somebody said, crime itself becomes a punishment for a sensitive mind. Crime itself becomes punishment for a sensitive mind, for a gross mind others are hurt, nothing happens. And therefore, we require what? सूक्ष्म बुद्धिः. So अहिम्सा is a very important value. अहिम्सा परमो धर्म.

iv) The next value is क्षान्तिः. The word क्षान्ति has got several connotations. We will see some of them. One meaning of the word

क्षान्ति is mental resistance or immunity so that it is not disturbed when the expectations are not fulfilled. In fact, it is an extension of **अहिम्सा**. Only when my expectations are not fulfilled I get hurt, when I get hurt my immediate response is **हिम्सा**. And therefore **हिम्सा** is only when I get hurt, when my expectations are not fulfilled. **क्षान्ति** means developing that mental immunity, that the set-up is incapable of disturbing my mind, developing an immunity, so that I am not vulnerable to external fluctuations, weather-wise fluctuations, behavioral fluctuations or economical fluctuations. So many fluctuations are there, all these fluctuations do not disturb me, developing that mental immunity is called **क्षान्तिः**. Just as if a person has got a physical immunity, what happens? Whatever be the diseases around in the city, if I have the immunity the diseases are around, germs are around, bacteria are around, even tuberculosis. In fact, one doctor said, while giving a talk, TB is supposed to spread when a diseased or sick person breaths or sneezes in front of others and a doctor, he said, that you take 20 people who have not got TB and you call a person who has got the TB in advance condition and you ask this sick person to directly sneeze and breath into the mouth of these 20 people. It is only hypothetical, ok 20 people and he said even though these 20 people directly receive all these twenty will not get because **भगवान्** has created an immunity. That does mean that you should try. Don't ask 'स्वामिजि, should I try.' An immune system will not be affected, we are physically immune, but what is our mental immunity. If you have mental immunity, you have **क्षान्तिः**. I don't want to test your mental immunity by going beyond time.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSE 08

Having talked about the topics of क्षेत्रम् and क्षेत्रज्ञः up to verse no.7, now from verse no.8 onwards up to verse no.12, कृष्ण deals with the topic of ज्ञानम् which in this context means those virtues which will make the mind fit for receiving the Self-knowledge. And he gives a list of 20 virtues here, which has to be carefully cultivated by every person. In fact, gaining Self-knowledge really does not take time, it is relatively easier but cultivating these virtues alone involves time and effort. And therefore, this is as important or more important than even Vedantic study. And therefore कृष्ण will deal with this topic again and again. The 16th and 17th chapters are exclusively dedicated to deal with this topic. So we will deal with this again later. And now we have seen some of the virtues mentioned in the 8th verse, अमानित्वम्, अदम्भित्वम् and अहिम्सा. अमानित्वम् is freedom from self-glorification, humility, विनयः and अदम्भित्वम् is simplicity and अहिम्सा is nonviolence at the physical, verbal and even mental level. Up to this we saw in the last class. Now the 4th value mentioned here is क्षान्तिः. क्षान्ति also is a very important virtue, it has got two aspects.

a) The first aspect of क्षान्ति is called तितिक्षा. तितिक्षा means acceptance of all choice-less situations of life. Acceptance without resistance of all choice-less situations of life. Even though as human beings we have a free-will and we have the capacity to control many things, the unfortunate fact is there are many things over which we have no control at all. We are utterly helpless. And all such uncontrollable helpless situations I call choice-less situations and in the 2nd chapter कृष्ण uses the word अपरिहार्ये अर्थे, अर्थ means a situation, अपरिहार्य means over which I don't have a control at all. And since I don't have any control over the situation, I have to only change my attitude in such a way that I welcome, I accept the situation and this acceptance of the situation is called तितिक्षा. And if you look at the life, our entire past life is already over and I have no control over my past.

By regretting over the past I will never be able to change it, even God cannot change the past. Therefore, past comes under choice-less situation and I have to prepare my mind to accept my past as it is, my parentage, my education, my date of birth, all of them, date of birth means age. So by giving a false age you don't become younger. By covering the wrinkles by thicker powder you don't become younger. Accept the age, accept the grey hair, accept no hair. Therefore the past is choice-less. Therefore I accept the past with तितिक्षा. Then the next is present is also choice-less, but present is that which has already arrived. Not arriving. If it has not yet arrived you can send a telegram 'don't arrive,' but the present has already arrived and therefore, I have no choice over the present and therefore I prepare the mind to accept the present which is choice-less. This acceptance of all situations around, all the people around is तितिक्षा.

सहनम् सर्वदुःखानाम् अप्रतीकारपूर्वकम् । ॥ विवेकचूडामणि २४ ॥

Without resistance. The more the resistance is the more you get heated up. And this acceptance is also of two types.

- One is a healthy acceptance and
- Another is an unhealthy acceptance.

What is unhealthy acceptance? Taking to the philosophy that what cannot be cured has to be endured. So there is an acceptance, but the acceptance is with bitterness, the acceptance is with self-pity, the acceptance is with frustration, acceptance is with anger towards the world and God. This unhealthy acceptance is not तितिक्षा, because when I accept with bitterness and self-pity, my mind is not available for any other constructive activity. A mind which accepts the situation with bitterness will dwell upon the situation all the time murmuring, all the time grumbling, why me, why it has happened to me? And not only this person has depression, whoever comes around him this person freely does दानम्, other दानम् whether he does or not, his grief he distributes

to others. And therefore in unhealthy acceptance, my resources are not available for any constructive work. I am immobilized. I am a complaining person.

Whereas acceptance that is talked about here is a healthy acceptance wherein I don't allow the choice-less situations to overpower me. I don't allow the choice-less situation to clog my resources. I don't allow the choice-less situations to immobilize me. I ignore that situation and I allow my resources to work in a constructive manner. And often it appears very difficult but it is possible for a person to ignore unfavorable conditions and still go ahead with life and even accomplish things. If you have any doubt, read the biographies of some of the handicapped people who have accomplished greater things than even a non-handicapped normal people. We have the Stephen Hawkins phenomenon, for whom no organ of the body works except the brain. A person can curse himself and take to self-pity, but a person can ignore that and accomplish greater things also. That means I don't allow the situation to overwhelm me and that is called healthy acceptance, **तितिक्षा**. This is aspect No.1 of **क्षान्तिः**. This is with respect to the present.

b) Even though past cannot be changed by me because it has arrived already and even though the present cannot be changed because it has already arrived, as far as future is concerned I do have a capacity to change the future. Astrology can perfectly talk about the past. But with regard to the future, astrology can never totally predict the future, because future can be changed by the human will. In fact, astrology itself talks about **प्रायश्चित्त कर्माणि**, by which we can change the future. And therefore, with regard to future, what I require is not acceptance. I have to accept the past because it is choice-less. I have to accept the present because it is choice-less. But I need not accept the future blindly because future is not choice-less, future is choicefull (if I can use that word). That means what, I can use my free-will, my resources:

उद्धरेत् आत्मना आत्मानम् न आत्मानम् अवसादयेत् । ॥ ६-७॥

I can work for improving and transforming the future. But here also we should remember any transformation requires time. Any transformation, any growth, any change requires its own time. And therefore with regard to transformation I require patience. If I have got some disease, it is not that I have to suffer the disease permanently, medical science is advanced I can take the appropriate remedy but it will take its own time, it may be a week, it may be a month, it may be even years. And when you want to change people, when you want to change people it is almost impossible because you cannot change others unless they want to change and if others want to change we can work on others and try to change, but changing a person requires lot of time, which means with regard to future I require the capacity to wait. And this capacity to wait with regard to the future is the second part of क्षान्तिः, which is called क्षमा. क्षमा means the capacity to wait for the future to unfold, even in front of the traffic signal. There it starts. The red signal has come and it has got its own duration, may be only 1-2 minutes but you can see the lack of क्षमा. Inch, inch, inch almost gone to the other side. And if there are so many rows of cars you can see, even after the green signal has come it will take a minute for your car to move. The first car will take a few seconds, the second car will take a few more, by the time you are able to move it will take a few more seconds, but you can see all the people honking with the horn, no patience. And therefore the second part of the क्षान्ति is everything takes its own time. A child takes ten months in the womb to grow and therefore भर्तृहरि says, Oh Human being,

परिभ्रमसि किम् मुधा ववचन चित्त विश्राम्यताम्

स्वयम् भवति यत् यथा भवति तत्तथा न अन्यथा ।

अतीतम् अननुस्मरन् अपि च भावि असङ्कल्पयन्

अतर्कित-समागमान् अनुभवामि भोगानहम् ॥ वैराग्यशतकम् ६२ ॥

परिभ्रमसि किम् मुधा ववचन चित विश्राम्यताम् – Oh mind, why are you always in a hurry, you want tomorrow to come today itself. You want next year to come this year itself. Ask your mind to wait and be patient. स्वयम् भवति यत् यथा भवति तत् तथा न अन्यथा – the future has to unfold in its own time and you cannot hasten the process. Let the future unfold, you face it when it comes, we will cross the bridge when it comes. अतीतम् अननुस्मरन् अपि च भावि असङ्कल्पयन् – not brooding over the past too much, not getting concerned over the future too much. अतर्कित-समागमान् अनुभवामि भोगानहम् – develop patience in the present. And if I don't have तितिक्षा with regard to present and I don't have क्षमा with regard to future (तितिक्षा means what, acceptance, क्षमा means what, the capacity to wait), if I don't have acceptance and waiting capacity the result is stress and strain in the personality, which is the curse of the modern fast life. Everybody says stress and strain and there are so many programs conducted to neutralize stress and strain. And the organizers are stressed out, this has to work out, money will come or not, etc. In शास्त्र it is called अनायासः – freedom from stress. Learn to sit for some moment daily, just relax. That's why they kept सन्ध्यावन्दनम् at regular intervals so that you learn to sit without stress. And doctors talk about two-fold stress, the physical stress of the body, the muscles are always tensed and there is mental stress. This physical and mental stress accumulates over time and that makes you irritable all the time. The indication of stress and strain is you are all the time at the flashpoint. Somebody has to ask something, flare up, anger at the nose-tip, I am all the time irritable and दयानन्द स्वामिजि says when this irritable father comes home the children run all around. Saying father has come, one goes to this room and another in another room, nobody wants to face the father, the poor wife has to choicelessly deal with him. This irritable condition is due to the accumulated stress and often the children are the victims and previously when father is stressed out mother was there as a cushion, now both of them are

working, therefore generally the temperature at home is above 100. And children becomes victims and they also get the internal stress, when they grow out they take it on their wives and spouses and thus we have to got a nuclear family, ready to explode. I was wondering why it is called nuclear family. My explanation is that anytime, at a critical moment ready to explode. Therefore क्षान्ति is an extremely important value to avoid stress. Stress is inflicting injury on myself. And when the stressful person explodes it is inflicting injury on the other people. Therefore a stressed person is always practicing हिम्सा, upon himself and others. Therefore if अहिम्सा has to be followed, क्षान्ति is required. That क्षान्ति: is the only method to develop अहिम्सा. And therefore it is very important value, in the शास्त्र it is called अनायासः. A stress free relaxed mind.

v) Then the next value is आर्जवम्. आर्जवम् means alignment of the three-fold personality, कायिक, वाचिक and मानस. Our personality has three layers or components, one is physical, another is verbal and another is mental and if all of them are in alignment, thought, word and deed are in alignment, that person is integrated personality, harmonized personality, a healthy personality. But when there is no alignment, I think one thing and by the time I speak out it has become different and when I implement it is a third thing.

मनस्येकम् वचस्येकम् कर्मण्येकम् महात्मनाम् ।

मनस्यन्यत् वचस्यन्यत् कर्मण्यन्यत् दुरात्मनाम् ॥ सुभाषितानि ॥

When there is no alignment, it is a split personality. And when there is no alignment, there is a strain taking place in the personality. Like any machine with several different parts, when there is a machine with several parts, all of them should be in alignment. Adjustment is required. When you erect a huge machinery, the mechanics have to come and align. Even in a tape recorder the head has to be aligned, there also it is said 'head'. Head has to be aligned and cleaned in regular intervals, otherwise recording doesn't take place. Similarly,

your head, not only tape recorder's. And your ears, they all must be aligned, otherwise after one hour if someone asks, "How was the class?" You will say, "It was wonderful." "What did स्वामिजि say?" "That is what I don't know." I don't know what type of wonderful class it is. And therefore alignment is very important. If alignment is not there, you won't feel the strain immediately, but gradual strain is building up. After some time, personality becomes a disharmonious, disintegrated personality and that is why disintegration and destruction are synonymous. Disintegration and destruction are synonymous. When my organs are not integrated, then I am destroyed. Destroyed not in the physical sense, but destroyed in the spiritual sense. I cannot accomplish anything higher. And therefore integrity or uprightness or alignment or harmonization of the personality is important. If you go to a music concert there are so many instruments. There is a मृदङ्ग, घठम्, सारङ्गि, वीणा, kanjira and a musician. You will find that they spend a lot of time aligning श्रुति, will be adjusting the throat, aligning the तम्बुर, etc. If it is a North Indian music concert, they are so particular about श्रुति. According to them, carnatic musicians do not have श्रुति at all. Even the best musicians they don't accept. They are extremely careful. In fact, they take more time to adjust the श्रुति than even the concert period. So if a music concert requires alignment, life is the greatest music which should give happiness to me and which should give happiness to others. There should be no अपश्रुति, that means my thought, word and deed should be harmonized. That is why we have one of the most wonderful Upanishadic prayers - ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठिताम् – Oh Lord, let me not have a split personality. Let me not have a multiple personality syndrome. And दयानन्द स्वामिजि beautiful says that रावण shown with ten heads indicate his multiple personality.

a) And the best method to develop आर्जवम् is starting with punctuality. I feel the first exercise in आर्जवम् is punctuality. And that

is one thing we don't have at all in India. And if a speaker punctually goes for a public function, he has to start sweeping the room, he has to start from that. Only he has to go and start the program. Out of utter frustration, I dropped all public programs. Because nobody values punctuality. So, first exercise in आर्जवम् is punctuality. And I find another disturbing thing. I want to be punctual. Suppose because of some reason I am not able to be punctual. I have promised someone that I will come at 7 o'clock. And I start at 6 o'clock, because I know it will take one hour to reach. When I start some visitors will come, generally it happens or car doesn't start or phone call comes or something and I am not able to keep up the time; most people keep quiet, I consider आर्जवम् requires informing that person that I have promised to come at 7, I will not be able to come, I will not come or I will come at 8. But I find that many of the people do not have this tendency at all. If they couldn't come they just drop it, we have to phone and enquiry as to what happened. So, first आर्जवम् is being punctual.

b) Second आर्जवम् is informing the person if I am not able to be punctual. If we start with that, we will gradually develop आर्जवम्. I promise someone I will give an information tomorrow at 9 o'clock. I hoped to get the information by tomorrow. But tomorrow by 9 o'clock I didn't get the information. But whether I have the information or not, I should ring up the person and give the information and if I don't have that I should tell, I hoped to get but I didn't get. But all these things people are so gross and insensitive, where is the question of higher things. Therefore, आर्जवम् starts with the word and punctuality. Thereafter bigger things. Even सत्यम् is a subdivision of आर्जवम् only. Truthfulness is a subdivision of आर्जवम् only. This is another important virtue.

vi) Then the next one is आचार्य-उपासनम्. This is another important virtue for a Vedantic student. आचार्य-उपासनम् literally

means worship or reverence towards the teacher, आचार्यः. And we should remember when we worship a teacher, a गुरु, really speaking the worship does not go to the person itself. Because as a person, गुरु is as such limited as any other person. Then why do we worship the आचार्य? आचार्य represents the शास्त्रज्ञानम् which is in him. Therefore my नमस्कार to आचार्य is my नमस्कार to the वेदs which are in him. आचार्य is a temple of the scriptures and scriptures represent ईश्वर and therefore through the scriptures the worship goes to the Lord, the reveler of the शास्त्रs. And then the next question is: Why I should worship the शास्त्रम्? Why should I worship the वेद? This is also a very very important thing for us to know. The knowledge that we want to acquire through the शास्त्र is a knowledge which can be acquired through शास्त्र alone. It is not a knowledge which can be acquired through any other source of knowledge. The शास्त्र is like the sixth sense organ. Every sense organ like eye, ears, etc., is capable of giving a unique knowledge which the other sense organs cannot give. Eyes can give the knowledge of color, the other four sense organs cannot give that. Similarly, ears can give the knowledge of sound, the other sense organs cannot give. And वेद is like the sixth sense organ and it gives me a knowledge which cannot be gained through any other means of knowledge. And since it is a unique knowledge, which cannot be gained through other sense organs, other sense organs neither can even confirm that knowledge nor can contradict that knowledge. Other sense organs can never verify the वैदिक knowledge. So we have to accept what वेदs reveal as a new knowledge and this accepting capacity is called श्रद्धा. श्रद्धा means learning to accept the knowledge given by the वेद as a unique knowledge which is not available for any other sense organs to verify. And this श्रद्धा is an extremely difficult thing to develop and one of the methods to develop श्रद्धा is worship, उपासना. Imagine there is a person with only four sense organs. From birth he has got only four sense organs. He doesn't have eyes. He is a blind

person from birth. And he has got total faith in these four sense organs. And in between at the age of 50, I give him the fifth sense organ called eye and I tell him eyes are another means of knowledge and the eyes give a unique knowledge which you have to accept as a fact. And suppose this person argues. No, I won't accept. Whatever the eyes reveal I want to verify through the other four sense organs. Because I have faith only in the four sense organs. The fifth sense organ I don't want to accept, therefore I want to verify the color which the eyes reveal with the help of ears. The ears can never confirm the color, ears cannot contradict also. Therefore, I should never attempt to verify the knowledge given by one sense organ with the help of the other sense organ. Then what is my attitude? Every sense organ reveals a fact, which cannot be proved or disproved by the other ones and in our tradition we say that वेद is like the sixth sense organ. And that is why in our tradition right from birth they tried to create श्रद्धा in the वेद, learn to look at the वेद as the sixth sense organ, so that the knowledge received from the वेद I accept as a fact. And suppose a person says, this blind man, he says I will not accept the eyes if it cannot be verified by the other four sense organs and he says I will not accept the eyes. Then who is going to be the loser? If I refuse to accept the eyes only I will not get the new knowledge of color. Similarly, if I refuse to accept the वेद as another instrument of knowledge, I will never get unique knowledge given by the वेद and I will continue to prove the वैदिक wisdom through the sense organs and other means, I will never be able to prove. That is why science is never able to prove God, science is never able to disprove God. Because God can be understood only through the sixth sense organ, called the वेद. And therefore the श्रद्धा towards the वेद should be exactly like my श्रद्धा towards my sense organs. And how to develop that श्रद्धा? It has to come from birth itself and that is why they kept आचार्य-उपासनम् as part of our culture. वेद is another form of eye. वेद चक्षु and therefore आचार्य-उपासनम्, the

capacity, the attitude towards वेद as a प्रमाणम्. This is extremely important.

vii) Then the next one is called शौचम्, शौचम् means purity, cleanliness. And purity at different levels.

a) Purity at the level of the surroundings. So therefore house, the street in front, (not to throw our rubbish in the street), my house, they all should be clean.

b) And then coming to my dress, that should be clean. So simple dress does not mean unclean dress. Simple dress means clean but simple dress. Many people connect simplicity with impurity. They think it should not be washed and it should be torned one. Simple dress means it can be clean and simple. Therefore at the level of dress cleanliness.

c) Then comes at the level of the physical body cleanliness. They are all relatively easier. In fact, in India we have problem with external cleanliness itself.

d) And then comes the tougher things, that is आन्तर शौचम्, inner cleanliness. Cleanliness at the verbal level, the words should be healthy words. We will be seeing that later in the 17th chapter, cleanliness at the verbal level. It will be called वाक् तपस्. We will analyze that later.

e) Then cleanliness at the thought level. And that means cultivating all those virtues which will keep my mind healthy. And what are those virtues which keep the mind healthy? अमानित्वम्, अदम्भित्वम्, अहिम्सा, क्षान्तिः, आचार्य-उपासनम्, etc., they are called mental hygiene, which will lead to mental health. And the opposite of each one of them. Opposite of अमानित्वम् is मानित्वम्. Opposite of अदम्भित्वम् is दम्भित्वम्. Opposite of अहिम्सा is हिम्सा. Wherever 'अ' is not there, add it and wherever it is there, remove it. अनार्जवम् is opposite of आर्जवम्. The opposite of each one of these virtues is mental unhygienic if that word is there, which will cause mental sickness and

therefore enjoyment of a healthy mind by cultivating all the virtues prescribed here is called शौचम्.

viii) And the next virtue is स्थैर्यम्. स्थैर्यम् is स्थिरता, willpower, perseverance, commitment is called स्थैर्यम्. When we start any pursuit certainly there will be obstacles and set back. Some of them are actual obstacle, some of them are imaginary obstacles. And because of the actual or imaginary obstacle if I withdraw from my pursuit, it is अस्थिरत्वम्. स्थिरत्वम् means any type of obstacle may come, I will continue.

प्रारभ्यते न खलु विघ्नभयेन नीचैः

प्रारभ्य विघ्नविहिता विरमन्ति मध्याः ।

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः

प्रारभ्य चोत्तमजनाः न परित्यजन्ति ॥ नीतिशतकम् २७ ॥

भर्तृहरि in his नीतिशतकम् talks about three grades of people.

➤ The lowest category is that who will not start anything at all because they are afraid of failure. They will tell everyone that I have never failed in my life. What did you do? Nothing. This is the first category. Never start anything.

➤ There is a second category, they start but when the slightest obstacle appears they drop. प्रारभ्य विघ्नविहिता विरमन्ति मध्याः, they are mediocre. They start.

➤ And who are the उत्तम जनाः? विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः – come any amount of obstacle they again get up, they have a resilient mind, they may fall but again they get up and continue. As they say, when the going gets tough, the tough gets going. प्रारब्धम् उत्तमजनाः न परित्यजन्ति. And to highlight this value alone we have the story of भगीरथ प्रयत्नम्, which we saw in the 10th chapter. How भगीरथ brought गङ्गा. गङ्गावतरणम् story. I don't want to get into that story. And we have got the story of समुद्र मथनम्. How many obstacles! But until it is achieved the उत्तमजनाः continues and that capacity,

willpower is called स्थैर्यम्. This is another virtue, especially in spiritual path.

ix) Then the next one is आत्म-विनिग्रहः. आत्म-विनिग्रहः means self-mastery, self management. Being the master of my own equipments or instruments. We have seen in तत्त्वबोध, we have got seventeen organs - पञ्च ज्ञानेन्द्रियाणि five are there, कर्मेन्द्रियाणि five are there, प्राणः five are there, mind (the emotional faculty) and बुद्धिः (the intellectual faculty). Seventeen instruments we have got inbuilt in us and through these instruments alone I have to accomplish any goal in life. And before using any instrument, I have to make sure that instrument is healthy and the instrument is under my control. In कठोपनिषत्, we saw the example of the chariot, the horses and the reins, the driver, etc. The horses are like the sense organs and the reins which control the horses are like the mind and intellect is comparable to the driver. We required an informed driver and we require the controlled steering or reins and the horses must be tamed and obedient, then alone I can reach the destination. In the same way, we have the body, senses, the mind and the intellect. Unless I can manage myself there is no question of managing a company. So in management science what is first lesson? Can you manage yourselves? Can you manage your tongue, the eating tongue, the talking tongue? Can you manage your own emotion? If I cannot manage myself how can I hope to manage anything? And therefore वेदः says start with self-management. And that self-management is called आत्म-विनिग्रहः, आत्मा means स्थूल सूक्ष्म शरीरम्. Not सत्-चित्-आनन्द आत्मा. विनिग्रहः means mastery. And the entire अष्टाङ्ग योग of पतञ्जलि is meant for this purpose. If you take अष्टाङ्ग योग, they prescribe various आसनः. This is to manage your अन्नमय कोशः. Is your body listening to you? If I ask my body to sit for some time, whether it will listen or not? The first problem is the knee joint. Knee joints will be saying I am here, I am here, get up, get up, is class over, is class over.

And Similarly, back. So therefore आसन is the fundamental thing to keep your body obedient to you. It's a very important thing. We think that it is meant for some people to do extraordinary feat. Just to sit in the class for an hour we require a healthy body. आसन is a beautiful system of अष्टाङ्ग योग. Then they have प्राणायाम to get mastery over प्राणमय कोश - प्राण, अपान, व्यान, उदान, समान - the physiological system must be healthy and thereafter they have got प्रत्याहार - mastery over the sense organs. Then they have got धारण, ध्यान and समाधि - mastery over the mind, developing attention span, developing focusing capacity. For that three exercises धारण, ध्यान and समाधि, absorption. स्वामि चिन्मयानन्द used to tell that the student must be so absorbed in the class to such an extent that even if the whole ceiling comes down, the student should not know what is happening. Otherwise, if someone comes late we will be watching his movements, what dress, color, etc. That is I should die to the world, that is समाधि. समाधि is not a mystical thing. समाधि is the absorbing capacity, absorption capacity in any action I undertake. Thus यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान, समाधि, the entire योग system is not for ज्ञानम्. योग never gives ज्ञानम्. Not for मोक्ष. योग gives only आत्म-विनिग्रहः. Then you have to come to गुरु and start learning वेदान्त. योग is not to skirt वेदान्त but योग is a preparation for वेदान्त श्रवणम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 09-11

From the 8th verse of the 13th chapter, Lord कृष्ण has taken up the third topic for analysis. He has already dealt with two topics, viz., क्षेत्रम् and क्षेत्रज्ञः and now कृष्ण is dealing with the third topic called ज्ञानम् and we saw that in this context, the word ज्ञानम् refers to a set of virtues which will keep the mind a healthy one. Just as there are certain physical parameters, which will indicate the physical health, like the pressure, the level of cholesterol, the level of hemoglobin, etc., will indicate the physical health, Similarly, there are certain parameters or virtue, which indicate mental health. And this mental health is useful for every human being to enjoy peace of mind and this mental health is particularly required for a Vedantic seeker because only if the mind is healthy, the intellect will be freely available for higher pursuit. If the mind is not healthy, the intellect will be a hostage of a sick mind. You will not allowed to think properly because a disturbed mind will suppress your intellect and that is why when you are mentally disturbed, you can never read anything where intellectual application is required. You cannot hear any discourse where intellectual application is required, intellectual application is possible only when the mind is relaxed. Mind is relaxed only when the mind is healthy. Mind is healthy only when these parameters are handled and maintained. And therefore कृष्ण gives the list. We covered the 8th verse in which some of them have been mentioned, अमानित्वम्, अदम्भित्वम्, अहिम्सा, क्षान्ति, आर्जवम्, आचार्य-उपासनम्, शौचम्, स्थैर्यम्, आत्म-विनिग्रहः, 9 virtues have been enumerated, now in the next verse we are going to get some more virtues. We will read verse no.9;

Verse No .09

इन्द्रियार्थेषु तैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९॥

इन्द्रिय-अर्थेषु तैराग्यम् अनहङ्कारः एव च ।

जन्म-मृत्यु-जरा-व्याधि-दुःख-दोष-अनुदर्शनम् ॥ १३-९॥

इन्द्रिय-अर्थेषु वैराग्यम्, अनहङ्कारः एव च, जन्म-मृत्यु-जरा-व्याधि-दुःख-दोष-अनुदर्शनम्,

x) इन्द्रिय-अर्थेषु वैराग्यम्, these two words together refers to the next virtue, viz., mastering of the sense organs. Sense organs are a set of instruments gifted to us by the Lord and they are very important instruments because through them alone we interact with the world. We have got two sets of sense organs,

a) one set is called ज्ञानेन्द्रियाणि, through which we receive the input from the world, they are the entrance gate through which the world enters into us

b) and we have got a set of sense organs called कर्मेन्द्रियाणि, through which we express ourselves, we respond to the external world, therefore, they are exit gates.

So therefore, sense organs are extremely important for interaction with the world and not only for all ordinary interaction, for all the spiritual साधन also you require these organs. And since they are a set of instruments given to us, we have to make sure that they are under our control and we are not the slaves of our sense organs. This avoidance of slavery to the sense organs, otherwise called इन्द्रिय निग्रहः, otherwise called इन्द्रिय जयः, otherwise called दमः, otherwise called प्रत्याहार, that is mentioned by कृष्ण here. And this requires a constant alertness on our part, because the sense organs or generally in contact with the sensory world; we have five sense organs and we have got five segments, शब्द, स्पर्श, रूप, रस, गन्ध, these five sense objects and we have got five sense organs, each one functioning in its own respective fields. And when the sense organs come in contact with any object on a regular basis, unknowingly the sense organs develop an attachment to the sense objects. So every sense organ is prone to develop attachment to any particular sense object, addiction forming

nature is there in every sense organ. So you see an object or a person or a particular program in the TV for a few days. Initially you say it is nice, it is wonderful, then gradually the sense organs begin to demand association with the sense object. And when they demand it is for us to decide whether we should fulfill the demand of the sense organ. Exactly like bringing up a child. A child you give something, after some time the child begins to demand, give me chocolate, give me chocolate. The mother gives initially, thereafter, the child gets addicted, then the child demands, it begins to throw tantrums also and the mother doesn't how to handle, to avoid the tantrums and disturbance the mother agrees to give the child the chocolate saying that it is the last time. Then a time comes when the child knows how to make the mother do what it wants. Every sense object is like such a child. Initially you allow the sense organ to function in a field, later the sense organ begins to demand and once you pamper the sense organ you have become an addict or slave. And afterwards you try to master, the sense organs has become now powerful enough and if you say no to any addicted thing, you say no, the sense organs know how to throw tantrums. They will not allow you to do anything. If you go on reading, it is coffee time and one day you say today I won't give you coffee. Then you do anything there is only one जप, even नमः शिवाय will not happen like this. Only coffee जप. It will not allow you to do anything. It can even create headache in some people. That is why कृष्ण said in the 2nd chapter,

यततः हि अपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६०॥

Pampered by me, the sense organs can become so powerful that they can even drag the mind to its field. And then the intellect tells this is not good, I should not pamper, I should not become a slave, because I want to attain मोक्ष from the whole creation. And being the slave of a coffee, a cigarette, liquor or something, if I am not a master of even

few little small things, how can I become a master of, how can I get the freedom from the whole creation. And therefore the intellect begins to feels the guilt and that is how the tug of war begins, intellect decide I want to get out of the habit and even I give up the habit for a few days and thereafter again he gets addicted. As Mark Twain or somebody said: ‘Who said giving up smoking is difficult. It is not at all difficult I have given up smoking several times.’ Then begins the big tug of war - the intellect says that I am a गीता student and I should be a master, I should not be a weakling and its takes wonderful decision, a few days they are implemented and again gets to the old root called relapse. And then once the intellect fails a few times, intellect doesn’t how to handle the guilt. Then intellect uses another method, because the guilt is really painful at the same time the intellect is not able to find out a way of getting out of the addiction. So what is the best method? If you cannot defeat your enemy, then join. And that joining is called justification. So the intellect knows how to justify every addiction. It will argue, even those manufacturers have to live. If we don’t buy, how will they survive? And therefore we have to help them survive by somehow. Like that person who wanted to show the harm in taking liquor and he did an experiment, he just put an insect inside the liquor and the insect died. In front were sitting a lot of liquor addicts. He showed the experiment and asked them what is the conclusion you arrive at? Because the insect died in the alcohol. Then this fellow got up and said: “Whoever takes liquor will have a clean stomach without any germs.” Because it will all be killed, that means I will have a clean stomach. Do you follow? So therefore regularly take. Any argument you give, the intellect knows how to manipulate. And therefore only the best solution is with regard to any addiction - prevention is always better than trying to cure. And therefore alertness becomes important and that is why they say, once in a while say ‘No’ to anything that you regularly do. So all forms of तपस्, व्रतम् etc., we practice, they are all meant for

avoidance of sense-slavery. In योगशास्त्र it is called प्रत्याहारः, in वेदान्त शास्त्र it is called दमः. दमः as in साधन चतुष्टय सम्पत्ति, शमः, दमः, उपरति, etc., are said. So इन्द्रिय-अर्थेषु वैराग्यम् means दमः and वैराग्यम् means dispassion, not hatred, you are allowed to enjoy legitimate pleasures without becoming a slave of that pleasure. That is you enjoy the pleasure, you decide what the sense organs should do, the sense organs should not decide what you should do. So that is the next important virtue.

xi) Then the next virtue is अहङ्कारः. अहङ्कार means self-conceit, which we saw before मानित्वम्. And अहङ्कारः means free from self-conceit or humility. Freedom from egoism, arrogance, pride, vanity, any word you can use. Now the question is, अमानित्वम् also means freedom from self-conceit, अहङ्कारः also means freedom from self-conceit. Why should कृष्ण repeat that? After all we have wonderful memory power! Why should कृष्ण repeat? Even though in normal context, अमानित्वम् and अहङ्कारः means the same, in this context, we make a subtle difference between these two. अमानित्वम् means freedom from self-conceit at the thought level. मननम् is thinking, at the thinking level I don't have self-conceit, I don't think I am the greatest person in the world, I very well know my limitations and therefore at thought level freedom from self conceit is called अमानित्वम्, whereas अहङ्कारः means freedom from self-conceit at the verbal level, अहम् अहम् इति करणम् अहङ्कारः. All the time, 'Me Me Me,' you are talking. All the time using only first person singular either अहम्, आवाम्, माम्, मया, or मह्यम्, all the time centered around अहम्. Any subject-matter you talk about, this person of self-conceit will convert into a subject matter relating to himself. You talk about an event in America, he will start when I went to that place, he will convert it into 'I.' Any topic under the Sun, this fellow will intelligently convert into 'I' topic, that is called अहम् करणम् self-

propagation, self-proclamation, blowing his own trumpet, that is अहङ्कार. And अनहङ्कारः means freedom from that.

So thus अमानित्वम्, अदम्भित्वम्, अनहङ्कारः, all the three convey the same idea at three different levels.

- अमानित्वम् means freedom from conceit at the mental level,
- अनहङ्कारः is freedom from conceit at the verbal level,
- अदम्भित्वम् is freedom from conceit at the कायिक level, by pomp and show, dress and body things and all, simplicity.

Therefore, all these are of the similar nature only. Therefore, अनहङ्कारः एव च.

xii) Then the next virtue is: जन्म-मृत्यु-जरा-व्याधि-दुःख-दोष-अनुदर्शनम्. So don't be body-oriented. Don't consider your life as something connected to only to physical existence. Physical existence is only a limited external aspect of yours. You are something other than the physical body. You have got a higher nature different from the body. This body orientation will obstruct your higher pursuit and not only that, this body orientation will lead to a lot of problems also. And what are the problems of body oriented life and especially now-a-days so much importance is given to body, all the beauty parlours for women, even for men, skin care, teeth care, eye care, eyebrow care, hair care, all inch by inch I am particular about how I look. This body orientation can be terrible. Very careful. This should not be misunderstood. वेदान्त never says that you should neglect your body, because body is the instrument, which is required for all spiritual pursuit as well as material pursuits. But what वेदान्त says is body is only a means, it is not an end-in-itself. In fact, it is only an outermost कोश called अन्नमय कोश. And how to get detached from the body? For that कृष्ण says, see the problem of body attachment. दोष-अनुदर्शनम्, अनुदर्शनम् means constantly reminding. Reminding of what? दोष. The various defects, deficiencies, problems involved in देह

अभिमान, body orientation. And what are the दोषः? जन्म, मृत्यु, जरा, व्याधि, दुःख. The body is subject to four-fold problems. And what are the four-fold problems?

a) The first one is जन्म, any way fortunately the problem is over,

at last we are born. The body has lived in solitary confinement in the womb of the mother for 10 months without any freedom and coming out is also a struggle. Anyway that is over. Now what are the later problems?

b) जरा. जरा means the old age and attendant problems, where I don't have any willpower in deciding my conditions of the body. My willpower will be strong and functioning only in the initial part of my life, as I grow older and older, helplessness becomes more and more in addition to various other problems. जरा means old age.

c) Then व्याधि, व्याधि means what? Diseases. And then finally what?

d) मृत्यु, मृत्यु means मरणम्, leaving everything and being that is near and dear to me, separation. All these problems दुःखम्, all these दुःखम्s are the defect of physical life. And if you remember these दोषः, then you will never be interested in देह अभिमान and therefore, देह अभिमान दोष दर्शनम् is a prerequisite for आत्मज्ञानम्. Continuing;

Verse No .10

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१०॥

असक्तिः अनभिष्वङ्गः पुत्र-दार-गृह-आदिषु ।

नित्यम् च सम-चित्तत्वम् इष्ट अनिष्ट-उपपत्तिषु ॥ १३-१०॥

असक्तिः, पुत्र-दार-गृह-आदिषु अनभिष्वङ्गः, इष्ट-अनिष्ट-उपपत्तिषु नित्यम् सम-चित्तत्वम् च,

xiii) असक्तिः. असक्तिः means mental detachment. Avoidance of mental slavery with regard to any external object, situation or person.

Previously we talked about इन्द्रिय-अर्थेषु वैराग्यम्. Now we are talking about असक्तिः. Both mean detachment only but the difference is previously it is detachment from the standpoint of sense organs, it was इन्द्रिय निग्रहः, here असक्तिः deals with मनो निग्रहः. So previous one is दमः, the present one is शमः. And why does कृष्ण talk about both of them. Mental detachment cannot be easily attained, because mind is a subtler instrument. Therefore taking the mind away from the object of attachment is extremely difficult, whereas sense organs are external instruments, they are grosser instruments and therefore they can be controlled in a relatively easier way. And how can you control the sense organs? By physically being away from the place. If a person has got a tendency to use a particular object, addiction causing object, he can be physically separated. In all the de-addiction centers the object will not be available there. Because if it seen then it will grabbed. The problem is: even when the sense organs the physically separated from the sense objects, the mind can continue to dwell on that. And as long as the mind dwells on that, again re-addiction or relapse is possible. Therefore as long as the person is physically away he will have control. Thereafter when it comes near he will also turns towards it.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥

So initially you start from sense control and even after sense control, mind continues to have a वासना and therefore we have to handle the mind also. And for that the mind has to be educated of the evils involved in the addiction and once the mind is mastered, thereafter, even if the object of addiction is in front. I have got out of habit of smoking or drinking, if the other person is using that right in front, I can remain there without having a temptation. So that is the higher stage of detachment born out of विवेक शक्तिः. And only when I say 'NO' out of discrimination, it becomes transcending. If I stop them because of the others' pressure it becomes suppression only. Therefore

suppression should be converted to transcendence. And that transcendence is inner detachment. After inner detachment, I am not worried about temptation. I move anywhere. रागद्वेषवियुक्तैस्तु. कृष्ण tells all this beautifully in the 2nd chapter, towards the end,

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवशयैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४॥

Once the mind is mastered, let this person be in any field, he can never get addicted to anything or temptations. Until that possibility is there, I have to physically get away from the tempting situations and therefore असक्तिः – detachment or dispassion at the mental level.

xiv) And then what is the next virtue. पुत्र-दार-गृह-आदिषु अनभिष्वङ्गः. Those two words should be read together. अनभिष्वङ्गः as one virtue, पुत्र-दार as another virtue should not be taken. These both together is one virtue. That is पुत्र-दार-गृह-आदिषु अनभिष्वङ्गः. अभिष्वङ्गः means overattachment, intense attachment, तीव्र रागः and अनभिष्वङ्गः means absence of overattachment or absence of excessive attachment. Towards whom? कृष्ण gives a list of important things. What are they?

- पुत्र, पुत्र means पुत्री also, पुत्रः or पुत्री means child.
- दार, दार means wife, wife indicates husband also. Therefore we will translate as the spouse. पुत्र means child, अपत्यम् and दार represents spouse.
- गृहम्, गृहम् means our own house. There also difference is there. Rented house means detachment comes. Somebodies house, if anything happens what is there for me! So own house, गृहम्. आदि means etc., a few other close things. You can supply may be the pet, dog etc., like that a few things. With regard to those few things or people with whom you move constantly, with whom you live not merely years but decades and your life is closely intertwined with

them. Thus there are a few things and beings with which you are intensely connected.

And with regard to them you can never avoid attachment. कृष्ण admits that attachment cannot be avoided with regards to a few things and beings with which you regularly move. And if you should not have any attachment, it is possible only under once circumstance, you should be परमहंस पारित्राजकाचार्यः, you should never stay with a person regularly, you should never stay in one place regularly, constantly you have to move. Then there is no scope of attachment. But as long as we are living in a set-up, and our live is intertwined with a few people and things, attachment will be there. And therefore कृष्ण says, I don't ask you to avoid attachment, I am only saying, avoid overattachment. Excessive attachment, don't have. A little bit attachment permitted. So this is particularly a concession given to गृहस्थs. Otherwise for whom are the पुत्र and दार? For a monk? It is clear. So one संन्यासि read this. "If I have to follow this virtue, I should to get married!" Because कृष्ण has said 20 virtues you should follow. "I have to follow detachment from the wife, and I don't have one, so let me get married and follow detachment." Idiot. This is with regard to गृहस्थs. Attachment is allowed, but कृष्ण says avoid excessive attachment. Now the next question is: How to differentiate attachment and excessive attachment? Is there a barometer, thermometer, if you keep on the head and if yellow comes, attachment and if red comes, excessive attachment. How do you know? So आनन्दगिरि, who writes a sub commentary on शङ्कराचार्य's commentary, he gives a beautiful explanation differentiating attachment and overattachment. He defines attachment as ममकारः, claiming a thing or a person as mine, he belongs to me, I belong to you, you belong to me. Somebody said: That is how marriage starts, they say "मेरा मेरी, मेरा मेरी" and then after some time, "माय-मायी." In हिन्दि माय-मायी means scuffle, quarrel. So मेरा मेरी means I am for you, you are for me. Therefore ममकार is attachment. And as

long as I claim a thing or being as **मम**, it is only a related object or person which remains even when the object is gone I am very much there, only the object is gone, I am there as a complete person, my life is there, my journey continues. Only associated object or person is gone and my journey has to continue. But when the attachment is excessive, then it is no more **ममकार**, my identification becomes so complete that I become one with that object and therefore I don't see any difference between that object or person and myself. That means whatever happens to that person I take as happening to myself. And naturally, when that person is dead, instead of saying that person is gone and I continue to survive, I feel that I myself is dead and gone, that means my life appears to be empty. If I think my life has no meaning without another person, it is excessive attachment. If I think my life has no meaning without another person, it is excessive attachment, because the fact is every life has got its own meaning, irrespective of other people being there or not, because we have all come to the earth for the particular purpose of spiritual evolution and every one of us has come independently, we are never born together, we are never going to die together. As **विष्णुमयानन्द** says: 'Alone to the alone all alone is life.' And therefore we have come here for our spiritual growth and **भगवान्** has connected a few people so that our growth is helped. And the people will be around as long as there is need of them for my growth and once that purpose is served, thereafter each **जीव** has to continue its own journey. It is like a train journey. I have entered the compartment in a particular station and I have started the journey. Another particular station another person enters. And then our seats, he is the neighborhood, he is the next number and therefore we enquire, who are you etc., and there is mutual exchange also and thereafter we become friends, but both of us have got our own destination. Either I get down first or the other person gets down first, but the journey has to continue. The whole earth is a compartment alone, we have all come together and

we progress and thereafter we have to continue our journey in our own direction. If this is forgotten I think my life is purposeless without another person and once that thought comes, it has become excessive attachment. That means I cannot imagine living without that person. My life is empty. Why should I live, for whom should I live? I will take potassium cyanide and I will go immediately. All this blabbering indicates excessive attachment. कृष्ण says you can cry. Nothing wrong. Attachment will give grief, but you should never forget the fact that everyone is an individual and we have to make our own journey. And therefore not forgetting this fact: what fact, Life is like a train journey. That is called absence of overattachment. ममकारम् let it be there, no harm. Let it not become अहङ्कार, total तादात्म्यम्, especially with regard to these few closer ones. So पुत्र-दार-गृह-आदिषु अनभिष्वङ्गः.

xv) Then the next virtue is: नित्यम् च सम-चित्तत्वम् इष्ट अनिष्ट-उपपत्तिषु. So this gives the essence of कर्मयोग.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८॥

So सिद्ध्यसिद्ध्योः समो भूत्वा, सिद्धि असिद्ध्योः इष्ट अनिष्ट-उपपत्तिषु समो भूत्वा समत्वम् योग उच्यते. Same thing कृष्ण tells सम-चित्तत्वम्. इष्ट means favorable situations, अनिष्ट means unfavorable situations, उपपत्तिषु means on their arrival. So उपपत्तिः here means arrival, प्राप्ति. So सम-चित्तत्वम् means freedom from elation and freedom from depression also. Over-excitement in both situation. In a happy situation also don't be carried away, because even that situation is temporary. As in extremely sorrowful situation also don't be carried away, because remember, this will also part away. Even the worst situation will go, even the worst शनि will remain for seven and half years and generally after one or two years we get used to, like our roads, we don't complain about roads at all because we are now accustomed, in fact, if we they all become alright we will become uncomfortable. So any ग्रह and all you will get used to. Therefore whether it is favorable or unfavorable

situation learn to maintain the equanimity, not that the mind will not be disturbed at all, we are not machine, mind will be disturbed, but let it not be a violent upheaval, let it be a manageable disturbance. Let it not be a violent carrying away disturbance but let it be a manageable disturbance. And how to do that कृष्ण doesn't say. But learn and practice that. And from this advice we come to know one important thing. कृष्ण says every human being should learn or practice equanimity in favorable and unfavorable situation. From this one idea becomes very clear. What is that? Every human being will have both favorable and unfavorable situations. No शास्त्र gives you a method of making all situations favorable all the time. There is no way for it. Even if you have got प्रायश्चित्त कर्माणि, remedies and all, those remedies are not useless, they can make certain situations favorable, but no human being can make the life hundred percent favorable. And that is why we are asked to read the पुराणस all the time, so that we will come to know that even great kings, even great धार्मिक people like धर्मपुत्र and even अवतारस, all of them have gone through ups and downs. If they themselves cannot avoid opposite experiences, what this ordinary fly, this ordinary human being I,

अवश्यम् भाविभावानाम् प्रतीकारः भवेत् यदि । तदा दुःखैः न लिप्येरन्
नल-राम-युधिष्ठिरः ॥ पञ्चदशी १५५ ॥

If there is a remedy for all the problems of life, then नल would not have suffered in life. Being a great king, राम the अवतार would not have suffered, युधिष्ठिरः would not have suffered. The very fact that they suffered indicates that life is a mixture of both. And why did भगवान् keep them? Suddenly philosophical question comes, why did भगवान् keep them. Because according to भगवान् and शास्त्र, spiritual growth requires sufferings also. According to भगवान् and शास्त्र, spiritual growth requires sufferings also. In fact, spiritual growth is more in suffering. Because then only you remember God. Otherwise who will remember God? Therefore opposites are bound to be there.

वेदान्त does not avoid opposites, वेदान्त teaches you how to maintain the equanimity in opposites. And what is the method? There are two methods.

- a) In the first stage, the method is called कर्मयोग and
- b) then the next higher stage is ज्ञानयोगः.

कर्मयोग is like the first aid, ज्ञानयोग is like the ultimate cure. So when a person is bleeding in an accident, first aid is very important. The first aid is not there the person won't survive. Even though first aid is a temporary remedy, he is taken to hospital for serious treatment. Simple administering first aid won't help. He has to be given the permanent treatment also. Similarly, कर्मयोग is the first aid method getting relative peace of mind and ज्ञानयोग is the permanent method of getting permanent peace. What is the कर्मयोग method? I don't want to get into that. C/o the entire 3rd chapter. To put in a nutshell, accept every experience as ईश्वर प्रसाद, भगवान् has specially designed this experience, made to order. Specially designed my experience, which means भगवान् takes special care of me, for my spiritual growth. "You put me in the fire of sorrow that purifies and made me pure, / God tests us through problems to bring out the best in us." So thus प्रसाद बुद्धि helps in सम-चित्तत्वम्. And नित्यम् च. And when should you have this सम-चित्तत्वम्? Morning or evening? So कृष्ण says: नित्यम् – throughout the waking hours, during sleep you need not सम-चित्तत्वम्, because there is no experience. Therefore throughout the waking hours, there should be the attempt to maintain peace and the poise. इष्ट अनिष्ट-उपपत्तिषु. So कर्मयोग. The entire second line is one value. And that value is called समत्वम् through कर्मयोग. Continuing;

Verse No .11

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-११॥

मयि च अनन्य-योगेन भक्तिः अव्यभिचारिणी ।

विविक्त-देश-सेवित्वम् अरतिः जन-संसदि ॥ १३-११॥

मयि च अनन्य-योगेन अव्यभिचारिणी भक्तिः, विविक्त-देश-सेवित्वम्, जन-संसदि अरतिः,

So in the previous verse it was pointed out that we should maintain equanimity and कृष्ण doesn't give the method and I told you the method. I told you means I borrowed it from the 3rd chapter and that method is what: प्रसाद भावना, प्रसाद means the gift coming from the Lord. And why is it called प्रसादः? The word प्रसादः, I think I have told you before, literally the word प्रसादः means tranquility of mind and when you look upon anything as a gift from the Lord, it gives you tranquility of mind and therefore the object is called प्रसादः. So by implication *vadai*, peanut, chickpea, why are they called प्रसादम्? They are not literally प्रसादम्. When you receive them as a gift coming from the Lord, because of your devotion you have got a sense of fulfillment and that gives you tranquility and therefore that which produces tranquility is प्रसादः, प्रसाद जनकः प्रसादः इति उच्यते. Therefore I should have प्रसाद भावना, that it is coming from the Lord. And this प्रसाद भावना is possible only if I have devotion to the Lord. Without devotion to the Lord कर्मयोग does not exist. And that is why दयानन्द स्वामिजि repeatedly says, “there is no कर्मयोग separate from भक्तियोग and there is no भक्तियोग separate from कर्मयोग,” because कर्मयोग exists and is possible only for a person who has got devotion to the Lord and therefore कर्मयोग itself is a level of भक्तियोग only because कर्मयोगि must have intense devotion to the Lord and therefore दयानन्द स्वामिजि beautifully says, “there is no question of secular कर्मयोग.” So without touching Lord, if you ask whether you can practice कर्मयोग, the answer is an atheist cannot be a कर्मयोगि. कर्मयोग presupposes faith in God. And of course कर्मयोगि does not know the ultimate nature of God. If he knows he will be a ज्ञानि, so he has got his own concept of God in any form he likes as इष्ट देवता, as

एकरूप ईश्वर or अनेकरूप ईश्वर. Remember, एकरूप ईश्वर means Lord as a personal God or God as the विश्वरूप ईश्वर,

जगतः ईशधी युक्त सेवनम् ।

अष्टमूर्तिभूत देवपूजनम् ॥ उपदेशसारम् ५॥

And therefore कृष्ण wants to say without भक्ति कर्मयोग is not possible. And therefore अर्जुन, मयि भक्तिः is the next important virtue. So मयि means in Me. In Me means in ईश्वर and what type of devotion it should be that we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 11-13

In this 13th chapter, Lord कृष्ण is now dealing with the topic of ज्ञानम्, from verse no.8 up to verse no.12 and in this context, the word ज्ञानम् has a unique meaning and that meaning is all the virtues of the mind which are conducive to the attainment of knowledge - ज्ञान उपकारक गुणाः, ज्ञान सहायक गुणाः. Can you get the meaning? गुणाः means those virtues, सहायक meaning promoting or favoring, ज्ञान – Self-knowledge. Any virtue which makes the mind eligible for receiving this spiritual knowledge, all of those virtues are called here together as ज्ञानम्.

xvi) We have seen three verses in the group, 8, 9 and 10 and we have entered into the 11th verse, where Lord कृष्ण emphasizes the importance of भक्ति as a very important virtue. Spiritual knowledge is not possible without devotion to the Lord. Only in the atmosphere of भक्ति, ज्ञानयोग is possible and that is why in the 12th chapter we saw कर्मयोग also should take place only in the atmosphere of भक्ति, उपासनायोग also must take place only in the atmosphere of भक्ति and finally, ज्ञानयोग also is possible only when devotion is there and that is the reason in the 12th chapter, we named each योग as भक्तियोगः itself. कर्मयोग itself is called भक्तियोगः stage I, उपासनायोग itself is called भक्तियोगः stage II and ज्ञानयोग is also called भक्तियोगः stage III, because ज्ञानयोग also requires the background of भक्ति, therefore कृष्ण says मयि भक्तिः, भक्तिः means devotion towards Me. Here the word मयि does not refer to कृष्ण as a person, but it refers to the Lord who can be invoked in any form that you like. कृष्ण has already said in the 7th chapter:

यो यो याम् याम् तनुम् भक्तः । ॥ ७-२१॥

Lord does not have any form of his own but the formless Lord can be invoked through any particular form that we like and therefore any form is OK. कृष्ण it can be or राम or गणपति. Therefore here मयि is only उपलक्षण, we should not conclude only कृष्ण भक्ति gives

liberation, that is not the idea. And when कृष्ण prescribes भक्ति as a necessary condition, we should ask the question, what type of भक्ति? because in the 7th chapter, कृष्ण has talked about आर्त भक्ति, अर्थार्थी भक्ति, जिज्ञासु भक्ति and ज्ञानि भक्ति. Do you remember? If you remember those four types, naturally the question will be which type of भक्ति is talked about here. Certainly it cannot be a ज्ञानि भक्ति, because this is a साधन for the attainment of ज्ञानम् and therefore it is practiced by an अज्ञानि only. Because here we are talking about the साधन to become a ज्ञानि and therefore at this moment, this person is an अज्ञानि. Therefore ज्ञानि भक्ति is ruled out. And then what are the other three types, आर्त, अर्थार्थी and जिज्ञासु. आर्त भक्त, अर्थार्थी भक्त also is not going to seek Self-knowledge, because the very name shows he is interested in something. आर्त भक्त is a person in crisis, a problem and therefore he will ask for only freedom from that crisis and that भक्ति will not help in gaining knowledge. In fact, he cannot even study वेदान्त properly, because his mind will be which God, what व्रतम्, what invocation if done then problems will go away? So when a person is obsessed with worldly problem he is not going to be interested in Self-knowledge. Therefore आर्त भक्ति is never conducive and अर्थार्थी भक्त is interested only in अर्थ and therefore that also is ruled out. So therefore by elimination three are gone, so only one is left out, what is that, जिज्ञासु भक्ति. The one who considers that the Lord is the goal itself, not that I want to accomplish something through God. In the 7th chapter, I pointed out God can be used as a means for worldly ends or God can be looked upon as an end-in-itself. And the भक्ति talked about is that devotion in which God is the end-in-itself. And if I have to choose God as the end or destination, I should have the maturity enough to understand that everything other than God is perishable and therefore cannot give what I want. Thus, this भक्ति requires वैराग्यम् towards the world, without वैराग्यम् this भक्ति is impossible. Therefore, विवेक जन्य, वैराग्य जन्य भक्ति is a devotion, in which I know God

alone can give me पूर्णत्वम्, security, fulfillment, etc. And that भक्ति कृष्ण calls अव्यभिचारिणी भक्तिः – a devotion which is unswerving, unflinching, which is one pointed.

xvii) And अनन्य योगेन – with undivided attention, that is even when the worldly transactions are going and even when the worldly responsibilities are fulfilled, this devotee remembers that my goal is something else. So now and then he should be reminded, like New Year or something like that, what is the purpose of this life. Often people ask what is the purpose of this life? पूर्णत्व प्राप्ति is the purpose of this life. I have to keep on expanding enough to reach a stage beyond which I should not be able to expand, that is possible only in infinitude and that पूर्णत्वम् is the goal. And reminding it off and on is अनन्य योग भक्ति and that is very very important.

xviii) Then the next virtue is, विविक्त-देश-सेवित्वम्. This is also considered to be an important virtue. Resorting to a secluded place, now and then. Developing the habit of going to a secluded place, not with a friend, then it is no more a secluded, resorting to solitude, in which I don't have anyone around. And I don't carry a walkman. Very important. Therefore carrying walkman or runman or anyman, I should be alone. And I should find out whether I can confront myself. So more than facing other people in the society, I should ask a question whether I can face myself, whether I can accept myself, those problems will surface only when I am alone. In fact, seclusion introduces me to myself. And In fact, the fundamental problem of संसार also we come to know only when we are alone, otherwise we try to escape ourselves by various diversions. In fact, a materialistic society is one which provides maximum diversion route. And the more you take to diversion the less you diagnose your problem and if you don't diagnose the problem how will you work for a solution. Therefore, solitude is to know more about myself and my problems. And this solitude has got another purpose also, that one expression of संसार, संसार expresses in

different forms, in the form of anxiety, in the form of fear, in the form of security, there are several versions of संसार and one expression of संसार is sense of loneliness. And this problem of loneliness can attack any person at any time in life, because that is one version of संसार. And this can happen in the middle age, when the children leaves the nest, it is called the nest-leaving phase, I enjoyed the company of my children, even though I complained a lot, when the children go out for either studies or they are married and they go, there is a sense of loneliness. Or as we grow old and old, the people who are around close they may leave me. Again sense of loneliness comes. Thus loneliness is a potential problem which can attack any human being at any time. If you have to learn to face it you cannot do that when it comes. Trying to fight loneliness when it comes is like digging a well when the house is on fire. And that too in चेन्नै you try to dig a well. And therefore better learn to be alone, better learn to enjoy solitude. And what is the best method? Once in a while just go for a walk, without walkman. Go for a walk, sit on the beach, don't take any friend or anyone. And find out how you feel. Old age will be wonderful if you have learned to tackle loneliness. It is wonderful because the loneliness can be made use of for Vedantic निदिध्यासन. When we are alone we cannot do much work, because physically unfit. And the people are all busy. They have no time to talk to me at all. Because everyone is working. And they don't have the time to talk also. And they also know our weakness. The moment someone asks you how are you? We start from 1947. Before freedom and we talk on and on and on without full stop, coma, semicolon, dash, hyphen and the person keeps on looking at the watch, out of respect he doesn't walk out and therefore nobody wants to talk also. I am not frightening you, but every one of us has to go through that. So why can't we go through the training rehearsal. To gracefully grow old the best rehearsal is learn to enjoy solitude. Not eternally. Once in a while be alone and see what happens. Who says? Not me,

don't get angry with me. विविक्त-देश-सेवित्वम्, विविक्त-देश means secluded place, सेवित्वम् means regularly resorting to, now and then resorting to. You need not go anywhere, even to the terrace you go, it is fine. Many of us have not seen our terrace at all, unless you go to dry the 'Rice Fryums' (Papad Pipes). OK. Otherwise where is time to stand and stare? And therefore विविक्त-देश-सेवित्वम्. Then does that mean that you should not mingle with people at all. कृष्ण says I am not saying that you should hate company of people. What कृष्ण says don't get addicted to people's company. जन-संसद means people's company, neighbors, relatives, etc., and रतिः means getting lost, रतिः is derived from the root, रम् and there is an intoxicant called Rum. So, रतिः, रमणम् etc., means रम् effect, don't carried away by people's company because people's company provides you an ideal condition for forgetting yourselves, forgetting the problems and therefore initially you may go out of necessity. Then you make it a habit, hanging around in the village and all, we are never allowed to remain out after sunset. We have to come back and we have to do our जप, पूजा, etc., but now-a-days the habit is hang around, in the coffee, pizza corner. In the Nungambakkam road they had written in तमिऴ्, pizza corner. I read it as bhixa kornar, भिक्षा kornar. So I thought wonderful, so we have advanced etc. That once in a while for emergency go to भिक्षा kornar! Then only I read the English version. Pizza corner. Therefore, coffee pub and all those things, we hang around till 10 o'clock, 11 o'clock it is revelry, it is wonderful, but we are becoming mentally weak that we are not able to spend time with ourselves. And therefore कृष्ण strongly warns never take to people's company as an addiction or an escapism. And शङ्कराचार्य in his commentary writes a note, 'but it is OK if it is the association with सत्पुरुषः.' So सज्जन संसदि रतिः is OK, because they will guide you properly. Any other place, you should be careful. Therefore, जन-संसदि अरतिः. Continuing;

Verse No .12

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-१२॥

अध्यात्म-ज्ञान-नित्यत्वम् तत्त्व-ज्ञान-अर्थ-दर्शनम् ।

एतत् ज्ञानम् इति प्रोक्तम् अज्ञानम् यत् अतः अन्यथा ॥ १३-१२॥

अध्यात्म-ज्ञान-नित्यत्वम्, तत्त्व-ज्ञान-अर्थ-दर्शनम्, एतत् ज्ञानम् इति प्रोक्तम्, यत् अतः अन्यथा (तत्) अज्ञानम् (इति प्रोक्तम्) ।

xix) Then the next virtue, in the first line second word, तत्त्व-ज्ञान-अर्थ-दर्शनम्. All these virtues or values are prescribed for the sake of ज्ञानयोग्यता प्राप्ति. And by gaining the eligibility for knowledge what do you accomplish at the end? ज्ञानम् itself. And if I have to have a value for ज्ञानयोग्यता, then I should have a value for ज्ञानम्. When will I value the examination of GMAT, TOFEL, etc? I value all those examinations when I value the benefit or the result of those examinations. I want to join an American university. The more value I have with regard to the end then I will have the value for the means. So the love of the means is directly proportional to the love of the end. And therefore, these virtues I will value if I have a value for ज्ञानम्. Then when will I have value for ज्ञानम्. That I will have only if I know the benefit of ज्ञानम्, तत्त्व-ज्ञान-अर्थ i should understand. तत्त्व ज्ञानम् means the knowledge of तत्त्वम्, the reality, अर्थः means प्रयोजनम् or फलम्. तत्त्व-ज्ञान-अर्थः means ज्ञानफलम्. I should know what will I get out of this knowledge. Otherwise I will wonder why should I study and know. And that is why off and on, कृष्ण gives the benefit of this knowledge while dealing with स्थिरप्रज्ञ लक्षणानि, while dealing with पर भक्त लक्षणानि, He said what is the benefit of this knowledge. And what is the main benefit given in the 2nd chapter. आत्मनि एव आत्मना तुष्टः. The greatest benefit is I am comfortable with myself irrespective of external conditions.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । ॥ २-५६॥

Things may be favorable, may not be favorable. I have got the psychological immunity and therefore I am not vulnerable to the mood disorder, 'I'm not in the mood' we say sometime. दयानन्द स्वामिजि says the one who is given to moods is called मूढः. Correct? So therefore for everything I need mood. If you ask him to read something he will say mood is not there, for coming to the class there is no mood. So therefore I am not vulnerable to the external conditions, I am ever balanced. Imagine that जीवन्मुक्ति state. If I should enjoy that emotional immunity, the only injection that gives you the immunity is ज्ञानम्. The more I appreciate this fact the more I will have value for ज्ञानम्. And the more I have value for ज्ञानम् the more I will have value for ज्ञानयोग्यता. So ज्ञानयोग्यता to ज्ञानम् to जीवन्मुक्तिः. This route I should understand. Therefore कृष्ण tells, regularly remind yourselves that ज्ञानम् gives inner freedom. So that I can tell the people: 'Come what may, on whose credit did I born? Go get lost.' Don't go and tell these things. Why I am telling is I have got that inner freedom, the world cannot blackmail me. So if you see that you will value all these virtues.

xx) And then comes the final and most important virtue that is अध्यात्म-ज्ञान-नित्यत्वम्. So systematic and consistent study of Vedantic scriptures for a length of time under the guidance of a competent आचार्य. Systematic and consistent study of Vedantic scriptures for a length of time under the guidance of a competent guide is a must. I say it should be systematic and consistent study, because without that I will get only a stray idea here and there. I have talked about this in the 4th chapter, if you have got a lorry load of bricks which is dumped on the ground, you have got only a heap of bricks which will not be of any use at all. On the other hand, if you arrange those bricks one after the other, well cemented together, then out of those bricks you get a wonderful room in which you can live. So in both conditions bricks are there, one is well arranged and the other is

heap. Similarly, when you study वेदान्त in a class like situation, systematically, step by step, we are collecting ideas and arranging it one after the other. What is कर्मयोग, what is उपासना, what is ज्ञानम्, arranged and therefore this knowledge will be like a house which will protect you. Suppose you read one book of one author in 1975 and another book of another author in 1982, then you hear some stray lectures here and there, somebody talked about ज्ञानम्, somebody talked about भक्ति, somebody talked about जप, you gather ideas but they all remain in your head as a heap of ideas without any harmonization. Therefore if the knowledge should be useful, कृष्ण tells it should be systematically studied. It is कृष्ण's advice, not mine. Look at here, अध्यात्म ज्ञानम्. अध्यात्म meaning dealing with आत्मा, ज्ञानम् means here enquiry, श्रवण-मनन-निदिध्यासन त्रयम् is here called ज्ञानम्, otherwise called विचार, otherwise called मीमांसा and you don't think of this by yourselves. If your intellect speculates what is the truth, you are going to only imagine things, we don't want imaginations, we want scriptural श्रवण, मनन, निदिध्यासन. In fact, the very word श्रवणम् means that there must be a गुरु. Because श्रवणम् means hearing. If you have to hear, somebody must speak. The very word श्रवणम् presupposes the study of scriptures as handled by a competent आचार्य. And that is why in the beginning, in the beginning means in the 8th verse, कृष्ण talked about आचार्य-उपासन, which means शास्त्र and गुरु go together. Without शास्त्र, any गुरु teaches his own philosophy, better avoid it. Because he will be transferring his personal prejudices upon you. And therefore we are not interested in a गुरु who gives out his personal philosophy, गुरु is a गुरु only when he deals through the शास्त्रम्. Similarly, शास्त्रम् will convey the meaning to you only when it is conveyed through or taught by an आचार्य. That is why in गुरुस्तोत्रम्, गुरु is called the Sun for the blooming of the lotus, called शास्त्र.

वेदान्त-अम्बुज-सूर्यो यः ... ॥ श्रीगुरुस्तोत्रम् ६॥

शास्त्र is closed to an ordinary person, like a lotus but शास्त्रम् will convey the meaning, open up only in the presence of the वेदान्त सूर्यः, i.e., गुरु. Therefore आचार्य-उपासनम् and अध्यात्म-ज्ञान-नित्यत्वम् stands for शास्त्र विचारः. And all the other virtues prepare the mind and this listening to the teaching produces the knowledge. One is preparation, another is production of knowledge, both should go hand in hand. शङ्कराचार्य tells elsewhere, it is like पथ्यम् and औषधम्. पथ्यम् means the discipline to be followed by a patient. So if he has sugar problem, they will say don't eat too much sweet. If you have got pressure problem, they say avoid salt. So they all come under पथ्यम्. But पथ्यम् alone cannot cure the disease, it should go along with औषधम्, medicine. Imagine a patient taking औषधम् without पथ्यम्. Insulin from this side and sweetmeat from that side, in kilos, that will not work. Therefore, पथ्यम् provides the condition, औषधम् cures the disease. शास्त्रिय study is the औषधम् and all other virtues are पथ्यम्. If you follow only virtues and don't study the शास्त्र, it means you are not taking औषधम् at all. पथ्यम् without औषधम् is not पथ्यम्, it is (paityam) psycho. And therefore, अध्यात्म-ज्ञान-नित्यत्वम्. Study, study it is very important. Unfortunately शास्त्रिय study is not emphasized now-a-days. And the more you study you know the uniqueness of the benefit. And if you follow all of them knowledge will definitely take place even if you don't want.

And therefore कृष्ण concludes एतत् ज्ञानम् इति प्रोक्तम्. These 20 or so virtues, including the शास्त्रिय study together is called ज्ञानम्. एतत् ज्ञानम् इति प्रोक्तम् and कृष्ण says anything opposite to that is अज्ञानम्. यत् अतः अन्यथा, अन्यथा means the opposite of these 20 virtues. And how do you find the opposite? Very simple you take every word, अमानित्वम्, what is the opposite? मानित्वम्, अदम्भित्वम्, what is the opposite, दम्भित्वम्, अहिम्सा, i.e., हिम्सा, then क्षान्तिः, अक्षान्तिः, the opposite of all these together is called अज्ञानम्, that means those negative virtues will solidify your ignorance. Ignorance will get more

and more knotty and more and more difficult to remove. And that alone in the 16th chapter कृष्ण calls as दैवी सम्पत् and आसुरी सम्पत्. Continuing; Verse no.13;

Verse No .13

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३॥

ज्ञेयम् यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतम् अश्नुते ।

अनादिमत् परम् ब्रह्म न सत् तत् न असत् उच्यते ॥ १३-१३॥

यत् ज्ञेयम्, यत् ज्ञात्वा (जीवः) अमृतम् अश्नुते, तत् प्रवक्ष्यामि । तत् अनादिमत् परम् ब्रह्म सत् न, असत् (च) न (इति) उच्यते ।

With the previous verse, the topic of ज्ञानम् is over. So how many topics कृष्ण has completed now? Three topics. What are they? क्षेत्रम्, क्षेत्रज्ञः and ज्ञानम्. How many topics अर्जुन wanted to know? Six of them. Remaining three are there. What are those? ज्ञेयम्, प्रकृति and पुरुषः.

4) Of those three topics, now कृष्ण takes up the topic of ज्ञेयम् which is from verse no.13 up to verse no.19. And I have already told you that the ज्ञेयम् is similar to or same as क्षेत्रज्ञः itself. क्षेत्रज्ञः itself is called ज्ञेयम् from another angle. कृष्ण gives the introduction here: हे अर्जुन! यत् ज्ञेयम् तत् प्रवक्ष्यामि – now I shall talk about that which is to be known by everyone. It is one subject matter every human being has to study and know at one time or the other. Every other subject matter is an optional one, you can learn it, you need not learn it, even without learning it you can happily survive. In fact, you may be happier if you don't know that. There are many people who don't know anything about economics, anything about astrophysics, anything about physics perhaps, everybody doesn't know every science, still they are surviving. कृष्ण says that this subject matter everybody has to necessarily know. Why? What will happen if I don't know? कृष्ण gives the answer. यत् ज्ञात्वा अमृतम् अश्नुते. Because this is the one which

solves the fundamental problem of every human being and which every human being is struggling to solve. And what is that fundamental problem? The sense of insecurity. As I have often told, the fear of mortality is there all the time right from birth itself. Not only for human beings, even for animals that is there. As a child itself I was struggling with that fear only, as we grow up every action of ours is driven by only the sense of insecurity. Therefore whatever you do, saving money, having extra house, having relation and for many people, children also is a form of investment so that in future hopefully they will take care of, if the arriving spouse is favorable. So therefore this insecurity or mortality is the problem not of a particular person, it is a universal problem. Whether he is a हिन्दु, or a Muslim or a Christian, an atheist or theist, man or women, young or old, there is a constant sense of insecurity and it grows more and more as we are growing. Even the other day in *The Hindu* they had put that story. One old woman was praying, she was willing to die for someone else. When actually death comes, she says go to that person! Otherwise he was telling, Oh Lord, take my life and give that life to that person who is sick. I am already old and can afford to give up my life. That girl is a young girl. she has to enjoy life, Oh Lord give my life to that girl. And then death comes in the form of a buffalo or a bull, Oh Lord, that girl is already sick, she can afford to die. So when actually it comes, it is frightening. Therefore, who wants freedom from mortality? What will be your answer? Every single person wants freedom from mortality and the fear of it. And if every human being wants every being has to take the medicine and the only medicine is ब्रह्म विद् आप्नोति परम्. And therefore कृष्ण says यत् ज्ञात्वा – knowing which alone, अमृतम् अश्नुते – one attains immortality and freedom from the sense of insecurity. And therefore, अर्जुन, listen to this carefully and what is that ज्ञेयम् to be known by all, कृष्ण says: परम् ब्रह्म – that ultimate thing to be known is called ब्रह्मन्. The word ब्रह्मन् means the infinite one, सत्यम्

ज्ञानम् अनन्तम् ब्रह्म we saw in तैत्तिरीय. Infinite means that which is free from three-fold imitations.

- One limitation is called space-wise limitation,
- Another limitation is called time-wise limitation,
- Another is called attribute-wise limitation.

Space-wise limitation is when I am here, unfortunately I cannot be elsewhere. You wish it would have been fine to be in the house and also be attending the class also, but it is not possible, this is called देश परिच्छेद. काल परिच्छेद means I am limited by time, I have got a date of birth and date of death also. We only don't know. But we have and this is called time-wise. Attribute-wise limitation means having certain attributes, if you have a particular attribute, the very presence of one attribute excludes all the other attributes. So if there is particular color, all other colors are not there, if I am a human being, the very humanness excludes cowness and horseness, all the other ness. That is called attribute-wise limitation. And ब्रह्म means that which is free from all the three limitations, देश काल वस्तु परिच्छेद शून्यम् ब्रह्म. And that is therefore called परम् ब्रह्म, which is the absolute. And that परम् ब्रह्म is to be known by all to cross over mortality. And I don't know whether I told you that story, when this Brahmin was crossing the river in a boat, the Brahmin asked "do you know व्याकरणम्?" The boatman asked "व्याकरण से क्या करना (What am I to do with grammar?)" Then the पण्डित said "one fourth of your life is gone." Then the Brahmin asked, "do you know तर्क शास्त्रम्?" He said "No." "So two fourth of your life or half is gone." Then he asked "do you know मीमांसा शास्त्रम्?" He said "I know मीन and मांस. I don't know what is मीमांसा शास्त्रम्?" Then the पण्डित said "three fourth of the your life is gone." As they were talking the boat developed a leak and the water was gushing in and boatman tried to stop that leak and he was not able to, then he asked "Oh पण्डितजी do you know how to swim?" He said "I don't know." "Then your whole life is gone." Thus you might have

any number of degrees that will not make the life, the knowledge which can make a difference is this knowledge alone and therefore it is called the absolute knowledge, that ब्रह्मन् is absolute ब्रह्मन्. And what is its nature? अनादिमत् परम् ब्रह्म. Now he begins the description of ब्रह्म. अनादिमत् – that which does not have आदि. आदि means beginning, beginning means both spatial and time-wise and therefore it is अनन्तम् – the limitless one. And न सत् तत् न असत् उच्यते. In this context, the word असत् means कारणम्. Any cause is called असत् and the सत् in this context means any effect or product or कार्यम्. A cause is called असत् because any cause is in potential form and anything potential is not available for our utility. Oil in the seed is potentially there, but I cannot use it. Butter in the milk is there, but I cannot use it, therefore any cause is in potential form, therefore, I cannot use it, therefore it is as though non-existent. Therefore the word used is असत्, seemingly nonexistent, which means potentially existent कारणम्. And न सत्, सत् means कार्यम्, कार्यम् is as good as existent, because it is available for our use. And what is ब्रह्मन्? कृष्ण says ब्रह्मन् is neither कारणम् nor कार्यम्. ब्रह्मन् is beyond the realm of cause and effect. Now it is becoming mind-boggling, because the entire universe you experience is nothing but a flow of cause and effect. Yesterday is the cause for today's condition. Today is the cause for tomorrow's condition. But the entire creation I experience is nothing but cause effect flow. And कृष्ण says ब्रह्मन् is beyond cause and effect. That means it is beyond time. Because, cause and effect wherever they exist, there time is there. How do you know? Because the difference between cause and effect is determined by time. Yesterday's cause is today's effect. Yesterday's Idli is today's body, your blood. Therefore the difference between कारणम् and कार्यम् is determined by काल only. Therefore whatever is beyond कार्य कारण, is कालातीतम्.

सान्द्रानन्दावबोधात्मकम् अनुपमितम् कालदेशावधिभ्याम् निर्मुक्तम् ॥
नारायणीयम् १-१-१-३॥

Therefore ब्रह्मन् has no form, It has no attribute, It has no time. And स्वामिजि, how will I conceive It? Better don't conceive and deliver later. Therefore it is not a concept to be conceived. And therefore कृष्ण is bringing in the essence of the उपनिषत्s here. From 13th onwards we get उपनिषत् सार. उपनिषत् says.

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवत् च यत् । ... ॥ कठोपनिषत् १-३-१५ ॥

ब्रह्मन् doesn't have शब्द, स्पर्श, रूप, रस and गन्ध. So no form, color, taste or touch and therefore you cannot see it, hear it, smell it, taste it or touch it and you are supposed to know that ब्रह्मन्. How to know? That कृष्ण will tell you in the following verses, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 14-15

From the 13th verse of the 13th chapter, Lord कृष्ण is introducing the 4th topic of discussion, which is called ज्ञेयम्. He has already discussed क्षेत्रम्, क्षेत्रज्ञः and ज्ञानम् and now he has introduced the topic of ज्ञेयम्. The word ज्ञेयम् means that which is to be known by everyone. That which is the ultimate truth of the universe which has to be necessarily to be known by everyone, because without that knowledge one cannot attain immortality. And every human being wants to conquer mortality and therefore every human being should necessarily gain this knowledge. And what is that ultimate reality to be known by everyone? कृष्ण names that as परम् ब्रह्म. The absolute ब्रह्मन् is the ultimate reality, the ultimate truth of the universe. And this परम् ब्रह्म alone has been discussed in all the उपनिषत्s and that is why the उपनिषत्s are known as ब्रह्मविद्या, because they deal with this topic mainly. And therefore having introduced ब्रह्मन् as the ultimate reality to be known, कृष्ण wants to give us the essence of the उपनिषत् in a condensed version in this portion, up to verse no.19. So 13 to 19, we get उपनिषत् सार or ब्रह्मविद्या. We will go into the details of this topic. Verse no.14;

Verse No .14

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३-१४॥

सर्वतः पाणि-पादम् तत् सर्वतः अक्षि-शिरः-मुखम् ।

सर्वतः श्रुतिमत् लोके सर्वम् आवृत्य तिष्ठति ॥ १३-१४॥

लोके तत् सर्वतः पाणि-पादम् सर्वतः अक्षि-शिरः-मुखम् सर्वतः श्रुतिमत् (अस्ति) सर्वम् (च) आवृत्य तिष्ठति ।

In the उपनिषत्s, ब्रह्मन् is revealed as the ultimate substance out of which the whole creation is made up. Therefore ब्रह्मन् is defined as the basic stuff of the universe, basic essence of the universe, the ultimate content of this universe. And all the sciences are also trying to

find out only the ultimate substance out of which the world is made. Once upon a time they were talking about a few elements, 110 or 120 and they said the whole universe is permutation combination of these few elements only. Thereafter they want to find out whether there is some fundamental truth or substance out of which the elements themselves are made and they arrived at the molecules, whose combinations are the elements. And thereafter they said, all the molecules are nothing but the combination of atom and the whole universe is atoms in motion. What type of atom, invisible atoms in motions creates an experience of a visible universe. Atom is invisible, but when all of them join together it creates a visible, tangible universe. And they thought that atom was the fundamental substance. In fact, the very word atom means that which cannot be further divided at all. Atom was thought to be the ultimate substance and thereafter the scientists again broke the atom into sub-atomic particles and therefore they said that there are no atoms but only particles as the ultimate stuff. The particles are invisible but when they join together they create an appearance of a tangible universe. Then the particles also they tried to divide further and they said energy, the intangible energy is the ultimate stuff of the universe. Thus they are going deeper and deeper and deeper and their aim is what, to find out what is the basic, ultimate substance. And the interesting thing that we see is as you go deeper and deeper the visible becomes the invisible. The tangible becomes the intangible. The concrete becomes the abstract. Therefore we come to know that the ultimate substance must be intangible formless abstract substance. And what is that final abstract substance, the scientists have not yet arrived at, they are still in the process of enquiry. वेदान्त has analyzed the same subject matter and वेदान्त has arrived at the ultimate substance and वेदान्त calls it ब्रह्मन्. ब्रह्मन् is the basic substance of this creation and being the ultimate substance, It is going to be abstract, It is going to be intangible, It is going to be invisible, अशब्दम्, अस्पर्शम्,

अरूपम्, अरसम्, अगन्धम्. And therefore understanding that ब्रह्मन् is going to be a relatively tougher prospect. So we are going to analyze a substance which is not available for seeing, hearing, smelling, touching and therefore this portion is going to be an abstract portion, I am giving you a warning. Therefore it looks like a jumble of words, it appears as though a jumble of words only, because we try to concretely conceive of something, but we are not discussing a concrete tangible thing. But still if you go on dwelling upon this teaching, slowly, the words will begin to make sense but it requires lot of intellectual acclimatization. What I mean is, when you come from the outside world to your house, inside the room, you have come from a brighter spot and as you enter the house it appears as if the whole house is dark. You have to wait a minute or two, gradually the eyes get used to that dimmer light of the room and that is called acclimatization or preparation of the eyes. Similarly, to understand ब्रह्मन् it requires certain acclimatization, therefore, for those students are beginners this topic will look like a bunch of words, but don't be disappointed, slowly if you dwell on it will begin to make sense. How should we approach this topic? Normally, we have seen a lot of substances in the world. So when we see a person, you qualify him and say that this is a tall man and this person is a fat woman, OK, or lean woman. I don't want to disturb by saying fat woman, slender, slim woman and a fair person. We use a noun and an adjective.

- a) An adjective generally refers to a property like tall, short, fat, fair, round, these are all adjectives and in English, adjective refer to properties of an object.
- b) And generally, the noun like the tall tree, the fat man, the nouns like tree, man, etc., refer to substance. Adjectives reveal properties, attributes and nouns reveal substances.

This is where we have to begin. Adjectives reveal properties and nouns reveal substances, this is one thing we generally experience.

Now there is another experience we have, which also we have to notice. When I say a fat man, a tall tree, a round object, etc., this is what I experience.

c) Now I will give you another set of words, I say there is a golden bangle, there is a wooden chair. Golden bangle when I say, what is adjective and what is noun? Golden bangle, when you say, what is the adjective? Golden is the adjective and bangle is the noun. And when I say wooden chair, wooden is adjective, chair is noun. Now in this particular case, when I say golden bangle, the adjective golden reveals a substance or a property. The golden when you say, the word golden does not refer to a property, even though the word is an adjective, here in this unique peculiar case, the word golden refers to the very substance of the bangle. Golden refers to the substance gold and not a property. And when I say a wooden chair, the word wooden is an adjective, but still it is not referring to a property at all, the wooden adjective means the substance is nothing but wood. *And therefore in this particular case, adjective reveals a substance and not a property.*

d) Whereas when I say a tall person, adjective reveals a property tallness. But when I say golden bangle, adjective reveals a substance. Therefore rule No.1, I want to convey is that: *an adjective can reveal either a property or an adjective can reveal a substance.* Both possibilities are there. Similarly, when I say golden bangle, the word bangle is a noun, the word bangle is a noun, but the beauty is even though the word bangle is a noun, really speaking, it does not reveal a substance at all, because there is no substance called bangle. Is it not so! There is no substance called bangle, there is only the substance called gold, bangle is a noun, but still it does not reveal a substance. If bangle is not a substance, then it reveals what? It reveals what? If you analyze, gold when it is in a particular form or shape, when the gold is in a particular form or shape, that shape alone is called bangle.

Similarly, when you say golden ring, there is no substance called ring, ring is the name of what? A particular shape. Similarly, when you say wooden chair, there is no substance called chair, chair is the name of a particular shape alone, what is the name of the substance, chair is not the name of the substance, name of the substance is what? Wood alone. And therefore, I find bangle is a form, chain is a form, ring is a form. So even though, bangle etc., are nouns, these are peculiar *nouns which are revealing only a form which is a property*. Therefore, golden bangle when you say, the adjective is revealing what? Substance. Noun is revealing what? A property. Tall tree, when you say, adjective is revealing property. The noun tree is revealing the substance.

So we have two examples, in example No.1, tall tree, adjective reveals property, noun reveals substance. When I say golden bangle, adjective reveals the substance, the word bangle reveals not a substance but a particular form. That is why when form is changed, bangle is gone. When form is changed, bangle is gone. Therefore the word bangle refers to the property. And therefore what वेदान्त says is adjectives can reveal either a property or a substance. Similarly, noun can reveal either a property or a substance. Should I remind you of the four examples? Adjective revealing property. What is the example? Tall. Adjective revealing the substance. What is the example? Golden, wooden. What is the example for noun revealing the substance? Tree. What is the example for noun revealing the property? Bangle. So now we have come to these four points.

Now having come to this, वेदान्त tells all these! 2,000-3,000 or several thousand years before they have analyzed all these things. Now वेदान्त comes to this world. All this is only example. Now only we are coming to the original. When I experience a world, I say here is a book and here is a fan and there is a wall, there is a man, there is a woman. So when I experience the world, I refer to everyone as there is a man, there is a woman, there is a table, there is a chair. What is common to

all of them? It *is*, It *is*, It *is* and the verb “*is*” refers to the *existence* of the world. When I say there is a clock, it means clock is ‘*existent*’. When I say there is a planet, the planet is ‘*existent*’. Therefore, every object that I experience is what type of object, ‘*existent*’ tree, ‘*existent*’ man, ‘*existent*’ woman. Whatever I experience is, ‘*existent*’, ‘*existent*’, ‘*existent*’. If anything is non-existent then I will not experience. Do you experience my horn? If I say my halo, some of you may say ‘I see a “halo” there.’ That is a controversy statement, that is why I didn’t ask about ‘halo.’ Do you see a horn on my head? You don’t. Why you don’t? Because it is non-existent. Whereas you see my head because it is ‘*existent*’. Therefore everything that you experience in the world is ‘*existent*’ object. Everything is ‘*existent*’. In संस्कृत they say सन् घटः, सन् पटः, सत् पात्रम्, सन् पुरुषः, सन् or सत् means, ‘*existent*’ object. Now when I say an ‘*existent*’ tree, an ‘*existent*’ man, an ‘*existent*’ woman, etc., what is the noun in this and what is the adjective in this? वेदान्त asks the question. All the philosophers analyze this. तर्क शास्त्र and all, they are experts in these topics. What is the noun here and what is the adjective? When I say ‘*existent*’ man, ‘*existent*’ woman, table, chair, sun, moon, stars, etc., the word ‘*existent*’ is adjective and man, woman, table, chair, sun, moon, etc., are nouns. *So the word ‘existent’ is adjective and every object is a noun.*

Now वेदान्त asks the question. If the word ‘*existent*’ is an adjective and if the word man, woman, sun, moon, etc., are noun, tell me what type of adjective it is and what type of noun it is? And why this question, because previously we saw, an adjective can either reveal a property or an adjective can reveal a substance. Example, adjective revealing substance is golden. Adjective revealing property is tall or short. So the word ‘*existent*’ is an adjective, does it reveal the property of the world or does it reveal the substance out of which the world is made. When you say ‘*existent*’ word, the ‘*existent*’ adjective, does it reveal ‘*existent*’ as a property or attribute of the object or does it reveal

the very substance, like what example, the word golden reveals the very substance out of which the bangle is made. Generally, until we come to वेदान्त, our general conclusion is *world is the substance and the word 'existent' is an attribute or property*, this will be our general assumption. And वेदान्त says that is the handiwork of माया. माया makes you commit a very big blunder. And what is the blunder which is forced by माया? It makes me think that the 'existent' adjective is revealing an attribute and the world is a substance we think, but वेदान्त says that is not correct. If that that is not correct, what should be correct? What is left out? If the word 'existent' adjective is not revealing an attribute, according to वेदान्त, the word 'existent' reveals what? The basic substance just as the word golden reveals the substance. Similarly, the word 'existent' reveals a substance, the substance is called *Existence*. According to वेदान्त, it is called सत् ब्रह्म. छान्दोग्योपनिषत् begins the teaching with this topic. It is talking Effortlessly, as if talking to an LKG student.

सत् एव सौम्य इदम् अत्र आसीत् एकम् एव अद्वितीयम् ॥
छान्दोग्योपनिषत् ६-२-१ ॥

According to उपनिषत्, the basic substance is *Existence* and *Existence* is not an attribute of an object, but It is the fundamental absolute substance. And being the fundamental absolute substance, It is invisible, It is intangible, It is the abstract principle. So this is one part.

Shall we go to second part? Are you surviving? So the word 'existent' reveals the substance called *Existence*. If the word 'existent' adjective is revealing the substance, then the word world, as we say 'existent' world, the world noun is revealing what? If adjective is here revealing the substance, according to वेदान्त, all the nouns are revealing not a substance at all, every noun is a property. Just as bangle is the name of a property. What property? A particular shape. What is the substance? Bangle is not substance, chain is not substance, ring is not substance, substance is gold alone. The property alone keeps on

changing. दयानन्द स्वामिजि says, really you should be naming bangle gold, ringly-gold, chainly-gold, because they are all the forms, gold alone is the substance, that must be used as a noun. What we have done? We have made the noun into an adjective. And therefore according to वेदान्त, the whole world is not a substance at all. Just as chair is not a substance, the desk is not a substance, when I am touching the desk, I am not touching the desk at all, but I am touching what? The wood alone. There is no substance called desk, no substance called table, no substance called chair. Therefore वेदान्त says world is नामरूपात्मकम्.

त्रयम् वा इदम् नाम रूपम् कर्म (जगत्)॥ बृहदारण्यकोपनिषत् १-६-१॥.

बृहदारण्यक says the whole world is different names, different forms and different functions, there is no substance called world. Bangle is a name given to a particular form to serve a particular function. If it is a bangle name and form, what is the function, decorating the hand. If it is chain name and function, what is its function, decorating the neck. If it is a ring name and form, the function is decorating the finger. There is no substance called bangle, chain, ring and the substance is gold and how many golds are there, gold is एकम्. Applying this principle, वेदान्त says *Existence* is the only basic substance and everything else is name, form and functions. So what you are experiencing when you are experiencing a bangle, you are experiencing gold alone, which is the only substance. When you are experiencing the ring, you are experiencing what, the gold alone, the fundamental substance. Similarly, when you are experiencing the world, you are experiencing only one fundamental substance which is inherent in all of them. What is that substance, *is, is, is, is*. शङ्कराचार्य tells, all these which I have struggled for 35 minutes, in just one line,

यस्यैव स्फुरणम् सदात्मकमसत्कल्पार्थकम् भासते ॥ दक्षिणामूर्तिस्तोत्रम्

॥

When you are experiencing different ornaments, you are experiencing the fundamental substance, the gold, Similarly, when you are experiencing the different object, you are experiencing the basic substance. What? *Existence*. OK.

Now can we go to the next stage, it is not yet finished. That means what? Wherever I see any object, I am experiencing the basic substance, what is that? *Existence*. And How I do prove it? My language itself proves, there *is* a wall, there *is* a chair, there *is* a pen, *Existence* I am experiencing. What is that '*Existence*'? ब्रह्मन्. So where do I experience ब्रह्मन्? ब्रह्मन् where do you see? Everywhere. Just as in and through the bangle, chain and ring the basic substance golden, golden, golden, is inherent, similarly, *existent, existent, existent* I experience everywhere. But in this experience I have a small difficulty. What is that difficulty? Even though I am experiencing the basic substance, what is that? *Existence*, I am experiencing the Existence, along with different names and forms. Tree name and form, man name and form, chair name and form, *Existence* is never experienced in pure form, but it is experienced along with some name and form, man *is* when you say, here the *is*-ness is associated with man name and form, clock *is* when you say, the *is*-ness is associated with clock name and form, Therefore through my sense organs I experience नाम-रूप सहित सत्. Are you understanding? Through my sense organs I am experiencing *Existence* along with नाम and रूप, because the sense organs are capable of revealing only the नाम-रूप सहित सत्. Now the question is, how can I experience the pure *Existence*? After filtering out, after removing all the नाम-रूपs. Now, when you remove all the नाम-रूपs, i.e, names and forms. What should be left behind? Pure *Existence* must be left behind if I remove all नाम-रूप, but the problem is, if I remove all the नाम and रूप, the sense organs can never experience pure *Existence*. Because sense organs are meant to experience Existence with either with शब्द, or with स्पर्श, रूप, रस,

गन्ध, the sense organs can reveal only the mixed Existence. So when you come to pure Existence, suppose you remove all the names and form, how do you do that? Close all your sense organs, you close your eyes, all forms and colors are gone, close your ears, all the sound gone, close your nose, you will be all-out. Go to a place where you don't smell, or close your nose and keep your mouth open. Imagine you close all your sense organs, all the नाम-रूपs are gone, what should be left behind? The basic substance without name and form, what should be the basic substance, the pure Existence. Now the question is how can I experience that pure Existence? Can I open the eyes and see? If you open the eyes it will never be the pure Existence. It will be associated with form is, form will come, if you open the ears, sound is mixed. So the pure Existence, how do you experience? छान्दोग्य 6th chapter, this is the most well-known section of the entire Upanishadic literature, because it begins with pure Existence and the student is now eager to know how to experience the pure Existence. The teacher says: Oh Student, you can never experience the pure Existence, because It is never an object of experience. Then the student raises his eyebrows, if I can never objectify the pure Existence, how do I know it is there? You may be bluffing, that your Existence is there? How do you know? Then the teacher gives the well-known statement of the उपनिषत्s.

ऐतदात्म्यम् इदं सर्वम् तत् सत्यम् स आत्मा तत् त्वमसि श्वेतकेतो । ॥
छान्दोग्योपनिषत् ६-८-७ ॥

The pure *Existence* is never an objectifiable substance, it is nothing but *YOU* the witnessing Consciousness. सत्, the ultimate substance, you can never see because the ultimate substance is *YOU* the Seer principle. Therefore to start in सत् and to end in चित्, the Consciousness is वेदान्त. Therefore it says: तत् त्वम् असि. Therefore what is pure *Existence*? It is nothing but pure Consciousness and what is pure Consciousness, *I am*. अहम् ब्रह्म अस्मि. And what is my nature? *Existence*, Consciousness, सत् चित् आत्मा एव ब्रह्म अस्मि. This is the

essence of वेदान्त. Are you understanding anything? You have to go on dwelling. I am the ultimate substance and I am सत् रूपः and I am चित् रूपः and the whole world is नाम and रूप resting upon me.

मय्येव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ।

मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९
॥

When this is said, it will be very very difficult to swallow. And that is why scientists are not able to find because they are looking for the substance, they are not going to come across the substance, why? Why they are not able to come across the substance? Because the searcher is the searched for object. I am the substance. It is extremely difficult to swallow and to help us accept this truth, the उपनिषत् gives a well-known example and that example is our dream experience. When I am dreaming and seeing varieties of objects giving me happiness, giving me sorrow, giving me fear, in fact, many people chant special prayers before going to bed so that they won't have frightening dreams. That means what? Dream is capable of terribly frightening you. And imagine you are in dream and you are seeing terrible things and in the dream a dream गुरु comes and tells: you don't be frightened of all these things, you are the essence of this dream world, the dream has come out of you, the dream is resting on you, and on waking up the dream will resolve, if he says, in the dream it is unbelievable because it is so realistic. But on waking up, he knows there is no dream river, dream man, dream object, none of them exist separate from me the waker. वेदान्त tells this world is also another dream channel. Different channel. Channel D or something you can name. Now it is unbelievable, it is very difficult to accept that I am the substance, but the ultimate truth is I (not this body, not this body because body is also part of this world only), I, the witness, the साक्षि चैतन्यम्. In dream it is unbelievable that I am the substance of the dream world, similarly, during the time of ignorance, it is unbelievable, it is difficult to accept

that I am the substance, but according to वेदान्त, I am the salt of the earth. And that I is ब्रह्मन्, that ब्रह्मन् is 'existent' and that 'existent' ब्रह्मन् alone appears as the world with different नाम-रूपs. And when ब्रह्मन्, the Existence, the only substance, appears with different नाम-रूपs, it is called विश्वरूप ईश्वरः. Whose name is विश्वरूप ईश्वरः? It is the name of ब्रह्मन्, the Existence which is along with all the names and forms. Therefore, ॐ सहस्र शीर्षा पुरुषः सहस्राक्षः सहस्र पात् ।, that substance alone is ब्रह्मन्. The one ब्रह्मन् alone appears with many legs as you, me, that and this, etc. This is the teaching here. Now with this background, let us try to understand these verses. It begins with the सत् and ends with the चित्. This is the essence of वेदान्त. कृष्ण says तत्, तत् means that means that ब्रह्मन्, the Existence-principle, to remember that the Existence is a noun substance and not a property, we write with capital E, you know it is not a property, it is a substance itself. What is the example? Not tall, but golden. The word golden is an adjective but it reveals a substance. Similarly, Existence is the fundamental substance and that Existence सर्वतः पाणि-पादम् – it pervades everywhere. Just as gold is inherent in all ornaments, Existence pervades everything. Imagine anything or just start Existence is there, what is the proof, you say there is a star. Imagine an object, which does not have Existence. You can never imagine an object which does not have Existence because if an object does not have Existence, it will be a non-existent object. And therefore, Existence is everywhere. Between the pillar and the mike, in between you may say nothing exists, there is vacuum only, I ask you the question, what do you say, there is vacuum. What is there in that place? Existence. You cannot think of anything without Existence. Therefore सर्वतः पाणि-पादम् – सत् ब्रह्मन् has got hands and legs everywhere, सर्वतः अक्षि-शिरः-मुखम् – that सत् ब्रह्मन् alone has got अक्षि, अक्षि means eye, शिरः – the head, मुखम्, means the face or mouth, there is only विराट् ईश्वरः who has got all these limbs and सर्वतः श्रुतिमत् लोके – it is everywhere with श्रुति, श्रुति means here

it is ears. It pervades everywhere with countless ears and लोके – in this universe, सर्वम् आवृत्य तिष्ठति – it remains pervading surrounding everything. सर्वम् आवृत्य तिष्ठति तत् सत् ब्रह्म. Continuing;

Verse No .15

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृत्वैव निर्गुणं गुणभोक्तृ च ॥ १३-१५॥

सर्व-इन्द्रिय-गुण-आभासम् सर्व-इन्द्रिय-विवर्जितम् ।

असक्तम् सर्व-भृत् च एव निर्गुणम् गुण-भोक्तृ च ॥ १३-१५॥

(तत्) सर्व-इन्द्रिय-गुण-आभासम्, सर्व-इन्द्रिय-विवर्जितम्, असक्तम्, सर्व-भृत् च एव, निर्गुणम् गुण-भोक्तृ च (अस्ति) ।

All the sense organs are revealing that ब्रह्मन् all the time. For example, the eyes can reveal only colors, they cannot reveal sound, ears reveal only sound and when I experience sound, I don't experience colors, when I experience colors, I don't experience smell. Therefore शब्द, स्पर्श, etc., are mutually exclusive, when शब्द comes स्पर्श is not there, when स्पर्श comes रूपम् is not there, but all the sense organs experience one thing commonly. What is that? Sound *is*: when you hear, sound *is*; similarly, when you use the eye, the form *is*. Therefore all sensory operations uniformly reveal that ब्रह्मन् alone, all sensory operations uniformly reveal that ब्रह्मन् alone in the form of शब्दः सन्, स्पर्श सन्, रूपम् सत्, etc. But the problem is you are attracted by नाम-रूप and you lose sight of what, you lose sight of the inherent *Existence* in all of them. Therefore, what should you do to experience ब्रह्मन्? What should you do to experience ब्रह्मन्? कृष्ण says, you are experiencing ब्रह्मन् alone every moment. When you say, शब्द *is*, स्पर्श *is*, रूपम् *is*. But because of mix-up, because of the mixing up of नाम and रूप, we are absorbed in नाम-रूप and lose sight of this fundamental truth and therefore we require a sensitive and subtle intellect to appreciate that. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 15-17

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।

असत्तं सर्वभूतैव निर्गुणं गुणभोक्तृ च ॥ १३-१५॥

अर्जुन, in this 13th chapter, had asked कृष्ण for the clarification of six technical words used in वेदान्त क्षेत्रम्, क्षेत्रज्ञः, ज्ञानम्, ज्ञेयम्, प्रकृति and पुरुषः. And Lord कृष्ण is explaining one by one. Of these six terms, three have already been explained and they are क्षेत्रम्, क्षेत्रज्ञः and ज्ञानम्. And now कृष्ण has entered the 4th topic and that is of ज्ञेयम् and the word ज्ञेयम् in this context means परम् ब्रह्म, the ultimate reality and it is known by the word ज्ञेयम् because according to वेदान्त that is the ultimate truth to be known by all, knowing which one will necessarily get liberated. And therefore ब्रह्मन् is also known as ज्ञेयम् here. And in the माण्डूक्योपनिषत् the word विज्ञेयः is used, स आत्मा स विज्ञेयः. And this ब्रह्मन् is explained by कृष्ण from verse no.13 onwards, which goes up to the verse no.19, of which we are seeing the 15th verse and in these verses, कृष्ण is primarily revealing ब्रह्मन् as pure Existence, which is one of the subtlest concepts of वेदान्त. Two important words are Existence and Consciousness. Two most subtle topics and these two words have totally different meaning from what we generally think of. That is why ब्रह्मन् is called सत्-चित् रूपः or सत्यम् ज्ञानम् etc. This word Existence I was explaining in the last class. According to वेदान्त, Existence is the unique, the most unique thing. And all the principles that we talked about for Consciousness, we can extend to the Existence also. With regard to Consciousness we had seen certain fundamental principles. I don't know whether you remember. I had said

- i) Consciousness is not a part, a product or property of matter.
- ii) Consciousness is an independent entity, which pervades and enlivens matter.

iii) Consciousness goes beyond the dimensions of matter or the body.

iv) Consciousness survives even when the body is destroyed.

v) And fifthly and finally, the surviving Consciousness is not recognizable, not because it is not there, but because there is no body-medium for manifesting it. Just as if you don't see light in this point, not because light is absent here, but it is because there is no manifesting medium. The moment I keep the hand here, the light which was not manifest before becomes manifest through the hand. Therefore hand is not a producer of light, but hand is the medium which manifests the light. Similarly, the surviving Consciousness cannot be recognized because the manifesting medium is not there.

All these five principles regarding the Consciousness must be extended to the Existence-principle also. Existence with capital E, because according to वेदान्त, Existence is the same as Consciousness. सत् एव चित्, चित् एव सत्. And therefore all the five principles applicable to Consciousness you have to extend to Existence also. What are the five principles? If we enumerate the principles, assimilation will take lot of time.

i) Principle No.1. Existence is not part, product or property of the body or any object. What is Existence? वेदान्त says Existence is not a part, product or property of any body.

ii) Then secondly, what is the second principle, Existence is an independent entity. According to वेदान्त, Existence is the ultimate substance independent entity, which pervades the body and makes the body existent. Existence pervades the body and makes the body existent.

iii) And what is the third principle? This Existence, which pervades the body extends beyond the periphery or the dimensions of the body, just as the light that falls on my body is not on my body

alone, the light extends beyond my body, similarly, Existence is not limited by the boundaries of the body.

iv) Then what is the fourth principle? This Existence survives even after the death of the body. Just as the light that falls on the body will survive even if I remove my hand. Though light is there but there is no reflecting medium. That is why in space travel, when they go beyond our atmosphere, you will have eternal darkness. There is no day night division at all. We are able to have day upon the earth because the earth has an atmosphere which is capable of reflecting the sunlight, that is why blue canopy we are seeing. What is the blue canopy is nothing but sunlight blue color scattered by dust particles. That is blue sky. It is dust particles scattering the blue color of the sunlight. Now you go beyond the atmosphere where the dust particles is not there to reflect, what will you experience is eternal darkness. Even when you see the Sun, between the Sun and you, in space travel, there is nothing, no atmosphere, how will it be then? Only darkness. So if someone asks is there sunlight, what reply one should give, it is but not recognizable. Like that is Existence. So वेदान्त says the Existence survives even after the fall of the body.

v) And what is the fifth and final point? The surviving Existence is not recognizable because of the absence of a manifesting, a reflecting medium. So wherever reflecting media are there you will feel Existence. Wherever reflecting media are not there there will be Existence but you will not recognize and that Existence is the Consciousness.

That Existence Consciousness is ब्रह्मन् and that ब्रह्मन् अर्जुन are you. तत् त्वम् असि. So you have to travel a lot. First you should be able to conceive pure Existence. Then you should be able to appreciate it as pure Consciousness. Then you should claim that the pure Existence Consciousness is I myself. This is तत्त्वमसि. It is not an easy

topic. And therefore कृष्ण adopts a method which is used in वेदान्त. What is the method?

a) I want to show you or teach you what the light is. But I am not able to show you the pure light, because light without medium cannot be demonstrated. So what I should I do? I put my hand here. What do I want to teach? Not hand. I want to teach the light. Therefore I introduce my hand and ask you, what do you see? You will say only hand, first you will say like that only.

b) Then I have to tell you that it is not the hand alone, there is something other than the hand and because of that alone you are able to see the hand, etc., if I say for an half hour, you will say that there are two things, what are the two things, hand and the light pervading.

c) Thereafterwards I have to tell you please focus your attention on the light and forget the hand. So I introduce the hand, through the hand I introduce the light and thereafter I quietly withdraw the hand and then I tell you that in that place, where the hand was there continues the formless light principle and what is that formless light principle, it is that because of which the hand is recognized.

So introduce the hand, introduce the light, remove the hand and reveal the pure light. This method of teaching is अध्यारोप-अपवाद न्याय.

- Introducing the hand is called अध्यारोप and
- After revealing the light, removal the hand is called अपवाद.

In fact, this we do all the time. Suppose I ask you, please get me some water and then you went and brought me a cup of water and I get angry with you as गुरु, I have a privilege to get angry. Therefore I tell “what did I ask?” “Water.” “I never asked you to bring the cup. Why did you bring the cup?” Then what will the शिष्य think. I thought गुरु is sane. He seems to have some problem. How can I bring water alone, water requires a container to communicate/transfer. And

therefore, for the sake of communication/transaction/transference, we keep the container, so that शिष्य brings water with the container, I also take the water with the container, then when I drink what I do, the शिष्य knows, the गुरु knows, the cup is only used for transferring the water, I take the water part and leave the container. Similarly, pure Existence can never be understood. So you introduce an object and appreciate object plus Existence and having gathered the knowledge of Existence what do you, remove the container and container is the object, नाम-रूप. Mike *is* minus mike is what? *is*. Table *is* minus table is what? *is*. Therefore, understand *Existence* with the world, अध्यारोप and then retaining the Existence, remove/dismiss the world, it is called अपवाद. And this method Lord कृष्ण is using here, सर्व-इन्द्रिय-गुण-आभासम् सर्व-इन्द्रिय-विवर्जितम्. This Existence is all the time appreciated by you through all the sense organs. सर्व इन्द्रिय गुण, गुण means what, operation or usage or application. So सर्व इन्द्रिय गुण means व्यापारहः, application, usage, आभासः means manifest. The Existence is manifest, is recognized through every sensory operation. Just as light is recognized, when I see the clip, do I recognize the light or not, it is not pure clip, clip plus what is there, light is there. When I look the clock, what I do I experience, clock plus light. I look at the wall. Wall plus light. In and through every perception light is recognized. Similarly, in and through every sensory operation Existence is recognized. In and through every sensory perception. How do you recognize? When you use the ears you say there *is* a sound, how do we say, there *is* a sound, that *is* is what? *Existence*. When you use your eyes you say that there *is* a color or form. Sound is gone, color has come, but what is common to both? There *is*, there *is*. Similarly, you use your nostrils smell is, the शब्दः अस्ति, स्पर्श अस्ति, रूपम् अस्ति, रसः अस्ति, that अस्ति is *Existence*. And therefore कृष्ण says that आभासम् means manifest, what is manifest? Existence ब्रह्मन् through all the sensory operation. At the same time, सर्व-इन्द्रिय-विवर्जितम्. The

Existence or ब्रह्मन् is free from all the sense organs or objects. At the same time, the ब्रह्मन् or Existence is free from them, that means they are not the intrinsic nature of ब्रह्मन्. Light is illuminating the hand alright, because of the hand light is visible alright. But you know that the hand is not an intrinsic part of the light. Light is not the intrinsic part of the hand, hand is not intrinsic part of light also, if hand is intrinsic part of light, what will happen? Wherever light is there there will be hand. Wherever you see Congress. Thus you appreciate Existence through the mike, but mike is not intrinsic part of ब्रह्मन्. Thus you appreciate Existence through the world but the world itself is not an intrinsic part of ब्रह्मन्. Therefore ब्रह्मन् is world free. So सर्व-इन्द्रिय-विवर्जितम्, विवर्जितम् means free from all the sense organs. सर्व-भूत् च एव – this Existence ब्रह्मन् accommodates, supports everything. It is सर्वाधारम्. How do you know? Because of that alone everything is 'existent'. Every object enjoys Existence only because of ब्रह्मन्, just as gold alone lends Existence to all ornaments, ब्रह्मन् alone is सर्वाधारम्, सर्व-भूत्. At the same time असत्कम् – ब्रह्मन् is free from all the objects of the world that means those objects are not innate part of ब्रह्मन्, असत्कम् means like आकाश. आकाश supports everything but nothing is an intrinsic part of आकाश. So सर्व-भूत्, असत्कम्, सर्व-भूत् is अध्यारोप, असत्कम् is अपवाद. सर्व-इन्द्रिय-गुण-आभासम् is अध्यारोप, सर्व-इन्द्रिय-विवर्जितम् is अपवाद. Every time you take with the glass, it is अध्यारोप and when you leave the glass after drinking the water, it is अपवाद. Then निर्गुणम् गुण-भोक्तृ च. गुण-भोक्तृ means it is associated with all the properties, all the properties it is associated with, how do you know? Because you say every property is. That is represents association. When you say green color is that is-ness is associated with the property. Therefore गुण-भोक्तृ at the same time निर्गुणम् – the properties are not the intrinsic nature of ब्रह्मन्. So the nearest example you can have is the screen and the movie. All the movie objects are associated with the screen, at the same time, screen is free from all

those movie objects. If it is a movie *Towering Inferno*, the fire in the movie is associated with the screen, but the screen is not affected by the fire, that is why at the end of the movie, screen is still present, as far as screen is concerned there is no fire and suppose you see the movie of *Titanic*, the ship sinking, throughout the movie, water you have seen on the screen and at the end of every show, do you have a dryer to dry the screen which is wet before the next show. No, the wettest movie will not make the screen wet, the dry screen continues to be driest even when you have water. Similarly, ब्रह्मन् accommodates all, but from ब्रह्मन्'s standpoint, they are not there intrinsically. So निर्गुणम्. That is ब्रह्मन् is said to be निर्गुणम्. Continuing;

Verse No .16

बहिःस्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३-१६॥

बहिः-अन्तः च भूतानाम् अचरम् चरम् एव च ।

सूक्ष्मत्वात् तत् अविज्ञेयम् दूरस्थम् च अन्तिके च तत् ॥ १३-१६॥

तत् भूतानाम् बहिः अन्तः च (अस्ति), अचरम् चरम् च एव (अस्ति), तत् सूक्ष्मत्वात् अविज्ञेयम् (अस्ति), दूरस्थम् च अन्तिके च (अस्ति) ।

So the Existence Consciousness ब्रह्मन् is not only in the Body, but it is outside also. It is both within and without. Remember the example, light is upon the hand also, light is beyond the hand also. Then the question will come, how come I see the light only on the hand? What answer will you give? That is because of reflecting medium, upon the hand is light is manifest light, in संस्कृत, it is व्यक्त प्रकाश, beyond the hand the light exists, but in what form, in unmanifest form, in संस्कृत, अव्यक्त प्रकाश. Wherever people are sitting it is व्यक्त प्रकाश. In this fan it is व्यक्त प्रकाशम्, in that fan, व्यक्त प्रकाशम्, in between the two fans it is अव्यक्त प्रकाश. But if you put any object in between it will become व्यक्तम्. Similarly, the उपनिषत् says Consciousness is in this body, Consciousness is in the

other body. Between the two bodies also Consciousness *is*. Similarly, *Existence* also is here, there, in between also *Existence*. In fact, even when you say nothing is, there also what we say, nothing *is*, there also you are talking about *is*. You can never think of the absence of *Existence* anywhere. Even when you talk about total blankness, what will you say, there *is* blankness, there also *is*. Therefore, बहिः-अन्तः च, बहिः means outside the body, अन्तः means inside. And because this concept is very very subtle only, instead of using the word सत् चित्, etc., in the पुराणाs we use the word राम, कृष्ण, नारायण etc. अन्तर् बहिः च तत् सर्वम् व्याप्य नारायणः स्थितः। When नारायण is said you think with शङ्ख, चक्र, etc. There we can conceive of. But we don't question ourselves, if नारायण is with शङ्ख, चक्र, etc., what do you mean by these inside and outside. Or is he sitting at every place with शङ्ख and चक्र? If you think all these you will have problem. If नारायण has to be both inside and outside, he has to be formless Existence alone. You can never think of an all-pervading नारायण unless you can think of pure Existence. And therefore बहिः-अन्तः च भूतानाम् भूतानि means all living beings. And अचरम् चरम् एव च – it is moving and it is non-moving. See it is confusion over confusion. What a test-trial you say. If anybody has come today only and that too for the first time in this गीता class, I am sure from the next Sunday, you cannot see him!! गीता has got a very few tough portions and one such tough portion is this. So it is moving and it is non-moving. How to understand? If it is moving, it cannot be non-moving. If it is non-moving, it cannot be moving. Both are diagonally opposite. How do you say it is both? The answer is: It is really non-moving, but it is seemingly moving when the medium moves. It is really non-moving, but it is seemingly moving when the medium moves, what is medium, it is not the 'medium' which talks and tells about your forefathers, medium here means anything which manifests that. Let us take the example itself. The all-pervading light does not move at all. Light is all

over the hall. It does not move. It cannot move also. But what happens? When I keep the hand here, you are able to see the light here and imagine I am moving the hand, the visible light which was at this point now, the visible light has come to this point now. Again I move to another place, the visible light has moved to that point. As the medium, the reflecting medium moves, it appears as though the light is also moving. There is an aberration, there is a seeming feeling of movement, exactly like when we are coming to चेन्नै after vacation, let us assume that we had gone out for vacation or some of you might have gone or some of you have decided to do justice to 44°C therefore you are here, suppose you go and when you come back, by train or any other medium, what do you say: चेन्नै has come. You are traveling by train, and you have crossed Basin Bridge, as the train was halted, there you were so irritated and when the चेन्नै station comes, you jump to the platform and say at last चेन्नै has come. Does चेन्नै come and go? Doesn't come. The arrival of the train, the movement of the train is falsely transferred to the place चेन्नै. The movement of the earth is transferred to the Sun, you talk about sunrise and sunset. Even now in the newspaper you see, sunrise 6.15, sunset 6.45, etc. You know the Sun never rises or sets. It is stationary. What is happening? The attribute of one thing is transferred to the other. Similarly, what do we do, the movement of the hand is falsely transferred to the light and therefore the light appears to be moving. You will have seen the lighthouse also. I thought that in the lighthouse there are three lights, powerful lights are kept, spot light or something, because we see three beams of light moving, rotating. So I thought that there are there three lights that are moving. And thereafter I read in a book, I think that book is reliable only. They say: three lights are not there, there is only light. And not only that, that one light doesn't move also. So there is one non-moving light, but what is my experience. एकम् is becoming अनेकम्, अचलम् is becoming चलम्. So I read that, later I tried to go

and see also. Now-a-days they don't permit because of LTTE problem or so. So what exactly is this? There is only one motionless light in the middle and it seems there is a device around the light and that device has got a wooden or some other fake thing which has got three holes, lights are not three, but there are three holes or slit and that device is moving around. And therefore what do we do, the motion and the number belonging to the device we falsely transfer to the light. All these topics are very elaborately discussed in वेदान्त. This is called धर्म अध्यास, property of one transferred to other. When we feel gloomy, we say today was a gloomy day. Day is the same only. Something is bad with me I say the day is gloomy. Black day, etc. Day is neither black nor white nor gloomy. Whatever I feel I transfer and ascribe it to the day. Similarly, the उपनिषत्s say that the body travels, the mind travels, the जीवराशिस travel, but the Consciousness, the Existence does not travel. But it seems to travel along with the medium. Therefore अचरम् – really motionless, चरम् – but seemingly moving, because of the transference of the property. And दूरस्थम् च अन्तिके च तत्. Second line, last portion. That ब्रह्मन् is far away. दूरस्थम् means far away. Then we will decide, we have to start our journey because we have to go far away and that too वैकुण्ठ, so much distance is there and not only they say it is far away, they say, if you keep two steps forward, भगवान् will keep four steps. All these they tell when they talk about भक्ति and we also enjoy. Five feet we take and करुणामूर्ति takes ten feet and tears roll down our eyes on the compassion of the Lord, etc. It is all OK, as long as you don't use your बुद्धि. If भगवान् has to come near me by traveling, that भगवान् cannot be all-pervading. Daily we will be saying also अनन्ताय नमः, etc. In one place, one direction, we say that भगवान् is all-pervading and at the same time, we thoughtlessly say that भगवान् will keep ten steps when you keep two steps. Therefore दूरस्थम्, we have a wrong concept that भगवान् is far away and therefore कृष्ण says that अन्तिके च तत्. When you say

भगवान् is far away, how should you understand? Whenever anyone says that भगवान् is in वैकुण्ठ, what should you do? You add another word, भगवान् is in वैकुण्ठ *also*. भगवान् is in कैलास, you add in कैलास *also*. That also means what: he is in वैकुण्ठ *also*, कैलास *also*, भूलोक *also*, Adayar *also*, विद्या मन्दिर *also*, the lecture hall *also* and he is also in the mattress in which I am sitting, which means that He is in your heart *also*. So दूरस्थम् च अन्तिके च तत्. ब्रह्मन् is far and near, in short ब्रह्मन् is everywhere. शङ्कराचार्य gives another interpretation. For a wise person ब्रह्मन् is nearest, because he knows that ब्रह्मन् is not away from me. Whereas for an ignorant person ब्रह्मन् is far away, because he continues his search, going on and on and on. So for an ignorant person It is far away. For a wise person ब्रह्मन् is nearest, nearest is not the word, He is one with me. Then comes the final question? If ब्रह्मन् is everywhere, how come I don't recognize that ब्रह्मन्? If it is everywhere, how come I don't recognize that ब्रह्मन्, for which कृष्ण answers: सूक्ष्मत्वात्, even though ब्रह्मन् is everywhere it is of the subtlest nature, which means that it is free from attributes, attributes alone help me recognize things. When an object produces a sound, I can recognize through the ears, if the object has got a touch, I can recognize through the skin. If it has got form or color, I can recognize through the eyes. Attribute alone helps me recognize. And ब्रह्मन् is सूक्ष्मम्, सूक्ष्मम् means what, without attributes. And therefore अविज्ञेयम् – extremely difficult to comprehend. Lesser the attributes more incomprehensible a thing becomes. More the attributes the easier to understand. And that is why when you take the पञ्चभूतानि, आकाश, वायु, अग्नि, जलम्, पृथिवी, you will find that पृथिवी, the earth is the grossest thing you can recognize, because it can be recognized through शब्द, स्पर्श, रूप, रस and गन्ध. All the five are there. When you come to water, it has got only four attributes, शब्द, स्पर्श, रूप, रस. Water doesn't have smell. Don't tell, स्वामिजि our corporation water is the smelliest thing. When I say water, I mean pure water. And whatever

smell you get in the water, doesn't belong to it, but to whatever is contaminating it. But water is smell-less. Only four attributes, therefore it can be recognized only through four sense organs. अग्नि, three attributes, शब्द, स्पर्श, रूप. अग्नि doesn't have taste. If you have doubt, taste it. You don't have to taste अग्नि, taste only over hot coffee. You cannot taste anything for an hour. So अग्नि has got three elements and three attributes can be recognized through the sense organs. वायु has become still subtler. It has got only शब्द and स्पर्श. That is sound and touch, no form. If you want to teach what is air to a child, you will have a tough time. And when you come to आकाश, it doesn't have स्पर्श, रूप, रस, गन्ध, all these things, आकाश is supposed to have only शब्द, means the echoing capacity. And that is why आकाश has only one property and therefore it is very difficult understand. Even now science doesn't know what space is. They are coming up with various theories, sometimes they had the theory of ether, sometimes that it is emptiness, now they say it is a positive thing, particle just come out of space, that means it is not a empty space. So space is a positive matter. Einstein says: not only visible to eyes, it is with curvature and elastic also, space is a curved elastic matter. We are not able to conceive of it at all. Because the lesser the properties, more subtle the thing is and we say ब्रह्मन् is subtler than even आकाश. Therefore comprehending ब्रह्मन् is going to be the toughest job. And therefore कृष्ण says, if you don't understand it is not your mistake, it is the mistake of ब्रह्मन्. Why should ब्रह्मन् come like that? Can't He have come and jumped in front of us. The problem is with ब्रह्मन्! सूक्ष्मत्वात् तत् अविज्ञेयम्. Difficult to comprehend. This is ज्ञेयम्. Continuing;

Verse No .17

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ब्रह्मिणु प्रभविष्णु च ॥ १३-१७॥

अविभक्तम् च भूतेषु विभक्तम् इव च स्थितम् ।

भूत-भर्तृ च तत् ज्ञेयम् ब्रसिष्णु प्रभविष्णु च ॥ १३-१७॥

तत् ज्ञेयम् अविभक्तम् च भूतेषु विभक्तम् इव स्थितम्, भूत-भर्तृ च ब्रसिष्णु च प्रभविष्णु च (अस्ति) ।

So that ब्रह्मन् is indivisible, like space which cannot be divided, that ब्रह्मन् the pure *Existence-Consciousness* is न विभक्तम्, विभक्तम् means division, It is indivisible. Therefore he says अविभक्तम् – It is undivided and at the same time, भूतेषु विभक्तम् इव स्थितम् – It is seemingly divided. It is really undivided but It is seemingly divided. why It is seemingly divided, why It is seemingly divided? Consciousness is all-pervading, but we experience Consciousness only where the body-medium is available. So therefore, ‘here’ Consciousness can be recognized, in another living being Consciousness can be recognized, but in between the Consciousness is not recognizable. Therefore what we will conclude is there is one Consciousness here and there is another Consciousness there and therefore how many Consciousnesses are there? So many. Therefore there is a seeming division, but the fact is Consciousness is between in what form? In unrecognizable form, but wherever body is It is recognizable. You can see the light also. Here one, there one. In between there is no light. We therefore might commit a mistake that the light is also divided into two. But what is the real understanding? Divisions belong to the fingers but the division does not belong to the light. Here there is visible light, here there is visible light, between the fingers there is invisible light. Therefore, light is continuously there, in pockets visible, in pockets not visible. And therefore, He says, It is seemingly divided. Again remember the lighthouse example. There is only light, but there seems to be three lights. I think that you might have observed. If not go to the beach and see the three lights going around. But light is एकम्, विभक्तम् इव च स्थितम्. And तत् ज्ञेयम्. And that ब्रह्मन् is जगत् सृष्टि तय कारणम्. Out of that pure ब्रह्मन् alone, all the names and forms of the universe have originated and they exist and

they dissolve into that ब्रह्मन्. So प्रभविष्णु means सृष्टि कारणम्, अविष्णु means लय कारणम्, प्रभवः means उत्पत्ति, णु means the cause, प्रभविष्णु means सृष्टि कारणम्, अविष्णु means लय कारणम्, literally अविष्णु means the swallower. लय कारणम् and भूत-भर्तृ means the स्थिति कारणम्. भर्ता means the sustainer. Husband is called भर्ता because he is supposed to be the one to sustain the family by earning and providing for the family. If the husband doesn't work and the wife alone works, she should be called भर्त्री and he should be called भार्यः. These are all कारण names, depending upon their functions, भर्ता, भार्य, etc., are given. So भर्तृ, ब्रह्मन् is सर्व भर्ता, the स्थिति कारणम् also, भूत means all things and beings. In short,

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।

यत् प्रयन्त्याभिसंविशन्ति । ... ॥ तैत्तिरीयोपनिषत् ३-१-१ ॥

We will see that in भृगुवल्लि in तैत्तिरीय. Out of that ब्रह्मन् alone all the नाम-रूपस has come. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 18-20

In this 13th chapter, from verse no.13 onwards, Lord कृष्ण has come to the topic of ज्ञेयम्, which is the fourth topic of the six topics that अर्जुन wanted to know and Lord कृष्ण made it clear that this word ज्ञेयम् is nothing but परम् ब्रह्म of the उपनिषत्.

अनादिमत्परं ब्रह्म न सतन्नासदुच्यते ॥ १३-१३॥

And having said this much, Lord कृष्ण started the description of परम् ब्रह्म as given in the उपनिषत्s and as I said, this is the subtlest topic of the उपनिषत्s and the subtlest topic of the भगवद्गीता also. In fact, this is the main topic. And the description given was all inconceivable descriptions, परम् ब्रह्म is निर्गुणम्. It is free from all attributes and therefore not available for any kind of sensory perception and while It is निर्गुणम्, It is all-pervading, It exists everywhere, in fact, in the form of the very Existence itself. So, निर्गुणम् ब्रह्म is the very Existence-principle which is everywhere and not only that, It is only one, It is not plural, the objects in the creation are many, but the all-pervading attributeless Existence is एकम्. So निर्गुणम्, सत्-रूपम्, सर्वगतम् and एकम् and this Existence even though It appears to be divided really speaking It is an indivisible principle, It has got only a seeming division. As I gave the example, the light pervading the hall or pervading the fingers cannot be divided, it is all over, but you see the light only on the fingers and in between the fingers you don't see the light and therefore it creates a misconception that one light is on this finger, second light is on this finger, the third is on this, thus there are five fingers and it appears as though there are five lights and in between it appears as though there is no light. But the fact is that it is only seemingly divided light, but the light is continuously there in between the fingers also. Exactly like that, Existence is seemingly divided but It is one indivisible अखण्डम् ब्रह्म. Thus निर्गुणम्, सर्वगतम्, एकम्, अखण्डम्, सत्-रूपम्, all these descriptions Lord कृष्ण gives. Now we know that it is almost impossible to conceive of such a ब्रह्मन्.

That we may almost conclude that It is non-existent and that is why later कृष्ण will point out that you have to train your mind to understand ब्रह्मन् and one of the training suggested in the शास्त्र is meditating upon this space. Trying to understand or conceive of आकाश तत्त्वम्. We very loosely use the word आकाश. When I use the word आकाश, what do I see? I don't see आकाश, I don't touch आकाश, I don't smell आकाश, I don't taste आकाश, even though आकाश is not a perceptible substance, I am able to talk about आकाश. I tell there is space here, come and sit. What do I mean by it? It means that nobody is there. Nobody is there means what? You may say empty space, empty space means what? We use the words, but we have never thought of the meaning of the word space. And if think of space you will know, it is something which is not perceptible or tangible and which is all-pervading, which is only one, how many spaces are there, which is only one, which is also indivisible and it looks as though space means emptiness. But remember, science has proved space is not emptiness or void, but it is a positive substance. So by meditating upon आकाश, in तैत्तिरीयोपनिषत् in the भृगुवल्ली 3rd chapter, we will see the उपनिषत् describing आकाश ध्यानम्.

सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति ।

तन्मह इत्युपासीत । महान्भवति । ॥ तैत्तिरीयोपनिषत् ३-१०-३ ॥

आकाश ध्यानम् is prescribed to make the intellect extremely subtle to understand ब्रह्मन्, which is subtler than even आकाश. Similarly, the ब्रह्मन् description creates an impression, that it is an emptiness or void or nothing. कृष्ण says it is a positive entity. Can you see? No. Can you hear? No. Can you touch? No. Can you taste? No. Where is it? It is everywhere. So then it appears it is void. It is positive भाव पदार्थः and therefore we have to make the mind subtler and subtler, ultimately grasping this is our aim. Let it take months, let it take years, let it take जन्मs, ultimately only by knowing this ब्रह्मन् ज्ञेयम् यत् तत् प्रवक्ष्यामि यत् ज्ञात्वा अमृतम् अश्नुते. Knowing this inconceivable ब्रह्मन् or

unconceivable ब्रह्मन् is our ultimate goal. And therefore कृष्ण struggles to describe and you should also struggle to understand. I will also struggle to explain. Continuing; Verse no.13;

Verse No .18

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८॥

ज्योतिषाम् अपि तत् ज्योतिः तमसः परम् उच्यते ।

ज्ञानम् ज्ञेयम् ज्ञानगम्यम् हृदि सर्वस्य विष्ठितम् ॥ १३-१८॥

तत् ज्योतिषाम् अपि ज्योतिः (अस्ति), तमसः परम् उच्यते, (तत्) ज्ञानम्, ज्ञेयम्, ज्ञानगम्यम् (अस्ति), सर्वस्य हृदि विष्ठितम् (अस्ति) ।

So here कृष्ण says that सत्-रूपम् ब्रह्म, that ब्रह्मन् which is in the form of pure Existence, formless Existence, is the same as the आत्मा which is the formless Consciousness-principle. सत्-रूपम् ब्रह्म is the same as चित् रूपः आत्मा. And when I use the word Consciousness you have to remember all those points.

- i) Consciousness is not a product, part or property of the body.
- ii) Consciousness is an independent entity which pervades and enlivens the body.
- iii) Consciousness is not limited by the boundaries of the body.
- iv) Consciousness survives even after the fall of the body, the surviving Consciousness is not accessible to us, not because it is absent, but because there is no medium for its manifestation.

And that Consciousness is the Existence ब्रह्म and कृष्ण describes this Consciousness by a special word used in the उपनिषत्, ज्योतिषाम् अपि ज्योतिः. कृष्ण borrows the Upanishadic expressions throughout, because whenever the topic of ब्रह्मन् comes, one has to run to the उपनिषत्s. Everybody has to come to that. And in मुण्डकोपनिषत् there is this expression.

हिरण्ये परे कोशे विरजम् ब्रह्म निष्कलम् ।

तत् शुभ्रम् ज्योतिषाम् ज्योतिः तद् यत् आत्मविदुः विदुः ॥ मुण्डकोपनिषद्
२-२-९ ॥

And then comes the well know Upanishadic मन्त्र,

न तत्र सूर्यो भाति न चन्द्रतारकम् नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वम् तस्य भासा सर्वमिदम् विभाति ॥
मुण्डकोपनिषद् २-२-१०॥

A मन्त्र which is used in all temples when the दिपाशयन is done. What is the meaning of this word ज्योतिषाम् ज्योतिः? ज्योतिः means light. And ज्योतिषाम् ज्योतिः means the light of all lights. Like in केनोपनिषत्, the eye of the eye, the ear of the ear, the mind of the mind, like that, light of all lights. In वेदान्त, the word light is used in a technical sense, I have told you before, I would like to remind you, in वेदान्त light means that in whose presence things are known or recognized. *Light is defined as that in whose presence things are known.* And from that standpoint, all the luminaries in the sky are called light. सूर्यः, चन्द्रः, नक्षत्राणि, विद्युत. सूर्यः means the Sun, the moon, the stars, as well as the lightning, all of them are called lights because in their presence we are able to know things. During the daytime, because of the sunlight alone, I am able to know what is in front of me. In the night, in the moonlight I recognize things. And if it is अमावास्य night, then I have to use a fire to know things. Thus सूर्यः, चन्द्रः, नक्षत्राणि, then अग्नि and विद्युत, विद्युत means lightening, even electricity comes under विद्युत only, electricity is called in संस्कृत, विद्युत शक्तिः. All of them are called lights, why? In their presence things are known, in their absence - if the current goes now, you are all there but I cannot know you. Now extending this principle, the उपनिषत् says that every sense organ can also be called light. Every sense organ also can be called light, because in the presence of sense organs things are known, in their absence things are not known. A blind man cannot see anything even if the Sun, moon and electricity everything is there. Similarly, the ears are called light because in the

presence of the ears the sound is known, in its absence sound is not known. Similarly, nose is a light, in the presence of the nose smells are known, in their absence they are not known. Thus every प्रमाणम्, every instrument of knowledge is a light. Even logic is a form of light, because through reasoning I come to know things. And then the उपनिषत् says there is a special chapter, section in बृहदारण्यक dealing with this subject matter. It is called स्वयम् ज्योति ब्राह्मणम्, ब्राह्मणम् means section in बृहदारण्यकोपनिषत् this श्लोक is based. The उपनिषत् says, even words can be called light. And suppose, there is a visitor in your house and when he enters the power goes. And he doesn't know where is what in your house and you are worried he may hit against anything and then you give a verbal guideline, turn to your right, turn to your left, etc. and now he comes to know of the things in front of him, with what light, not the torch light, not the electric light, not any other light, he cannot even use his eyes because it is pitch darkness but still he is able to guide and what is that light, वाचा अग्निना. बृहदारण्यक(३-१-३) says: words are lights. And coming in this direction, the उपनिषत् says the ultimate light is nothing but the Consciousness-principle, because in the presence of Consciousness alone you can know everything and if Consciousness is not there an inert thing cannot know anything. And therefore the ultimate light in whose presence you can know everything, in whose absence you don't know anything, that light is Consciousness. And if that light of Consciousness is not there, then even the Sun, the moon, etc., become useless, even if the sense organs are there they are useless, even a wonderful brain is there, Einstein's brain is persevered in a bottle, but that powerful brain you go and ask, what is two plus two cannot answer. So therefore the greatest brain, the sense organs, the Sun, moon, all the lights become meaningful, only when the Consciousness-principle is there and therefore Consciousness is called the light of all lights, the light in whose presence alone, the other lights become

meaningful. And therefore कृष्ण says ज्योतिषाम् अपि तत् ज्योतिः – It is the light of all lights. And not only that तमसः परम् उच्यते. And this light is a unique light, which light, the light of Consciousness, is a unique light, with which you can illumine or know even darkness. This is a very interesting thing you have to know. If you take local light, that light can illumine everything. So the light can illumine the wall, all your bodies, your head, this mike, the book, the letter, the light can illumine everything, but the light cannot illumine one thing, you know what, it cannot illumine darkness. If you take a torchlight to see darkness, what happens? That is why स्वामि चिन्मयानन्द nicely says: some people went and told सूर्य भगवान् it seems that there is a very beautiful girl, if you want to marry and that girl's name is Miss Darkness or Miss Night, because in संस्कृत language night is feminine gender, निशा, रात्रि, these are all feminine gender. In fact, we have a सूक्तम्, a prayer in वेद, which is called रात्रिसूक्तम्. Have you seen in any other literature like this? A सूक्तम्, a prayer dedicated to रात्रि. So therefore this रात्रि देवता, the night is a beautiful देवता, if you want you can marry. सूर्य भगवान् wanted to go and see Miss Night. And somebody said, she is on the other part of the earth. Miss Night is on the other part of the earth. And therefore Sun started traveling to reach the other side and then somebody said: No No No, she has gone to the other part, in search of Miss निशादेवी (even girls keep that name) सूर्य भगवान् started going round, still he is continuing. He wants to have the दर्शनम् of Miss Night. Thereafter only sunrise and sunset started. So sunlight however powerful it may be it cannot illumine darkness, whereas the Consciousness is the only unique light, which is capable of illumining, making you know what is darkness. In the night, how are you seeing darkness? You don't see the darkness through your eyes. Eyes can never see darkness because eyes stop functioning when there is no light, eyes can function only in the medium of light and how can that I ever illumine darkness, but still we are able to know, experience

darkness. So how do we gain the knowledge of darkness? It is by a unique method. The Consciousness alone illumines darkness and therefore all other lights are opposed to darkness, because when light is there darkness will go away, Consciousness is the unique light which can co-exist with darkness. And therefore it is said to be तमसः परम् उत्पद्यते. परम् means unopposed to. Unopposed to and therefore only absolute is the light of Consciousness. And not only that ज्ञानम् ज्ञेयम् ज्ञानगम्यम् हृदि सर्वस्य विष्ठितम्. This सत्-चित् ब्रह्मन् alone is in the form of everything. सर्वम् ब्रह्म मयम् जगत्. This formless Existence Consciousness alone appears as this formed universe. A formless Existence Consciousness alone appears as the formed universe. You may ask, how is it possible? Again you have to go back to science alone. Just as formless energy gets converted into formed and tangible matter. Energy is intangible but when energy is converted into matter, it becomes tangible. And when matter is converted to energy, again it becomes intangible. So if intangible energy can appear as tangible matter, वेदान्त says, the non-tangible ब्रह्मन् is the ultimate cause of this universe and that alone appears as the tangible universe. It is जगत् कारणम्. It is in the form of everything. And therefore ज्ञानम्, ज्ञेयम्, that ब्रह्मन् alone is ज्ञानम्, ज्ञानम् means the means of knowledge. So that through which we come to know that means of knowledge is also ब्रह्मन् and ज्ञेयम्, the object that you know is also ब्रह्मन्, so the subject is ब्रह्मन्, the object is ब्रह्मन्, the instrument is ब्रह्मन्, सर्वम् ब्रह्म मयम् जगत्. So ज्ञानम्, ज्ञेयम् and ज्ञान गम्यम्. And through this knowledge, ब्रह्मज्ञानम्, the destination that you want to reach that destination is also ब्रह्मन्. The knower is ब्रह्मन्, the knowing instrument is ब्रह्मन्, the known object is ब्रह्मन् and the destination you want to reach ultimately is also ब्रह्मन्. In short, सर्वम् ब्रह्म मयम् जगत्. And where should you discover that ब्रह्मन्. Even though ब्रह्मन् is everywhere, you have to discover that ब्रह्मन् only in a particular place. Like the electricity is there all over the cable. It runs, it passes through, but if you want to

find out whether there is power or not, what do you do, you look at the fan, electricity is not in the fan alone, is all over the cable, but to recognize you look at the fan or you look at the light and suppose there is neither the fan nor the light, where there is a plug point, there the tester is kept and tested. And once I test and identify electricity in the plug point, I know that electricity is not only there, but it is also throughout. In the same way, सत्-चित् आत्मा ब्रह्मन् is everywhere but if you want to recognize you require plug point, what is the plug point, every one of us is one one plug point. Don't ask whether the tester is to be kept on the head! Even though Consciousness is everywhere, you recognize only in your mind. सर्वस्य हृदि विष्ठितम्. हृदि means mind and I recognize Consciousness in my mind, you recognize Consciousness in your mind, I cannot recognize Consciousness in you, that you are conscious people, I cannot see, because when I see a body and a dead body, I don't see the Consciousness in you. I see only the material body. Consciousness is not seen by me. When you nod your head, I assume that you are conscious and that you are aware of the words and somehow you are managing to understand and you are nodding the head out of understanding and not out of dozing, because in dozing also the head shakes. Anyhow, I have to be optimistic that you are not sleeping. Remember I have no way of recognizing the Consciousness in your body. That is why, scientists are struggling to recognize the Consciousness in the brains of people, how Consciousness is happening, any amount of brain research they are not able to understand, because it is not visible. Therefore how do I understand Consciousness? Only in one way. I am a conscious being. For that I hope you want ask for proof. That I am conscious being is self-evident fact. And I am Consciousness in my own mind, in what way? Being conscious of all the thoughts that arise in my mind I am Conscious, the words that are coming from outside, which form thoughts in my mind, I am conscious, whether the words I understand

or not, I am conscious. Because you say that you understand, you also say that I don't understand. And when all these thoughts are resolved and the mind goes blank, that blankness of the mind also I am conscious of. What is the proof? I am using the word blank. What I have not experienced, I cannot talk about. The very fact that I am talking about mental blankness or mental blackout, I am able to talk, because I am conscious of that. And that Consciousness is the वृत्ति भाव अभाव साक्षि, the witness of the presence of thought or the absence of thought in the mind is the Consciousness and it is this Consciousness which is in everyone's mind and it is this Consciousness which is in between the living beings also. Thus we have to go a long long way to appreciate. Therefore कृष्ण says सर्वस्य हृदि विष्ठितम्, विष्ठितम् means available, literally it means present, present being accessible, available, recognizable. And अर्जुन this is ज्ञेयम् ब्रह्म. So with this, the 4th topic is also over. And incidentally one point you should remember is the topic of क्षेत्रज्ञः which we discussed in the beginning and the topic of ज्ञेयम् which we have just completed, both of them are ultimately one and the same principle alone. क्षेत्रज्ञः is ज्ञेयम् ब्रह्म, जीवात्मा the क्षेत्रज्ञः is the परमात्मा the ज्ञेयम् ब्रह्म. Then the question is if both of them are one and the same, why do you use two words and confuse us. Normally itself it is difficult to understand, then why do you confuse us by using different expressions also? We say that this is not new to वेदान्त and even in our daily transactions, we have got different words to indicate one and the same substance. In fact, in विष्णुसहस्रनाम thousand names are used to reveal whom, one विष्णु. And if you look at home at itself, one and the same member of family is addressed by different names by different people, one calls mother, another calls sister, another calls wife, another calls granny. So one and same substance can have different names when the point of reference is different. So the reference point from the standpoint of the child the man is father, from the standpoint of the wife the very same man is the husband. Not that

the stomach is father, the head is the husband. The whole person is the father and the whole person is the husband, the whole person is the brother. So when the angle differs the नाम differs. This place itself, suppose one person says this is Adayar and another person says this is तमिळनाडु, another person says that this is India, another person says this is Asia. Who is correct? All are correct. When you are talking from the standpoint of local area of तमिळनाडु you call it Adayar. In the context of various states of India you call it तमिळनाडु. When you are discussing different countries you call it India. When the topic is continents you call it Asia. When the topic is planet you call it earth. When the topic is solar system, this is the solar system. When it is galaxy, our galaxy is what, Milky Way. (No milk is seen, it is named Milky Way). Same way, even though Consciousness is all-pervading, when you look at Consciousness from the standpoint of the individual, Consciousness obtaining in the body, the individual, we call it क्षेत्रज्ञः, the जीवात्मा, from microcosmic standpoint, whereas the very same Consciousness as the all-pervading principle, macrocosm, we call it परमात्मा or ज्ञेयम् ब्रह्म. क्षेत्रज्ञम् is only ज्ञेयम् ब्रह्म. Continuing;

Verse No .19

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३-१९॥

इति क्षेत्रम् तथा ज्ञानम् ज्ञेयम् च उक्तम् समासतः ।

मत्-भक्तः एतत् विज्ञाय मत्-भावाय उपपद्यते ॥ १३-१९॥

इति क्षेत्रम्, तथा ज्ञानम् ज्ञेयम् च समासतः उक्तम्, एतत् विज्ञाय, मत्-भक्तः मत्-भावाय उपपद्यते ।

So in this verse, Lord कृष्ण is consolidating what he has already taught. कृष्ण tells अर्जुन that I remember all the six topics that you wanted to know, whether you remember or not, I remember. Of the six topics, I have discussed four, two more are remaining. So thus this is a consolidating श्लोक. So this is one of the methods of teaching,

when the teacher progresses from topic to topic and that too when it is a tersely developed discussion, it is nice to stay in some place and just look behind and take stock of what has already been discussed and then make sure that the शिष्य is following. Or else, suddenly when you look back no one will be coming with you. And this method is called सिंह-अवलोकन न्याय. The Lion does like that it seems. Just goes forward and makes sure that there is no challenger at all, I am the king of the forest and everybody has to accept me and having gone forward it looks around as having made sure that the portion covered, I have proved myself, then it goes forward. Similarly, the teacher has to give an opportunity to the student to think what has been covered and then go forward. And therefore कृष्ण here says, हे अर्जुन! I have discussed four topics, What are they?

1. क्षेत्रम् and

2. you have to supply क्षेत्रज्ञः, which is not said here, but which goes together and

3. ज्ञानम्, that is the third topic and

4. ज्ञेयम्, fourth topic,

च उक्तम् means I have taught. ज्ञेयम् च all these four उक्तम् I have taught you हे अर्जुन, समासतः – only briefly. If you want to know more details, if your intellect is tickled and stimulated, because two things can happen. Some people it is a challenging topic and therefore their intellect is tickled, therefore they want to know more. And there is another group of intellect who says enough is enough of वेदान्त and let me just stick to कृष्ण राम जप, पूजा etc., and take the chickpea and go home. Who wants all kinds of these hair splitting discussion? So therefore I have given you sample, if you are interested, then C/o the उपनिषत्s. The उपनिषत्s exclusively and predominantly deal with this subject matter alone. And therefore, this is the trailer, next week what are the serials. And two minutes script they show, husband and wife

about to fight and ... next week. This person will definitely see that particular episode. Like that कृष्ण shows the trailer here, समासतः, briefly I have taught you and मत्-भक्तः एतत् विज्ञाय –so every seeker who is My devotee will certainly know this. And one of the conditions is what? He should be My भक्त from which कृष्ण indicates भक्ति is an important qualification for gaining Self-knowledge, which कृष्ण has already mentioned मयि च अनन्य योगेन भक्तिः अव्यभिचारिणी. So a Vedantic student should be necessarily a devotee. Vedantic teacher should be a religious person and that is why in all our scriptures, philosophy and religion, philosophy and theology, they are mixed together. Whereas in other systems, especially western and all, philosophy and theology are separated an atheist philosopher is possible, whereas we insist if you want to have the philosophical knowledge, you should start with devotion. The discussion may be of pure formless truth, even though the discussion is the ultimate truth, we keep the photo of the Lord and start with the सहनाववतु prayer श्लोक and we end with prayer श्लोक, because without devotion ज्ञानम् doesn't take place. There is no secular वेदान्त. And even if somehow knowledge takes place for a non-devotee, it remains an academic knowledge, that is called arm-chair philosophy, he will be an expert in the उपनिषत्, but there will be no transformation in his personality. And therefore कृष्ण insists that you should be necessarily a devotee. In fact, at the end of the 18th chapter, कृष्ण even gives a warning to every गीता teacher. *The warning to the teacher is never teach गीता to a person who is a non-religious person.*

इदम् ते न अतपस्काय न अभक्ताय कदाचन ।

न च अशुश्रूषवे वाच्यम् न च माम् यः अभ्यसूयति ॥ १८-६७॥

अभक्ताय कदाचन इदम् न वाच्यम् – the one who is nonreligious never teach गीता. Therefore कृष्ण says here: मत्-भक्तः, He goes a next step, मत्-भक्तः, he must be My devotee. My devotee means ईश्वर भक्तः. एतत् विज्ञाय – such a devotee will necessarily gains this knowledge and

even if he feels that this is too subtle for understanding, his devotion will refine his intellect. Second time he listens, he will understand better. But he will not say he has improved, but he will say स्वामिजि you are teaching better now. Anyway, the teacher doesn't bother who takes the credit, whether I have improved or you have improved, or both have improved. If you understood, good. That is why वेदान्त has to be heard again and again. First time listening certain aspects will be clear, second time some more clear and like that. पौनःपुन्येन श्रवणम् कुर्यात् । आवृत्तिः असकृत् उपदेशात् ।४-१-१। A special ब्रह्मसूत्र is dedicated for this subject. Keep on listening. So एतत् विज्ञाय, my devotee will certainly know this in due course. What is the benefit he will get? Ultimately that is important, what will I get. कृष्ण says, मत्-भावाय उपपद्यते – he will also attain the same nature as Mine. Just as I am ever free, he will also discover the eternal freedom which is his very nature. So मत्-भावः means ब्रह्म-भावः, ईश्वर-भावः, भावः means स्वरूपम्, therefore मत्-भावाय means ईश्वर स्वरूपम्, which means पूर्णत्वम्. Previously he considered himself to be a finite individual, now he doesn't have that problem. He knows I am the all-pervading ब्रह्मन्. There is no sense of isolation. There is no sense of rejection. No feeling of no one is attending me, nobody to enquire about me. I am this old person sitting at home and so many children and nobody has time to ask how are you, they are not bothered about whether I am alive or dead, etc., these are all called संसार. Sense that the children are not loving me, not taking care of me, not talking to me, these are all sense of isolation, sense of rejection. And In fact, it becomes more and more as we grow older and older. Because when we are younger we can forget this संसार by diversion. So go to a beach or go to a movie or move with friends you can be busy and forget संसार, as we grow old we have no escapist route, lying on the bed without able to get up; therefore no fear of that. How wonderful it is. The children are talking, they have time to spend with me, wonderful, if they are busy in their

own career may be in America, Russia, Japan, other than India, I never feel lonely. I never feel rejected, because all are existing in Me. मयि एव सकलम् जातम्. This पूर्णत्वम् is the benefit of this knowledge. Therefore कृष्ण says मत्-भावाय उपपद्यते – he will become qualified. Continuing;

Verse No .20

प्रकृतिं पुरुषं चैव विदध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३-२०॥

प्रकृतिम् पुरुषम् च एव विद्धि अनादी उभौ अपि ।

विकारान् च गुणान् च एव विद्धि प्रकृति-सम्भवान् ॥ १३-२०॥

(त्वं) प्रकृतिम् पुरुषम् च उभौ अपि अनादी एव विद्धि । विकारान् च गुणान् च प्रकृति-सम्भवान् एव विद्धि ।

With the 19th verse, Lord कृष्ण has consolidated and concluded the four topics.

5) & 6) Now कृष्ण wants to discuss the last two topics, which he has not discussed, they are पुरुष and प्रकृति. And these two कृष्ण wants to discuss together, because they are closely interconnected principles, just as क्षेत्रम् and क्षेत्रज्ञः are closely interconnected. Similarly, these two are connected, therefore together कृष्ण wants to discuss from this verse, i.e., from verse 20 up to verse 24. 20-24 is पुरुष and प्रकृति. And this पुरुष and प्रकृति are very much similar to क्षेत्रम् and क्षेत्रज्ञः. We saw in the beginning क्षेत्रम् represents the matter-principle. And क्षेत्रज्ञः represents the Consciousness-principle. वेदान्त takes Consciousness as an independent principle, because as we have seen, वेदान्त doesn't look upon Consciousness as part or product of matter. It doesn't look upon. And therefore it is enumerated as a separate entity. Remember the example, even though I see one fan functioning there, in my understanding there are two principles, one is the visible fan and the invisible electricity, which is a separate principle, which continues even when the fan stops. Similarly, when I look at you, it is not one

principle, but it is a mixture of two, the visible matter-principle and the invisible Consciousness-principle and in the 7th chapter, कृष्ण used the word परा प्रकृति and अपरा प्रकृति, परा प्रकृति being Consciousness and अपरा प्रकृति being matter. Now the same कृष्ण is discussing again in the name of पुरुष and प्रकृति, पुरुष means चैतन्य तत्त्वम्, the independent-Consciousness-principle and प्रकृति means the matter-principle. The fundamental basic invisible matter, which can be compared to energy. Compared to energy. Energy is invisible version of matter only. And these two, कृष्ण is going to talk about in the following verses, details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 20-22

With the 19th verse of this chapter, Lord कृष्ण has completed four topics out of the 6 topics that अर्जुन wanted to know. The four completed topics are क्षेत्रम्, क्षेत्रज्ञः, ज्ञानम् and ज्ञेयम्. And now from the 20th verse onwards, up to 24th verse, Lord कृष्ण is going to deal with the final two topics, namely, पुरुष and प्रकृति. And since these two topics are very closely connected, कृष्ण is dealing with them parallelly, simultaneously. And for all practical purposes, we can understand the word पुरुष as ब्रह्मन् and we can understand the word प्रकृति as माया and therefore the discussion is regarding ब्रह्मन् and माया of the उपनिषत्. These two words पुरुष and प्रकृति are generally used in साङ्ख्य philosophy, but rarely in वेदान्त also we use the word पुरुष and प्रकृति for ब्रह्मन् and माया. And कृष्ण begins the discussion here saying प्रकृतिम् पुरुषम् च एव विद्धि अनादी उभौ अपि – अर्जुन may you understand पुरुष and प्रकृति as the two basic principles which are beginningless-principles. अनादि means without a beginning and it is in dual number which means पुरुष is also अनादि, प्रकृति is also अनादि. And this पुरुष प्रकृति mixture alone we call ईश्वरः. प्रकृति plus पुरुष is equal to ईश्वरः. ब्रह्मन् plus माया is equal to ईश्वर. And कृष्ण wants to point out that this ईश्वर alone existed even before the origination of this universe. Since the universe has an origination, the world has a beginning and since ईश्वर has no beginning, it is clear that even before the world originated, before the *beginninged*-world, there was the beginningless ईश्वर, which means even before सृष्टि, ईश्वर existed. And since ईश्वर alone existed before सृष्टि, the सृष्टि must have come out of whom, out of ईश्वर only, because ईश्वर alone was the beginningless principle. And this ईश्वर consists पुरुष and प्रकृति. And if you remember the 7th chapter, it was presented there as परा प्रकृति and अपरा प्रकृति. The same idea you have to bring here. Now from this verse we come to know that पुरुष and प्रकृति have got one common feature. And what is that common feature?

- Both are beginningless. अनादित्वम् is one common feature and
- the second common feature is that both of them together are the cause of the universe. Therefore पुरुष is also cause प्रकृति is also cause, together alone they enjoy causal status, exactly like the father and mother. Father by himself cannot be the cause of a child, mother by herself can never be the cause of a child, father and mother alone can together enjoy the causal status. And that is why

जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ श्युवम्श/कालिदास ॥

Thus they have got two common features. First common feature is: both of them are beginningless. And the second one is that both are together cause of the universe. And these two principles have got uncommon features also. Common features are two, uncommon features or differences are many and out of many differences, four differences are very important for our study which I had discussed in the 7th chapter, but since years have gone, I forget and therefore I will remind myself.

- i) What is the first difference between पुरुष and प्रकृति?
 - a) पुरुष is चेतन तत्त्वम्, it is Consciousness-principle,
 - b) whereas प्रकृति or माया is अचेतन तत्त्वम्, it is the basic matter-principle. Even if you like to call it energy, I don't mind, matter and energy are one and the same in two different states. That is why they are inter-convertible, whereas Consciousness is neither matter nor energy. Very careful. Consciousness is neither matter nor energy. Thus पुरुष is Consciousness-principle प्रकृति is basic matter or energy-principle, this is the first difference.
- ii) The second difference is
 - a) the पुरुष is निर्विकार तत्त्वम्, Consciousness-principle is not subject to modification or change. It is ever the changeless principle, time cannot influence Consciousness. Time cannot touch

Consciousness. Consciousness is not within the field of time. In fact, some scientists themselves are saying this.

b) Whereas प्रकृति or matter-principle is subject to time and therefore subject to modification, in संस्कृत सविकार तत्त्वम्.

So चेतन तत्त्वम्-अचेतन तत्त्वम् is the first difference, निर्विकार तत्त्वम्-सविकार-तत्त्वम् is the second difference. And because of the influence of time alone matter is violently undergoing change, even becoming energy is a form of change, matter becomes energy. In fact, in an atomic explosion, in a nuclear explosion, what is happening is matter is converted into tremendous energy. And therefore, matter is subject to change to energy form, energy is subject to change into matter form and within matter itself, it violently undergoes change, the sun is changing violently, the planets are changing and even the minutest atom is undergoing change. Therefore सविकार तत्त्वम्. And the other one निर्विकार तत्त्वम्.

iii) Then the third important difference or uncommon feature is that

a) पुरुष, the Consciousness-principle is free from all attributes. It is absolutely property-free. Whether you enumerate the properties as सत्त्व रजस् तमोगुण, then we say Consciousness is free from सत्त्वम् रजस् तमस् all these three. If you enumerate the properties as शब्द, स्पर्श, रूप, रस and गन्ध, शब्द means sound, स्पर्श means touch, रूप means form, रस means taste, गन्ध means smell, then Consciousness is free from all these five properties. Or if you are chemistry student, who is used to salt analysis in the laboratory, then we talk about the physical properties and chemical properties. Physical properties and chemical properties determine a chemical as a particular chemical, physical property means the color, etc., chemical property varieties of reactions we do, add hydrochloric acid pass hydrogen sulphide, etc. Therefore we have got a salt analysis. 1st group, 2nd group, 3rd group, etc. And if you are a chemistry student, then we say Consciousness is free from all

types of physical and chemical properties. In short, Consciousness is propertyless, attributeless. In संस्कृत निर्गुण तत्त्वम्.

b) Whereas matter is endowed with all the properties. So from one angle, we say matter has got three गुणs, three means सत्त्व, रजस्, तमो गुण, we say or from another angle we say, matter has five गुणs, शब्द, स्पर्श, रूप, रस, गन्ध or from chemistry angle we say matter has got innumerable physical and chemical properties. And therefore to simply, matter is attributed. In संस्कृत we say सगुण तत्त्वम्.

So चेतन-अचेतनम्, निर्विकारम्-सविकारम्, निर्गुण-सगुण (you should not change the order).

iv) And then comes the fourth and final property for our discussion. You can have several but four only for our discussion. This is technical thing which is not very much directly relevant, but for future questions this will be required. And what is that difference?

a) चेतन or the Consciousness-principle has got an independent Existence and therefore it is said to be सत्य तत्त्वम्. The Existence of Consciousness is intrinsic, it is independent, it is unborrowed, that is why we say, चित् एव सत्. And therefore it is सत्य तत्त्वम्,

b) whereas the matter-principle does not have an independent Existence, the Existence of matter depends upon the Consciousness-principle. Even to prove that you are all sitting in the class, I should be conscious of you, what I am not conscious I cannot talk of its existence at all. And therefore the existence of a thing, a material thing, depends upon the Consciousness-principle and therefore matter enjoys or suffers dependent existence. In संस्कृत we call it मिथ्या तत्त्वम्. सत्यम् and मिथ्या. We will keep it aside, which we will deal later.

These are the four fundamental differences between पुरुष and प्रकृति. Such a पुरुष-प्रकृति mixture called God was there even before the origination of the world. And the most interesting thing is that when we say God alone existed before the creation, we cannot even answer

the question, where was He located. He and all we cannot say, but we have to say something therefore we say He. Where was He located? Even location of God we cannot talk about because, before creation even आकाश was not there. आकाश comes only after creation. how do you know, C/o तैत्तिरीयोपनिषत्. Do you remember by mistake.

तस्माद्वा एतस्मादात्मन आकाशस्संभूतः । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

Even scientists point out that you cannot imagine space at the time of or before the Big Bang. वेदान्त, they say, is coming rightly. And they will say वेदान्त has borrowed from science. Long before science came it has been said. Therefore you cannot conceive of even आकाश, before सृष्टि. Therefore आकाशस्य उत्पत्तेः पूर्वम् ईश्वरः आसीत्. Then if आकाश was not there, (आकाश, आकाश I have been telling in संस्कृत, not understanding what it is don't look at the आकाश!), आकाश means space. So when I talk about God before the origination of space, how can I talk about the location of God, because the concept of location requires space. Therefore don't ask where was He? And such an unlocatable God who is a mixture of पुरुष and प्रकृति was there before सृष्टि. Who says? भगवान् says, पुरुषम् प्रकृतिम् च एव उभौ अपि. उभौ means both. अनादि – both were beginninglessly existed. So when we tell the story, children will ask, then, then, then, ... then the mother gets tired, go and do homework. Similarly, here also, the student asks, then what happened? Of these two mixtures, i.e., पुरुष and प्रकृति, nothing will happen to पुरुष तत्त्वम्, because पुरुष तत्त्वम् is not conditioned by time and therefore पुरुष, the चैतन तत्त्वम् will remain the same. Before सृष्टि, during सृष्टि, after प्रलयम्, all the time, चैतन्यम् is निर्विकारम्, न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरि ॥ २-२०॥

If this निर्विकार पुरुष तत्त्वम् does not undergo any change, then all the changes must happen to only the other one, because only two are there, only the other one can undergo change and what is that: प्रकृति तत्त्वम्,

the basic matter or energy-principle. And therefore कृष्ण says at the time of creation, what happens: विकारांश्च गुणांश्चैव प्रकृतिसम्भवान् विद्धि – out of the प्रकृति तत्त्वम् evolves this universe. The matter evolves into the universe just as a seed evolves to become a sprout. Then as time goes, again it evolves into a plant and finally it evolves into a full-fledged tree. Similarly, the universe also, from कारण अवस्था to सूक्ष्म अवस्था to स्थूल अवस्था, this gradual evolution takes place and in this matter-evolution, what are born, विकारान् च, विकारः means कार्यम्, all the products are born out of the basic प्रकृति, otherwise called माया. That is why we call the creation मायिकम्. And what are the materials born out of प्रकृति. Initially, the five basic elements are born, called the five भूतानि, आकाश, वायु, अग्नि, आपः and पृथिवी and later the five elements through varieties of permutation and combination, they mix together, they produce all the other things which we call भौतिक evolution. भूत evolution, then भौतिक evolution. Elements evolve, then elementals evolve. And what are the elementals? All the fourteen लोकs are the combination, then the mountains, the stars, the planets and not only that, according to scriptures, our physical body is also evolved प्रकृति. The physical body also is the प्रकृति's evolute only. What is the proof? How do you prove that? The proof is that the first of all the physical body is matter, it consists of only chemicals. It consists of only elements, elements – you can take two meanings – the शास्त्रिय meaning, आकाश, वायु, अग्नि, आपः, पृथिवी – and if you are chemistry student, elements means what? Aluminium, antimony, barium, bismuth, carbon, etc., so those elements. So all those elements alone have produced the body, body is nothing but a chemical bundle. That is why we call it bio-chemistry. And therefore body being matter, it is born out of प्रकृति. And the second and important proof is body is subject to modification. Does anyone have any doubt? Body is subject to modification, so your food that you have taken, I don't know when, sooner or later, it gets digested and again hunger comes. These

all are physical modifications and of course the gross modification we put on weight and join gym and reduce 25 kgs in 10 days and then in the next 30 days add another 30 kgs. You will eat for those 10 diet days, because you consumed only the pumpkin juice all the three times. So this expansion and contraction of the body proves that it cannot be पुरुष तत्त्वम्, because पुरुष तत्त्वम् is निर्विकारम्, body is सविकारम्, therefore body has to be a product of प्रकृति only. Then what about mind? The mind is also material in nature. And that is why the changes in the chemistry of the body changes your mind also. Enzyme changes, hormonal changes, etc., can cause tremendous mood disorders. दयानन्द स्वामिजि calls मूढाः. Mood disorder is mental, but it is caused by what the disorder in the physical hormones. And they talk about HRT – Hormone replacement therapy. All these are possible, because the mind is also matter and it is influenced and changed by material. And not only that, mind is also subject to change. Should one tell it to understand? Mind is violently changing, that also proves that mind is an evolved version of प्रकृति. So world is प्रकृति's evolute, body is प्रकृति's evolute or product, mind is the product of प्रकृति. Only you may get a doubt, if you don't get, I will create that, the doubt may be: if body is a product of प्रकृति, mind is also a product of प्रकृति, both of them must be अचेतन तत्त्वम्, because we have said प्रकृति is अचेतन तत्त्वम्. If प्रकृति is अचेतन तत्त्वम्, body and mind which are its products, they also must be अचेतनम्, अचेतनम् means insentient. But we see body and mind seems to be sentient, not seems to be, if doubt is there pinch and see yourselves, you know it is sentient. So for that the scriptures give the answer, body and mind are प्रकृति only but they are such a fine version of प्रकृति, it means refined clay. So body is refined clay and that is why sometimes the brain also is acting like a refined clay. So being a refined version of matter, they are able to manifest Consciousness, it is not their own intrinsic Consciousness, it is only reflected or manifested Consciousness. Like if my cloth is bright now,

visible to you now, light from the cloth is hitting your eyes, you are able to see and when light comes from the cloth, it is not the cloth's own light, but it is the light reflected on the cloth. It is not intrinsic but borrowed. Similarly, body is प्रकृति with borrowed sentiency, mind is प्रकृति with borrowed sentiency. Therefore all these are the creation of प्रकृति. And therefore कृष्ण says, अर्जुन note it, विकारान् च प्रकृति-सम्भवान्, सम्भवान् means born out of, products of प्रकृति only. And not only all the objects are born out of प्रकृति, the various properties of these objects, every object has its own property. It has got a color, form, weight and all these properties also are born out of प्रकृति alone. Because the rule is what: कारण गुणाः कार्ये अनुवर्तन्ते, the properties of the cause will inhere in the effect also. I have told this many times. If gold has got certain combination of other elements, alloys, then the all the ornaments also will have the same proportion of the other elements. And that is why the children also will have the combination of properties or character borrowed from whom? All from the parents. Sometime father dominant, sometime mother dominant and in the olden days interesting things used to happen, in some families they will have 10-11 children or at least 7-8. One looking like father, another looking like mother; even complexion – one will be dark, another will be fair, it will come interchanging. What I want to say is कारण गुणाः कार्ये अनुवर्तन्ते, which means प्रकृति गुणाः प्रपञ्चे अनुवर्तन्ते. And that is why the world also has got सत्त्व रजस् तमो गुणाः and the world also has got शब्द, स्पर्श, रूप, रस, गन्ध. Therefore विकारान् च गुणान् च एव विद्धि प्रकृति-सम्भवान्. And शङ्कराचार्य points out that the even the properties, like रग-द्वेष etc., do not belong to the पुरुष, they all belong to प्रकृति alone. Continuing;

Verse No .21

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३-२१॥

कार्य-करण-कर्तृत्वे हेतुः प्रकृतिः उच्यते ।

पुरुषः सुख-दुःखानाम् भोक्तृत्वे हेतुः उच्यते ॥ १३-२१॥

प्रकृतिः कार्य-करण-कर्तृत्वे हेतुः उच्यते । पुरुषः सुख-दुःखानाम् भोक्तृत्वे हेतुः उच्यते।

The first line is almost the repetition of the previous verse. Everything in the creation is born out of प्रकृति, which includes the body-mind-complex also. So कार्यम् means the body. It is a technical meaning here, normally कार्यम् means a product in general, but in this context कार्यम् means स्थूल शरीरम्, the physical body. And similarly, the word करणम् in this context means the mind or the subtle body in general. सूक्ष्म शरीरम् is called करणम्. कार्य-करण-कर्तृत्वे, कर्तृत्वे means in the creation. In the creation of the physical and subtle bodies of not only the human beings, but all the living beings, in the origination of them, who is the contributor, प्रकृतिः हेतुः उच्यते, प्रकृति alone does lot of work, highly active; पुरुष is the laziest person. That is why in home also, it so happens, he simply sits and reads the newspapers only. It has begun at the time of creation itself. एवम् परम्परा प्राप्तम्. Because the original पुरुष doesn't do anything. Therefore cooperate with your wives a little bit. कार्य-करण-कर्तृत्वे, in the creation of the body and mind, प्रकृतिः is the हेतु. And there is another reading also – कार्य- कारण-कर्तृत्वे, there also the meaning is almost the same. In the creation of the world, which can be divided into कारणम् and कार्यम्. For example, पञ्च भूतानि is कारणम् and all the भौतिकम्s, elementals are कार्यम्. कार्य-कारण-कर्तृत्वे means in the creation of elements and elementals, or the better reading is this I have chosen, in the creation of body-mind-complex प्रकृति is alone cause. Now comes the basic question. If everything is a product of प्रकृति, where is this blessed पुरुष? Because ईश्वर is a mixture of two. Of these two, one principle we find pervading everywhere, because the पञ्चभूतs are प्रकृतिः and all the other combinations like mountains, rivers, and earth, sun and moon, in short the entire visible universe, experienced universe is प्रकृति, because everything I experience undergo a change,

whether it is the minutest atom or the biggest galaxy. So therefore the experienced world is changing, therefore प्रकृति. Then what about the body? Body is also experienced by me clearly, I am experiencing my body, that is why pleasures and pains, hunger and thirst I am able to talk about. What I don't experience, I cannot talk about. And the physical body is also an experienced principle and कृष्ण says that also is प्रकृति because it is subject to change. Therefore experienced world is changing, therefore प्रकृति. Experienced body is changing, therefore प्रकृति. Then what about mind? Mind is also experienced by me, In fact, the mind is experienced by me alone, at least in the case of the body, I am experiencing and you are also experiencing, whereas mind is experienced by me because I am aware of emotions, my calmness, my anger, my knowledge, my ignorance, if there is blankness of the mind, that also. The mind is also experienced and it is subject to change and therefore that is also प्रकृति. So experienced world is प्रकृति, experienced body is प्रकृति, experienced mind is प्रकृति. If everything experienced is प्रकृति, where is this blessed पुरुष? He is not to be seen at all. Where is the पुरुष hidden? Therefore we go on searching. Some people search outside. Whatever they search and find outside what is experienced by them? It is experienceable, experienced changing object, that is not going to be पुरुष. Suppose I look within the physical body, what is there? (don't look inside, but if you look) you see blood, marrow, bone all those things are there. Therefore within also I experience changing प्रकृति. If I look within the mind, within the mind also what do I see is varieties of emotions, all changing thoughts I experience. Therefore, outside also I experience प्रकृति, inside also I experience प्रकृति, everything experienced is प्रकृति, where is the blessed पुरुष? Such a doubt will come, कृष्ण says, don't search for the पुरुष. Because the पुरुष is who? The *experiencer* I. The basic subject I, the basic conscious-principle. Because I, the experiencer, am conscious or inert? This is a big question. I, the experiencer, am conscious or

inert. An experiencer has to be necessarily a conscious sentient principle only. कृष्ण says it is that experiencer, I, the subject, the witness of the world, the witness of the body, the witness of the mind. How to look that, don't ask. The moment you see, it will become an object and again it will be within body, mind, etc. That which is ever the subject of experience and never the object of experience that 'I' am पुरुषः. अहम् ब्रह्म अस्मि. Who says? कृष्ण says. पुरुषः सुख-दुःखानाम् भोक्तृत्वे हेतुः उत्पद्यते. पुरुषः is not located anywhere as an object, but पुरुषः, the चेतन, निर्विकार, निर्गुण, सत्य तत्त्वम् पुरुषः is I, the very subject, who is enclosed in the material body, who is enclosed in the material mind, the enclosure is प्रकृति, the enclosed Consciousness I, am पुरुषः. And therefore कृष्ण says पुरुषः is भोक्ता. भोक्ता means what? Here भोक्ता means the witness, the साक्षि चैतन्यम्, the subject experiencer principle. The experiencer of what? If पुरुष is the experiencer, he will be experiencer of what? What is there other than पुरुष? प्रकृति. Therefore he is the experiencer of प्रकृति. प्रकृति means the body-mind-complex and not only the body-mind-complex प्रकृति, सुख-दुःखानाम् as well as all the conditions of the body-mind-complex like favorable healthy condition as well as the unfavorable unhealthy condition, all of them belong to what, the object प्रकृति. राग, द्वेष, काम, क्रोध, लोभ, मोह, all are properties of what? Observed प्रकृति; none of them is the property of the observer पुरुष. So this is a very important law in वेदान्त. All the observed properties can belong to only observed objects, all the observed properties can belong to only the observed objects. No observed property can belong to what? The observer subject. I will repeat. *All the observed properties can belong to the observed object alone. The observed properties can never belong to the observer-subject.* Therefore the observer is always property-free. Therefore I am the experiencer of properties but I am without those properties. And therefore कृष्ण says पुरुषः सुख-दुःखानाम् भोक्तृत्वे हेतुः उत्पद्यते. Therefore in the created world, प्रकृति is available as an

object, पुरुष is available as the subject. In the created world, प्रकृति is available as the object, पुरुष is available as the subject and the subject पुरुष is never objectifiable. And remember, I have given you the example before. The eyes can see everything in the world, but the eyes can never see themselves. Maximum the eyes can see its reflection in the mirror, even the reflected eye is objectifiable but the original eye is never objectifiable, perceivable. What a tragedy! You cannot see your eyes with your own eyes. Suppose a person asks: If the eyes can never be seen, what is the proof that there are eyes. Big question, cornering question! You have to call him an idiot. Even though eyes are never seen, you don't require proof for the eyes because every sight of every object is the proof for the existence of the eye. Every perception presupposes the existence of the perceiver, even though the perceiver is never perceived. Every perception presupposes the perceiver. Even though camera is never photographed, every photograph is the proof for the existence of camera. In the photograph camera didn't come. What is the proof that there is the camera?! What to tell such persons? Therefore the subject does not require proof. Subject does not require proof, because the very search for proof presupposes the existence of the subject. The prover need not be proved. Prover does not require a proof. And therefore where is पुरुष? It is like the tenth man story. Where is the पुरुष? I am the पुरुष. What a terrible discovery. What a wonderful discovery. Continuing;

Verse No .22

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदस्योनिजन्मसु ॥ १३-२२॥

पुरुषः प्रकृतिस्थः हि भुङ्क्ते प्रकृतिजान् गुणान् ।

कारणम् गुण-सङ्गः अस्य सत् असत् योनि-जन्मसु ॥ १३-२२॥

पुरुषः प्रकृतिस्थः (सन्) प्रकृतिजान् गुणान् भुङ्क्ते हि । गुण-सङ्गः अस्य सत्-असत्-योनि-जन्मसु कारणम् (अस्ति) ।

Originally, before the creation evolved or the world evolved, the पुरुष was neither the subject, nor the प्रकृति was object, there was no subject-object transaction at all before the creation evolved. Then when did the पुरुष get the subject status? When the universe evolved, naturally the body was also created, the mind also is created and after the creation of the body and mind, the all-pervading पुरुष got enclosed within the body-mind-enclosure. Previously the enclosures were not there, therefore this Consciousness was an all-pervading unenclosed Consciousness, but after the creation of body-mind, we have got what, enclosed Consciousness. Just as we have got an enclosed space, when, after the creation of wall. Before the creation of the wall, space was there or not, it was, but it was unenclosed space. Once the walls are created, it becomes enclosed. Similarly, you create, previously it was plot and then built the walls and why did you build the walls. By building the wall, what are you accomplishing? The open space is converted into enclosed space. And once it becomes enclosed space, it is called a house. What is the definition of house, not the walls, walls do not make a house, then what is a house, enclosed space is a house and once it is enclosed, it becomes a useful transactable thing. In the same way, previously it was unenclosed Consciousness. Now it is body-mind enclosed Consciousness and that becomes what? The subject principle. And then the whole world becomes object. Therefore Consciousness becomes a subject when it is enclosed. An open space becomes a house when it is enclosed. Therefore you never build a house, you build only the walls. What is a house, the enclosed space is a house, because that alone is lending you the place for transaction. Wall is not useful. All your movement, study, etc., is done in what? What houses you is not the wall, what houses you is the enclosed space. Thus, पुरुषः becomes the subject, प्रकृतिः becomes object. Then what happens? Go and do homework.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 22-24

Lord कृष्ण has come to the last pair of topic, viz., पुरुष and प्रकृति and he starts the discussion from the 20th verse which goes up to verse 24. And we saw that पुरुष and प्रकृति are the two basic principles, which existed even before the origination of the world and this mixture of पुरुष and प्रकृति alone we call God. And we also saw that this पुरुष and प्रकृति have got two common features,

- a) One common feature is that both are अनादि or beginningless and
- b) The second common feature is both together become the cause of the universe. पुरुष by itself cannot be the cause, nor can प्रकृति be the cause by itself.

These are the two common features and then we saw they have got four uncommon features.

- i) पुरुष is conscious-principle, प्रकृति is inert,
- ii) पुरुष is changeless principle, प्रकृति is changing principle, पुरुष is without any attribute, attributeless
- iii) Whereas the प्रकृति has all the attributes and
- iv) Finally पुरुष is सत्यम्, प्रकृति is मिथ्या.

So निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम् पुरुष. सगुण, सविकार, मिथ्या, अचेतन तत्त्वम् प्रकृति. निर्गुण निर्विकार सत्य चेतन तत्त्वम् पुरुष. सगुण सविकार मिथ्या अचेतन तत्त्वम् प्रकृति. And then कृष्ण pointed out from this mixture alone creation evolved and in the evolution of the creation, the primary role is played by प्रकृति alone, because प्रकृति alone is capable of evolution, प्रकृति being basic matter and as a result of this प्रकृति's evolution, otherwise called the manifestation, the पञ्च भूतs have come, all the fourteen लोकs have come and all the physical and subtle bodies also are born, which means my own body-mind-complex is an evolute of प्रकृति. And then comes the basic question where is this blessed पुरुष. Because whatever I see outside प्रकृति, how

do I prove? Because they are all subject to modification. The very physical body I experience is प्रकृति, because it is subject to change and the very mind that I experience is प्रकृति, because it is violently changing. Thus the world is प्रकृति, the body is प्रकृति, the mind is प्रकृति, where exactly is पुरुष the question comes. कृष्ण said that पुरुष alone is now available behind the body-mind-complex as the very experiencer principle, the साक्षि चैतन्यम्. Which alone we refer to by the word अहम् or I, because the very word I indicates a conscious-principle not an inert-principle. And therefore कृष्ण's conclusion is, I, the subject, the experiencer, the witness, am पुरुष and whatever I experience is प्रकृति. I, the experiencer, am पुरुष. I, the subject, am पुरुष. I, the witness, am पुरुष. Whatever is experienced, whatever is an object, whatever is witnessed is प्रकृति. And we should remember to include the body-mind-complex also in which group? In 'I' group or the प्रकृति group. There alone confusion comes. The body-mind should not join the I-party, the body-mind should not be included in the subject-list, the body-mind also must be included in the object of experience list. But generally there is a confusion because, even though body-mind-complex is an object of experience, it is so intimately associated with me that I use the body and mind as a medium for experience the world and therefore it appears as though part of the subject. I have talked about this before, the spectacles are very much object of experience only. I just take the spectacles and I alone put on the spectacles. The moment I put the spectacles and start using the same as an instrument, it is so intimately associated with the perceiver, that I include the spectacles also as an integral part of I, the perceiver. And that is the reason when I have to enumerate various objects, I enumerate everything, but I carefully forget. I forget to include the spectacles as one of the objects. And therefore what is the cause of the mistake? An object used as an instrument appears as though an intrinsic part of the subject. When you say I am writing a letter, in the word 'I',

you are including the pen also. Without pen can you become a writer? When you say I am a writer, unknowingly you have included the pen also in you. Similarly, when I say I am a seer, hearer, etc., the body-mind-complex used as an instrument also is mistaken as the subject. Of course for transactional purposes you can include the body and mind in the subject, but I should always be aware that body is part of प्रकृति. World is matter, body is matter. Similarly, mind is part of प्रकृति, world is प्रकृति, the mind is प्रकृति, whereas I am different from the body प्रकृति, the mind प्रकृति, I am the साक्षि तत्त्वम्. I illumine all of them, I witness all of them, at the same time I am different from them. This is what कृष्ण said: पुरुषः प्रकृतिस्थः हि भुङ्क्ते प्रकृतिजान् गुणान्. The word भुङ्क्ते means witnesses, even though the literal meaning of the word भुङ्क्ते is experiences, the word experiences should be understood as witnesses or illumines whatever happens to the body as well as to the mind and witnessing or illumining the body-mind-complex is not an activity of पुरुष, but in the presence of पुरुष, the body and mind gets illumined. Just like we say, the fire burns the fuel. We use the verb that fire is burning the fuel, but if you analyze, शङ्कराचार्य analyzes, burning is not a willful action done by the fire, if burning is an action done by the fire, the action will have a beginning and the action will have an end. But really speaking, fire does not do the action of burning, fire just exists. When you put your finger in the fire, at that time also, fire does not do any special job. Before putting my finger also fire was fire. After putting my finger also fire is fire. No transformation, no will, no action on the part of the fire, fire exists, my finger gets burned, but I make a statement fire burns the finger. Here is a verb which does not have the verbal meaning. When we say the Sun illumines the earth, it is the same thing, Sun does not will or plan and do the action of illumining. The Sun just exists, in the presence of the Sun whatever objects fall within the range those objects get illumined, before the objects arrive Sun is the same, after the objects arrive Sun is the same,

but still we use a verb, Sun is illumining the earth. Here also verb indicates mere सांनिध्यम् only. Similarly, साक्षि does not plan, decide and illumine the body-mind as a positive action, साक्षि like the fire, like the Sun, it just *is* and in the presence of the साक्षि, body gets experienced or illumined or awared. And therefore we say पुरुषः भुङ्क्ते. The साक्षि experiences, experiences means changelessly witnesses, actionlessly witnesses, will-lessly (without involving a will) साक्षि “*experiences*” whatever happens in the body-mind-complex. And even when nothing happens in the body-mind-complex and even when the mind is blank, the blank condition of the mind also is witnessed, experienced, known, awared by the Conscious-principle. That Consciousness am I. So पुरुषः प्रकृतिस्थः हि. प्रकृति means शरीरम्. In this context, प्रकृति means products of प्रकृति. प्रकृति कार्यम् is called प्रकृति and what are the two products of प्रकृति to be kept in mind, the body-mind-complex container is called प्रकृति, प्रकृतिस्थः means enclosed within the body-mind-complex. I was telling you in the last class, the enclosed space is useful for living and that is why we build walls, because enclosed space alone is व्यवहार योग्यम्. Similarly, the all-pervading Consciousness when it is enclosed within the body-mind-complex it is called प्रकृतिस्थः पुरुषः, साक्षि चैतन्यम्. And this I, भुङ्क्ते, experiences without action, without will. What does it experience? प्रकृतिजान् गुणान् – all the consequences, all the products of प्रकृति in the form of varieties of thoughts, प्रकृतिज गुण means वृत्ति परिणाम, various thought modifications like pleasure thought, pain thought, राग thought, द्वेष thought, काम thought, they are called प्रकृतिज गुण, certain types of thoughts are called सात्त्विक thoughts, certain other types of thoughts are called राजसिक thoughts, in the next chapter we will be seeing. सुखम् is सात्त्विक वृत्ति, दुःखम् is राजस वृत्ति, मोह or delusion is तामस वृत्ति, all those mental conditions, गुण means condition, the साक्षि experiences, experiences means witnesses. And what attribute the साक्षि has got? The body has got attributes, the mind

has got attributes. I, illumine the attributes but I myself don't have any attributes. But the problem is what? When I illumine the attributes, unknowingly I take the attributes as though they are mine. This is called the problem of transference. The transference of body attributes, transference of mind attributes, upon the 'I', the पुरुष, creates all the problems. Exactly like viewing a movie, initially I know very much I am not the hero of the movie. Thus I start the movie as a महाज्ञानि with popcorn in hand. And then as the movie goes on, when the plot is getting thickened and I am almost on the edge of the seat. If there is problem for the hero, why should I sit on the edge of the seat. Hero and villain are fighting and hero is wanting to marry the heroine. We also want that to happen. Therefore, unknowingly the problems of the observed hero are falsely transferred to the observer. And this transference is called अन्योन्य अध्यास. In the case of the movie, we voluntarily do that and we know that it is meant only two-three hours and we know we are going to come out of the movie again as जीवन्मुक्तः and even give compliments to the actor, he wept bitterly. We are able to detach from the hero. But in life the problem is what: our attachment to the observed-body-mind-complex is so permanent and complete that संसार is a continuous process and कृष्ण says that it is not only continuous, it goes to next जन्म also. And therefore he says: सत् असत् योनि-जन्मसु कारणम्. सत् असत् योनि-जन्म means संसार चक्रम्. सत् असत् योनि the word योनि means must be read twice. सत् योनि plus असत् योनि. सत् योनि means good शरीरम्. असत् योनि means inferior body. So सत् योनि means superior body, which means better जन्म, असत् योनि means inferior body which means inferior जन्म. Thus पुनरपि जननम्, पुनरपि मरणम्, taking higher birth of देव, taking lower birth of animals, plants and असुर, in short the entire संसार चक्रम्. For this संसार चक्रम् what is the cause? कृष्ण says, गुण-सङ्गः एव अद्य संसारस्य कारणम्. गुण means the attributes of the body-mind-complex, to that attributes which belongs to the प्रकृति I get

attached. गुणेन, प्रकृति गुणेन सङ्गः, सङ्गः means identification, तादात्म्यम्, तन्मयत्वम्. Remember the movie, totally identifying with the hero and when the heroine dies, this person also cries as though his wife has died. And his wife has to shake him and say that she is alive, don't cry. So this तादात्म्यम् or अभिमान with प्रकृति is संसार कारणम्, पुरुष by itself does not have जन्म; न जायते म्रियते वा कदाचित्, just as nothing happens to the space when the walls are pulled down, When the walls are raised, आकाश is the same, when the walls are removed, आकाश is the same. Similarly, I the पुरुष, the चैतन्यम्, am the same whether the body-mind walls continue or whether the body-mind walls resolves. But instead of claiming this birth-lessness of पुरुष, I identify with प्रकृति and suffer. Continuing;

Verse No .23

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति वाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३-२३॥

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मा इति च अपि उक्तः देहे अस्मिन् पुरुषः परः ॥ १३-२३॥

उपद्रष्टा, अनुमन्ता, भर्ता, च भोक्ता, महेश्वरः, अपि च परमात्मा इति उक्तः परः पुरुषः अस्मिन् देहे (अस्ति) ।

So Lord कृष्ण is training us. He is giving a training program. What is the training? Learn to dis-identify from the प्रकृति-enclosure and learn to identify with the पुरुष, the enclosed-content चैतन्यम्. So कृष्ण says: अस्मिन् देहे पुरुषः, that पुरुष तत्त्वम्, what type of पुरुष? निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम्, NNSC तत्त्वम्. That पुरुष, don't search anywhere, it is like looking outside for आकाश. You need not search anywhere, that पुरुष is there अस्मिन् देहे. Just as आकाश is in every container, this particular body-mind container also has got the पुरुष in the form of साक्षि चैतन्यम् and don't search for the साक्षि also, because that साक्षि चैतन्यम्, I am the subject. And this पुरुषः, what is its nature? Its nature is quiet opposite to the nature of प्रकृति. In every

feature, प्रकृति पुरुष is different from प्रकृति. And what are the great features of पुरुष, I told you only four, कृष्ण adds many, first He says,

1) परः, this container the content-Consciousness is not only within the body, it extends the beyond the container body. First I say the space is within the hall, because of which alone we are all accommodated and later I say the space is not within the hall alone, the space is outside the hall also. And finally I have to say, really speaking the space is neither within the hall nor outside the hall, the hall is existing within space. Everything gets upside down. Similarly, I say Consciousness is inside the body and then I say Consciousness is outside the body, then finally I say Consciousness is not inside or outside, all the bodies are inside the Consciousness and therefore where is Consciousness? The answer is, you should ask a counter-question, where is it not? Therefore it is called परः. परः means free from all limitations.

2) And उपद्रष्टा, go to the first line, this पुरुष, the Consciousness alone is the intimate witness of everything happening inside you. So उपद्रष्टा is a beautiful word. Suppose I say Consciousness is a witness, like the Sun, I give the example of the Sun or light, we commit a mistake, the Sun is the light illuminator, witness alright. And the Sun is existing nine crores miles away. And if I talk about the light illumining the hall, again you will think of the bulb as the light. The pervading effulgence we have to take but light means we think the bulb which is away, Similarly, when I say the आत्मा is the साक्षि, you will think that it is somewhere and looking at everything. So here कृष्ण says आत्मा is a witness, not remaining far away, but उपद्रष्टा, intimately pervading the body-mind-complex, it illumines the body-mind-complex, just as the light illumines the hand, how, by pervading the hand. Bulb is far away, but the light, the प्रकाश, the shining is, the luminosity is upon the hand, therefore it is a proximate illuminator. Proximate illuminator means one who is near, pervading the hand it illumines . Similarly, पुरुष pervades every cell of my body. This inert bundle of chemicals,

which doesn't have Consciousness of its own, this inert bundle of chemicals is now sentient and alive only because पुरुष pervades and makes this body experienceable to me. And therefore उपद्रष्टा. Close witness.

3) Then अनुमन्ता च (careful don't take हनुमन्ता, in तमिक् ह is not there, and therefore wherever ह comes they have to write it as अ). अनुमन्ता means that which blesses the activities of the प्रकृति. Consciousness blesses the inert body and mind and because of its blessings alone, body is what it is. Exactly like the electricity blesses the fan without doing anything. In the presence of the electricity the fan is able to do what it is made to do. Electricity doesn't ask the fan to go round. The fan is made to go round. In the presence of electricity the fan does its job. Similarly, in the presence of electricity the mike does its job of amplification. Similarly, every organ is built to do a particular function and all of them do their function only in the presence of Consciousness and therefore it is अनुग्राहक, a blesser. And how does it do that? Not by showing hand and legs. It doesn't have legs and hands, it blesses by सांनिध्य मात्रेण. That is what is said in केनोपनिषत् –

ॐ केनेषितम् पतति प्रेषितम् मनः केन प्राणः प्रथमः प्रैति युक्तः ॥१॥

श्रोत्रस्य श्रोत्रम् मनसो मनो यत् ... ॥ २ ॥

All beautiful मन्त्रs कृष्ण condenses in one word, अनुमन्ता means श्रोत्रस्य श्रोत्रम् मनसो मनो यत्, so it blesses all the activities, when I say all the activities, whether those activities are good or bad, moral or immoral, the Consciousness is not going to discriminate, judge and if there are good actions Consciousness supports them and if there are bad actions Consciousness will withdraw support – no. Whatever be the action Consciousness blesses. Therefore, it is called अनुमन्ता.

4) Then भर्ता, भर्ता means, if you see the dictionary it will be husband and then you will also conclude, that because पुरुष is husband. Here भर्ता should not be taken in the literal sense of a husband, but भर्ता

means that which lends existence, स्थिति कारणम्. Because पुरुष alone is सत्यम् having independent existence, प्रकृति is मिथ्या and therefore it borrows existence from पुरुष. And therefore it is भर्ता, the sustainer, कर्ता, प्रदाता.

5) Then भोक्ता and the very same पुरुष, I, the साक्षि is called भोक्ता, the experiencer, from the standpoint of an ignorant person. I am really only the साक्षि and I am the illuminator of the pleasure and pain and envy and all those anger etc., in the mind. Anger belongs to what, the प्रकृति, mind, therefore what should I say: I am the illuminator of the anger of the mind. But instead what do I say, I am angry. When you say I am angry, the anger which is the attribute of the mind, I have transferred to Me, the illuminator. And with the transferred attributes, आत्मा appears as though भोक्ता. भोक्ता means what: seeming भोक्ता, as though suffering from the attribute.

6) Then what is its real nature, महेश्वरः, but really speaking for a wise person, this पुरुषः is महेश्वरः, महेश्वरः means स्वतन्त्रः, the free one, free entity. So body alone is a bound entity because body being प्रकृति, it is affected by the other प्रकृति, we have seen earlier, गुणाः गुणेषु वर्तन्ते, body is matter, world is matter, therefore body will be definitely be affected by the world. Nobody can stop. In summer body will sweat, in winter, if there is one, (not in चेन्नै,) the body will shiver. And in old age the body will collapse. It will lose all its faculties. Similarly, mind is also matter, the world is also matter, mind also will be influenced by the matter. If you read some tragic thing like the earthquake, or somewhere children are starving, however great you may be, the mind is going to empathize with that situation. Nobody can stop. And therefore body is bound by प्रकृति, the world, the mind is also bound, but पुरुष, the चैतन्यम् can never be affected by the matter-principle and therefore पुरुषः is महेश्वरः means स्वामि, स्वतन्त्रः, Master. That is why as body you are never free. Not only the world will affect, even the planetary position, गुरु दशा will affect, how many

people are afraid, I don't know. And for some people, wonderful things are going to happen. For some other people, certain things are going to happen, they say, the planetary changes which indicate your प्रारब्ध, remember planet is not affecting, planetary changes which indicate your प्रारब्ध, प्रारब्ध will affect the body. Whereas the पुरुषः, महेश्वर. 'What can the days do to me? What can the planet looking for me, do to me?' (श्रीअरुनगिरिनाथर् विरचित कन्दर् अलङ्कारम्). महेश्वर, I am ever free. And when I learn to separate myself from प्रकृति and its attributes, I, the जीवात्मा, will itself get the name परमात्मा. So I am called जीवात्मा when I take on the attributes of the प्रकृति and I talk about my date of birth, my age, my physical condition, etc., the attributed I is am जीवात्मा, but when I take the attributes and understand, they do not belong to me, but they belong to the प्रकृति alone. Handover unto Caesar, what belongs to Caesar. Attributes belong to whom? प्रकृति. Give them to the प्रकृति. Attributeless-I am called परमात्मा. Attributed-I am called जीवात्मा. Whether I am attributed or attributeless will depend upon whether I am ignorant or wise. Therefore ignorant-I is जीवात्मा, wise-I is परमात्मा. Who says: कृष्ण says: परमात्मा इति उक्तः – the very same I am called परमात्मा, अर्जुन. This is a महावाक्यम्. The जीवात्मा is equated to परमात्मा. Therefore this श्लोक is another महावाक्य श्लोक. Previously we had one महावाक्यम्.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । ॥ १३-३॥

This is also another महावाक्यम्. जीवात्मा-परमात्मा ऐक्य बोधक वाक्यम्. A statement which reveals the oneness of जीवात्मा and परमात्मा. Continuing;

Verse No .24

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३-२४॥

यः एवम् वेत्ति पुरुषम् प्रकृतिम् च गुणैः सह ।

सर्वथा वर्तमानः अपि न सः भूयः अभिजायते ॥ १३-२४॥

यः एवम् पुरुषम् गुणैः सह प्रकृतिम् च वेत्ति, सः सर्वथा वर्तमानः अपि भूयः न अभिजायते ।

And here कृष्ण points out this clear knowledge about प्रकृति and पुरुष will give a person a very great relief from the burden of संसार. A life which appeared a struggle till now, a life which is very big drag, which is full of cares and worries, that life becomes a very very great relief, if I have made this discriminative knowledge and I have learned to claim that I am पुरुष and all the attributes belong to प्रकृति. This is called पुरुष प्रकृति विवेक ज्ञानेन मोक्षः. So this फलम् he gives. यः एवम् वेत्ति – suppose a person gains this knowledge, the first knowledge itself is that I am a mixture of प्रकृति and पुरुष. I have told you the example, first when you see the hand, you will only say there is a hand, I have to tell you, it is not hand alone, there are two things here and I have to tell you that the hand is pervaded by a light principle, the light falls on the hand, it gets reflected and according to the science, the reflected light travels and hits your retina, therefore it is not one, there are two things. Similarly, when I use the word I, there is a प्रकृति and there is पुरुष. This is my first level of wisdom. Therefore कृष्ण says suppose a person knows this clearly, what? पुरुषम्, पुरुषम् means निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम् पुरुषम् and प्रकृतिम् च – सगुण, सविकार, मिथ्या, अचेतन तत्त्वम्, both of them he distinctly knows. The separation between the light and the hand, we do not physically do, because light cannot be scrapped out of the hand. You need not separate here outside, the separation is an internal affair. It is a cognitive separation, it is not an external event. Similarly, body and आत्मा, physically you need not separate and you cannot separate. It is a cognitive separation. पुरुषम् and प्रकृतिम् वेद. Not only that he also knows गुणैः सह – he also knows that there are many attributes, like fat, lean, old, bald, haired, all these are called physical attributes. There are subtle attributes like anger, envy, etc. They are all internal attributes

belonging to सूक्ष्म शरीरम्, स्थूल शरीर गुणs, सूक्ष्म शरीर गुणs, कारण शरीर गुणs. Primarily what? Ignorance. So all the attributes also I should know and how should I know, that all attributes belong to the शरीरम् which is प्रकृति. Whereas पुरुष doesn't have स्थूल शरीर attributes, body is fat, I am not fat. What a relief. Otherwise everybody will ask: Why didn't you go for walking, being obese. That does not mean that tomorrow onwards you should stop your walking. Even though you are not fat, you can keep the body in good condition and therefore you can walk, it doesn't require an अभिमान. Similarly, all the emotions,

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ।

न धर्मो न चार्थो न कामो न मोक्षः विदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
निर्वाण षट्कम् ३॥

Thus the one who has understood the difference between प्रकृति and पुरुष very clearly and also one who has learnt, trained his mind to identify with पुरुष. That training is called निदिध्यासनम्. Because for all transactions, you have to identify with प्रकृति. In any application form when somebody asks for your date of birth, you should not write Nil. अहम् न जायते न म्रियते, etc. you should not tell. You should fill application form etc., properly with correct dates. In all व्यवहार-transactions we have to identify with प्रकृति and therefore we have to neutralize that, we have to do प्रायश्चित्तम् for that, and that is निदिध्यासनम्, spend some time daily telling that for व्यवहार purposes, for life's drama to go on. Like the तमिळ् saying, when you put on a beggar's role one should know how to beg, etc. Even though he might be a very very rich person, but when that वैषम् is put he has to do that. Similarly, as a husband or wife or father or son put that वैषम् and laugh or cry. Do all those things but go to the green room once in a while. In the green room learn to say मनोबुद्ध्यहंकार वितानि नाहम् । And once a person knows the whole life is a drama, then what is the advantage, सर्वथा वर्तमानोऽपि. Let him play any role in his life or in her life

because life is a series of role playing. You cannot avoid role playing. Whether you like or not the moment you are born, you are related to your parents as a child, you are related to your siblings as a brother or sister and when your brother gets married, whether like it not, you become a brother-in-law or sister-in-law. So life is a series of role playing and it will not be a tragedy, if you are aware of the fact that it is a role playing. When the role becomes serious, as a beggar and take yourself to be a beggar and after the drama is over, if you continue with the begging bowl then there is some problem. Therefore, कृष्ण says: सर्वथा वर्तमानोऽपि. You need not change your role, if you are a ब्रह्मचारि you can continue. If you are a गृहस्थ, you need not change your वर्ण, you need not change the आश्रम, you need not change your profession, no external change is required, only an inner transformation is required. Once the transformation has taken place, any role, सर्वथा वर्तमानः means taking any role, वर्तमानोऽपि, सः भूयः न अभिजायते – such a ज्ञानि doesn't have a rebirth at all. I don't have a पुनर्जन्म. And if somebody asks the question to a ज्ञानि - ज्ञानि ज्ञानि, how do you know you don't have पुनर्जन्म? What is the guarantee that I will not be reborn? ज्ञानि gives a very big smile. Where is the question of rebirth, I have understood I am the आत्मा which doesn't have the first जन्म itself, जन्म is what: What is the definition of जन्म? स्थूल सूक्ष्म शरीर संयोगः जन्म. And what is the definition of मरणम्? स्थूल सूक्ष्म शरीर वियोगः मरणम्. The mind is there, the body is there, now the mind and body are together, at the time of death what happens, the mind and body snap their connection, body is here, mind will go away, saying bye bye. This mind-body separation is called मरणम् and what is पुनर्जन्मम्, this traveling सूक्ष्म शरीरम्, getting associated with another body, new body association is called पुनर्जन्म. Mind is पुरुष or प्रकृति? प्रकृति. Body is पुरुष or प्रकृति? प्रकृति. Therefore प्रकृति one and प्रकृति two; body is one type of प्रकृति and mind is one type of प्रकृति, two forms of प्रकृति coming into contact is पुनर्जन्म, two forms of

प्रकृति getting separated is मरणम्. And who am I, which form of प्रकृति I am? I am प्रकृति No.1 or प्रकृति No.2? I am neither प्रकृति one nor प्रकृति two. Why should I bother about countless bodies and mind coming together and getting separated, I don't care, I am the पुरुष, who doesn't have the first जन्म itself, where is the question of पुनर्जन्म. This wisdom is called मोक्षः. Through this wisdom I don't get liberated. Through this wisdom I know or I claim that I was liberated, I am liberated and I will ever be liberated, I am incapable of getting bound, that after this knowledge, even if you want to become a संसारि, you cannot be a संसारि.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 25-28

With the 24th verse of the 13th chapter, Lord कृष्ण completes the last pair of topic, viz., the topic of पुरुष and प्रकृति. He started the topic from verse no.20 and completed in verse no.24 and while concluding he pointed out that this knowledge is a liberating knowledge.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३-२४॥

A person who knows that the body-mind-complex is प्रकृति and also knows that I am the पुरुष that very wisdom releases him from the cycles of जन्म-मरणम्, because births and deaths are only incidents happening in the plane of प्रकृति. The physical body is प्रकृति, the mind is also प्रकृति, the mind and the body coming together is called birth and the mind and the body separating is death. So when an individual dies, what happens is the mind which was occupying the body quits the physical body and the body becomes an evacuated house as it were and therefore the body perishes. The separated mind goes in search of another physical body and gets the body at the right time according to the कर्म and the association with the new body is called जन्म. So शरीर-मन संयोगः जन्म, शरीर-मन वियोगः मरणम्, शरीरम् is also प्रकृति, मनस् is also प्रकृति and therefore their संयोगवियोग, संयोगम् means association, वियोगम् dissociation, all are happening at the level of प्रकृति. And the ज्ञानि is one who has recognized the fact that I am the पुरुष, in which there is neither संयोग nor वियोग and therefore where is the question of one birth itself? And when one birth itself is not possible, where is the question of re-birth, the second birth? And therefore कृष्ण concluded भूयः सः न अभिजायते – he gets मुक्ति or freedom from the cycles. And with this कृष्ण has completed all the six topics that अर्जुन wanted to know: क्षेत्र, क्षेत्रज्ञः, ज्ञानम्, ज्ञेयम्, प्रकृति and पुरुष. And therefore कृष्ण's task is over now. And therefore he

wants to wind-up the discussion in the following verses from 25 up to the 35. We will read. Verse no.25;

Verse No .25

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३-२५॥

ध्यानेन आत्मानि पश्यन्ति केचित् आत्मानम् आत्माना ।

अन्ये साङ्ख्येन योगेन कर्म-योगेन च अपरे ॥ १३-२५॥

केचित् ध्यानेन आत्माना आत्मानि आत्मानम् पश्यन्ति । अन्ये साङ्ख्येन योगेन (आत्मानम् पश्यन्ति) । अपरे च कर्म-योगेन (आत्मानम् पश्यन्ति)।

In these 11 verses, 25 to 35, including both verses Lord कृष्ण deals with ज्ञान साधनानि and ज्ञानफलम्. So what are the preparatory disciplines which will lead a person to Self-knowledge and what are the benefits that this person will enjoy. First कृष्ण emphasis the ultimate goal of all spiritual साधनs is Self-knowledge only. Let there not be any doubt in that. The ultimate goal is आत्मनि आत्माना आत्मानम् पश्यन्ति. आत्मनि means in oneself. Because the all-pervading आत्मा is available within one's own body-mind-complex and therefore I need not identify the आत्मा elsewhere. I have to discover the आत्मा in myself. Therefore, आत्मनि means within oneself, as we saw in तैत्तिरीयम्.

यो वेद निहितम् गुहायाम् परमे व्योमन् । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

Therefore, आत्मनि means हृदय आकाशे. So आत्मनि पश्यन्ति and what do they see or know? आत्मानम् पश्यन्ति. आत्मानम् means the सत्-चित्-आनन्द आत्मा. So the first आत्मनि refers to the हृदय आकाशम्, the second आत्मानम् doesn't refer to हृदय आकाशम्, the word आत्मानम् means सत्-चित्-आनन्द आत्मानम्. Thus, a seeker has to recognize the आत्मा in his own हृदयम्. And with what instrument should a person gain the knowledge. The instrument of knowledge is आत्माना. So three आत्माs are there, confusing. आत्मनि, आत्मानम्,

आत्माना पश्यन्ति. 7th case आत्मा, 2nd case आत्मा, 3rd case आत्मा. 7th case आत्मा means within one's own हृदयम्, 2nd case आत्मा means सत्-चित्-आनन्द आत्मा and now we have to see the 3rd case आत्मा, What is the instrument? The instrument is one's own बुद्धि. आत्माना means बुद्ध्या. Because every knowledge is to be acquired only through the instrument of बुद्धि. There is no other instrument which can gain knowledge. So body cannot get knowledge, of course आत्मा by itself cannot get knowledge, any knowledge has to be through the instrumentality of बुद्धि. But what type of बुद्धि? A refined बुद्धि aided by, supported by गुरु-शास्त्र-उपदेश. A refined and गुरु-शास्त्र-उपदेश supported बुद्धि has to gain the knowledge. शङ्कराचार्य uses the expression शास्त्र-आचार्य-संस्कृत अन्तःकरणेन. With the help of the mind, which is supported by गुरु- शास्त्र उपदेश. So with that mind one has to gain आत्मज्ञानम्. And if this आत्मज्ञानम् is the culmination, the ultimate साधन, the question is how many preparatory stages are there for reaching this climax. So what are the preparatory steps a person has to go through for the climax of Self-recognition through the mind within oneself? And these are presented the stages are presented in different ways in different contexts and one type of presentation which is intended here is five-fold stages. A person has to go through five stages to reach this culmination. In each stage one gets rid of one obstacle for Self-knowledge. Each stage helps in removing one one obstacle. प्रतिबन्ध निवृत्तिः. What are the five stages and what are the obstacles removed? I have dealt with this in the 12th chapter also. And also in some other context, I will remind you those five stages, I am not going to elaborate.

1) The first stage is called कर्मयोग stage, wherein the mental impurities are removed. In संस्कृत it is called मल-निवृत्तिः. मलम् means dirt, what are the impurities? राग, द्वेष, काम, क्रोध, लोभ, मोह, मद, मात्सर्यम्, etc. Thus कर्मयोग helps in the removal of मलम् and it refines the mind.

2) Then the next stage of साधन is called उपासना or meditation upon सगुण ईश्वर, the Lord with attributes or glories. And this उपासना helps in the removal of the next obstacle, that obstacle is called विक्षेप, otherwise called बहिर्मुखत्वम्. The restlessness of the mind, the extrovertedness of the mind is the second obstacle, उपासना helps in the mind's focusing capacity. It integrates the mind. It harmonizes the mind. It gives the focusing power and the extrovertedness, the outgoing mind is withdrawn. So therefore the second साधन is called उपासना. What is the obstacle removed? विक्षेप. Therefore विक्षेप निवृत्ति, निवृत्ति means removal.

3) And the third stage is called वेदान्त श्रवणम्. Systematically and consistently studying the Upanishadic or Vedantic scriptures under the guidance of a competent आचार्य, which is called श्रवणम्, which will help in the elimination of अज्ञानम्, Self-ignorance. So the third obstacle is अज्ञानम्, which is removed through श्रवणम्.

So कर्मणा मल निवृत्ति, उपासनेन विक्षेप निवृत्ति, श्रवणेन अज्ञान निवृत्ति, (three steps are over).

4) Then the fourth stage of साधन is called मननम्. Asking myself whether am I convinced of the teaching given by the teacher and the scriptures. Am I intellectually satisfied, because any knowledge should convince the intellect. As long as there are doubts or reservation, that doubt is an obstacle. A doubtful knowledge is as good as ignorance. And therefore मननेन, by raising all questions and finding out the answer, either by my own enquiry or with the help of the आचार्य. Therefore, the fourth stage is मननम् and the benefit is संशय निवृत्ति. Converting knowledge into conviction. Removal of the intellectual obstacle.

5) And then comes fifth and final stage of साधन called निदिध्यासनम्, which is meant to remove my habitual reaction, the removal of वासना, because of my regular unhealthy responses in life I have developed a habit. And habit is developed in-time and habit can

go only in-time. This deliberate invocation of the वेदान्त, so that I can get rid of unvedantic reactions in life. Every disturbing reaction is unvedantic reaction. So anxiety, frustration, self-pity, sense of insecurity, fear, attachment, all of them are unhealthy वासनाs. This वासना निवृत्ति or विपरीत भावना निवृत्ति is the fifth and final stage called निदिध्यासनम्.

And everybody has to go through all the five stages. They are not optional things. They are compulsory for all. But suppose, a person has gone through the first two or three stages in this life and then without completing the journey he dies, suppose. Each stage takes long time. And if a person dies without the completion, the advantage is in the next जन्म, the journey need not begin with कर्मयोग, the journey can be like getting transfer certificate from one school and in the next school the child can go to the 6th standard, why in the earlier school, he has passed the 5th and therefore, depending upon a person's spiritual evolution a person should start either from कर्मयोगः, or from उपासना, or from श्रवण, either all the five, one to five, or two to five, or three to five, or four to five. One to five means कर्म, उपासना, श्रवणम्, मननम्, निदिध्यासनम्. Like that. And in the case of spiritual prodigies, extraordinary spiritual prodigies it is different. Spiritual prodigy means the one who has gone through the first four stages in the पूर्वजन्म. Prodigy means that. There is no other specialty. Already the four stages are passed through in the पूर्वजन्म and therefore, in this जन्म, the prodigy has to go through only the fifth stage. श्रवणम् need not be done. There is no need of any गुरु itself. A great relief, it seems! They don't require श्रवणम्, मननम्, all those things. Even from early stage, they feel that they have gone through these stages. For them it is a walk over for them. But seeing those people I should not argue, that I will start doing like that. Because everybody is not a spiritual prodigy. And therefore कृष्ण says: कर्म-योगेन अपरे पश्यन्ति. Some seekers start from कर्मयोग itself, because they require to go through all the five

stages. Why because there are powerful राग-द्वेष, काम-क्रोध: obstacle. And here the word कर्मयोग includes the 2nd stage also. कृष्ण doesn't mention, we have to supply, Some other people start from the 2nd stage, viz., उपासना. So कर्मयोग refers to the first two stages. And there are some other people, they come with a refined mind, with an integrated mind and they are naturally not interested in material things, in early childhood itself they are attracted to spirituality. For them, they can start with the 3rd or 4th stage. And that is indicated by अन्ये साङ्ख्येन योगेन. The word साङ्ख्य indicates the 3rd and 4th stages. 3rd stage is what? Forgotten? श्रवणेन, or मननेन, depending upon where they stand. So साङ्ख्य refers to श्रवणम् and मननम् and there are some rare people who have gone through all the four stages in the पूर्वजन्म. This Lord कृष्ण discussed in the 6th chapter of the गीता. Listened to it very long ago? Forgotten the 6th chapter itself? Looks like the पूर्वजन्म. Isn't it?

तत्र तम् बुद्धि-संयोगम् लभते पौर्व-देहिकम् । ... ॥ ६-४३॥

This person gets संबन्ध with पूर्वजन्म ज्ञानम्. Even he doesn't know how he got the सम्बन्धम्. For those people, they require to go through only the final stage, that is said here, ध्यानेन आत्मनि पश्यन्ति. So ध्यानम् refers to निदिध्यासनम्, the final stage, which is just a reinforcement, reassertion of what they have gathered. In one of the उपनिषत्s i.e., ऐतरेयोपनिषत्, it talks about a ऋषि वामदेव, who declared अहम् ब्रह्मास्मि in the womb of the mother itself.

तदुक्तमृषिणा गर्भे नु सन्नन्वेषामवेदमहम् देवानाम् जनिमानि विश्वा शतम् मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति । गर्भे एवैतच्छयानो वामदेव एवमुवाच ॥ ऐतरेयोपनिषत् २-१-७॥

How come the mother herself doesn't know अहम् ब्रह्मास्मि? And in the mother's womb how can वामदेव declare and he cannot do श्रवणम् in the mother's womb, how does it happen if you ask, 95% job over in पूर्वजन्म. Here it is only a little bit left out and therefore for those spiritual prodigies meditation is: what type of meditation? निदिध्यासन

meditation is enough and depending upon my level I have to take to five, four, three, two or one साधन. Continuing;

Verse No .26

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३-२६॥

अन्ये तु एवम् अजानन्तः श्रुत्वा अन्येभ्यः उपासते ।

ते अपि च अतितरन्ति एव मृत्युम् श्रुति-परायणाः ॥ १३-२६॥

अन्ये तु एवम् अजानन्तः अन्येभ्यः श्रुत्वा उपासते, ते श्रुति-परायणाः च अपि मृत्युम् अतितरन्ति एव ।

So here कृष्ण points out that वेदान्त श्रवणम् need not necessarily be the study of the original scriptures themselves. We don't insist that one should study उपनिषत् only, गीता only, ब्रह्मसूत्र only, we don't insist upon the text, we insist upon the teaching part only. Therefore if there is a गुरु who does not teach the गीता, उपनिषत् or ब्रह्मसूत्र or पञ्चदशि etc., but he takes the essence of all these books and presents in a different language, without touching any of these books, in his own language, may be English, may be vernacular, may be Russian, may be Chinese, वेदान्त does not refer to the actual language, वेदान्त refers to the content teaching. As दयानन्द स्वामिजि says, 'You are the Whole' this teaching is वेदान्त, whatever be the language. You are the Whole (whole, what spelling? Put it correctly; hole if you put it will be problem). Therefore पूर्णम् अदः पूर्णम् इदम्, I am full and complete, this wisdom it may be in a South American language, we don't care and therefore कृष्ण says there are some people who don't have access to the originals but still they gather the teaching from other people, from the गुरुs, the गुरुs themselves have the knowledge of the originals. Even if I don't know the original it doesn't matter, I can gain मोक्ष. अन्ये तु – there are some other people, एवम् अजानन्तः – they don't gain the knowledge through the original scriptures, the most original and fundamental scriptures being

the उपनिषत्s, they might not study the उपनिषत्s, or प्रस्थानत्रयs, consisting of उपनिषत्s, गीता and ब्रह्मसूत्र, they don't study. एवम् refers to the traditional scriptural study, they don't do, but what do they do? अन्येभ्यः श्रुत्वा – so they go to some आचार्य, who has studied the original and who is capable of paraphrasing, arranging and systematically communicating, in what language? In any language that the student can grasp. That is why in India you can find that in every state Vedantic wisdom is there in vernacular language. Even in the folk songs there is वेदान्त. Whether you take मलयाळम्, one lady sang a laluby, whatever you say, to put the baby to sleep they have some traditional song. And she sang those songs, in which the अवस्था त्रय साक्षि, etc., are coming. And the lady also didn't know what it is and of course the baby also. And after attending the class, she says I never knew that even in the songs for putting the babies to sleep, there is वेदान्त. Similarly, in हिन्दि and all other languages. Similarly, take अभङ्गs of तुकाराम, नामदेव, etc., and see वेदान्त is there. You gain the knowledge through any source. Source is not important, the content is important. *If a person knows the content without studying the उपनिषत्, he is liberated, on the other hand, fill up the blanks. Another person who has gone through all the उपनिषत्, but doesn't know the content, he is not liberated.* Therefore कृष्ण says अन्येभ्यः श्रुत्वा, in their own mother tongue उपासते – they follow the साधन of understanding and assimilating and कृष्ण says: ते अपि – even those people who are श्रुति-परायणाः – who are committed to the words of the गुरु. They are not exposed to the words of the scriptures, they don't know, but they are committed to the words of the गुरु, so श्रुति-परायणाः means गुरु वाक्य श्रवण परायणाः. Here for श्रुति you should not take वेद. Here श्रुति means the गुरु वाक्य श्रवणम्. In any other language, परायण, committed to that as much श्रद्धा a person has got in the वेद, this disciple has got so much श्रद्धा in the गुरु वाक्यम्, श्रुति-परायणाः, such committed students also मृत्युम् अतितरन्ति एव – they also will

certainly cross mortality, finitude, otherwise called संसारः. That means they will also attain मोक्ष. So what a broad vision. And therefore even if in the olden days वेद was not accessible to all people. They kept some of the scriptures secret for some reasons but even though the originals were not accessible to all, the content of the scriptures were accessible to all people at all the times. Whether a person is ब्राह्मण, क्षत्रिय, वैश्य, शूद्र, ब्रह्मचारि, गृहस्थ, वानप्रस्थ, संन्यासि, male, female, हिन्दु, Christian, or Muslim, anyone, whether the originals were accessible or not, the contents in one form or the other was accessible. What liberates is not the वेदः, what liberates is the content-teaching in the वेदः. Even if one doesn't study वेदs anyone can get liberation, कृष्ण declares. Continuing;

Verse No .27

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञस्य न्योगात्तद्विद्धि भरतर्षभ ॥ १३-२७॥

यावत्सञ्जायते किञ्चित् सत्त्वम् स्थावर-जङ्गमम् ।

क्षेत्र-क्षेत्रज्ञ-संयोगात् तत् विद्धि भरतर्षभ ॥ १३-२७॥

हे भरतर्षभ! यावत् किञ्चित् स्थावर-जङ्गमम् सत्त्वम् सञ्जायते, तत् क्षेत्र-क्षेत्रज्ञ-संयोगात् (सञ्जायते इति त्वं) विद्धि ।

In the previous two verses, Lord कृष्ण pointed out that everybody has to go through all the stages of साधन and also he said all the साधनs should culminate in आत्मज्ञानम् आत्मनि आत्माना आत्मानम् पश्यन्ति. That आत्मज्ञानम् everybody has to come to. The purification of the mind through कर्मयोग can be accomplished through different types of activities, we have choice, may be जप, may be पूजा, may be social service, one has a choice there, but everybody ultimately has to go through the door of ज्ञानम्. That is why स्वामि दयानन्द beautiful says, a temple might have four doors, four गोपुरम्s, but the गर्भ गृहम् has got only one door. Four doors are there for the temple, only one door is there to the Lord. Similarly, for preparation many

doors are there, but for मोक्ष there is only one door, ज्ञानम्. This कृष्ण mentioned in the previous two verses. Naturally we will have a question, why do we insist on ज्ञानम्? It looks as though we are adamant, as though we are fanatic, why are we so insistent? कृष्ण says it is not fanaticism or adamancy, but that happens to be the fact. If I say darkness can be removed only by light, it is not fanaticism. I cannot have comprise or consideration - I can remove darkness by broomstick, it is not possible, I cannot afford to accept many paths, not because I am narrow-minded, but the fact is that the darkness goes only by light. So if still you charge me with fanaticism, दयानन्द स्वामिजि says: Better I will be a fanatic rather than a lunatic. And why do we say it is a fact. कृष्ण says because संसार is caused by ignorance and error. संसारः is caused by ignorance and error. What is the ignorance and what is the error? I am the पुरुषः, this fact I am ignorant. पुरुषः, not man-woman पुरुष. It's Vedantic पुरुष we saw, that is the 4 things you ought to remember: निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम् पुरुष, पूर्ण पुरुषः अहम्, this fact I am ignorant of. This is called the ignorance problem. And this ignorance has led to an error and what is that error? Since I don't know I am the पुरुषः, I have chosen to identify myself with प्रकृति. When I don't know I am आत्मा, I mistake myself to be अनात्मा. This is what is happening in dream also. When I forget this body of mine during sleep, the ignorance of this body leads to my identification with what? The स्वप्न शरीरम्. Why do I identify with the dream body? Because I am ignorant of this body, which is lying on the bed. And that is why the moment I wake up to this physical body, automatically I dis-identify from the dream body. And therefore, पुरुष अज्ञानम् has led to प्रकृति अभिमानम्. Do you understand? पुरुष अज्ञानम् has led to प्रकृति अभिमान, or to put in another language, क्षेत्रज्ञः अज्ञान has led to क्षेत्र अभिमान. अभिमान means identification. आत्मा अज्ञानम् has led to अनात्मा अभिमान. Or in English Self-ignorance has led to body identification. And therefore कृष्ण says: क्षेत्र

क्षेत्रज्ञः संयोगात्, because of the संयोगः, संयोगः means अभिमान, identification of “I” the क्षेत्रज्ञः on what? The body the क्षेत्रम्. So संयोगः means identification, mistaking, in English itself mistake means what? You miss the original and take the wrong one, called miss take. I miss the पुरुष and take the प्रकृति as myself. This is called क्षेत्र क्षेत्रज्ञः संयोग, आत्म-अनात्मा अध्यासः. शङ्कराचार्य, in his most famous introduction to ब्रह्मसूत्र, he writes a भाष्यम् called अध्यास भाष्यम्. Just one and half pages only he writes. The commentators and sub-commentators and sub-sub-commentators they write a huge book on it and you know what is अध्यासः, क्षेत्र-क्षेत्रज्ञः संयोगः. I, the चेतन तत्त्वम्, take myself to be the material body. I, the Consciousness, take myself to be the matter. See the great foolishness. But we successfully manage, not only we manage we successfully perpetuate also, I am the body, I am the body. And because of the देह अभिमान, there are two-fold problem, the first problem is: I the immortal पुरुष mistake myself to be the mortal body. Therefore mortality I take to myself. Finitude I take to myself. And once finitude comes, I cannot withstand the limitations in life and therefore start the grabbing project. Bring to me, bring to me, give me, I grab, so that I, the finite can become, the desire is to get rid of finitude. And therefore अपूर्णत्वम् leads to काम, काम leads to कर्म, कर्म leads to पुण्य-पापम्, पुण्य-पाप leads to सुख-दुःख and later to पुनर्जन्म. In fact, entire cycle of birth and death is देह अभिमान. And therefore कृष्ण says यावत् सत्त्वम् सञ्जायते. सत्त्वम् means living being, every living being is born, goes through the cycles of births and death, स्थावर-जङ्गमम्, whether it is a non-moving living being, what is the non-moving living being: the trees are called स्थावर प्राणी and all the other animals etc., human being, they are all called जङ्गम सत्त्वम्. So स्थावर सत्त्वम्, non-moving प्राणी, जङ्गम सत्त्वम्, moving प्राणी, all these go through जायते, birth and death only because of this fundamental mistake, I am the body is the mistake. इति विद्धि. अर्जुन you understand and this body identification is a mistake and every

mistake is born of ignorance. Every error is a product of ignorance. And therefore if an error has to be eliminated, you can never attack the error directly, you have to attack the cause of the error. What is cause? अज्ञानम्. If you have to destroy a tree, cutting the branches will not accomplish that. You go on cutting the branches, what happens? It comes again and again. Never destroy the symptom, destroy the disease. An ideal medicine is that which destroys the disease not the symptom. And that is what is indicated through रावण वधम् also. राम destroys the heads of रावण. The heads indicate the errors. And राम keeps on cutting the heads, the head keeps on coming. And then राम is frustrated. Then अगस्त्य comes and does the उपदेश of आदित्य हृदयम्, which is the essence of वेदान्त. And the ब्रह्मास्त्र is meant to strike the हृदयम् देशम्. Don't cut the head which is an error, but in the हृदयम् ignorance is there, by तत्त्वमसि ब्रह्मास्त्रम् destroy the अज्ञानम् here. Then the heads will not come again and again. And therefore ज्ञानम् destroys अज्ञानम् and अज्ञानम् destroys error or अध्यास. With that problems are solved. And therefore अर्जुन ज्ञानात् एव मोक्ष, in which युग? That is also a confusion. In which युग? In which युग darkness goes by light? In any युग if darkness has to be removed, you need light. So in कलियुग भक्ति is the way to मोक्ष, we will never accept. Whether it is कलियुग, त्रेतायुगम्, द्वापरयुगम्, in any युग to remove अज्ञानम् there is only one remedy, ज्ञानम्. So thus कृष्ण talked about साधन in these three verses, 25, 26 and 27. Continuing;

Verse No .28

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३-२८॥

समम् सर्वेषु भूतेषु तिष्ठन्तम् परमेश्वरम् ।

विनश्यत्सु अविनश्यन्तम् यः पश्यति सः पश्यति ॥ १३-२८॥

यः विनश्यत्सु सर्वेषु भूतेषु समम् तिष्ठन्तम् अविनश्यन्तम् परमेश्वरम् पश्यति, सः पश्यति ।

So from this verse onwards, कृष्ण talks about the benefit of this knowledge, ज्ञानफलम्. There are several benefits and कृष्ण enumerates a few of them and the first benefit mentioned here is सर्वत्र सम-दर्शनम्. Seeing one आत्मा, seeing means not with the physical eye, through the eye of wisdom, ज्ञान चक्षुः, being aware of the changeless आत्मा which is in and through all the changing अनात्मा. Body changes, mind changes, thoughts change, all these change, but in and through all of them, the चैतन्य तत्त्वम्, the Consciousness does not undergo a change. Just as there is one water, permanent water, in and through the changing impermanent waves and bubbles, in and through the changing bodies and mind, there is the changeless आत्मा, the wise person does not lose sight of that. Therefore, he says: विनश्यत्सु सर्वेषु भूतेषु. Here भूत means what? The body-mind-complex, which are innumerable. Just as waves are innumerable, there are innumerable, infinite number of भूतम्, भूतम् means body-mind-complex and what type of body-mind-complex, विनश्यत्सु – which are subject to birth and death, like the waves rising and setting and all of them are विषमम् in nature. विषमम् means different. Physically every one of us is different, mentally you don't have to ask, intellectually different, thus there are differences also and amidst this differing, innumerable perishable bodies, समम् परमेश्वरम् – there is one imperishable thing. You call it either सत् principle, the Existence or you call it चित् principle, the Consciousness, that सत्-चित् आत्मा is called परमेश्वर. Here कृष्ण says that परमेश्वरम् is not somebody sitting above the clouds. That are all at LKG, they are the first lessons, but परमेश्वरम् is who? The very changeless आत्मा in everyone.

ईश्वरः सर्वभूतानाम् हृत्-देशे ... ॥ १८-६-१॥

यो वेद निहितम् गुहायाम् परमे व्योमन् । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

देहो देवालयः प्रोक्तः ... ।

Body is the temple and the आत्मा is the Lord, Wise person is one who does not lose sight of the Lord while transacting. So at the level of the

conscious mind, I am aware of the impermanent and changing bodies and mind, but in the background the wise person does not lose sight of the आत्मा, that is why our very greeting is what? Not Hi. स्वामि चिन्मयानन्द used to say that we used to say Hi to handle the cows and the horses, now the American culture we say Hi. It is not Hi. नमस्ते, नमस्ते means what? The आत्मा in you and the आत्मा in me, both of them are one and the same and to remind that alone we have some indication, either put चन्दन or कुङ्कुम or विभूति or anything that is to remind the presence of the divinity in you and me. And if I am aware of the permanent one, I will not depend upon the impermanent for security. If I am aware of the permanent one, I will handle the impermanent but I will not depend on the impermanent one, just as a drowning man trying to catch hold of a straw. What will happen? He will go down with that. So कृष्ण says समम् सर्वेषु भूतेषु तिष्ठन्तम् परमेश्वरम् आत्मानम् यः पश्यति. One who doesn't lose sight of this आत्मा, that is one who has got सम-दर्शनम्, अद्वैत दर्शनम्, अभेद दर्शनम्, सः पश्यति – he alone has got the right vision, he is called a seer. A sage is called a seer even though we also see so many things, nobody calls us a seer. Why? Because we see all other things except that which has to be seen. So the one who sees the thing to be seen is called Seer. Everybody should become a Seer.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 28-31

Up to the 24th verse, Lord कृष्ण dealt with all the six topics that अर्जुन wanted to know. प्रकृति, पुरुष, क्षेत्रम्, क्षेत्रज्ञः, ज्ञानम् and ज्ञेयम्. And thereafter, from verse no.25 up to 27th in three verses, Lord कृष्ण talked about the साधनs or preparatory disciplines required to gain this knowledge given in the first 24 verses. And he talked about all the levels of साधन, starting from कर्मयोग, then passing through उपासना, then श्रवणम्, मननम् and निदिध्यासनम् and the culmination of the साधन should be only in knowledge. And also कृष्ण pointed out why he is insisting on knowledge, the reason is that the problem of संसार is because of an error with regard to our perception of ourselves. So Self-error or error with regard to Self-understanding is the problem and any error is caused by ignorance alone and therefore without the removal of ignorance, Self-delusion cannot go away. And therefore, knowledge is compulsory and through the knowledge self-delusion goes away and through that the संसार also goes away. Thus the साधनs were talked about in three verses from verse 25 to 27 and then from 28 onwards Lord कृष्ण is talking about the फलम्, the benefit of this knowledge. And this benefit कृष्ण presents in different ways. In the 28 verse, the फलम् that he talks about is right perceptive of the world. The right vision of the world, the complete understanding of the world which we call सम्यक् दर्शनम्, a proper perceptive. And what is this proper perceptive? This is purely based on the teaching, the teaching being that the whole universe is a mixture of प्रकृति and पुरुष, because the whole universe is born out of प्रकृति and पुरुष and therefore the universe will be a mixture of the two. Just as every child will have the features of both the parents, the father and mother, प्रकृति and पुरुष together are like the parents and therefore, the universe is a mixture of both. And our vision will be right vision and balanced vision only if we are aware both the प्रकृति aspect as well as the पुरुष aspect. If we are going to be preoccupied with प्रकृति and lose sight of पुरुष, then also

problem. If we are going to be preoccupied with पुरुष and lose sight of प्रकृति, then also problem. A right balanced vision is being aware of both पुरुष and प्रकृति, not only in the entire creation, every living being, every human being is also a mixture of प्रकृति and पुरुष. The only thing is the प्रकृति part of a human being is physically perceptible because it is made up of solid tangible matter. प्रकृति being सगुण, (do you remember), सगुण, सविकार, मिथ्या, अचेतन तत्त्वम्. It is visible to the fleshy physical eyes, whereas the पुरुष being निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम्. It will not be visible to the physical eye but It has to be appreciated through our understanding. Just as when I look at the fan, only one aspect of the fan is visible to the eyes and that is the physical part of the fan, but behind the physical part, there is a non-tangible invisible electricity principle, which the eyes do not see but the ज्ञान चक्षु, physics ज्ञान चक्षु gives me the appreciation. What I see is one, what I appreciate is a mixture of two - the visible and the invisible. Similarly, when I look at every living being, what the eyes see is one, but with the other eye called, शास्त्र ज्ञान चक्षु, which is called the third eye of wisdom, ज्ञान चक्षु has to “see”, what do you mean by seeing? Appreciating and understanding the invisible पुरुष in every one. It is not that the Lord शिव has only got the third eye, we all should acquire the third eye. The two eyes will see the प्रकृति, the third eye at the middle of the forehead and that they say is symbolically indicated by the तिलकम् that we wear. Now nobody wears it, especially the younger generation feels ashamed to put the तिलकम्. Our शास्त्रs say that it represents the third eye of wisdom and why do you put on the forehead. Why not on the face? Why do you put there? Because in the तन्त्र शास्त्र, they talk about various चक्रs, symbolically and there is supposed to be a चक्र called आज्ञा चक्र and आज्ञा means पूर्ण ज्ञानम्, आ means पूर्णम् and ज्ञा means ज्ञानम्. So this third eye symbolized through आज्ञा चक्रम् and तिलकम् is supposed to be the invisible eye, which is aware of the पुरुष also. And of these two principles, the

प्रकृति part will be subject to change, सविकारम्, the पुरुष part is not subject to change; प्रकृति part is variable from individual to individual, वर्ण भेद is there, आश्रम भेद is there, लिङ्ग भेद is there, it is विषमम्, whereas पुरुष is समम् in all the people. Therefore, कृष्ण says समम् सर्वेषु भूतेषु तिष्ठन्तम् पश्यति. This eye will be seeing what? विषमम् पश्यति. So the local physical eye, even without the study of scriptures, you don't require a गुरु or a शास्त्र or वेदान्त, without any training the physical eyes are going to see the विषमम् भूतानि, अनित्य भूतानि, the शास्त्र चक्षु should help me in seeing what, विषम अनित्य भूतेषु सम नित्य आत्म दर्शनम्, दर्शनम् not with the physical eyes but with the third eye which represents Vedantic study. And therefore कृष्ण said: सर्वेषु भूतेषु विषम अनित्य प्रकृतिषु समम् पुरुषम्. Here the word परमेश्वरम् indicates पुरुष. Don't imagine a personal God is sitting in everyone. Here, the word परमेश्वर represents निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम् परमेश्वरम्, यः पश्यति. And that doesn't mean in his preoccupation with पुरुष दर्शनम् he loses sight of प्रकृति. It is not so, he sees the प्रकृति also, he is aware of the पुरुष also. Just as I appreciate both the fan aspect as well as the electricity aspect. And according to the context, he emphasizes प्रकृति or पुरुष. As I said, when somebody asks who are you or bio-data, somebody asks, in that context I am निर्गुण, निर्विकार, सत्य चेतन तत्त्वम् you should not say, in that context you can identify with प्रकृति and handle. But there are occasions when प्रकृति creates problems. Mortality frightens. Actions become a burden. Life becomes a bore. And when a person is troubled by life, when it appears noisy, constant activity and becomes a drag, then a person requires a different channel. When this channel creates problem, what should you do? Change the channel. When you look for stability, when you look for permanence, when you for पूर्णत्वम्, then the प्रकृति will not be able to provide, In fact, all the higher needs of human beings प्रकृति will not provide. It is very useful and entertaining in all transactions, but whenever there is a higher need, some time

people tell, one lady was telling me, स्वामिजि I have everything but I am missing something. I don't have anything to complain, because wonderful husband, wonderful children, beautiful house, no water problem and the business is going well, I cannot give any complaint at all, but there is something missing. This is called higher spiritual need, when such a need comes, I should be able to withdraw from प्रकृति and own up the पुरुष तत्त्वम्, which alone gives peace, पूर्णत्वम्, security, immortality, stability, etc. And once you are rejuvenated and fresh, then again you are ready for all the activities. Like getting up after sleep. Therefore, that balanced vision of पुरुष and प्रकृति, not losing sight of पुरुष in and through the transaction is called आत्मनिष्ठा. They call it सहज समाधि. सहज समाधि means in and through all the transactions not losing sight of the पुरुष तत्त्वम्. Up to this we saw in the last class. Continuing;

Verse No .29

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हि नस्त्यात्मानात्मानं ततो याति परां गतिम् ॥ १३-२९॥

समं पश्यन् हि सर्वत्र समवस्थितम् ईश्वरम् ।

न हि नस्ति आत्माना आत्मानम् ततः याति पराम् गतिम् ॥ १३-२९॥

(यः) सर्वत्र समवस्थितम् ईश्वरम् समं पश्यन् हि आत्माना आत्मानम् न हि नस्ति, (सः) ततः पराम् गतिम् याति ।

So the previous verse gave the first फलम् and first फलम् is what: right vision, सम्यक् दर्शनम् and which is a very very anti-depression tablet. So once in a while, everybody goes through either serious or mild depression, and anti-depression tablets will create problems, what is the best tablet, this दर्शनम् is the only permanent solution, सम्यक् दर्शनम्. Then in this verse, कृष्ण gives the second benefit of this knowledge, which is अमृतत्व प्राप्ति. Transcending mortality. Or immortality is the second benefit. As the prayer goes –

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा अमृतङ्गमय ।

मा means me, please take me from untruth to truth, from darkness to light, from mortality to immortality. The word मा also means 'don't.' You should understand very clearly. If you take that meaning, what will happen? It will mean, don't take me to truth. Let me continue in the untruth. Here मा is not the indeclinable मा, it is declinable द्वितीया विभक्ति, एक वचनम्, take me. That अमृतत्व प्राप्ति is the benefit He gives. समम् पश्यन्. This wise person learns to have the सम-दर्शनम्, in and through the विषम दर्शनम्, which is required for transaction. Transaction requires विषम दर्शनम्. Even at the end of the class when you see several slippers, there you should not say: सर्वत्र सम-दर्शनम्. You cannot walk away with another's slipper. There you should have the विषम दर्शनम्, this is their slipper, this is my slipper, etc. Transaction requires विषम दर्शनम्, but behind, समम् पश्यन् सर्वत्र, सर्वत्र means in and through all the transactions पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्. Because the moment you lose sight of the सम-दर्शनम्, प्रकृति will frighten you. It is like the dream. The moment you lose sight of the fact that you are lying down on the bed comfortably, that is forgotten, the dream is capable of frightening you. The moment you lose sight of the screen in a movie, the characters become more real than they actually are and the movie can terribly frighten you, not only at that time, afterwards when you go home also. Similarly, the moment पुरुष is lost sight of, प्रकृति becomes a nightmare. And therefore समम् पश्यन् सर्वत्र, in all the states, all the conditions. What does he see? समवस्थितम् ईश्वरम्. Again ईश्वरम् here means पुरुष the आत्मा. It is not एकरूप ईश्वरम् that is talked about here, not even अनेक रूप ईश्वरम्. अनेकरूप ईश्वर was discussed in the 11th chapter, whereas here the word ईश्वर is neither referring to एकरूप ईश्वर nor the अनेकरूप ईश्वर but अरूप ईश्वरम्, free from all attributes. Therefore only समम्, which is same in everyone. And समवस्थितम्, which is very much present as the very अधिष्ठानम्, the support of प्रकृति. Because पुरुष is सत्यम्, प्रकृति is मिथ्या, without the support of पुरुष,

प्रकृति cannot exist. Just as without the support of the screen the movie does not exist. Whether you are aware of the screen or not, screen alone supports the movie. Similarly, सम्यक् अधिष्ठानत्वेन अवस्थितम् ईश्वरम् पश्यन् – the wise person sees all the time in all these places. पश्यन् should not be taken as physically perceiving, but appreciating through ज्ञान चक्षुः. And what is the benefit he attains, पराम् गतिम् याति – he attains the highest goal of immortality. अमृतत्वम् याति – he attains immortality. He thereafter doesn't subject himself to mortality. And here कृष्ण presents that in a beautiful way that this ज्ञानि does not destroy himself thereafter. So according to कृष्ण, every अज्ञानि, संसारि is destroying himself. Even though he puts the blame on the world and the people, according to वेदान्त, world does not create any problem because of ignorance we are killing ourselves. We are all Self-destructive people. This is based on the ईशावास्योपनिषत् which says everyone is committing a suicide. Everyone is committing a suicide. How? शङ्कराचार्य explains this in two different ways beautifully: we will see both meanings, interesting. How does a person destroy himself? Because of the Self-ignorance, ignorance of the fact that I am आत्मा, he identifies with the body, the अनात्मा. So ignorance leads to body identification. And once I identify with the body I become a कर्ता. As आत्मा I am not a कर्ता, but once देहाभिमान comes, I become a कर्ता. And as a कर्ता, कर्ता means doer of actions. As a कर्ता I perform varieties of actions earning पुण्य-पाप कर्माणि. And therefore what are my earnings? Whether in the local bank any deposit is there or not, in our other bank we have got a very huge deposit of पुण्य-पाप कर्माणि. And according to वेदान्त, it is these पुण्य-पाप कर्म which are responsible for the creation of the body. And therefore, I create a body for myself by my own कर्म. If in the next जन्म, I am going to acquire a body who is responsible? Not the next जन्म parents. Not God. Not anything. If I acquire a body in the next जन्म, I am responsible for the arrival of that body. Through what? My own कर्म. So therefore, I create

a body and then after the body hangs around for some time, when the body perishes, the end of the body is also caused by what? The doctors will give various reasons, heart attack or this attack or that attack, or accidents and various other causes doctors may say, but according to the शास्त्र, it is again the end of the कर्म, प्रारब्ध कर्म, that puts an end to the body. Therefore, body's arrival is because of whom, myself and the body's departure or death is again because of whom? Because of me alone, how? Through my own कर्म. And once that body is gone what happens? That is not the end of the journey. The journey never ends. Therefore, another body I acquire and again that body is again killed by me by my own कर्म. And again another body who creates? I create. And who kills that body? Again I alone. Therefore I alone am responsible for the repeated birth and death of myself, through the arrival and departure of the body. Therefore I am creating myself and I am destroying myself from the standpoint of the body. And therefore, I am self-destructive, I kill myself. And how long this will continue? As long as कर्म's continue. पुनरपि जननम्, पुनरपि मरणम्, पुनरपि जननम्, पुनरपि मरणम्. I am responsible for my death. So therefore I am a आत्महा, आत्महा means killer of myself from the standpoint of my body. And then शङ्कराचार्य gives another meaning also. From the standpoint of my higher nature also, that is my आत्मस्वरूपम् nature also, because of Self-ignorance I am killing as though my higher nature. I am destroying myself, myself means not the body, but my own higher nature. Then शङ्कराचार्य raises the question: how can a Self-ignorant person kill his own higher nature, the आत्मा, because after all the आत्मा is indestructible, how can you say ignorant person kills the आत्मा? शङ्कराचार्य says ignorant person kills the आत्मा as it were. Figuratively kills the आत्मा. What do you mean by figuratively killing the आत्मा? When I am not aware of my higher nature, I disown my higher nature. Just as a person who does not know the treasure which is lying underneath the ground, his own land, is not going to

claim it, he is going to disown it because of his ignorance, similarly, an ignorant person disowns his higher nature and therefore the benefit that he can derive from his higher nature is denied to him. Is it not? When I have got treasure underneath and I am ignorant of that fact, the benefit of the richness that I am going to lose and since I am not enjoying the benefit of my higher nature, it is as though the higher nature is absent. The higher nature is present, but the higher nature is as though absent, why, because I don't derive the benefit of my higher nature, because of sheer ignorance and since the higher nature is as though absent, शङ्कराचार्य says we have killed or destroyed the higher nature as though. If something is destroyed, you don't derive the benefit of that. Similarly, आत्मा is as though destroyed, because I don't derive the benefit of it. And therefore, a Self-ignorant person has "destroyed" his own higher nature, because he doesn't enjoy the benefit of पूर्णत्वम्, अभयत्वम्, etc. And therefore from that standpoint also he is a suicide, he is destroying himself. And therefore every अज्ञानि destroys himself from the standpoint of the body also and every अज्ञानि destroys himself from the standpoint of आत्मा also. And therefore every अज्ञानि is a suicide. And if every अज्ञानि is Self-destroyer, what is the definition of a ज्ञानि? Opposite. Therefore, कृष्ण says a ज्ञानि does not destroy himself, he is not a Self-destroyer. That is said, look at the second line. न हिनस्ति आत्मना आत्मानम् – unlike an अज्ञानि, a ज्ञानि does not destroy himself either by the standpoint of the body or from the standpoint of the आत्मा. And therefore since he is not a Self-destroyer, he has discovered immortality. And that is said in the last portion, पराम् गतिम् याति. पराम् गतिम् means immortality, अमृतत्वम्. Continuing;

Verse No .30

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३-३०॥

प्रकृत्या एव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथा आत्मानम् अकर्तारम् सः पश्यति ॥ १३-३०॥

यः च प्रकृत्या एव कर्माणि सर्वशः क्रियमाणानि (सन्ति इति पश्यति), तथा आत्मानम् अकर्तारम् पश्यति, सः पश्यति ।

The third benefit of the knowledge is given here. We have seen two: first one is सम दर्शनम्, the second one is अमृतत्व प्राप्ति. Now the third प्रयोजनम् is अकर्तृत्व प्राप्ति – discovering the fact that I am अकर्ता. I am not a doer of any action. And this is a very important thing because कर्तृत्वम् alone is the cause of all the problems. Because as long as I am a कर्ता, I can never avoid कर्म and therefore कर्ता will be eternally associated with कर्म. And कर्म will never remain the same, they will gradually ripen. The कर्म will gradually ripen and get converted into favorable and unfavorable conditions. Even now our प्रारब्ध कर्म are ripening. Next year god alone knows how we will be and you cannot stop it, you cannot do anything. The कर्म, whether you like it or not, they are ripening. And when the कर्म ripen, the ripened कर्म-फलम् in the form of favorable and unfavorable situation, they will come back to me alone. What goes as कर्म outside will come back to me as कर्मफल, without any address-mistake. Whether your number is new number or old number, there will be no mistake, it will land properly. Sharp shooter, correctly it will land. When the कर्मफल comes to me and I have to face the music, I become a भोक्ता. Therefore If I am a कर्ता, I can never escape from being a भोक्ता and that भोक्ता status is a choice-less, helpless situation. That is why they say also that somebody was told that he is getting into seven and a half Saturn (शनि दश). This fellow thought that he will escape from that Saturn fellow and therefore he dug a tunnel and after hiding himself closed that also so that शनि will not know that where the hole starts. Then he went underneath at a long distance in a small room he sat to escape from Saturn. How long? 7- 1/2 years. After 7-1/2 years he came out, he called शनि and said ‘you see how I escaped from you.’ शनि said that ‘you sat in that corner underneath without any facilities, proper food,

that is my effect. So therefore, you can never escape from being a भोक्ता. If you want to get out of भोक्तृत्वम्, there is only one way, you should get out of कर्तृत्वम्. You will definitely have कर्तृत्वम् as long as you have got देह अभिमान, because देह means कर्म will be there, because there are ज्ञानेन्द्रियाणि, there are कर्मेन्द्रियाणि and therefore, प्रकृति अभिमान makes me a कर्ता. And the moment you drop the प्रकृति अभिमान and claim that अहम् पुरुष, that पुरुष owning up alone will take you out of both कर्तृत्वम् and भोक्तृत्वम्. Therefore, कृष्ण says: कर्माणि – all the कर्म's, good and bad actions, are प्रकृत्या एव क्रियमाणानि, they are all done by प्रकृति alone and प्रकृति alone can do कर्म's, because doing कर्म requires modification. To do any कर्म change is required. If I have to talk, my mouth has to undergo change. Even if I have to do a thinking action, there should be thought change. So कर्म means विकारम्. प्रकृति alone can do कर्म, because it is subject to modification. Whereas पुरुष, पुरुष means निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम्, that पुरुष is incapable of doing action and therefore कृष्ण says all the actions by all means, whether it is कायिकम्, वाचिकम्, or मानसम्, whether it is धार्मिकम्, or अधार्मिकम्, all of them are done by प्रकृति. प्रकृति means the body-mind-complex. You can call it शरीर त्रयम् or you can call it कोश पञ्चकम्, but if you don't know what is शरीर त्रयम् and पञ्चकोश, you can understand it as body-sense-mind-complex alone. सर्वज्ञः. And this wise person is very much aware of that. But he doesn't identify with the body-mind-complex. Then he identifies with what? आत्मानम्. He does not say I am doing. He says in my presence प्रकृति does everything. In my presence, प्रकृति does everything, body-mind-complex does everything. Then who am I? अकर्तारम् च पश्यति – I am अकर्ता and therefore I don't have सञ्चितम्, I don't have आगामि, I don't have प्रारब्धम्. Or else how is it possible to experience and finish off the कर्म's? It is impossible for you to exhaust all the कर्म's, because they are all अनन्तकोटि जन्मार्जितानि कर्माणि, you can never experience and exhaust the कर्म's. In one life itself, if you

are going to exhaust 2,783 कर्मs (just a number, don't try to find out the meaning), while exhausting you are going to add 27,000. So it is impossible to put an end to the cyclic arrival and departure of कर्मs. *The only way out of is you don't stop the cycle, but you get away from the cycle.* Like the huge merry go round. Huge one, you know, in that cycle you sit and it goes round. So if it is for one minute or two minutes it is merry go around. But imagine, it is going on and on and it cannot be switched off and the power also doesn't go. Imagine you go round and round and you cannot do anything. So if you cannot switch off the cycle, the only way out is what? Jump out of that cycle, let it continue, you do come out of it. Similarly, प्रकृति cannot be stopped, I transcend प्रकृति, like waking up from dream and therefore, आत्मानम् अकर्तारम् पश्यति.

तत्त्ववितु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८॥

प्रकृति will continue. Let me not identify with that. Of course this verse should be carefully understood. It should not be misunderstood and abused. Suppose a person argues; this is a very very convenient श्लोक, so you do all the अक्रमम्s and say that प्रकृत्या एव च कर्माणि क्रियमाणानि सर्वशः. अहम् the आत्मा am the अकर्ता, अभोक्ता, etc., everything is done by the body. Imagine a criminal who is tried in the court and the judge passes a verdict that he has done a crime and therefore 7 years of rigorous imprisonment. सुख राम might have become दुःख राम. So 7 years of rigorous imprisonment or something verdict was passed and that criminal quotes this गीता verse. “Oh Judge, प्रकृत्या एव च कर्माणि क्रियमाणानि, only the body does all the कर्मs, I the आत्मा does not do any कर्म at all, why are you giving me rigorous imprisonment?” What will the judge say: “My dear, I am not imprisoning you. In fact, I cannot imprison you because you are the all-pervading आत्मा, which cannot accommodated in a prison. In fact, all prisons are existing in you, I am not imprisoning you, because you are

अकर्ता and अभोक्ता, you said body only did all the crimes, you know, I am only imprisoning the body.” Tit for tat, OK. So therefore remember वेदान्त should never be used for promoting अधर्म. Whenever we feel like supporting अधर्म through वेदान्त, it means we have not assimilated वेदान्त properly. If वेदान्त is correctly assimilated, it will promote धर्म. In fact, वेदान्त is the best method of promoting धर्म. So whether I have assimilated वेदान्त properly or not, how do I know? If वेदान्त promotes धर्म in my life, धर्म means what, ethical life it should promote, if it is supporting अधर्म then the best thing is keep aside the वेदान्त for some time, follow धर्म शास्त्र after studying it properly and thereafter come to वेदान्त. Therefore वेदान्त is not meant for abuse. This should not be misinterpreted. So thus what is the third benefit of आत्मज्ञानम्? अकर्तृत्व प्राप्ति – discovering the fact that I am अकर्ता. Continuing;

Verse No .31

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३-३१॥

यदा भूत-पृथक्-भावम् एकस्थम् अनुपश्यति ।

ततः एव च विस्तारम् ब्रह्म सम्पद्यते तदा ॥ १३-३१॥

यदा भूत-पृथक्-भावम् एकस्थम् च ततः एव विस्तारम् अनुपश्यति तदा ब्रह्म सम्पद्यते।

So this is a deeper and significant verse wherein several steps of Vedantic understanding are hidden. The understanding of आत्मा has to grow through several stages. And to understand those several stages, we will first take the example of आकाश or space. Initially, I will not understand the space at all, because it is too intangible, invisible. Generally we think space is emptiness and nothingness and therefore we take space for granted.

1) So first I should learn that this hall (for example, or any enclosure for that matter) has got space within. So when I am looking into a hall there are two things. Not hall alone, but the hall with space

inside. When space alone is there, generally we think, we say there is nothing. It is not nothing, space is not nothingness but it is a positive substance. Even scientifically space is not emptiness or nothingness, it is a positive substance, a subtle substance. What I understand first? There is space inside.

2) Then later I understand that space is not only within this hall, but the space is inside all the enclosures, big halls, small halls, or even a vessel or our own stomach, everywhere space is there. That is the next stage. Space is not only within one hall, but in all enclosures, next stage.

3) Then the next stage I understand is that even though halls are many and varied, the space within is not many and varied, space is one and the same within every hall. The halls are different but space is not different. This is the next stage.

4) Then the next stage I go through is not only there is one space inside all the halls, but there is space outside the halls also. Space is not only within every hall, but the space is outside, both inside and outside.

5) Thereafter the next stage is (it seems there is no end), really speaking, space is not inside and outside the hall, that is not the right expression, there is only one space in which all the halls are resting. So space is not in the hall, but it is the reverse, halls are within the space (you should not say 'spaces'. If you say spaces then I will say that there is space within). Therefore space is only one. Within one space all the halls exist. So space is the स्थिति कारणम् of all the halls. That is the next stage.

6) And then the final stage is, space is not only the स्थिति कारणम् i.e., the support for the existence of all the halls, according to शास्त्र, all the things in the creation are even born out of space alone. आकाशात् (तैत्तिरीय, do you remember). आकाशात् वायु, from आकाश is वायु, वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । From

the so called empty space alone everything is born and in the space alone all of them survive and into that space alone all of them resolve.

See how many stages we have seen.

- a) First we said that there is the hall and space.
- b) Then space is in every hall.
- c) Then space is the same in every hall,
- d) thereafter space is not only inside the hall but outside also.
- e) Then really speaking space is not inside, all the halls are in the space and
- f) finally what we said, space is the one which holds all the halls and space is the one from which all of them are born and into all of them resolve.

If you have understood this space, then we have to extend it to the Consciousness. So space should be equated to Consciousness and hall should be equated to the body. Afterwards one has to go through all these steps. What is that?

- i) Within the body there is Consciousness. Then what is the next stage?
- ii) Consciousness is not only in my body but in everybody. Then what is the next stage?
- iii) Even though the bodies are many and varied, Consciousness behind all the bodies is one and the same. Then what is the next stage?
- iv) Consciousness is not only within the body, but Consciousness is outside the body also. Then what is the next stage?
- v) Really speaking, Consciousness is not inside the body, then all the bodies are resting in one Consciousness.
- vi) And then the final stage is not only all the bodies are resting in that Consciousness, they are all born out of that Consciousness, rest in

that Consciousness, resolve in that Consciousness and that Consciousness I am.

If you can tell this, you can say अहम् ब्रह्म अस्मि. This is the essence of this verse. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, VERSES 31-35

Up to the 24th verse of this chapter, Lord कृष्ण dealt with the six topics that अर्जुन wanted to know and from verse no.25 up to the end Lord कृष्ण winds up the present discourse by talking about ज्ञान साधनानि and ज्ञानफलम्. In three verses, 25, 26 and 27, the साधनस were talked about in the form of कर्मयोग, उपासना, वेदान्त विचार, etc. And now from the 28th verse onwards, the ज्ञानफलम् is being talked about. Of that, we have seen up to verse no.31.

i) First फलम् that was mentioned by कृष्ण was सर्वत्र सम-दर्शनम्. Even though superficially, the sense organs continue to see the differences, the eye of wisdom sees the inherent non-duality. The inherent oneness behind this superficial duality, the ज्ञानि sees and this very सम-दर्शनम्, saves him from strong राग-द्वेष. Powerful राग-द्वेष alone is the cause of संसार. राग-द्वेष gets weakened because of the सम-दर्शनम्. This is benefit No.1.

ii) Then the second benefit mentioned was अमृतत्व प्राप्तिः. When a person sees plurality and limitation, finitude and mortality are inevitable. When I see the variety of waves, certainly I will see the birth and death of the wave, mortality is my vision, but when I see the water behind the waves, from the standpoint of the water there is neither birth nor death and therefore, एकत्व दर्शनम् or सम-दर्शनम् leads to अमृतत्व प्राप्तिः that is the second फलम् mentioned.

iii) And the third फलम् mentioned in the 30th verse is अकर्तृत्व दर्शनम्. Recognition of the fact that all the actions belong to the प्रकृति, the matter-principle only and I, the पुरुष who is the साक्षि behind the प्रकृति, who is the क्षेत्रज्ञः behind the क्षेत्रम् that I do not do any action. In my presence actions take place but myself am अकर्ता. This अकर्तृत्व प्राप्ति, freedom from the notion of doership is the third फलम्. सम-दर्शनम्, अमृतत्व प्राप्ति, अकर्तृत्व प्राप्ति.

iv) And then the fourth फलम् which I introduced in the last class, in verse no.31 is ब्रह्मत्व प्राप्ति. I recognize I am ब्रह्मन्, the जगत् कारणम्, the जगत् अधिष्ठानम्. And to assimilate this idea, in the scriptures Self-knowledge is compared to waking up from a dream. Imagine I am transacting in dream, when I am in dream identified with the dream body, I feel I am a small creature, located within dream time and dream space. And within the dream itself I see varieties of things and beings who are all capable of frightening me, giving me राग, द्वेष and even I run away from some of the dream objects. And I run towards some of the other dream objects, प्रवृत्ति, निवृत्ति, all of them are there. Therefore, when I am in dream I feel that I am located within the dream world. I am a creature in the dream-world. But the moment I wake up, what is my discovery? I am not a member within the dream-world, on the other hand, the whole dream-world including the dream-time, dream-space, dream-objects, dream-mountains, stars, my प्रवृत्तिः, my निवृत्तिः, everything is existing within me, the waker. As a dreamer I am a creature within the dream, whereas as a waker I am the creator of the dream. A big reversal, the creature becomes the creator. And this conversion did not require any change at all, it only requires waking up, which is nothing but disidentifying with the dream body and claiming my waker nature. And therefore this reversal is not an impossible thing. What reversal? Reversal from creature to creator. Creature within the dream to creator of the dream. Not only I am the creator of the dream, I am the one who sustains the dream. Not only सृष्टि कारणम् but स्थिति कारणम् and at the time of waking up, the whole dream-world resolves where? It resolves within my own mind. Not only dream-world, even dream-time and space are swallowed by me. I am not within the dream-time, on the other hand, dream-time is within me. I am not within the dream space, but the dream-space is within me. I am not a product within the dream-world, the dream-world itself is a product of mine. But this we will nod our head wonderfully

when it is dealing with dream. That is good. What वेदान्त says is: This universe is also another channel of the dream and just as I convert myself from dream-creature to dream-creator, I can convert myself from the waking-world-creature to creator of this world and this conversion is accomplished by dis-identification from the body. Disidentification from the dream body made me waker No.1. Disidentification from this body will make me a higher waker. And as a higher waker, what do I claim? I am the Consciousness-principle from whom this world, this time, this space, including this body is born. Just as I create a special dream-body for myself for transacting in the dream world, this body is also created by me who am the original waker, which is called the Consciousness-principle and therefore, I create this world along with time and space. I sustain this world along with time and space and ultimately I resolve this world into what? Myself. This is revealed in the well-known कैवल्योपनिषत् मन्त्रः

मय्येव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ।

मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९
॥

The waker is able to make this statement with regard to the dream creation, a ज्ञानि is able to make this same statement with regard to this creation. What is the statement? मयि एव सकलम् जातम्. Everything is born out of me. Which me? Not this miserable body. Because body is a created thing. I am talking about the creator conscious-principle. And the day I am able to claim this glory. What glory? I am not a कार्यम्, but I am कारणम्. I am not a creature, but the creator himself. कृष्ण says, then and then alone, you can claim अहम् ब्रह्म अस्मि. These are all wonderful verses giving you the सारम् of the उपनिषत्s. Look at the श्लोक. भूत-पृथक्-भावम् एकस्थम् अनुपश्यति – the wise person sees this following fact. And how does he recognize this fact? Who helps him wake up? Just as for waking up from this dream, some parent mother or father has to wake up the child, like that, the गुरु and the

शास्त्रम् shakes me, उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत. For how long are you going to sleep? For how long are you going to see the dreams? Wake up. So अनुपश्यति. अनुपश्यति means what? Discovers this fact in keeping with the teaching of the शास्त्र. अनु means शास्त्र आचार्य उपदेशम् अनु – supported by the teaching of गुरु and शास्त्र, this wise person sees the fact. What fact? भूत-पृथक्-भावम् – the existence of this manifold universe. भूत means what, the manifold things and beings, भाव means existence, in whom? एकस्थम् – to be located in one आत्मा, which is himself. एकस्थम् means एकस्मिन् आत्मनि मयि स्थितम्. So when the wise person recognizes the fact that this pluralistic universe of things and beings is resting in me, the non-dual Self. That means what? I am स्थिति कारणम् and not only स्थिति कारणम्, ततः एव च विस्तारम्, विस्तारम् means the origination, the emergence. Emergence of what? The pluralistic universe of things and beings. The emergence of the pluralistic universe of things and beings to be from where? ततः एव – from the very same आत्मा. So in me alone the world rests, from me alone the world emerges out. Just as we can say that the dream world rests in me and the entire dream world emerges out of me. But the tragedy is what: the dream comes out of me and the very same dream which I create becomes a nightmarish experience for myself. So it becomes a Frankenstein. I create something and my own creation becomes problem for me. Like sometimes our own children, परम्परा प्राप्तम्. We are the cause, the children are the effect and they themselves become headache for me, not always. sometimes. Thus, this creation is my creation, now it is threatening me, frightening me. ततः एव च विस्तारम् means I am सृष्टि कारणम् also. So एकस्थम् indicates स्थिति कारणम्. विस्तारम् indicates सृष्टि कारणम्, what is left out which we have to supply? त्वं कारणम् also I am. इति यदा अनुपश्यति. When I can make this statement, not merely verbally, but I can make this statement from my own inner heart. I can say it and mean it. When I can do that, then alone I can claim what? अहम् ब्रह्म अस्मि. So कृष्ण

says, तदा – then and then alone, ब्रह्म सम्पद्यते – a ज्ञानि has become one with his higher nature. Just as the dreamer on waking up has become one with what? His own higher waker nature, fearless waker nature. Similarly, I have become one with ब्रह्मन्, my own higher waker nature.

अदृश्ये अनात्मे अनिरुद्धे अनिलये अभयम् प्रतिष्ठाम् विन्दते । ॥
तैत्तिरीयोपनिषत् २-७-१॥

After waking up, dream is not a problem. In dream, dream is a problem. So what is the fourth benefit? ब्रह्मत्व प्राप्ति. Continuing;

Verse No .32

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२॥

अनादित्वात् निर्गुणत्वात् परमात्मा अयम् अव्ययः ।

शरीरस्थः अपि कौन्तेय न करोति न लिप्यते ॥ १३-३२॥

हे कौन्तेय! अयम् परमात्मा अनादित्वात्, निर्गुणत्वात्, अव्ययः (अस्ति, अतः सः) शरीरस्थः (सन्) अपि न करोति, न (च) लिप्यते ।

I said that Self-knowledge can be compared to waking up from dream. Even though there are many similarities between Self-knowledge and waking up from dream, there is one major dissimilarity which we have to remember. So whenever we give an example, the example and the original will have many similarities, but we should remember the example and original will have dissimilarities also. If there is no dissimilarity at all, it will not be an example, it will be original. So ज्ञानम् is comparable to waking but there is a small difference. What is that? When I wake up from dream, the dream totally disappears from my experience. When I wake up from dream, the dream-world physically disappears. But in the case of Self-knowledge, I do wake up from this dream alright, but even after waking up for some time this world continues to appear in front of me. In this respect, there is a difference between waking from the dream

and waking up from ignorance. And therefore a ज्ञानि knows I am the कारणम् and the world is my projection only but the world continues to appear and this state is called जीवन्मुक्तिः and you can imagine that a person wakes up from dream and continues to have the dream. Imagine. It is not like that. But imagine the dream world continues. But somehow you have known that this is a dream, you come to know. Thereafter the dream continues. What will happen? You will enjoy the glory of the dream, but you will not be frightened, because of the dreamness of the dream is known to you. Similarly, a ज्ञानि continues to live in the world, continues to be in the body also, but he has the knowledge that the body is like dream and I am like the waker and whatever gain and loss happens in dream will not make any difference for the waker, money loss, money gain, all those things will not make any difference. Similarly, gain and loss in this world also, will not make any difference for me, who is the waker, who has the higher nature. And therefore, कृष्ण says here, अयम् परमात्मा अव्ययः. I the आत्मा my own higher nature of Consciousness is अव्ययः is not subject to any change. निर्विकारः. Just as the waker is not wet by the dream rain, not burned by the dream fire, not wounded by the dream tiger biting, whatever happens in the dream world, the waker is not affected. Similarly, I the परमात्मा am अव्ययः. And what is the reason? अनादित्वात् – because the आत्मा is without a beginning. So जन्म रहितत्वात्. And you should remember तत्त्वबोध, जन्म is one of the six modifications, अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, विनश्यति. Birth is one of the six modifications. If birth modification is not there, all the other modifications are also not there. And therefore, आत्मा is अव्ययः. अव्ययः means निर्विकार. षट्-विकार रहित and निर्गुणत्वात् – and since आत्मा is attributeless, there is no attribute-wise modification also. Modification is two-fold. When milk becomes curd, the modification is substance modification, substantial modification, the milk substance itself has undergone a change. So this is called

substantial change. When you are making ornaments out of gold, when gold becomes a bangle, there is no change in the substance. If there is change in substance, nobody will give the gold for making ornaments. So when gold becomes ornaments, what type of change takes place, not substantial change, substance is the change, but the change is only in the superficial form or an attribute. Thus change is two-fold, substantial and attributive change. आत्मा does not have both changes. Being birthless, it doesn't have substantial change; being attributeless, it doesn't have attributive change. To change, some attribute should be there, is it not? So when it is निर्गुणम्, how can there be change in the attribute of the आत्मा. Therefore, it is absolutely changeless. And this आत्मा शरीरस्थः अपि. Even after waking up and knowing that I am the आत्मा, I continue to be in the body, in the body also, शरीरस्थः. But what is the advantage? न करोति न लिप्यते – आत्मा remains अकर्ता, free from actions and न लिप्यते – continues to be अभोक्ता, without the फलम्. The शरीरम् has got action and results, the sense organs have got action and results, the mind has got action and results, but आत्मा does not have कर्म or फलम्. And therefore, what is the next benefit of आत्मज्ञानम्? I know that I am अभोक्ता. We have talked about अकर्ता earlier. Now we are adding अभोक्ता. I have अकर्तृत्वम् and अभोक्तृत्वम्. And remember, संसार is defined as कर्तृत्वम् and भोक्तृत्वम् only, doership and enjoyership is संसार, आत्मा is free from both. Continuing;

Verse No .33

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३॥

यथा सर्वगतम् सौक्ष्म्यात् आकाशम् न उपलिप्यते ।

सर्वत्र-अवस्थितः देहे तथा आत्मा न उपलिप्यते ॥ १३-३३॥

यथा सर्वगतम् आकाशम् सौक्ष्म्यात् न उपलिप्यते, तथा सर्वत्र देहे अवस्थितः आत्मा न उपलिप्यते ।

In the previous verse Lord कृष्ण said, आत्मा is associated with everything, but not affected by anything. So this is called immanence and transcendence. *Immanence means it is associated with everything and transcendence means it is not affected by anything.* Just as the screen of the movie is associated with every object in the movie, so when there is the lac-bungalow show in the महाभारतम्, the screen is intimately associated with the fire, but it is not burned. Similarly, when it is a titanic movie, the water is all over, screen is intimately associated with the water, but it not wet by water. Otherwise, after every show they have to dry the screen with a dryer. They don't do it. So its pervasion is called immanence but remaining untainted is called transcendence. अन्तर्यामित्वे सति असङ्गत्वम्. And to assimilate this idea, which idea?, आत्मा is associated with all but not affected by any, कृष्ण wants to give two examples, most well-known example, very widely quoted in the उपनिषत्, कृष्ण borrows from the उपनिषत्s, one example is आकाश, another example is प्रकाश. आकाश means space and remember space is not emptiness, but it is the subtlest form of matter. Space is not nothingness or emptiness, it is the subtlest form of matter. Space is one example and प्रकाश, the light is another example. Space and आत्मा have got several common features. That is why it is an ideal example. What are some of the common features?

- 1) एकत्वम्. Both are only one. आत्मा एकः. आकाशः एकः.
- 2) सर्व व्यापकत्वम्. आत्मा is all-pervading. आकाशः is all-pervading.
- 3) अचलत्वम्. Being all-pervading, आत्मा cannot move from one place to another, आकाशः also cannot move. Space will go to मुम्बई and come? Your body can go. एकत्वम्, सर्व व्यापकत्वम्, अचलत्वम्,
- 4) निर्विकारत्वम्. आकाशः remains the same. It does not get older or younger. It does not get out of shape, all these are for objects in आकाशः, आकाशः itself is निर्विकारः. आत्मा is also निर्विकार.

5) अखण्डत्वम्. आत्मा is partless. खण्ड means part. आकाशः also doesn't have part. आकाशः is indivisible.

6) And आकाश and आत्मा are असङ्गः. This is the main thing कृष्ण is going to talk. आकाशः is associated with everything but आकाशः is not polluted, is not tainted by either the good qualities or the bad qualities, आकाशः doesn't become turbid, it doesn't become fragrant or foul smelling, असङ्गत्वम्.

7) And finally, आकाशः is सर्व आधारत्वम्. It accommodates, supports everything. The whole cosmos is located in आकाशः, therefore आकाशः is विश्वाधारम् and भगवान् is also, आत्मा is also विश्वाधारम्. That is why in विष्णुसहस्रनाम, after विश्वाधारम् what comes, गगनसदृशम्. गगनम् means आकाशः.

And therefore, आत्मा is like आकाशः. आत्मा is not आकाश because, आकाशः is जडम्, अचेतन तत्त्वम्, whereas आत्मा is चेतन तत्त्वम्, therefore it is only comparable to आकाशम्. In fact, next week in तैत्तिरीय class, we will see one meditation - आकाशः ध्यानम्.

8) And one more, सूक्ष्मत्वम्. आकाशः cannot be easily comprehended intellectually. That is why scientists had confusion in determining the nature of आकाशः. For sometime they thought that it is emptiness, for sometime they postulated that it is ether, even now I don't know whether scientists clearly know what this space is. Therefore it is not easily comprehensible, you cannot see, you cannot hear it, you cannot touch आकाशः, see आकाशः, but somehow you conceive of आकाशः. Therefore सूक्ष्मत्वम् is another common feature between आकाशः and आत्मा and therefore कृष्ण gives this example: सर्वगतम् आकाशम् न उपलिप्यते – the all-pervading space is not affected by anything. Because of what? सौक्ष्म्यात् – because of its extremely subtle nature, fine nature, minute nature, it is not affected by anything, तथा – in the same way, आत्मा न उपलिप्यते – the आत्मा also is not tainted by, polluted by anything. सर्वत्र देहे अवस्थितः – even though it is associated with every body - body may be fat, but आत्मा is

not fat, you need not slim the आत्मा. body may be lean but आत्मा is not lean, mind may have राग-द्वेष काम-क्रोध, but आत्मा doesn't have. न मे द्वेषरागौ न मे लोभमोहौ. So thus आत्मा is comparable to आकाशः. Then the next example.

Verse No .34

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३४॥

यथा प्रकाशयति एकः कृत्स्नम् लोकम् इमम् रविः ।

क्षेत्रम् क्षेत्री तथा कृत्स्नम् प्रकाशयति भारत ॥ १३-३४॥

हे भारत! यथा एकः रविः इमम् कृत्स्नम् लोकम् प्रकाशयति, तथा क्षेत्री कृत्स्नम् क्षेत्रम् प्रकाशयति ।

The second example is सूर्य प्रकाशः – the sunlight and I am not talking about the Sun also, Sun is a thing located at 9 crores miles away, we are not talking about the source of the light, but we are talking about the sunlight, the formless light which pervades the entire earth during daytime. And आत्मा is comparable to the sunlight. And here also you can find several common features, many of them similar to the आकाशः example. So here also

- i) एकत्वम् Sunlight is only One, because there is only one Sun (Don't say stars are there; it is from the solar system angle) and
- ii) here also सर्वगतत्वम्, the sunlight pervades the entire earth, at least relatively
- iii) and अचलत्वम्, sunlight does not move because it is already everywhere,
- iv) निर्विकारत्वम्, the light does not undergo any change at all when I move the hand, light is not moving or changing.
- v) And similarly, असङ्गत्वम्, the light does not get polluted even when it falls on my hand. Light falls on my hand but light does not get dirty.

vi) Similarly, अखण्डत्वम्, light is partless. If light has got part - when there is no power supply in the house, a chunk of light can be cut and take it to home. It cannot be cut, अच्छेद्यः, अदाह्यः, अवलेद्यः, अशोष्यः and

vii) finally, the light illumines everything and like the light the आत्मा also illumines. Illumines means what: makes everything known, because of Consciousness alone, things are known or illumined, without Consciousness if matter alone is there in the universe then there will be nobody to know anything. Imagine, without our being present, things like, fan light, etc., are there, then who is conscious of whom? There is no subject object relationship at all. Subject can come only when Consciousness comes and therefore Consciousness is the illuminator of everything like the Sun. And therefore कृष्ण says here, एकः रविः – one sun or sunlight, इमम् कृत्स्नम् लोकम् प्रकाशयति – illumines this entire universe but without getting polluted by that.

viii) And Similarly, सूक्ष्मत्वम्, the light also cannot be touched by me, light is here, I cannot touch it, you cannot taste it, light cannot be smelled, you cannot hear the light, In fact, you cannot even see the light here. I have often told you when the light alone is there without a reflecting medium, the light by itself is incomprehensible. So therefore light is what सूक्ष्मम्. Similarly, आत्मा also cannot be touched, cannot be smelled, cannot be heard, cannot be seen, therefore you cannot say that It is not there, since I cannot touch the आत्मा, therefore आत्मा is not there, one cannot tell that way, since I cannot touch the light, you cannot say that light is not there, you cannot say that. Light is there, even though intangibly. Similarly,

अशब्दम् अस्पर्शम् अरूपम् अव्ययम् तथा अरसम् नित्यम् अगन्धवत् च यत्।

अनाद्य् अनन्तम् महतः परम् ध्रुवम् निचार्य तम् मृत्यु-मुखात् प्रमुच्यते ॥
कठोपनिषत् १-३-१५ ॥

This is the definition of आत्मा given by कठोपनिषत्. Therefore, previous श्लोक compared आत्मा to आकाशः, this श्लोक compared आत्मा to प्रकाशः. And that आत्मा I am and therefore, what is my knowledge. I am like आकाशः and I am like प्रकाशः. This is an aide for meditation. So thus, two brilliant examples कृष्ण gave. They are not original examples of कृष्ण, they are humbly simply borrowed from the उपनिषत्, in कठोपनिषत्.

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ कठोपनिषत् २-२-११॥

कठोपनिषत् has given that example. That is borrowed. Now कृष्ण concludes in the 35th verse.

Verse No .35

क्षेत्रक्षेत्रज्ञयोरैवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३-३५॥

क्षेत्र-क्षेत्रज्ञयोः एवम् अन्तरम् ज्ञान-चक्षुषा ।

भूत-प्रकृति-मोक्षम् च ये विदुः यान्ति ते परम् ॥ १३-३५॥

एवम् ये ज्ञान-चक्षुषा क्षेत्र-क्षेत्रज्ञयोः अन्तरम् (ज्ञानं) भूत-प्रकृति-मोक्षम् च विदुः ते परम् यान्ति ।

So the final benefit of this knowledge is given here in the form of मोक्ष itself. Freedom. Freedom for whom? The one who has got the discrimination between क्षेत्र and क्षेत्रज्ञः. क्षेत्र-क्षेत्रज्ञयोः अन्तरम् एवम् विदुः – the wise people recognize the difference between क्षेत्र and क्षेत्रज्ञः or to put in another language, the difference between पुरुष and प्रकृति or to put in English, the difference between Consciousness and matter. The difference between Consciousness and matter. The wise people recognize. How do they see the difference? ज्ञान-चक्षुषा – with the penetrating, discerning eye of wisdom. So the sense organs cannot differentiate. Just as I cannot differentiate the electricity and fan by this

eye, but the differentiation is in terms of my understanding. The light and hand are not physically separated, but intellectually you know the difference between the light and hand. Similarly, brain and Consciousness, they are not one and the same, brain is matter, Consciousness is a separate principle. The one who knows the difference and what are the differences? We saw four differences: One is चेतनम्, another is अचेतनम्, sentient and insentient, one is निर्गुणम् another is सगुणम्, one is attributeless, the other is attributed, one means which one? Consciousness is attributeless, matter is attributed. निर्विकारम्-सविकारम्, Consciousness is changeless, matter is ever changing. And कृष्ण wants to emphasize the 4th difference in this श्लोक, which is the most important and technical difference. Do you remember the 4th difference? चेतनम्-अचेतनम्, निर्गुणम्-सगुणम्, निर्विकारम्-सविकारम्. Then? सत्यम् and मिथ्या. Consciousness alone exists independently, matter cannot exist independently. So Consciousness has got intrinsic existence, matter has got only borrowed existence. Just as the screen exists independent of the movie, but movie characters cannot exist independent of the screen. If screen goes, movie characters cannot be there, if movie characters goes, screen will be there. During interval we see the screen, Isn't so? Similarly, I the Consciousness exist independently, the whole world is like a movie running in me and just as movie cannot taint the screen, the मिथ्या प्रपञ्च cannot affect I, the सत्य पुरुष. Therefore, भूत-प्रकृति-मोक्षम् च. So here मोक्षम् refers to मिथ्यात्वम्. Very careful. Very misleading मोक्ष means the absence of real existence. That means it has got only borrowed existence, like the dream or movie. So मिथ्यात्वम् of what? पुरुष or प्रकृति? मिथ्यात्वम् of what? भूतप्रकृति – the मिथ्यात्वम् of प्रकृति as well as the other inert things and beings. So भूत-प्रकृति-मोक्षम् च. The मिथ्यात्वम् of matter, which indirectly includes the सत्यत्वम् of Consciousness. मोक्षम् च ये विदुः. Those who recognize अहम् सत्यम् जगत् मिथ्या. And therefore world cannot touch me. इति

ये विदुः ते परम् यान्ति – they alone attain freedom from the fear of the world. That is called जीवन्मुक्ति, they attain. परम् means मोक्ष. This is the final benefit of Self-knowledge. With this कृष्ण concludes ज्ञानफलम् topic also.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥ १३॥

Thus ends the 13th chapter which is titled क्षेत्र क्षेत्रज्ञ विभाग योग or प्रकृति पुरुष विभाग योग.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 13, SUMMARY

Today I will give you a summary of the 13th chapter. I had pointed out that the 13th chapter is the beginning of the 3rd षट्कम् of the गीता, the 3rd group of the six chapters.

- In the first षट्कम्, consisting of the first six chapters, Lord कृष्ण highlighted कर्मयोग साधन,
- While in the 2nd षट्कम्, the 2nd group for six chapters beginning from the 7th chapter up to the 12th chapter, कृष्ण highlighted उपासनायोग
- And now in the 3rd and final षट्कम्, beginning from the 13th कृष्ण is going to highlight ज्ञानयोग.

And especially in the three chapters, thirteen, fourteen and fifteen, कृष्ण brings out the essence contained in all the उपनिषत्s and therefore all these three chapters are important and among them also, the 13th chapter is considered to be very important from philosophical angle. The entire उपनिषत् सार is given in this chapter and this chapter, like most of the other chapters, begins with a question from अर्जुन which is given in some गीता books. In certain other गीता books this question is not there, but we can supply the question because it is useful and in this question found in the first verse, अर्जुन asked for clarification regarding six technical terms, occurring in the शास्त्र.

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३-१॥

प्रकृति, पुरुष, क्षेत्र, क्षेत्रज्ञः, ज्ञानम् and ज्ञेयम्. And on scrutiny, we find that even though six topics are mentioned by अर्जुन, really speaking they can be reduced to three topics. Because some of the topics are repetitions. What are the repetitions? The word क्षेत्रज्ञः, the word पुरुषः and the word ज्ञेयम्, all these three talk about the same principle. क्षेत्रज्ञः, पुरुषः and ज्ञेयम् and all these three we can refer by the general term आत्मा. So क्षेत्रज्ञः is equal to पुरुषः is equal to ज्ञेयम् is equal to

आत्मा. So three we have reduced into one. Similarly, the word क्षेत्रम् and प्रकृति are two words implying the same topic. We can refer to it as अनात्मा. So क्षेत्रम् is equal to प्रकृति: is equal to अनात्मा. Therefore, three topics we have reduced into one, two topics we have reduced into one, put together 5 topics, we have reduced into two. So, thus आत्मा is one topic, अनात्मा is another topic. Then the 6th and final topic that अर्जुन wants to know is ज्ञानम्. And this ज्ञानम् should be separately taken because it doesn't come under आत्मा, it doesn't come under अनात्मा also, therefore ज्ञानम् should be taken as separate topic. Thus 6 topics can be reduced into three, आत्मा, अनात्मा and ज्ञानम्. Now these 6 topics or to put in our present language is 3 topics, आत्मा, अनात्मा and ज्ञानम्. Lord कृष्ण discusses from the 2nd verse up to the 24th verse, verse no.2 to verse no.24, कृष्ण gives these three topics, आत्मा, अनात्मा and ज्ञानम्. Now we will briefly see what is कृष्ण's description. First I will take up the word अनात्मा, which is equivalent, which two words, क्षेत्रम् and प्रकृति put together we are referring to as अनात्मा. And what is अनात्मा as revealed by कृष्ण here? कृष्ण says whatever I experience, whatever I experience in front of me, whatever दृश्य पदार्थ is there, will come under अनात्मा. In संस्कृत, we use the word दृश्यम्, in English we can translate it as anything experienced is अनात्मा. Then what all things will fall under this अनात्मा. The entire universe will fall under अनात्मा, because it is an object of experience. It is an object of experience. It may not be an object in the present, which can become an object of experience. So any objectifiable thing is called अनात्मा. Even the heavens will come under अनात्मा, because even though I don't objectify the heavens now, if I gather sufficient पुण्यम् and go there, then the heavens will become objectifiable. And therefore, we don't say what is objectified, we say what is objectifiable, whatever is experienceable, is अनात्मा, therefore the world is अनात्मा. And then कृष्ण points out the very body comes under the object of experience, because I am able to intimately experience the conditions

of the body and therefore the body also will come under अनात्मा. And coming further closer, even the mind is an object of experience, because I am able to intimately feel and know the conditions of my mind, which includes the intellectual conditions also. And therefore, the mind also comes under अनात्मा. And therefore, putting them together, the world plus the body plus the mind along with all their conditions put together is called अनात्मा. And what is the nature of this अनात्मा? If you analyze, the nature of this अनात्मा is

i) No.1, it is अचेतन स्वरूपम्, it is जडम्, material in nature. So the entire दृश्य प्रपञ्च, the अनात्मा is made up of matter and therefore, it is inert in nature. Even though the body seems to be sentient, according to the scriptures the sentiency of the body is not intrinsic or natural sentiency but it is borrowed and that is why at the time of death, this sentient body becomes insentient indicating that sentiency is not the intrinsic nature. So therefore, body even though seemingly चेतनम्, body is also naturally अचेतनम् and extending that कृष्ण says, the mind also is material, only it is made up of subtle matter and therefore mind is also intrinsically अचेतनम्. So therefore world plus body plus mind is equal to अनात्मा and this अनात्मा is अचेतनम्, that is its first feature and

ii) Its second feature is this अनात्मा is full of attributes or सगुणम् endowed with varieties of properties, varieties of attributes. So it is अचेतनम्, it is सगुणम् and

iii) Finally, this entire अनात्मा is subject to constant fluctuations or modifications. So it is सविकारम् in nature, it doesn't remain the same even for one moment. Between one moment and the other everything has undergone a change. And therefore अनात्मा is अचेतनम् and अनात्मा is सगुणम् and अनात्मा is सविकारम्.

And because of its changing nature, it will not remain in this visible condition all the time. Because of its changing nature, it will broadly go through two conditions, one is called the manifest visible

condition, in संस्कृत called कार्य-अवस्था, व्यक्त-अवस्था, व्यक्त means manifest or visible condition and very same thing will at the time of destruction it will go back to कारण-अवस्था, अव्यक्त-अवस्था. Just as when you boil the water, the visible water is gone but you know the water is not destroyed, but what has happened to water? The visible व्यक्त-जलम् has become अव्यक्त vapor. Similarly, this cosmos also has got व्यक्त अवस्था called प्रपञ्च and it has got an अव्यक्त अवस्था, when you call it माया. Therefore, माया is also an unmanifest form of matter only. So manifest matter is called universe, unmanifest matter is called माया. So therefore, माया or the universe, including the body, including the mind, all of them come under what? अनात्मा, which is अचेतनम्, सगुण, सविकार तत्त्वम्. So this is the description of अनात्मा. Then we have to go to the description of the next topic, viz., आत्मा. And the word आत्मा refers to three things in the 13th chapter, what are those three? The word आत्मा includes three names, क्षेत्रज्ञः, पुरुष and the ज्ञेयम्, all these three can be referred to by the word आत्मा. Now the question is what is that आत्मा? कृष्ण says if the whole universe falls under दृश्य प्रपञ्च an object of experience, an experienced-universe then an experienced-universe presupposes the presence of fill of blanks. The experienced-universe presupposes the presence of what? An experiencer-subject. Without the experiencer-subject, the experienced-object is never possible. And therefore, every object presupposes the existence of a subject and the unfortunate fact is this subject can never become what? An object. So object is never possible without the subject and the subject is never available for objectification. Remember the example I gave. If I am seeing different colors and forms in front of me, the perception of every form, the perception of every color, presupposes the existence of the eyes, but the unfortunate fact is what? The eyes themselves are not perceivable. But even though the eyes are not perceivable, I can never doubt the existence of the eyes, because the very perception is possible because of the perceiver alone. Thus,

extending this principle, we can say, all the experienced object proves the existence of the experiencer, but the experiencer himself cannot become an object of experience. And this unobjectifiable experiencer principle is called आत्मा. The unobjectifiable experiencer is called आत्मा. And since आत्मा is the unobjectifiable experiencing principle, it will be चेतनम् or अचेतनम्? You don't require a PhD to answer this question. The experiencing principle has to be necessarily a चेतन तत्त्वम्. If every दृश्यम् is अचेतनम्, the दृक् has to be चेतनम्. If every object is अचेतनम्, the subject has to be what? Consciousness-principle only. And who is that experiencer principle. Who is experiencing the world? What will be your answer? You will say 'I myself am experiencing.' And therefore आत्मा is I, the Consciousness-principle, which objectifies everything but which itself is not available for objectification. This is the आत्मा. Now the question is, what are the features of this आत्मतत्त्वम्, the चैतन्य तत्त्वम्? We saw the features of अनात्मा? What is it? अचेतन, सगुण, सविकार, etc. Like that, what are the features of I, the आत्मा, the Consciousness-principle? Then as an answer, we have to remember the five points I have repeated several times. What are those five?

1) I, the observer Consciousness-principle, who objectify the body and mind, that I the Consciousness am not a part of the body, not a product of the body, not even a property of the body. So I the Consciousness am neither a part, nor a product, nor an attribute or property of the body. I prefer the word property, because, one can remember easily, P P P. part, product, property.

2) Then the second point I would like you to remember is I, the Consciousness, am an independent entity, who pervade and enlivens the inert body. Because we have said body is inert, I, the independent Consciousness-principle pervade and enliven, just as the electricity, the independent principle pervades and enlivens the fan.

3) Then what is the third point we said? I, the Consciousness-principle, am not limited by the boundaries of the body. Just as electricity is not located in the fan alone, similarly, I, the Consciousness, am not limited by the boundaries of the body, which means I the आत्मा is all-pervading. In fact, one of the meaning of the word आत्मा is all-pervading. The word आत्मा in संस्कृत is derived from four different roots and one root out of which the word आत्मा is derived from √आप् – to pervade. Not the हिन्दि ‘आप.’ But संस्कृत √आप् आप्नोति, सर्वत्र व्याप्नोति इति आत्मा. And therefore what is the third point, I, the observer Consciousness pervade everywhere. The limitations and location belongs to the body which is an object of Consciousness but the subject-Consciousness am not located. So, therefore, I am all-pervading.

4) Then what is the next point which we had seen? That I, the Consciousness-principle, will continue to exist even when the body, the manifesting medium collapses or dies, I will survive and therefore, mortality is a feature of the body, but not of me, the Consciousness pervading the body. So I am सर्वगतः, I am नित्यः, आत्मा सर्वगतः, आत्मा नित्यः.

5) And fifthly and finally, we had seen (we have to remember in this context) what is that? If the body medium dies, I, the Consciousness will continue to survive, but that I will not be available for transaction, not because I am absent but because the medium for transaction is not there. It is exactly as it happens in deep sleep state, the body is not functioning, resting, the mind is not functioning, resting, transactions have ended, but I have not ended. While sleeping, whether the transactions are ending, or I am ending? Thank God, only the transactions end but the transactor I continue to survive. And that I is the आत्मा the चेतन तत्त्वम्.

And to conceive of this Consciousness-principle, कृष्ण gives two beautiful examples later, which we can remember in this context. What are the two examples, Consciousness is comparable to आकाश, the space-principle, is comparable to the प्रकाशतत्त्वम्. Two 'काश'-आकाश and प्रकाश. And that means what? If you want to conceive of Consciousness, we have to see the features of these two examples, then we will get a nearer picture. And what are the features in these two?

i) Both are एकम्. आकाश is one. सूर्य प्रकाश is one. कृष्ण says Consciousness is also one. एकत्वम्.

ii) And then, आकाश is अचलम्, आकाश cannot move from place to place, everything moves in आकाश but आकाश itself doesn't move. Suppose this hall आकाश moves, what will happen? We will be flying? Similarly, सूर्य प्रकाश also. Even this प्रकाश in the hall, the light does not move. My hand moves in light, but the light itself does not move. Exactly like that the Consciousness-principle itself is अचलम्. नित्यः सर्वगतः स्थाणुः अचलः अयम् सनातनः. Like आकाश and प्रकाश, आत्मा is अचलम्.

iii) Next feature is अखण्डः. Space is indivisible. You cannot apportion space. The earth can be divided. Water can be divided and we have quarrels also between कर्नाटक and तमिळनाडु, but the space itself cannot be divided. Similarly, प्रकाश also cannot be cut and therefore both of them are अखण्ड, Similarly, आत्मा the चैतन्यम् is अखण्डम्. So अचलम्, it is अखण्डम्, it is एकम्.

iv) Then next, आकाश is असङ्गम्. Space is everywhere but it is never contaminated by anything. Space is uncontaminable or uncontaminatable. It is unpollutable. Water can be polluted, earth can be polluted, everything else can be polluted, वायु can be polluted, not space. Similarly, प्रकाश, the light is also असङ्गः. It cannot be contaminated by anything. शङ्कराचार्य says whether the light falls on dirty Coovam water or गङ्गा water, the light cannot be polluted by the dirty water and therefore असङ्गत्वम् is the next feature.

v) And आकाशः is सर्वाधारम्. It is the support of everything and similarly, Consciousness is the support of matter. Not vice versa. We think matter is supporting is Consciousness but कृष्ण says, it is not so. Consciousness is not located in brain. All the brains are located in one all-pervading Consciousness. And if it becomes a dead brain, Einstein's brain is preserved it seems, not because Consciousness has departed or gone away, what has happened is that the capacity of the brain to manifest the Consciousness is lost. The medium has lost the capacity like a fused bulb, power is very much there, but the bulb has become fused. If there is any doubt, touch and you get instant realization! So therefore, it is not the absence of electricity but absence of a functioning medium which can manifest. And therefore Consciousness is सर्व आधार like आकाशः and

vi) finally, Consciousness like the सूर्य प्रकाश, the light of the Sun, It illumines everything, because of the presence of Consciousness alone things are known and therefore, सर्व आधारः and सर्व प्रकाश, is that आत्मा and that आत्मा I am.

So this is called आत्म-अनात्मा विवेक ज्ञानम्, discriminating between Consciousness and matter and claiming that I am the Conscious-principle who am functioning through the body but I myself am not the body. So the medium comes, the medium goes, but I never come and go. So these are the features of आत्मा. अनात्मा, आत्मा two topics are over. According to 13th chapter, we have covered 5 topics. अनात्मा means two and आत्मा means three, $2+3=5$. Now lastly one more topic is left. What is that? ज्ञानम्. And we saw that the word ज्ञानम् in the 13th chapter has got a unique meaning and what is that: all those virtues which are required for gaining आत्मज्ञानम्. All virtues, सत् गुणाः, required for gaining आत्मज्ञानम्, the preparatory values or virtues. In short a धार्मिक way of life. This is how ethics and morality enter वेदान्त शास्त्र. People ask the question in वेदान्त philosophy is there any scope for ethics and morality, our answer is

there is a scope. What is the scope? Only a mind which has ethics and morality, that mind alone can receive आत्मज्ञानम्. And without these values, twenty values are enumerated by कृष्ण, without these values one cannot understand वेदान्त and even if one understands वेदान्त, it will become an academic knowledge. It will not transform my personality. Value plus study is equal to transformation. Study minus values is equal to information. So do you need information or transformation? The decision is yours. The difference is caused by the presence and absence of morals. And these values alone are generally presented in the वेदान्त शास्त्रs, as साधन चातुष्टय सम्पत्ति. Four Ds. Discrimination, Dispassion, Discipline and Desire. D D D D. Discrimination means the understanding that God alone can give पूर्णत्वम् and security in life. Fullness or peace or security can come only from one source and that is नित्य वस्तु, the ईश्वर तत्त्वम्. And the world, however wonderful, beautiful it might be, you can experience it, you can enjoy it, you can possess it, you can handle it, but the world cannot give peace, security and पूर्णत्वम्. This understanding is called Discrimination. And what is Dispassion? Dispassion is after this understanding, changing the priorities of life between God and World. Which one is primary and which one is subservient? With regard to this, I have to do some reshuffling and in that reshuffling, when world becomes subservient and secondary, that attitude is called dispassion and when God or ब्रह्मन् or नित्य वस्तु becomes the top priority, it is called spiritual Desire. God as priority is called spiritual desire, world being lesser than that is dispassion. Remember not hatred, we don't prescribe hatred. But what we say prioritization must be proper. Then the 4th one is Discipline, the integration of the entire personality. Physical body, the 10 sense organs, organs of action and organs of knowledge, the mind, the intellect, all of them when they are disciplined and organized. And instead of I becoming their slave, I become their master. Then I am the master of my sense organs, when I

master of my mind, self-mastery, self-integration is called discipline. Discrimination, Dispassion, Desire and Discipline, these four are called साधन चातुष्टयम्. These four alone have been expanded by कृष्ण into twenty values. So twenty condensed is four. Four diluted is twenty. So in the summary, we will see four. The expansion we will see twenty. That is what it is. So this साधन चातुष्टय सम्पत्ति is here called ज्ञानम्. With this all the six topics कृष्ण has covered. And this is from verse no.2 to 24.

Now from verse no.25 to 35, कृष्ण wants to conclude his teaching by presenting ज्ञान साधनानि and ज्ञानफलम्. What are the stages that one should go through to attain this knowledge? And what is the फलम् that I get out of this knowledge? And कृष्ण presents five stages to attain the knowledge, what are they? कर्मयोगः, उपासनाम्, श्रवणम्, मननम्, निदिध्यासनम्.

a) कर्मयोग is the first stage to remove the impurities of the mind, मल निवृत्ति or to attain purity.

b) The second stage is उपासनाम्, i.e., meditation on Lord with attributes or form and the उपासना is to remove the restlessness of the mind, the extrovertedness of the mind, विक्षेप निवृत्ति, so that the mind becomes tranquil and focused. This is the second stage.

c) The third stage is श्रवणम्, which is consistent (do you remember) and systematic study of Vedantic scriptures for a length of time, under the guidance of a competent आचार्य. It is not a day affair. It is for a length of time. That is why many people say, after 6 years of listening, now I think I am understanding your teaching better! Doesn't matter! So it requires soaking like the pickle. This is called श्रवणम्, which removes ignorance. अज्ञान निवृत्ति is the third.

d) And the fourth one is called मननम्, after comprehensively studying वेदान्त I begin raising my doubt. During श्रवणम्, doubts are not allowed, first you dump all the data and having done श्रवणम् for a

length of time, then generally most of the will be cleared, even if some are there, raise the question and answer and it is called संशय निवृत्ति, removal of doubt.

e) And the fifth and final stage is called निदिध्यासनम्. Dwelling upon the teaching. Because I have to change my perspective of myself. Because all the time I have been looking upon myself as the body. The body orientation is the most powerful वासना. And therefore, whatever happens to the body, I take it as happening to myself and therefore, the response is different, that is called संसार and therefore I have to spend some time and tell myself, I am not the body, but I am functioning through the medium of the body. In sleep, I have dropped all the transactions but I continue to exist. Similarly, in death also the body may end but I continue to survive. And therefore, I am not a mortal one, the shift of self-perspective. And when I change my opinion about myself, my opinion about the world also will change. And this process is called निदिध्यासनम् or meditation to remove old orientation. Otherwise we can call deconditioning.

So thus five levels. कर्म, उपासना, श्रवणम्, मनन and निदिध्यासन. At the end of all these five levels of साधन, I own up this fact that अहम् नित्य चैतन्य रूप आत्मा अस्मि. So these are the साधनसः.

Then comes the फलम्. The benefit of this knowledge. कृष्ण mentions a few.

a) First benefit he mentions is सर्वत्र सम-दर्शनम्. Because this person's vision has shifted from अनात्मा-प्रधान to आत्म-प्रधान. So instead of seeing different waves I see one underlying water. Instead of seeing different ornaments I see one underlying gold. I keep the words bangle, ring, chains for transactions, but in and through the transactions I have got what दर्शनम्? Gold दर्शनम्, whatever ornament I transact. Similarly, this person has got the आत्म-दर्शनम् and आत्मा being the same in all it is सम दर्शनम् and the practical benefit is freedom from

राग and द्वेष, which are the two primary problems of संसार. राग-द्वेष अभाव. Freedom from attachment and aversion. This is one benefit.

b) The next benefit कृष्ण gives is अमृतत्व प्राप्ति. When I took myself as the अनात्मा-body, I concluded I am mortal. When I know I am the आत्मा, now I claim I am immortal. When the wave thought that it is a wave, it was afraid of its mortality. But the moment wave shifted the vision and claims I am the water, the wave is not afraid of mortality, because as water it doesn't die. Therefore, अमृतत्व प्राप्ति, immortality is the second benefit.

c) Next benefit is अकर्तृत्व, अभोक्तृत्व प्राप्ति. I come to know that I am neither a कर्ता nor a भोक्ता, but in my presence matter is interacting. All the changes belong to the matter. I, the Consciousness, am like the Sunlight, I illumine everything but I am not tainted by anything. So this is अकर्तृत्व, अभोक्तृत्व प्राप्ति.

d) Finally कृष्ण says, this alone is called ब्रह्मत्वम् अहम् ब्रह्म अस्मि इति ब्रह्मत्व प्राप्ति. ब्रह्मत्व - Limitlessness. As a wave, I am limited, but once I know I am water, I can claim that I am everywhere.

So these are the benefits, in simple language, जीवन्मुक्ति. जीवन्मुक्ति is the benefit of this knowledge and therefore कृष्ण concludes. हे अर्जुन! gain this knowledge, which makes a difference in your life. All the other disciplines of knowledge will not make any fundamental difference, whereas this knowledge makes a crucial difference, takes you from bondage to liberation. So,

क्षेत्रक्षेत्रज्ञयोरैवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३-३७ ॥

With this, कृष्ण concludes the 13th chapter and the chapter is क्षेत्र क्षेत्रज्ञ विभाग योग, because in this chapter, कृष्ण clearly differentiates Consciousness and matter. क्षेत्रम् meaning matter, क्षेत्रज्ञः meaning Consciousness.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ चतुर्दशोऽध्यायः । गुणत्रयविभागयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 14, VERSE 01-04

Having completed the 13th chapter, now we will enter into the 14th chapter of the गीता as I had pointed earlier, the 14th chapter also falls within the last षट्कम् or group of the गीता and the last षट्कम् is focusing on ज्ञानयोग or Self-knowledge. And in these six chapters also, the first three chapters, viz., 13th, 14th and 15th mainly focus upon ज्ञानयोग or Self-knowledge and therefore all these three chapters are important and all of them have the essence of the उपनिषत्सु. सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः is said in the ध्यान श्लोक, that means कृष्ण has milked the essence of the उपनिषत्सु from the Upanishadic cows it is mentioned, that Upanishadic essence is there throughout the गीता but especially in these three chapters, 13th, 14th and 15th, we have the Self-knowledge, viz., the knowledge of our higher nature. And in the previous chapter, the knowledge of our higher nature was presented as “I” the क्षेत्रज्ञः or the witness principle. आत्मा is revealed as the दृक्, the क्षेत्रज्ञः, the observer and everything else is presented the क्षेत्रम्, the दृश्यम्, the observed. The differentiation was done based on the observed-observer principle and this method of teaching is called दृक्-दृश्य विवेक. It is a popular method used in the शास्त्र to arrive at my true nature, I go on negating all that I experience. नेति नेति method, whatever I experience, I am not. And if I go on negating everything that I experience, finally there will be only one thing left out and that is the experiencer who can never become an object of experience. And this method of arriving at the subject by negating every object, including the body, mind and the thoughts, this method is called दृक्-दृश्य विवेक, the 13th chapter employed this method. Now in the 14th chapter also कृष्ण is going to deal with the

same subject matter, but here आत्मा, my nature is going to be revealed as गुणातीतः, or निर्गुण तत्त्वम् and everything that has got गुणs or attributes, they are all अनात्मा, the object and by negating everything सगुण, what will be left behind is the गुणातीतः, the निर्गुण आत्मा. So what was presented as the observer in the 13th chapter, the same आत्मा is presented here as the attributeless principle. And therefore this chapter is in the form of गुण-त्रय, गुण-अतीतः विभाग योग. The previous chapter is क्षेत्र-क्षेत्रज्ञ विभागः, subject-object differentiation, here the topic is सगुण-निर्गुण विभागः, सगुण means with attributes, निर्गुण means without attributes. And the सगुण is going to be here termed as गुणत्रय – the three-fold गुणs. The details we will see in due course. And the निर्गुण तत्त्वम् is called गुणातीतः – that which transcends all the attributes. And we are going to differentiate गुणत्रय and the गुणातीत and we are going to claim that I am the गुणातीत आत्मा, I am not the गुणत्रय अनात्मा. This is going to be the subject matter of this chapter, a small chapter but an important chapter. With this background, we will enter into the chapter proper.

Verse No .01

अथ चतुर्दशोऽध्यायः ।

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १४-१॥

परम् भूयः प्रवक्ष्यामि ज्ञानानाम् ज्ञानम् उत्तमम् ।

यत् ज्ञात्वा मुनयः सर्वे पराम् सिद्धिम् इतः गताः ॥ १४-१॥

यत् ज्ञात्वा सर्वे मुनयः इतः पराम् सिद्धिम् गताः, (तत्) ज्ञानानाम् उत्तमम् परम् ज्ञानम् भूयः (अहम् ते) प्रवक्ष्यामि ।

The chapter begins with Lord कृष्ण's voluntary offer to teach further. In the 13th chapter, अर्जुन asked a question and therefore कृष्ण answered, whereas here we don't find अर्जुन raising any question at all. कृष्ण himself out of sheer compassion offers to teach the same thing

once again. Why should कृष्ण do that? Is it because He had nothing else to do? Or because He had got a captive audience? Not even audience, only one person, because He has got a captive student or He loves the teaching, what is the reason? शङ्कराचार्य often says when the subject matter is very very subtle, a teacher has to repeat it again and again. When the subject matter is shallow you need not repeat. You know there was one स्वामि, who used to make very very deep and significance sentences and used to say: think. And he will give a half minute gap. Because it is worth thinking. And somebody observed that स्वामि and they found स्वामि is making statements and asking the audience to think and he wanted to imitate that स्वामि and therefore he started a discourse and said “गीता has 18 chapters. Think.” What is there to be thought of? So therefore, we should know where to repeat, where to give a pregnant silence, one should not repeat at each and every place. One should not also be silent at each and every place. Similarly, Lord कृष्ण knows which deserves repetition. And this आत्मज्ञानम् being दुर्विज्ञेयत्वात् अति सूक्ष्मत्वात्, repetition is not a defect. When the subject matter is simple, repetition becomes a दोष, it is called पुनरुक्ति दोषः. But when the subject matter is deep, पुनरुक्ति is not a दोष, but it is an ornament to the teacher. Therefore कृष्ण says हे अर्जुन! what I taught in the 13th chapter or previously is an extremely subtle, you are a good student, you would have understood, but still for my satisfaction I would like to present it again. But if I give the same title, you will be bored and therefore, in another fashion I will present it. Just as the very same ‘Vermicelli’ is presented as Lemon Vermicelli and Fried Vermicelli, etc., so people want different रुचि or taste, similarly, कृष्ण presents from a different angle. Previously it was क्षेत्र-क्षेत्रज्ञ विभागः, पुरुष-प्रकृति विभागः, now it is गुणत्रय, गुणातीतः विभागः. So कृष्ण says here – श्रीभगवान् उवाच. भगवान् voluntarily offers, भूयः प्रवक्ष्यामि – I shall once again give you the same teaching, what? ज्ञानम्, the same ज्ञानम्, आत्मज्ञानम् I shall impart once again

and what type of ज्ञानम् it is? परम् उत्तमम् ज्ञानम् – so it is the greatest knowledge in the world. परम् means greatest, उत्तमम् means greatest, so the greatest greatest knowledge I am going to give. So शङ्कराचार्य in his commentary raises a question, परम् also means the greatest knowledge, उत्तमम् also means the greatest knowledge, why should कृष्ण say the greatest-greatest knowledge. Why not say only once? शङ्कराचार्य says there is a subtle difference. The first ‘greatest’ indicate a knowledge which deals with the greatest thing, Reality in the world. In terms of the subject-matter, this knowledge is the greatest, because it doesn’t deal with the ordinary perishable thing, but it is dealing with the greatest Reality, the पारमार्थिक सत्यम् and therefore the first greatest indicates विषय दृष्ट्या उत्तमम्. And then the second greatest means not only the subject matter is the greatest one, that is आत्मा or ब्रह्मन्. The result that we derive out of this knowledge, the फलम् also is the greatest. The first greatest refers to the subject matter, विषय दृष्ट्या उत्तमम्, the second one refers to फल दृष्ट्या also उत्तमम्. Because this is the knowledge which gives the greatest result of मोक्ष whereas all other branches of knowledge can give the result of the perishable अर्थ, perishable काम, perishable धर्म, whereas this is the only knowledge, which gives the result of imperishable मोक्ष. Thus उत्तम विषयत्वात्, उत्तम फलत्वात्, this knowledge is the greatest knowledge. And that is why in मुण्डकोपनिषत्, this knowledge is called परा विद्या. In the 9th chapter, it is called राज-विद्या. And therefore अर्जुन, I shall give you that knowledge which is the greatest among ज्ञानानाम् – all the branches of knowledge. And what is the result that they are going to get, I said मोक्ष. So naturally, we will ask the question what is मोक्ष? So मोक्ष is a technical word and therefore कृष्ण himself explains that मोक्ष फल. यत् ज्ञात्वा – by gaining this wisdom, the greatest wisdom, सर्वे मुनयः – all the seekers and the word मुनि literally means a संन्यासि and the word संन्यासि indicate the detachment and the word detachment indicates साधन चतुष्टय सम्पत्ति. Therefore,

मुनयः means those seekers who have got all the necessary qualifications in abundance. In the last class summary, I talked about 4 Ds – Discrimination, Dispassion, Discipline and Desire for मोक्ष. So the one who has got all these qualifications is called **मुनिः** in this context. **मुनि** does not refer to the external qualifications like a flowing beard, etc; **मुनयः** means अधिकारिणः. So all those prepared seekers. What did they get? पराम् सिद्धिम् गताः – they attained मोक्ष which is the highest accomplishment in life. Gaining which alone the life can be called worthwhile. केनोपनिषत् points out:

इह वेदवेदीदथ सत्यमस्ति न वेदिहावेदीन्महती विनष्टिः । ॥ केनोपनिषत् २-७ ॥

Any other thing you get life is not worthwhile, life is validated, made meaningful only if this knowledge is attained and therefore पराम् सिद्धिम्, the highest accomplishment of मोक्ष, इतः गताः – they have attained while living. Not only while living, even after death they have gained the विदेह मुक्ति also. So इतः means मरणान्तरम्. Liberation while living is called जीवन्मुक्ति. Liberation after death is called विदेह मुक्ति. These people have attained both. Continuing; introduction continues;

Verse No .02

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४-२॥

इदम् ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः ।

सर्गे अपि न उपजायन्ते प्रलये न व्यथन्ति च ॥ १४-२॥

(य) इदम् ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः, (ते) सर्गे अपि न उपजायन्ते, प्रलये च न व्यथन्ति ।

In the previous verse it was pointed out that this ज्ञानम् is superior most, because it deals with the greatest reality and the benefit is also the greatest, which consists of जीवन्मुक्ति and विदेहमुक्ति. Now the next question is what is जीवन्मुक्ति and what is विदेहमुक्ति? कृष्ण

briefly defines them, इदम् ज्ञानम् उपाश्रित्य – by taking recourse to this knowledge, by acquiring this knowledge, मम साधर्म्यम् आगताः – the seekers have attained oneness with me. They have also attained ईश्वर स्वरूपम्, dropping their जीवत्वम्. So मम साधर्म्यम् means ईश्वर स्वरूपम्. And what do you mean by ईश्वर स्वरूपम्. ईश्वर has got पूर्णत्वम् and these people enjoy the पूर्णत्वम् even while living. So the first indication of जीवन्मुक्ति is total inner sense of self-sufficiency. Not missing anything in life, as कृष्ण said in the 2nd chapter, आत्मनि एव आत्मना तुष्टः. भगवान् is ever पूर्णः, this ज्ञानि also enjoys पूर्णत्वम्. And the second feature or glory of भगवान् is अभय स्वरूपः. भगवान् is free from the sense of insecurity, whereas जीव is full of insecurity feeling. This ज्ञानम् will remove the sense of insecurity.

अदृश्ये अनात्मे अनिरुद्धे अनिलये अभयम् प्रतिष्ठाम् विन्दते । ॥
तैत्तिरीयोपनिषत् २-७-१॥

So ईश्वर स्वरूपम् means अभयम्, freedom from insecurity, freedom from finitude, freedom from slavery. भगवान् is called स्वामि. स्वामि means what the one who is the master of everything and a संसारि is called भृत्य, दासः, a slave. A slave of what? Slave of people, slave of circumstances, slave of कर्म. A ज्ञानि by this knowledge attains ईश्वर स्वरूपम् means this ज्ञानि also becomes a स्वामि. He is no more a slave of कर्मफल,

इह एव तैः जितः सर्गः येषाम् साम्ये स्थितम् मनः । ॥ ७-१९॥

They are the masters of the situation and mastery means no regret over the past and no anxiety with regard to future. So this स्वामित्वम्, पूर्णत्वम्, अभयम्, आनन्द स्वरूपः, आनन्द, all these are indicated by the word साधर्म्यम् this साधर्म्यम् indicates जीवन्मुक्ति. So even while living they enjoy the glories which belong to the Lord. This is called जीवन्मुक्ति. And then what happens to them after death? After death they attain विदेहमुक्तिः and what do you mean by विदेहमुक्तिः? विदेहमुक्तिः means freedom from पुनर्जन्म. पुनर्जन्म leads to you can easily fill up the blanks. पुनर्जन्म leads to पुनर्मरणम् and पुनर्मरणम्

will lead to पुनर्जन्म. पुनरपि जननम्, पुनरपि मरणम् cycle, they are free from. And therefore, विदेहमुक्तिः is defined in the second line सर्वे अपि न उपजायन्ते – they are not born again as miserable individuals and therefore सर्वे means in the next सृष्टि they are not created again. And therefore प्रलये न व्यथन्ति च – they don't come to grief again caused by mortality. So प्रलये at the time of प्रलयम् they don't grieve. They are not afflicted by the pain of death. In short, they are free from जन्म-मरण cycle, which is called विदेहमुक्तिः and therefore अर्जुन, if you want to enjoy this जीवन्मुक्ति and also get the benefit of विदेहमुक्तिः, concentrate on this ज्ञानम्. Continuing;

Verse No .03

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ १४-३॥

मम योनिः महत् ब्रह्म तस्मिन् गर्भम् दधामि अहम् ।

सम्भवः सर्व-भूतानाम् ततः भवति भारत ॥ १४-३॥

हे भारत! महत् ब्रह्म मम योनिः (अस्ति), तस्मिन् अहम् गर्भम् दधामि, ततः सर्व-भूतानाम् सम्भवः भवति ।

The introduction continues. In the first two श्लोकs, कृष्ण introduced the subject matter, subject matter is what: आत्मज्ञानम् and he also talked about the glory of the subject matter, the glory is that it is a liberating knowledge. So having introduced the subject matter, now in these two verses, the 3rd and 4th, कृष्ण summaries the process of creation which he had dealt with in the 13th chapter. So as a reminder, कृष्ण is summarizing the process of creation, because the development of the teaching depends upon the knowledge of the creation. And therefore, as a foundation He reminds that. And what was the creation that He talked about in the 13th chapter. There He said:

प्रकृतिम् पुरुषम् च एव विद्धि अनादी उभौ अपि ।

विकारान् च गुणान् च एव विद्धि प्रकृति-सम्भवान् ॥ १३-२०॥

He said before the creation there were originally two principles known as पुरुष and प्रकृति. And He said both पुरुष तत्त्वम् and प्रकृति तत्त्वम् are अनादि, अनादि meaning beginningless. They are the cause of the creation, but they themselves are not created entity. So thus कृष्ण said both are अनादि. And we talked about 4 differences, if you remember,

- i) पुरुष is चेतन तत्त्वम्, conscious-principle. प्रकृति is अचेतन तत्त्वम्, inert-principle,
- ii) पुरुष is निर्गुण तत्त्वम्, without any attributes, प्रकृति is सगुण तत्त्वम्, with गुणs,
- iii) पुरुष is निर्विकार तत्त्वम्, without any modifications, whereas प्रकृति is सविकार तत्त्वम्, subject to modification.
- iv) Fourthly and finally, पुरुष is सत्य तत्त्वम् having independent existence of its own, whereas प्रकृति, the matter, does not have an independent existence; मिथ्या.

So निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम् is पुरुष, सगुण, सविकार, मिथ्या, अचेतन तत्त्वम् is प्रकृति. In English Consciousness and matter existed from beginningless time. And He also pointed out that this mixture पुरुष-प्रकृति, Consciousness-matter mixture is the cause of the creation. And this mixture alone is called ईश्वरः. So ईश्वर is neither pure पुरुष nor pure प्रकृति, but it is a mixture of these two. And either of them cannot independently become the cause of the creation and to convey this idea, कृष्ण takes the comparison of the father-principle and the mother-principle. The पुरुष तत्त्वम् is compared to the father-principle and the प्रकृति तत्त्वम् is compared to the mother-principle. It is only a comparison, because male alone can produce, female alone can produce a child, male and female together alone can be the cause of the creation and therefore पुरुष is compared to a male and प्रकृति is symbolized as female. It is only a symbolism. Don't extend it too much and ask whether all the ladies are inert!!! When I say females are compared to प्रकृति, it is only a comparison, don't extend it too much,

you will have problem. Then why this comparison, only to show that both the तत्त्वम् put together alone can cause the creation. Then कृष्ण wants to point out, if the पुरुष and प्रकृति, i.e., father and mother and that too inseparable father and mother, like what?

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।

जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ श्युवम्श / कालिदास ॥

Inseparable like शिव and पार्वती, the अर्धनारीश्वर, inseparable like विष्णु and लक्ष्मी, who is occupying विष्णु's chest, like ब्रह्मा and सरस्वती, who is occupying ब्रह्म's tongue. Similarly, the father-principle पुरुष, the mother-principle प्रकृति put together is called ईश्वर, you may call it अर्धनारीश्वर, i.e., the cause of the creation. And then कृष्ण wants to point out that if this mixture is the cause of the creation, all the products will have the features of both the father and mother. Because the general rule is what, कारण गुणाः कार्ये अनुवर्तन्ते – the features of the cause will inhere, pervade the effect also. If gold is the cause of the ornament, the ornament is also golden in nature. And if the causal gold has a percentage of copper, the ornament also will have a percentage of copper. If the children are born out of the couple, the children will have some features of the father, some features of the mother, both will be there. Only thing is the proportion. One child might have more of the mother and less of the father, another might have more of the father and less of the mother, but the principle you have to note is the causal features will inhere the effect. And therefore कृष्ण wants to extend that principle and say every individual is a mixture of पुरुष and प्रकृति तत्त्वम्. Every individual जीव, whether it is plant or ant or elephant, whether it is a human being, male or female, every one of us is a mixture of पुरुष - father-principle, as well as प्रकृति - the mother-principle. If we don't recognize this nature of ours, which nature, I am a mixture of पुरुष तत्त्वम्, what type of पुरुष तत्त्वम् निर्गुण-निर्विकार-सत्य-चेतन पुरुष तत्त्वम् and सगुण-सविकार-मिथ्या-अचेतन प्रकृति तत्त्वम्, if I don't understand my composition very clearly then I will

not know how to handle myself properly. Self-knowledge is required for self-mastery. Anything you want to master, what is the first step, learn to understand. If a disease has to be cured, before finding a remedy for the disease, what is the first step, I have to understand the nature of the disease. What is cancer bug, what is a HIV virus, what is hepatitis, whatever B, A or C. If I should handle myself properly, which is a prerequisite for handling my set-up. If I don't know how to handle myself, how am I going to be the master of my family? Child is not listening. You are not able to obey yourselves. What is the complaint? Therefore, self-mastery requires Self-knowledge. Self-knowledge involves knowing my composition. And कृष्ण wants to say that I am composed of पुरुष aspect as well as प्रकृति aspect. And to show and prove that I am the mixture of both, कृष्ण wants to point that I am the mixture of both, because my cause ईश्वर is a mixture of both. So since कारणम् is a mixture of both, कार्यम् - the जीव is also a mixture. For that only He is introducing the creation. Therefore, कृष्ण says here: हे अर्जुन! I am the पुरुष तत्त्वम् and inseparable from Me is the प्रकृति तत्त्वम्, otherwise called माया तत्त्वम् and माया is comparable to My wife. Therefore I am ब्रह्मन् the husband, पुरुष the husband and माया is like My wife, indicating I cannot create the universe without प्रकृति, the माया. That सौन्दर्य लहरि begins with that.

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुम् न चेदेवम् देवो न खलु कुशलः स्पन्दितुमपि ॥ सौन्दर्य लहरी ॥

That is why we have an idiom, 'If there is no शक्ति, you have to keep quiet' (In तमिळ्). If प्रकृति is not there, पुरुष cannot do anything. Even now, in many houses, the wife you ask, she will say, I will check up and say. Many houses that परम्परा continues. And therefore कृष्ण says, मम योनिः, योनिः literally means womb, in this context, the word womb means wife, the female principle, i.e., My wife, कृष्ण says, is महत् ब्रह्म. That is a very very misleading verse, the word ब्रह्म here means माया, the प्रकृति तत्त्वम्, the word ब्रह्म in this context means प्रकृति, the

matter-principle, the मायातत्त्वम्. And what type of wife she is: महत् ब्रह्म, is a universal mother and therefore महत् means what: infinite, infinitely big, because the pregnancy of the universal mother should be a great pregnancy because the universal mother has to conceive the universe. Therefore कृष्ण says महत् ब्रह्म, infinite माया is My wife as it were and who am I, we have to supply, I, the पुरुष तत्त्वम् am comparable to the father-principle. I, the Consciousness am the father, माया is the mother-principle. And what do I do, when the right time for creation comes, what do I do? तस्मिन् गर्भम् अहम् दधामि – I transfer the गर्भम्, गर्भम् means the life principle, the power to create, power to reproduce I hand over, I transfer to the Mother. Just as at the time of conception, the male transfers the seed of the baby to the female. Similarly, at the time of creation, I bless माया with the power to produce the universe. तस्मिन् गर्भम् दधामि अहम्. And philosophically speaking, गर्भ आदानम् is supposed to be blessing the माया तत्त्वम् with the विदाभास or the reflected Consciousness, blessing the माया is considered to be गर्भ आदानम्. I activate the माया. So तस्मिन् गर्भम् दधामि, I activate माया, I impregnate माया, I give माया the power to evolve itself into a universe. And once the conception has taken place, father, male principle has done the job, female principle has conceived and thereafter the male principle need not do anything, the baby fetus will grow in the body of the mother, perfectly according to the law of nature. Father need not know all the laws. Even the mother need not know all the laws. The conceived baby at every week grows appropriately and whatever transformation is needed in the mother's body, that also will take place, similarly, here also कृष्ण says: once I bless the माया, I need not do anything, माया will evolve into this creation. The subtlest form of matter, which you may call as energy itself, that will evolve like after the Big Bang things evolve perfectly according to the law. Similarly, evolution happens. सर्वभूतानाम् सम्भवः, सम्भवः means origination, emergence. Just as the baby grows

in the mother's body and at the appropriate time, 9th month or the 10th month, by the same law of nature emerges:

तस्माद्वा एतस्मादात्मन आकाशस्संभूतः । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

Before Big Bang cannot talk about time and space. Even the concept of time and space is impossible before Big Bang, during the time of singularity (scientists call it singularity) you cannot talk about anything, it is a state of non-information. Singularity they call, it is a state of non-information. In वेदान्त non-information is called माया. It means that you will not understand. This people call it state of non-information. In संस्कृत the very same is called माया. In this place what is there, if we say माया, we will not understand. You have understood माया well, when you know माया is un-understandable.

सन्नाप्यसन्नाप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नो ।

साङ्गाप्यनङ्गा ह्युभयात्मिका नो महाद्भुतानिर्वचनीयरूपा ॥
विवेकचूडामणि १०९ ॥

अनिर्वचनीयम् means where information is lacking. At the time of Big Bang, information was not there, but out of that evolved this universe, Similarly, आकाश संभूत, thereafter we can trace how the creation evolved.

आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।

पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ तैत्तिरीयोपनिषत्
२-१-२ ॥

Everything happens. Therefore कृष्ण says सर्व-भूतानाम्. Here भूतानि means all things and beings, सम्भवः – the origination of all these. ततः भवति, ततः means thereafter and that moment of Big Bang, the inexplicable moment, from that moment everything evolves naturally. भारत, हे अर्जुन! So then what happens:

Verse No .04

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४॥

सर्व-योनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासाम् ब्रह्म महत् योनिः अहम् बीज-प्रदः पिता ॥ १४-४॥

हे कौन्तेय! सर्व-योनिषु याः मूर्तयः सम्भवन्ति तासाम् योनिः महत् ब्रह्म (अस्ति), अहम् बीज-प्रदः पिता (च अस्मि) ।

So कृष्ण said that I am the universal father and माया is the universal mother and we the universal couple, जगतः पितरौ, are comparable to any local couple, there also because of their combination the child is born, the child has the features of both of them. Then what is the difference between the universal couple भगवान् and भगवती and the worldly couple? कृष्ण says even though many things are common, there is one main difference. What is that? If you take any couple in the world, any male and female, humans species, you take, the human couple can produce only what child? Human child. Thank good, if something is born as a monkey, we don't want/expect that, we don't want like monkey, what to talk of monkey itself. So when you take any one couple in the universe that couple is the cause of only one species, whereas the universal mother has given birth to all the species. And therefore कृष्ण says, अहम् बीज-प्रदः पिता, second line, I am the universal father, who activate, who impregnate माया, who enliven माया by blessing it with reflected Consciousness, विदाभास प्रदानेन I bless the माया and therefore I am the universal father and महत् ब्रह्म योनिः, महत् ब्रह्म as we saw in the previous verse, महत् ब्रह्म means the infinite माया. Here also the ब्रह्म means माया, very careful, महत्, the infinite माया is योनिः the mother-principle, comparable to the mother-principle. And blessed by Me, the माया becomes the universal mother not for one species, but for all the species. And therefore कृष्ण says सर्व-योनिषु याः मूर्तयः सम्भवन्ति – so whatever species of living beings is born in the world, whatever we see, the monkey species is there, buffalo species is there, locally the buffalo child is born out of buffalo mother, monkey child is born out of monkey mother, whatever species

is born out of the corresponding mother, all of them when you go to the original cause, the original cause is what only one माया, which is the cause of all the monkey species also, buffalo species also, octopus also, snails also, whatever is there. Therefore कृष्ण says, सर्व-योनिषु याः मूर्तयः. मूर्ति means whatever types of body, मूर्ति means here शरीरम्. So whatever bodies or whatever species you experience here, born out of the local mothers, for all of them, the immediate cause may be the immediate mother, but the original cause is that माया only. So, याः सम्भवन्ति – whatever living being is born, तासाम् – for all of them, ब्रह्म योनिः – माया is the universal mother. And therefore we are all children of ब्रह्मन् plus माया, पुरुष plus प्रकृति, Consciousness plus matter, निर्गुणम् plus सगुणम्. And therefore we also will have a mixture of both. This is going to be studied later which we will see from the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 14, VERSE 05

In this 14th chapter, the first 4 verses happened to be introductory verses, in which Lord कृष्ण first mentioned that He is going to deal with Self-knowledge in this chapter also, just as in the 13th chapter He dealt with आत्मज्ञानम्, this is also a chapter on Self-knowledge and He glorified Self-knowledge, as the liberating wisdom and therefore worthy of study by everyone. After giving a brief introduction to the subject matter in the first two verses, in the 3rd and 4th verses, which we saw in the last class, कृष्ण talked about the creation. And the purpose of dealing with this topic is to point out that every product in the creation including every individual is a mixture of two parts, one is the पुरुष part and the other is the प्रकृति part. And for this purpose, He talked about the cause of the creation, as none other than ईश्वर himself, who is a mixture of पुरुष तत्त्वम् and प्रकृति तत्त्वम्, otherwise called ब्रह्म तत्त्वम् and माया तत्त्वम् or to present symbolically, the father-principle and the mother-principle. The पुरुष तत्त्वम् represents the father-principle, प्रकृति तत्त्वम् represents the mother-principle and this is to show that पुरुष cannot create the world without the support of प्रकृति and प्रकृति cannot create the world without पुरुष and therefore whenever we talk of God, it is a mixture of both, father and mother are inseparably there. That is why in the पुराण also, पार्वती cannot be separated from परमेश्वर, because they are अर्धनारीश्वर and लक्ष्मी cannot be separated from विष्णु because she occupies the chest of विष्णु. That is why you keep the pocket here for keeping the money, because विष्णु keeps लक्ष्मीदेवी there and therefore लक्ष्मीदेवी is never separate from विष्णु. And we are also supposed to do the same thing, but not knowing this fact, they are keeping the packet elsewhere, so where to keep money. It is not money to be supposed to be done, because money is लक्ष्मीदेवी, she is not supposed to occupy your back and that too lower back. Thus लक्ष्मीदेवी cannot be separated, विष्णु is called श्रीनिवासः, श्रीया लक्ष्म्याः निवासः स्थानम् He is. Similarly,

सरस्वती cannot be separated from ब्रह्माजि, she occupies ब्रह्माजि's tongue itself. All these are to indicate that पुरुष and प्रकृति are inseparable, this mixture alone is called God. And what कृष्ण wants to point out is since the cause of the creation, viz., the Lord is a mixture of two principles, the effect also must be a mixture of these two because the components of the effect will be exactly the same as the components of the cause. If the Gold has got 6% silver or copper, then all the ornaments also will have the same percentage, because the law is कारण गुणाः कार्ये अनुवर्तन्ते. You can understand easily: कारण गुणाः – the features of the cause will inhere the effect also. And therefore every individual जीव - you and I, is also a mixture of पुरुष तत्त्वम् and प्रकृति तत्त्वम् and therefore to understand oneself thoroughly, we should clearly know how to differentiate/distinguish these two features within ourselves. And therefore for the sake of self-study, कृष्ण is introducing the creation and there we saw in the 4th verse

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४॥

हे अर्जुन! I am the पुरुष तत्त्वम्. And what is पुरुष तत्त्वम्, do you remember the definition? निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम्. पुरुष means the changeless, attributeless, Consciousness-principle, which is an independent and absolute reality. Whereas प्रकृति तत्त्वम् means सगुण, सविकार, मिथ्या, अचेतन तत्त्वम्, that which has attributes, that which is subject to changes and that which is of the nature of जड, अचेतनम्, inert-principle. In English we can say Consciousness plus matter is equal to ईश्वर तत्त्वम् and ईश्वर, परमात्मा is कारणम्, जीवात्मा is कार्यम्. If कारणम् is a mixture Consciousness plus matter, कार्यम् is also a mixture of Consciousness-principle plus matter-principle. So in me also both are there and therefore, I should understand both these features. And this analysis is going to be the subject matter of the 14th chapter. So you have got the changing feature also and you have got a

changeless feature also. You have got a nature which is attributed, सगुण feature also and you have got a निर्गुण feature also and similarly, you are a mixture of matter and Consciousness and you are a mixture of a lower मिथ्या principle and higher सत्यम् principle. And therefore I should thoroughly understand both and that analysis is going to start hereafter. So from 5th verse the analysis is going to begin. We will read verse no.5;

Verse No .05

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-७॥

सत्त्वम् रजः तमः इति गुणाः प्रकृति-सम्भवाः ।

निबध्नन्ति महा-बाहो देहे देहिनम् अव्ययम् ॥ १४-७॥

हे महा-बाहो! सत्त्वम् रजः तमः इति गुणाः प्रकृति-सम्भवाः (सन्ति, ते) देहे अव्ययम् देहिनम् निबध्नन्ति ।

Before entering into the analysis proper, I will give you a bird's eye-view of the development that is going to come hereafter. I said भगवान् is a mixture of Consciousness and matter and therefore every one of us is also a mixture of both. And what is the material aspect of the individual? The physical body is material in nature, it is made up of प्रकृति तत्त्वम्, because body is made up of matter and body has got attributes, properties are there, it is fat, it is lean, it is healthy, it is sick, it is सगुण and body is सविकारम् or निर्विकारम्? Subject to change or is it changeless? You clearly know body is violently changing and therefore body comes under the प्रकृति part of the individual, Similarly, the mind also comes under the प्रकृति part of the individual and other than the body-mind-complex, there is the पुरुष तत्त्वम्, which is the Consciousness-principle. And what is that Consciousness? I hope you remember.

- a) Consciousness is not part, product or property of the body,

- b) Consciousness is an independent entity which pervades and enlivens the body and
- c) Consciousness-principle is not limited by the boundaries of the body, it goes beyond and
- d) Consciousness-principle doesn't die when the body dies and
- e) Finally, this surviving Consciousness-principle cannot be contacted by us, not because it is non-existent, but because there is no medium of contact.

I have given you the example of light, which is pervading this body and this Consciousness-principle in me which enlivens the body-mind-complex is called पुरुष तत्त्वम्. And in वेदान्त, we use two technical words, I will like to introduce. The pure Consciousness-principle, which is निर्गुण, निर्गुण means attributeless, निर्विकार, which is changeless, that Consciousness is called साक्षि तत्त्वम्. The witness principle, the changeless-witness of all the changes that happen. Now the mind is in peaceful condition, there is a witness of the peaceful state of mind. Next moment the mind is turbulent, the mind changes kaleidoscopically it changes, but there is a changeless witness-Consciousness is aware of the previous condition of the mind, aware of the present condition of the mind. This changeless witness-Consciousness is called साक्षि तत्त्वम्, which is one aspect of mind. This वेदान्त calls my higher nature, my superior nature, my diviner nature, my loftier nature. Then, of course, I have got this body-principle, the mind-principle, which is by itself inert in nature, body by itself is inert in nature, why because it is made up of matter, it is a bundle of chemicals, a bundle of five elements, this body by itself is inert, but even though intrinsically the body is inert, because of the pervasion of Consciousness, the body has got borrowed Consciousness. Just like now my body is shining for you, not because the body has got its own luminosity, now my body is shining because of what? The light pervading the body. Similarly, this body is inert, but because of the

pervading Consciousness, body has got borrowed Consciousness, like the hot water. The hot water is not hot because heat is its intrinsic nature but water is hot because it is pervaded by the invisible अग्नि तत्त्वम्. You cannot see it with the visible eyes. If you put your finger you will know. Water looks the same, but the hot water is hot, not because heat is its nature, but it is borrowed from the fire principle. Similarly, this body is now sentient, not because of the intrinsic-sentiency but because of borrowed-sentiency, in संस्कृत we call it, विदाभास प्रतिबिम्ब चैतन्यम् – *reflected Consciousness*, we had discussed this long before in तत्त्वबोध, OC, RC, RM (original Consciousness, reflected Consciousness, reflecting medium). If you have forgotten better you have to brush through your notes. So now this body has got borrowed sentiency, therefore it is a live body. It is प्रकृति but a live प्रकृति. Similarly, the mind also is made up of subtle matter only, subtle elements only and therefore the mind is also intrinsically-insentient, but the mind has become sentient due to what? Borrowed sentiency which is technically called विदाभास. So thus we have got a live body, with borrowed Consciousness, we have got a live mind with borrowed Consciousness. In short we have a got a live प्रकृति, प्रकृति means the body-mind-complex, with borrowed Consciousness. And in Vedantic parlance, this body-mind-complex, otherwise called प्रकृति, with borrowed sentiency, borrowed Consciousness, this body-mind-complex is अहङ्कारः. अहङ्कारः is equal to body-mind-complex, otherwise called प्रकृति plus borrowed Consciousness, i.e., विदाभास.

So शरीरम् plus विदाभास is equal to अहङ्कार.

प्रकृति plus विदाभास is equal to अहङ्कार.

Matter plus borrowed Consciousness is called अहङ्कार.

And what is the name of the original Consciousness? What is the name of the original Consciousness? साक्षि तत्त्वम्. So साक्षि is the name of the original Consciousness, अहङ्कार is the name of the body-mind-complex, plus the reflected or borrowed Consciousness. And

every individual is a mixture of साक्षि and अहङ्कार. Every individual is a mixture साक्षि plus अहङ्कार. When I say साक्षि, you should remember, OC, the original Consciousness, अहङ्कार means the body plus reflected Consciousness. In तत्त्वबोध we used the expression RM plus RC. RM means reflecting medium, what is the reflecting medium, body-mind-complex, RC means the reflected Consciousness. So now let us put the formula. OC is the साक्षि, RC plus RM is equal to अहङ्कार. I hope it is not confusing. And every individual is a mixture of अहङ्कार and साक्षि. Therefore when I use the word I, it has got an अहङ्कार अंश as well as साक्षि अंश. Whenever I use the word I, it has got the अहङ्कार अंश, is equal to body with borrowed Consciousness and also साक्षि अंश, which is the original Consciousness. Of this, if you make a comparative study, the साक्षि अंश is nothing but original Consciousness, which is निर्गुण, निर्विकार, सत्य तत्त्वम्. The साक्षि part of mind, the साक्षि aspect of mind is nothing but attributeless, changeless, real, absolutely real-Consciousness and when a ज्ञानि says अहम् ब्रह्मास्मि, that अहम् refers to which aspect? The साक्षि aspect, the original Consciousness, which is निर्गुण, निर्विकार, सत्य, चैतन्यम्, whereas when you take the अहङ्कार aspect of mind, what is the nature of अहङ्कार, your mind should shift to the body-mind-complex with borrowed Consciousness. That will be सगुणम् or निर्गुणम्? अहङ्कार being body-mind-complex, body-mind-complex being प्रकृति, अहङ्कार is सगुण. अहङ्कार is सविकार or निर्विकार? अहङ्कार is महा सविकार. अहङ्कार is चेतनम् or अचेतनम्? Confusion will come. अहङ्कार is चेतनम् or अचेतनम्? It is चेतनम् alright, but not intrinsically चेतनम् but it has got borrowed चेतनत्वम्. And कृष्ण wants to say अर्जुन you are a mixture of अहङ्कार and साक्षि. And you should be able to differentiate the गुणातीत साक्षि and सगुण अहङ्कार. You should be able to differentiate the गुणातीत साक्षि, another name for निर्गुण साक्षि and सगुण अहङ्कार. And कृष्ण wants to point out अहङ्कार is your lower nature, it is your individuality, whereas साक्षि is

your higher nature. And then कृष्ण wants to point out as long as you are taking yourselves as अहङ्कार, as long as you remain as अहङ्कार only, संसार cannot be avoided. अहङ्कार is vulnerable to संसार and the only way of getting out of संसार is you have to transcend your lower अहङ्कार nature and you have to own up your higher साक्षि nature. And for this purpose, कृष्ण wants to point out, how the अहङ्कार is poison. It is a problem. And why it is a problem? Because it is सगुण. The very सगुण nature of अहङ्कार makes it a problematic aspect of yours. And naturally the question will come, how the गुण or सगुणत्वम्, becomes responsible for संसार. And for that कृष्ण wants to talk about the various गुण of अहङ्कार. And He points out that अहङ्कार has got three गुण, because it is made up of प्रकृति, which has got three गुण. Are you understanding? What is the split up of अहङ्कार? Body-mind-complex plus borrowed Consciousness. Body-mind-complex is पुरुष or प्रकृति? It is प्रकृति. Since प्रकृति has got three गुण, body-mind-complex also has got three गुण, therefore अहङ्कार also has got three गुण. सात्त्विक अहङ्कार, राजस अहङ्कार and तामस अहङ्कार and कृष्ण says all the three अहङ्कार are संसारि अहङ्कार. Wherever you go, you will be in caught, you will be in trouble. And each अहङ्कार is bound in a different way. सात्त्विक अहङ्कार is bound by सत्त्वगुण, राजस अहङ्कार is bound by रजोगुण and तामस अहङ्कार is bound by तमोगुण. And therefore कृष्ण wants to talk about the nature of each गुण and how each गुण binds a person and what are the indications of the presence of each गुण and what will be the consequences of the respective bondage, all these कृष्ण is going to analyze, that is why the very chapter is called गुण-त्रय विभाग योगः. Domination of each गुण binds the अहङ्कार. And in संस्कृत language, the word गुण has two meanings, one meaning is a property or an attribute. And the second meaning is a rope or a shackle. So the very word गुण indicate that it is a rope which will bind you to संसार and which will never allow you to be a free person. Therefore, you have to

break the shackles of three गुणs and discover the freedom of मोक्ष. And now, we will briefly see the expressions of each गुण. At the time of creation, in the प्रकृति or in matter all the three गुणs are there, but they are in equilibrium. Equilibrium means what? The same proportion. So before the creation emerges, at the time of प्रलयम्, the condition is गुणानाम् साम्य अवस्था. साम्य means equilibrium. And in equilibrium state, there is no creation. And when the time for creation comes, the गुणs are disturbed, the proportions are disturbed and the creation has got all the three गुणs alright, but not in साम्य अवस्था, but in विषम अवस्था. The proportion will vary, the percentage of these three गुणs will vary. And according to the scriptures, even the most inert object in the creation also has got three गुणs and the plant kingdom has also three गुणs, the animal kingdom also has three गुणs, human beings also have got three गुणs, every one is a mixture of three गुणs, but the differences in a particular thing is because of different proportions in the गुणs. And in the human being, how does the domination of each गुण expressed itself?

कृष्ण points out सत्त्वगुण makes the character or the nature of the individual to be ज्ञान प्रधान पुरुषः. सत्त्व represents ज्ञान प्रधानम्. It makes a person a cognitive individual, an intellectual person interested in or thirsting for more and more knowledge. So in his case, the ज्ञानेन्द्रिय, the five sense organs of knowledge, as well as the controlling intellect will be highly active.

And diagonally opposite is the रज प्रधानम्. In a रजसिक character, it will be कर्म प्रधान, activity oriented. So ज्ञानेन्द्रियs are generally passive, don't ask me what are the ज्ञानेन्द्रियs, the eyes, the ears, nose, the tongue and the skin and the intellect, the analyzing-intellect, the thinking intellect, the judging-intellect that will be active, whereas in a रजसिक personality, it will be कर्म प्रधान which means कर्मेन्द्रियs will be active. वाक्, (will never to silent, rambling can go on non-stop, you can see this in any group, some people not talking at all – the other

person will be all the time dominating) वाक् प्रधान and if you don't allow him to talk in a lecture hall or something, वाक् cannot be active, but the hands and legs will not keep quiet. So therefore वाक्, पाणि, पाद, पायु, उपस्थ and behind that the पञ्च प्राणs, the energy is highly active, hyper-active. So सत्त्वगुण is ज्ञान प्रधान, रजोगुण gives a कर्म प्रधान personality.

And तमोगुण will be the suppression of both. Neither ज्ञानेन्द्रियs will be active nor will कर्मेन्द्रियs be active, more inertia will be there. So mainly if you study सत्त्व and रजस्, तमस् you can easily find out, it is the suppression of both of them.

a) And when a person is a ज्ञान प्रधान person, generally that person will be turned inwards, internal oriented, mind a person will have, because a mind which seeks knowledge is always intellectually-active, analyzing, thinking, hypothesizing, theorizing, in fact, intellectuals live in their own world of ideas, they are not even aware of the surroundings. Therefore सत्त्व dominant will express itself in the form of निवृत्ति प्रधान. निवृत्ति means turning inwards or withdrawal.

b) Whereas when रजोगुण is dominant, it will be प्रवृत्ति प्रधान, the person will be highly turned outwards. One is inward, another is outward. When सत्त्वगुण is dominant and a person is thinking, contemplative, etc., naturally that mind will not like to relate itself with the external world of objects, because every relationship or interaction or transaction will make the mind extrovert, whereas सात्त्विक mind being turned inward, it doesn't like सङ्ग, सङ्ग means interaction, transaction, etc., it doesn't like. Therefore, this is असङ्ग- प्रधान.

c) Whereas a राजसिक mind loves turning outward. Socializing, interacting, talking to people. So if you go for a camp or so, you will find that one person will love to be inside the room, the other people will love to go out and socialize, meet, talk and enquire all those things. What makes the difference? One is सत्त्व प्रधान and another is रज प्रधान. One is असङ्ग, the other ससङ्ग.

d) The fourth difference that we can see is that a thinking mind naturally will love a set-up which is conducive for contemplation and therefore it loves silence, tranquility, quietude. It wants निशब्दता, whereas silence is poison for the रजसिक mind, it cannot withstand silence. It will switch on the TV to the top decibel, cannot withstand silence or one has to call someone on the phone. Something or the other or use the walkman something or the other, it likes noisy activity, that is why we say that there is buzzing activity. We never say silent activity. Buzzing activity means lot of noise. Noise will be there.

And तमोगुण is just the opposite, it suppresses both सत्त्व and रजस् and कृष्ण wants to point out that all the three गुणIs are bondage.

All the three गुणIs cause bondage in different ways. How all the three गुणIs cause bondage?

i) A सात्त्विक mind will love a set-up which is quiet and which is conducive for thinking, contemplation, study, etc. And if that set-up is disturbed, by any sound or any visitor, then a सात्त्विक mind is upset. And therefore, it is a दुःख-मिश्रित condition, because as long as the set-up is favorable to me, the सात्त्विक mind enjoys. In fact, many people after studying वेदान्त, they will like to spend more time in study, meditation, etc., at home and they complain, “स्वामिजि, lot of disturbances, irritating disturbances.” And even if no other sound is there, for the sound of the clock this person gets irritated. Or even the lizard says ki, ki, ki, this person gets irritated. A सात्त्विक mind is also a bound-mind because it cannot totally control the set-up, when the set-up is disturbed, it has to दुःखम्. Similarly, a रजसिक mind, of course hates silence and quietude and if there are no people around, that person is upset and disturbed and therefore, he wants to disturb the neighbor. He cannot keep quiet because, he cannot face silence. Therefore a रजसिक mind also will face दुःखम्, pain because, as long as it is able to order the set-up as it wants, it is fine, but when the set-up is disturbed, it is unhappy and तमसिक mind, that also will have

problems. कृष्ण will tell the details later, the greatest problem being there is no scope for progress at all. So, therefore, all the three गुणs are mixed with pain or sorrow.

ii) And कृष्ण points out that all the three गुणs cause dependence. A person who loves silence is addicted to silence. And he is not a free person because to enjoy happiness, he requires silence. And therefore he is मुक्तः or बद्धः? सात्विक person is also bound, because he is addicted to silence. What about राजसिक person? That person is also bound, because he is addicted to noise, company he wants. If all the people go out, this person will feel lonely and disturbed. Therefore, बन्धकत्वम्, dependence and bondage, is common to all the people, pain is common to all the people, wherever dependence is there pain is also there.

iii) And thirdly, all the people will have अतृप्तिकरत्वम् (this is said in उपनिषत्s, दुःख-मिश्रितत्वम्, अतृप्तिकरत्वम्, बन्धकत्वम्). अतृप्तिकरत्वम् is also common to all the three. How? A सात्विक person wants to gain more and more knowledge. He has a great hunger for knowledge. And without knowledge, he feels a limited person and therefore he wants to remove the knowledge-wise limitation, which limitation the राजसिक person will never feel. सात्विक person alone will have the unique sense of limitation, what I know is less and therefore, he goes on acquiring knowledge, because he wants to become omniscient, सर्वज्ञ. But to his utter desperation and dismay he finds out any amount of knowledge he gathers, his limitation, knowledge-wise limitation does not go away. In fact, the more you learn the more you know about you don't know. Therefore greater your knowledge the more you know about your ignorance and that is why in every field, he goes on specializing, specializing, specializing and the whole life time is not enough to concentrate on one subject. Take one medicine it has so many parts, whole body is divided into ophthalmology department, ENT department, dentistry and

dermatology. स्वामिजि says dermatologists has got skin-deep knowledge. If you go a little deeper, he will say that it is not my department and you have to go to the bone specialist, Orthopedist. Whatever it is. So therefore, as somebody nicely defined, 'a specialist is one who learns more and more about less and less things.' And therefore I am never going to become omniscient in the field of any branch of science and therefore संसार, this is called intellectual संसार. I want to know more about and I am not able to know. Similarly, a राजसिक person also suffers from संसार, not in terms of knowledge but in terms of activity. He wants to do more and more, accomplish more and more. He becomes a workaholic, he says a miles and miles I have to travel and do all these things. And at any time he looks at himself, he is not satisfied. सात्त्विक person travels from finitude to finitude, राजसिक person travels from finitude to finitude, तमसिक person doesn't travel at all, therefore he is from finitude to? There is no from, he continues in finitude. And therefore कृष्ण says all the three गुणIs will bind you.

And therefore all the three forms of अहङ्कार are bondage. सात्त्विक अहङ्कार is also bondage, राजसिक अहङ्कार is also bondage, तामसिक अहङ्कार is also bondage. If you want to transcend bondage, you have to transcend अहङ्कार and own up your higher nature and what is your higher nature? The साक्षि, गुणातीत साक्षि. But कृष्ण wants to point out one important thing, even though the three गुणIs are causes of bondage, for liberation you will have to use the three गुणIs only as stepping stone. Even though they are the causes of bondage, you will have to intelligently use them and transcend them, like a pole vaulter, what does he do, he has got a pole to vault himself. And what does he do, he uses the pole, runs, fixes down and with the help of the pole alone he goes up and cross the bar, thereafter what does he do, he should not say that because of this pole alone, I am on the top now, I should show my gratitude, at this time if I leave this pole, I am not

loyal to the pole, therefore I will tightly hold on to it, if someone says, he is a fool. You have to drop. So one person uses the pole, goes up and refuses to drop. He is a Fool No.1. There is another person who says, anyway after reaching up, I have to drop the pole, why take the pole at all,

प्रक्षालनात् हि पङ्कस्य दूरात् अस्पर्शनम् वरम् ॥ महाभारतम् ॥

Therefore he refuses to use the pole. This fellow is damn idiot. An intelligent person uses the pole, goes up, drops the pole and wins the Commonwealth gold medal. Similarly, use the अहङ्कार pole. You require तमोगुण also. If you don't have तमोगुण at all, if you are all the time ज्ञान प्रधान and कर्म प्रधान, you will never go to sleep. And if you have no sleep at all for you and more than that problem for others also, therefore we require तमोगुण for sufficient rest and recuperation, use तमोगुण and you have to use रजोगुण and become a कर्म प्रधान person to follow कर्मयोग. कर्मयोग requires a राजसिक अहङ्कार and thereafter you have to go to ज्ञानयोग and ज्ञानयोग requires what अहङ्कार? सात्विक अहङ्कार. Suppose in the class you have got तामसिक अहङ्कार, what will you be doing? Dozing. If you have a राजसिक अहङ्कार, what will happen? Wandering all over, who all have come, who all are sleeping, etc., you will be watching. There are some people who love to watch who are all sleeping. That is called राजसिक अहङ्कार. So a wandering mind cannot learn, a dozing mind cannot learn, an alert, vigilant and non-wandering mind absorbs the teaching like sponge. And once it gets the wisdom, what is the wisdom, the wisdom is I am not this inferior सगुण अहङ्कार nature, because it is मिथ्या and inferior, my real nature is अहम् गुणातीत साक्षि अस्मि. Thus, we have to know the nature of the three गुणs and how they bind us and we also should know how to intelligently use the three गुणs and become गुणातीतः and गुणातीतः is a liberated person. This is going to be the analysis in the verses beginning from the 5th verse onwards, the details of which we will see from the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 14, VERSES 05-09

For analyzing the three गुणs, Lord कृष्ण has given the introduction and in the introductory portion we saw that every individual is a mixture of two portions, one is called साक्षि अंश, the higher part of the individual and second is अहङ्कार अंश, the lower part of the individual. Of these two portions, the साक्षि portion the higher part consists of only Consciousness which is pure चैतन्यम्, whereas the अहङ्कार the lower part consists of two things, one is the inert body-mind-complex, is part of अहङ्कार and this inert body-mind-complex, enjoys the reflected Consciousness or borrowed Consciousness and because of that, the body-mind-complex has become sentient. Just as a mirror, a non-luminous-mirror becomes a bright-mirror when it has got a reflected sunlight. So when I look at a bright-mirror, I should remember it has got two parts, one is the mirror part and the second is the reflected Sun. In the same way, the अहङ्कार, like the bright-mirror has got two parts, one is the inert body-mind-complex, like the mirror and the second is the borrowed or reflected Consciousness, in संस्कृत we call it प्रतिबिम्ब चैतन्यम् plus the body. And this mixture प्रतिबिम्ब चैतन्यम् plus the body together is called अहङ्कार and what is the साक्षि? साक्षि is neither the body, nor is the reflected Consciousness. साक्षि is different from both the body and the reflected Consciousness and what is that? The original Consciousness. If you remember तत्त्वबोध, $RM + RC = अहङ्कार$. RM means the reflecting medium, the body + RC, the reflected Consciousness is equal to the अहङ्कार. Then what is the साक्षि? It is neither the RM, nor is it the RC, but it is OC. In OC itself our life is running!!! So this OC part is called the higher part, the साक्षि अंश, RC + RM is called the lower part, the अहङ्कार अंश, the साक्षि अंश and the अहङ्कार अंश is together inseparably. When I use the word 'I', it is a mixture of both the साक्षि and अहङ्कार. And of these two अंशs, the साक्षि is the निर्गुण अंश, because it is pure Consciousness, whereas the

अहङ्कार contains the body-mind-complex and the body-mind-complex is matter. It is प्रकृति and therefore अहङ्कार is endowed with three गुणs. So अहङ्कार अंश is सगुण अंश, whereas साक्षि अंश is (अंश means aspect, facet or part). So my lower nature is सगुण अहङ्कार and my higher nature is निर्गुण साक्षि. And having said this much, कृष्ण wants to point out that the अहङ्कार can never escape from the three गुणs, because अहङ्कार consists of प्रकृति, it is made up of the प्रकृति and therefore अहङ्कार (when I say अहङ्कार, you should remember body-mind-complex plus the reflected Consciousness) body-mind-complex is born out of प्रकृति principle. You have to remember that always, then only अहङ्कार and सगुण can be understood clearly. Therefore, my lower part, the अहङ्कार अंश can never escape from these three गुणs and the only juggling that I can do is change the proportion of the गुणs. Like some political parties do, they change the ministers to party work and from party work to ministry and then they put to governorship. The party consists of the same type of people. I am not telling whether they are good people or bad people. You can decide the composition! अहङ्कार can never escape from the three गुणs. अहङ्कार can only be dominant in सत्त्वगुण, in which case it will be सात्त्विक अहङ्कार, it can be dominant in रजोगुण in which case it will be राजसिक अहङ्कार or it can be तामसिक अहङ्कार. And कृष्ण wants to say that whether it is सात्त्विक, राजसिक or तामसिक, all these three गुणs are bound to bind the individual. Only the type of संसार caused will change, the mode of bondage will change, one may be a golden shackle, another may be silver shackle, another may be an iron shackle, but all the three are shackles. Like in Saudi Arabia, when a member of the royal family commits a crime and they have to behead, they will use a gold sword. What will be difference, when the head will be cut by a gold sword or silver sword? Therefore कृष्ण wants to say that all these three गुणs will bind, therefore you want to be free you have to transcend the सगुण अहङ्कार and you have to own up your

higher गुणातीत, निर्गुण, साक्षि अंशः. But one thing that कृष्ण admits is to become a गुणातीत, initially you will have to use the three गुण as a stepping stone, as I gave the example of the pole, used by the pole-vaulter. The pole will have to be used to go above the bar, but having gone above, the pole will have to be dropped. Not using the pole is also foolishness, not leaving the pole is also foolishness, use the pole, cross the bar and leave the pole. Similarly, use the गुण and then drop the गुण, drop means transcend the गुण and become गुणातीत. This is what कृष्ण is going to teach. For that purpose the analysis of the three गुण is started from verse no.5, which will go up to verse no.18. And कृष्ण gave the introduction in 5th verse. There are three गुण associated with अहङ्कार, देहिनम्, देही means the अहङ्कार प्रधान जीवः. And that अहङ्कार, the जीव is associated with all the three गुण in different proportions and निबध्नन्ति – all the three गुण will bind differently. Up to this we saw in the last class. Now Continuing; verse no.5;

Verse No .06

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६॥

तत्र सत्त्वम् निर्मलत्वात् प्रकाशकम् अनामयम् ।

सुख-सङ्गेन बध्नाति ज्ञान-सङ्गेन च अनघ ॥ १४-६॥

हे अनघ!! तत्र अनामयम् प्रकाशकम् सत्त्वम् निर्मलत्वात् (आत्मानं) सुख-सङ्गेन ज्ञान-सङ्गेन च बध्नाति ।

For the sake of our convenience, this analysis of the three गुण can be divided into five topics.

i) The first topic is the definition of each गुण. In संस्कृत, we call it लक्षणम्, लक्षणम् means the definition. What is the definition of सत्त्व, Similarly, रजस् and तमस्?

ii) Then the second topic that कृष्ण will discuss is the mode or method of bondage. How each गुण binds a person in its own unique

way? In संस्कृत we call it बन्धन प्रकारः. बन्धनम् means bondage, प्रकारः means mode or method. This is the second topic.

iii) The third topic is the indication or clue to find out which गुण is predominant in a person. Whether I am a सत्त्व predominant person, having a सात्विक अहङ्कार, or whether I am a राजसिक or तामसिक, how can I know? So we should have some indicator or test that indicator is called लिङ्गम्. So thus सत्त्व लिङ्गम्, रजो लिङ्गम् and तमो लिङ्गम्. लिङ्गम् does not mean शिवलिङ्गम्, here लिङ्गम् means an indicator.

iv) Then the fourth topic is the गतिः. What will be the type of travel taken by, the course of travel taken by a जीव after death? If a person dies, with सत्त्व predominant, which direction he will travel, if he dies with रजस् predominant, which direction he will travel, similarly, तमसः गतिः. So the word गतिः means मरण अनन्तर प्रयाणम्. This is the fourth topic.

v) Then the fifth and final topic is the consequences of the domination of each गुण in this life itself. If सत्त्व is predominant in a person, what consequences we can find here when we are alive. In संस्कृत, we call it फलम्. सत्त्व फलम्, रज फलम् and तमो फलम्. What is the difference between गति and फलम्? गति is the consequence after death, फलम् is consequence before death.

These are the five topics. लक्षणम्, बन्धन प्रकारः, लिङ्गम्, गतिः and फलम्. Of these five topics, first we are going to take up लक्षणम् and बन्धन प्रकारः.

In verse no.6, कृष्ण talks about सत्त्व लक्षणम् and सत्त्व बन्धन प्रकारः. Then in the 7th verse, रजो लक्षणम् and बन्धन प्रकारः and in the 8th verse, तमो लक्षणम् and बन्धन प्रकारः. Now let us look into the verse. तत्र – among these three गुणs of अहङ्कार or साक्षि? साक्षि doesn't have. The अहङ्कार; तत्र, सत्त्वम् – when सत्त्व is predominant in a person, in the अहङ्कार, निर्मलत्वात् – it is called शुद्ध सत्त्वम् or निर्मल

सत्त्वम्. And what do you mean by शुद्ध सत्त्वम् or निर्मल सत्त्वम्? It means when सत्त्वगुण is dominant, the other two गुणs will not contaminate, influence or pollute सत्त्वगुण. If रजोगुण and तमोगुण contaminate or pollute the सत्त्वगुण, it will be called मलिन सत्त्वम्, but when सत्त्व is dominant, रजस् and तमस् will not affect it. And when रजस् and तमस् do not affect, what will be the nature of that सत्त्व? प्रकाशकम् – when तमोगुण influences the सत्त्व, तमोगुण being dullness, तमोगुण being ignorance and darkness and dullness, if तमोगुण pollutes सत्त्वगुण, the mind will be turbulent, like water mixed with particles will be turbid water, will not be bright and pure. So when तमोगुण influences सत्त्व, the mind will be turbid, but when तमोगुण does not influence सत्त्व, it is like a clean filtered water, treated water, zero-B water, the mind will be clear, in thinking there will be clarity. So when will there be clarity in thinking? When सत्त्वगुण is निर्मलम्, that means not influenced by तमोगुण, dullness. तमस् stands for dullness. Therefore प्रकाशात्मकम्, a सत्त्व प्रधान mind will have clarity of thinking. That is why in English also we use the expression, he is a bright boy, bright means clarity of thinking. And similarly, if रजोगुण pollutes the सत्त्व, what will be condition? रजोगुण stands for activity, restlessness, as I said in the last class, extrovertedness etc., therefore when रजोगुण pollutes the सत्त्व, the mind will be restless, wandering, vacillating, wavering, but when सत्त्वगुण is predominant and रजोगुण does not influence, that सत्त्वगुण is निरामयम्. प्रकाशात्मकम् means unpolluted by तमोगुण and निरामयम् means unpolluted by रजोगुण. So निरामयम् means free from tension, free from stress, free from strain, free from restlessness. When रजोगुण pollutes the mind cannot relax. Whereas सत्त्व is predominant it becomes a प्रकाशात्मकम्, bright and calm. And therefore, what is the definition of सत्त्वगुण? It is प्रकाशात्मकम्, it is of the nature of brightness and calmness, quietude, tranquility. And this seems to be a wonderful nature, if the mind is bright and calm, it is capable of learning things, it is capable of

obsorbing, it is capable of contemplation, it is capable of self-analysis. So सत्त्वगुण seems to be a wonderful thing, how do you say सत्त्वगुण binds? कृष्ण says: सत्त्वगुण is also bondage because, a सात्त्विक mind seeks always a tranquil atmosphere, a सात्त्विक mind seeks seclusion, a सात्त्विक mind seeks freedom from noise pollution. OK, what is wrong in it? The problem is you can never control the external atmosphere. So if you are addicted to seclusion and quietude, you become a dependent person, dependent on what, quietude and seclusion. And if a situation comes in the family, where you cannot order quietude and seclusion, you become highly disturbed. Nobody allows me to be peaceful even for a short time, people keep on coming, the phone calls, the door bell, etc., you want quietude, quietude becomes a cause of bondage. Whereas a liberated person is defined as a person who does not depend upon even quietude or seclusion for fulfillment and happiness. Any type of dependence is bondage, सत्त्वगुण leads to noble dependence, but noble dependence is also a dependence. And therefore कृष्ण says: सुख-सङ्गेन – the सात्त्विक अहङ्कार seeks seclusion, quietude, etc., and that need becomes a bondage. And unfortunately, in India, with such a big population you go anywhere, one thing you cannot avoid is noise. So many festivals and there is no connection between the cinema song and the festival! And you get irritated and go there, there is one, he switches on and he goes away for tea. So you get highly irritated, because you need tranquility. So सुख-सङ्गेन बध्नाति and second type of bondage is ज्ञान-सङ्गेन च अनघ – a सात्त्विक mind is attached to knowledge. It is an introvert mind which wants to think and know and study and increase the range of knowledge. Just as a राजसिक mind we will see is attached to कर्म, राजसिक mind is कर्मेन्द्रिय प्रधान, a सात्त्विक अहङ्कार is ज्ञानेन्द्रिय प्रधान, it wants to increase knowledge. And both have got greed. There the greed for action, here the greed is for knowledge. OK, what is wrong, if a सात्त्विक अहङ्कार wants more and more knowledge? The problem is any amount of knowledge you

gather, you can never become full and complete, because omniscience is impossible. Just as you gather any amount of money, you are finite, you gather any amount of knowledge, you are intellectually finite. And therefore a राजसिक person is dissatisfied with his external possession, a सात्विक person is dissatisfied with his internal possession of ज्ञानम्. And therefore here by ज्ञानम् I mean the material knowledge. I am not talking about आत्मज्ञानम्, I mean अपरा विद्या, he wants to gather more and more. सात्विक person suffers from intellectual संसार. He wants to solve the fundamental problems of science and when he dies incapable of solving a crucial scientific problem, he dies a restless person, because he could not solve that problem. And they think that you can solve all the problem, always there will be some scientific unsolved problem. For knowledge is bound. हे अनय! अनय means अर्जुन and by using the word अनय, कृष्ण indirectly says अर्जुन you have a pure mind. Because he asked for knowledge.

शिष्यः ते अहम् शाधि माम् त्वाम् प्रपन्नम् ॥ २-७॥

So thus in the first line, सत्त्वलक्षणम् is given, in the second line is सत्त्वबन्धन प्रकार is given. What is लक्षणम्? प्रकाशात्मकम्. What is बन्धन प्रकार? सुख-सङ्गेन, attachment to quietude is the bondage. Now we will come to the रजो लक्षणम् and बन्धन प्रकार.

Verse No .07

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४-७॥

रजः राग-आत्मकम् विद्धि तृष्णा-सङ्ग-समुद्भवम् ।

तत् निबध्नाति कौन्तेय कर्म-सङ्गेन देहिनम् ॥ १४-७॥

हे कौन्तेय! राग-आत्मकम् रजः तृष्णा-सङ्ग-समुद्भवम् विद्धि । तत् देहिनम् कर्म-सङ्गेन निबध्नाति ।

First line deals with रजोगुण लक्षणम्. रजः राग-आत्मकम् विद्धि – it is of the nature of attachment and passion, a राजसिक mind is highly extrovert and it always wants to relate with things and people.

The nature of रजोगुण is that the mind is always extrovert and it always wants to have relationship with things and people. If सत्त्व is निवृत्ति प्रधान, seclusion and withdrawal, रजस् makes a person प्रवृत्ति प्रधान, interested in companionship, in people, in relationship, in interaction. And it never loves quietude, all the time it wants to talk to someone or the other. If you put a राजसिक person in a room alone, he cannot survive for five minutes, he will break the door and come out. Whereas if you put a सात्विक person, you will not know that he is there or not. It is just the opposite. Therefore कृष्ण says: रजः राग-आत्मकम्, राग means relationship, attachment, passion. All the time trying to stick to people. And even while sitting there are some people, so much space will be there, they will always like to sit glued to others. In sleep also they have to embrace someone, if nobody is there, then they hold on to pillow. It is the type of mind. I am not saying it is good or bad, I am saying the two types of mind, it is a nonjudgmental observation. We require each गुण to attain liberation. Because कर्मयोग will require activity. पञ्च महायज्ञ will require activity, in which case, we will require रजोगुण and of course the study of वेदान्त will require सत्त्वगुण. Therefore no गुण is good or bad, each गुण plays its own role. In fact, if you see the range of साधन, in each level of साधन, we are making use of one गुण or the other. And therefore रजः राग-आत्मकम् विद्धि means sticky type, of the nature of passion. And naturally, तृष्णा-सङ्ग-समुद्भवम्. Since it is an extrovert mind, a restless mind, a dynamic mind, it has got lot of ambitions and wants to achieve, always wants to achieve something or the other, it is an ambitious mind and therefore it has तृष्णा, तृष्णा means desire for external thing, lot of possession, lot of people, always rambling. And if husband is सात्विक and wife is राजसिक or wife is सात्विक and husband is राजसिक, you had it. One wants rambling and another wants quietude. You have to manage very carefully. So तृष्णा means what? Desire. Of course this desire we will divide into two, either selfish desire or selfless desire, the mind is full

of desire by which a person wants to become a workaholic person and not only he wants तृष्णा, काम and after acquiring things, आसङ्गः – he wants to hold on to everything. The old pen, with which he wrote the SSLC examination 3 times. It is not writing now, it is an ink pen, who needs that now: yet he keeps that. Even the disposable cups and bottles all of them he doesn't want to give up anything. Because fashion is there, the gum is there and therefore परिग्रह प्रधान. परिग्रह means possession. Whereas सत्त्वगुण makes a person. अपरिग्रह प्रधान, अपरिग्रह means he wants to drop things. One wants to hold and another wants to drop. And therefore आसङ्गः, sticking to everything. समुद्भवम् means it is the source. What is the source? रजोगुण is the source of desire and attachment. Desire for things not possessed and attachment to things which are already possessed. In fact, you begin to wonder he possesses the object or he is possessed by the object. So this is the रजोगुण definition. What is the definition? राग-आत्मकम्, of the nature of attachment. And how does the रजोगुण bind the individual? हे कौन्तेय! तत् निबध्नाति – रजोगुण also binds, देहिनम् – the individual, कर्म-सङ्गेन – by making him attached to कर्म, all the time. So कर्म-सङ्ग means it makes him a workaholic. And we may argue that कर्म is required for accomplishing things. Even कर्मयोग is required for वित्तशुद्धि, what is wrong in doing कर्म? If you ask, what वेदान्त says is कर्म is required up to a particular stage, after that particular stage one has to shift to ज्ञानयोग. कर्मयोग has to be followed by ज्ञानयोग, but the problem with राजसिक person is, he can never come to ज्ञानयोग. कर्म, कर्म कर्म, कर्म, कर्म, fall dead. So that is called attachment. Therefore कर्म-सङ्गेन, with attachment to कर्म it binds. What about सत्त्वगुण? ज्ञान-सङ्गेन. Here it is कर्म-सङ्गेन. Continuing;

Verse No .08

तमस्त्वज्ञानजं विद्धि मोहनं सर्व-देहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४-८॥

तमः तु अज्ञानजम् विद्धि मोहनम् सर्व-देहिनाम् ।

प्रमाद-आलस्य-निद्राभिः तत् निबध्नाति भारत ॥ १४-८॥

हे भारत! तमः तु सर्व-देहिनाम् मोहनम् अज्ञानजम् विद्धि । तत् (देहिनाम्) प्रमाद-आलस्य-निद्राभिः निबध्नाति ।

So now comes the तमोगुण लक्षणम् and तमोगुण बन्धन प्रकारः. कृष्ण says तमः तु अज्ञानजम् विद्धि – तमोगुण also is born out of अज्ञानम्. अज्ञानम् in the context means प्रकृति. Because प्रकृति is the original source of the creation. From प्रकृति alone सत्त्वगुण also flows, रजोगुण also flows, तमोगुण also. Therefore, this तमोगुण is also equally born out of प्रकृति or माया. And therefore one cannot escape from तमोगुण. But here we are dealing with what problems? The predominance of तमोगुण will cause what all problems, sleeping is not problem, then what is the problem? Continuing to sleep is the problem. Sleeping is not the problem, everyone has to sleep. If one does not sleep, there is some problem, insomnia is a problem, for that person also and more than that for the other people also. Therefore, we don't condemn तमोगुण but we are talking about the predominance of तमोगुण will create the following problems.

a) The first problem is that it suppresses the सत्त्वगुण and रजोगुण. Since सत्त्वगुण is suppressed, there is no clarity of thinking. And therefore one even does not ask what is the purpose of life. Human life is never taken seriously. The precious time is never taken seriously. The young age is never taken seriously. All because of the lack of clarity of thinking.

b) And because of that, मोहन-आत्मकम्, मोहनम् means delusion, मोहनम् is not मोहन राग here, मोहनम् means of the nature of delusion, that means there is no clear thinking and also often there is no goal in life, it is just moving along with the current, there is no goal and even if goals are there, the priorities are not clear. How much money is important, how much health is important, how much knowledge is important, with regard to all these there is no clarity and therefore मोहनम् सर्व-देहिनाम् – it causes delusion for all those people. And

therefore what is the definition of तमोगुण? मोहन-आत्मकम्, of the nature of delusion. And there are some people who are so intensely deluded that you try to talk to them and help them out, they are so powerful that they make you also confused. They transfer the confusion to you also. Nothing can be done, except प्रार्थना. Sometime such children are born in our own family, they don't take to study seriously, mother is worried, स्वामिजि, is there any prayer, this boy is not studying at all and in this highly competitive society if he doesn't study properly, in future which girl will marry him, girls are all PhDs, this fellow doesn't want to go beyond SSLC – so therefore, will he get married, will he get a good job, parents are worried, but the child does not know the seriousness of the life itself. Therefore of the nature of delusion, at least for the children if it is up to a particular stage, it is OK but there are people even grown up not clear about life and its goals.

c) And how does तमोगुण bind a person, प्रमाद-आलस्य-निद्राभिः तत् निबध्नाति. प्रमाद means carelessness, negligence with regard to the proper utilization of the body,

लब्ध्वा कथंचिन्नरजन्म दुर्लभम् ॥ विवेकचूडामणि ४ ॥

Getting नर-जन्म is very very rare. नरी-जन्म is possible. नर-जन्म is दुर्लभम् and that too we are born in a वैदिक culture which talk about the higher goal and if I don't make use of this wonderful opportunity, 'If I miss out in this life, I don't know what sort of a life I will have?' No guarantee that next जन्म will be मनुष्य जन्म. We don't want, we are all liberated! other people, so प्रमाद. Not तमिक् प्रमाद, it is the संस्कृत प्रमाद, carelessness, negligence, आलस्यम् means laziness or indolence, idling the time and then निद्रा means sleep. Therefore, most of the time, this person is asleep or sleepy. These two अवस्थाs he is aware only. He is not aware of the third stage of जाग्रत् अवस्था at all. Either he is asleep or sleepy with half closed eyes, you think he is meditating, but he is sleeping. For such people, never prescribe meditation. So if you prescribe meditation, they will continue sleeping in sitting posture.

Therefore you have to prescribe कर्म. And therefore, प्रमाद, negligence, laziness and sleep. Through these three, तत् निबध्नाति भारत – तमोगुण binds a person. This person does not acquire पुण्यम् or पापम्. There is an advantage in तमोगुण. This person doesn't acquire पुण्यम् or पापम्, why? पुण्यम् and पापम् are कर्म-फलम् and this person doesn't do any कर्म, if you do कर्म only you get पुण्यम् and पापम्. Therefore the advantage for this person, he will not acquire much आगामि, he will not acquire fresh पुण्यम् and पापम्, but remember that is not a great achievement, animals also do not acquire पुण्यम् or पापम्. If I say I have not acquired any पुण्यम् or पापम्, it means I have been like a buffalo. Is it a credit? Therefore it is perpetuation of bondage. So तत् निबध्नाति भारत. Continuing;

Verse No .09

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४-९॥

सत्त्वम् सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानम् आवृत्य तु तमः प्रमादे सञ्जयति उत ॥ १४-९॥

हे भारत! सत्त्वम् (देहिनाम्) सुखे सञ्जयति, रजः कर्मणि, उत तमः तु ज्ञानम् आवृत्य प्रमादे सञ्जयति ।

In this verse, कृष्ण repeats the topic of बन्धन प्रकारः, even though He has talked about it, He is putting that in a nutshell in this verse, how each गुण binds a person by creating a particular form of addiction. Each one binds by creating a particular form of addiction, which is called सङ्ग. And what are the three addictions? सत्त्वम् सुखे सञ्जयति, सत्त्वगुण causes addiction to quietude, निवृत्ति, withdrawal, silence, addiction to silence is also a form of addiction. So सुखम् means tranquility, quietude, seclusion, etc. So सुख-सङ्ग is the mode of bondage. Whereas रजोगुण causes another form of addiction, कर्म-सङ्गेन, so it causes addiction to कर्म, doing कर्म is harmless, addiction to धर्म is the problem. Enjoying silence is wonderful but addiction to

silence is a problem. Liking to do meditation is wonderful, but addiction to meditation is a problem. In fact, वेदान्त goes to the height of saying, even addiction to शास्त्रम् is an addiction. So don't say: I will leave all this now. We have not formed an interest all. So we can think of leaving after some time. So the height is addiction to गुरु, शास्त्र. वेदान्त and it goes up to God: 'Cut asunder the desires, cut asunder the desires, cut asunder even if it be the desire for God' That kind of detachment we need not develop now, but what कृष्ण wants to say is कर्म is OK, कर्म addiction is a bondage. Similarly, तमोगुण binds how? प्रमादे सञ्जयति उत, प्रमाद as we saw before is carelessness, lack of attention. So no job is done wholeheartedly, whatever job he does, there are mistakes, there are corrections required, so प्रमाद-सङ्गः, or you can say, निद्रा सङ्गः also and how does it cause that? ज्ञानम् आवृत्य – by way of covering the clarity of thinking. So by covering the discriminative power, the तमोगुण makes a person addicted to lose jobs all the time. So that means what: you cannot make that person responsible. Whatever job you give you have to stand behind. For that, we can ourselves do, he can never be a responsible person. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 14, VERSES 10-13

In the last few classes, we saw that our higher nature known as the साक्षि स्वरूपम् is ever निर्गुणम् and therefore free from the influence of the three गुणs, but our व्यावहारिक nature, our lower nature, which is called अहङ्कार is a mixture of the body-mind-complex, as well as the reflected Consciousness. Untill the अहङ्कार consists of the body-mind-complex, untill the body-mind-complex is born out of प्रकृति, the अहङ्कार can never escape from the three गुणs. And therefore, our body-mind-complex is made up of three गुणs and the अहङ्कार which consists of this body-mind-complex is the necessarily made up of these three गुणs and therefore, we can never escape from them. We have to live with these सगुण अहङ्कार. And once we are forced to live with this अहङ्कार, it is better that we understand the अहङ्कार well, so that we know how to handle it properly. If you have to live with some people at home, if you have no escaping from them, better you try to, whether to succeed or not, understand those people well, because understanding will help in handling anything. Science is able to handle the nature more and more only because science has been able to know nature more and more. Knowledge gives the capacity for better handling. And therefore कृष्ण says: you have to understand your own अहङ्कार very well. For that, you must know what type of अहङ्कार you have, which गुण is dominant, which गुण is in middle, the second place and which गुण is the lowest, better you understand and you also know how these गुणs influence your व्यावहारिक life, both material life, as well as the spiritual life. And therefore कृष्ण strated an enquiry into the three गुणs which we divided into 5 topics. The first topic being the definition of the three गुणs and He gave the definition, सत्त्वगुण is प्रकाशात्मकम् and रजोगुण is रागात्मकम् and तमोगुण is मोहनात्मकम्. By the word प्रकाशात्मकम् it means, their mind will be inclined to gain more and more knowledge, a mind which is predisposed to the pursuit of

knowledge. A mind with more and more knowing tendencies, a mind which want to use ज्ञानेन्द्रिय more is called a सात्त्विक mind. Whereas रजोगुण is said to be the रगात्मकम् which means a personality which tends to add more, more than knowing tendency this personality has doing tendency, it is a dynamic mind which want to use the कर्मेन्द्रिय more than the ज्ञानेन्द्रिय. And therefore, कर्म predisposition or कर्म tendency is रजोगुण लक्षणम्, knowledge tendency is सत्त्वगुण लक्षणम्. And तमोगुण is defined as मोहनात्मकम्, which means a personality which is always in doubt, always indecisive, always procrastinating, always not sure what to do. A mind which is in eternal conflict and delusion and procrastination and if you try to help them resolve the conflict, not only you don't resolve their conflict, they will put conflict in your mind also. So powerful is their मोहः. So this constant vacillation tendency is the expression of तमोगुण which we called मोहनात्मकम्. This is the first topic, the definition. Then the second topic that we discussed was बन्धन प्रकारः, how each गुण bind a person which we can easily infer, a सात्त्विक mind has always a knowing tendency, learning tendency, therefore, naturally it is addicted to any infrastructure which is conducive for learning. It always loves learning infrastructure which means quietude, which means seclusion, which means silence, which means withdrawal, which means reduction of relationships, because relationships require extrovertedness. And therefore, a सात्त्विक mind is attached to knowledge infrastructure whereas a रजसिक mind hates a knowledge infrastructure of quietude, withdrawal etc. A रजसिक mind craves for a कर्म infrastructure. It wants to do something or the other, therefore it wants people, it wants gadgets, it wants to go out, i.e., it wants an infrastructure in which कर्मेन्द्रिय can be active. And this is called bondage because it is addicted to such a set-up and if such a set-up is not available, that person is a fish out of water, he is unhappy. And therefore, whether unhappiness is caused by silence, or whether unhappiness is caused by

noise, unhappiness is unhappiness and वेदान्त defines मोक्ष as that state of mind, in which there is no unhappiness in noise also, there is no unhappiness in silence also, one which is not bound by either noise or silence. Therefore, सत्त्वम् सुखे सञ्जयति, i.e., called सुख-सङ्ग or ज्ञान-सङ्ग, the bondage and रजोगुण binds through कर्म-सङ्ग, attachment to कर्म and तमोगुण binds to निद्रा and आलस्य, तमोगुण mind is not sure about what infrastructure in wants. It doesn't even know what it wants. Still groping in darkness. And also it doesn't want to decide. Decision making the तमोगुण mind doesn't want, it is attached to vagueness, it is attached to negligence, it is attached to carelessness. So this is प्रमाद-सङ्ग. Up to this we saw in the last class. Now we have to go to the next topic. Verse no.10;

Verse No .10

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४-१०॥

रजः तमः च अभिभूय सत्त्वम् भवति भारत ।

रजः सत्त्वम् तमः च एव तमः सत्त्वम् रजः तथा ॥ १४-१०॥

हे भारत! सत्त्वम्, रजः तमः एव अभिभूय (स्वयम्) भवति, च रजः, सत्त्वम् तमः च (अभिभूय स्वयम् भवति), तथा तमः, सत्त्वम् रजः (अभिभूय स्वयम् भवति)।

For the third topic that कृष्ण is going to deal with is the लिङ्गम् or the indicatory mark to know, whether one is सात्त्विक, राजसिक or तामसिक. But before entering into this third topic, कृष्ण is taking a small diversion. So the 10th verse is a diversion verse. Of course, it is a deliberate diversion, because कृष्ण considers this topic, this diversion topic important. And what does कृष्ण wants to say here? He says every thing and being is made up of three गुणs, because every thing and being is born of प्रकृति. From an inert object to the most intelligent human being, every blessed thing in the creation is the product of प्रकृति and therefore, everyone has got all the three गुणs.

But there is only one difference and that difference is even though every thing is made up of three गुणs, the proportion is not uniform. The proportion was uniform before the creation, during the प्रलय अवस्था, the three गुणs were in equilibrium, in साङ्ख्य philosophy, they call it गुणानाम् साम्य अवस्था प्रलय. Once the creation has started, there is no more equilibrium, there is वैषम्य अवस्था, वैषम्यम् means inequilibrium. And therefore in the case of an inert object, there also three गुणs are there, but तमोगुण will be the most dominant one in an inert object and that is why the object doesn't have a learning tendency. You don't find a wall is interested in वेदान्त. Does it mean that the wall doesn't have सत्त्वगुण? The wall also has got that, but तमोगुण is dominant, therefore it doesn't have the learning capacity nor has the wall a doing capacity. Thank God, if the wall wants to do some action, like going for an evening walk, it is a problem, it doesn't do that, it has got inertia. By inertia we mean neither knowing capacity nor doing capacity, because तमोगुण is dominant. And once you come to the plant kingdom, it has got some amount of सत्त्व and रजस्, even though a plant is almost like an inert object only, but the plant has got a little more of सत्त्व and रजस् and it has got some sentiency to feel the environment, which the inert object doesn't have. But it doesn't have the extraordinary सत्त्वगुण, to learn, therefore you don't have schools and colleges for plants, it does have that capacity and similarly, the activities also in the case of a plant is limited, the plant has a limited activity of growing, but you won't see a plant going for a walk. Thank God. Or else the tree on the side of the road will come to the centre, while you are driving!! So it has got more सत्त्व and रजस् than an inert object but it has got only a limited. And when we come to animals, we find सत्त्व and रजस् are still more dominant, their capacity to learn and understand is more than the plant. And also they are not स्थावरs, not stationary living being, but the animals are moving living being, that means रजोगुण is still more, higher grade and once you come to the

human beings, सत्त्व and रजस् are still more dominant and therefore human beings have got schools and colleges and books and knowledge goes on increasing going up to ब्रह्मज्ञानम्. Similarly, the number of activities the human beings undertake are also innumerable, many. So thus find a gradual change in the proportion of the three गुणs and then within the human beings themselves, कृष्ण points out that all the human beings do not have the same proportion of गुणs, among the human beings themselves, some of them have got more सत्त्व, some of them have got more रजस्, some of them have got more तमस् and therefore, their स्वभावs, their characters vary. And therefore, a सात्त्विक person is defined as one who has got the predominance of सत्त्व, it does not mean he doesn't have रजस् and तमस्, it only means सत्त्व is dominant and Similarly, in राजसिक person, रजस् is dominant and in a तामसिक person, तमस् is dominant. And तमस् can be so dominant that some people can be closer to animals and some people can be closer to plants and some people can be closer to a wall. As they say why are you sitting like a log of wood. So all these are possible even among human beings. And therefore, कृष्ण points out that सत्त्वम् भवति – in a सात्त्विक person, you have to supply that: in a सात्त्विक person सत्त्वगुण is present, how? अभिभूय – overpowering or dominating रजः तमः च, overpowering रजोगुण and तमोगुण the सत्त्व is dominant in a सात्त्विक person. हे भारत! हे अर्जुन! Then रजः भवति, भवति you have to supply, रजोगुण is present 'in a राजसिक person' also we have to supply. So रजोगुण is present in a राजसिक person, सत्त्वम् तमः च अभिभूय, अभिभूय you have to add, overpowering सत्त्वगुण and तमोगुण the रजस् is dominant in राजसिक people and तमः भवति, in a तामसिक person तमोगुण is present, how? सत्त्वम् रज च अभिभूय, we have to add अभिभूय, overpowering सत्त्वम् गुण and रजोगुण the तमस् is dominant in तामसिक people. Then comes a very very important question. If a person is सात्त्विक, राजसिक or तामसिक, is it a fixed character or is it possible for us to change the character of a

person? Is it possible for a person to change the proportion of the गुणs? If we cannot change the character of a person, we are doomed, because we are helpless, our future is already decided. Fortunately scriptures point out that the स्वभाव of a person can be transformed. The rate of transformation will defer from individual to individual and the amount of transformation also will defer from individual to individual but transformation is possible. In fact, all the spiritual साधनs are meant to change the proportion only because every साधन requires a particular गुण as a dominant thing. And according to शास्त्र, generally, most of the people are born with तमोगुण predominant only, because as baby what were we doing, only two things, eating and sleeping. We were sleeping for 10, 15, 18 hours and babies' wakes up only for one purpose, for feeding. And after feeding is over, again it goes to sleep. Therefore generally, we are all जन्मना तमः प्रधान and therefore शास्त्रs prescribe the initial साधन to convert from तमोगुण प्रधान person to रजोगुण प्रधान person, the scriptures want us to be active in life and that is why वेद begins not with ज्ञानकाण्डम्, वेद begins with कर्मकाण्डम्. Your life has to start with कर्म or activity. And this कर्मकाण्ड also they divided into two, because a रजोगुण itself is of two types, one रजोगुण is a रजोगुण, which is backed by तमोगुण. That is रजोगुण dominant, say 70% and next one is तमोगुण, say 20% and last one is सत्त्वगुण 10%. So in one रजोगुण, it is backed by तमोगुण and such a रजोगुण will hold the person for selfish activities for the fulfillment of personal desires. वेदs say: Let your life start with selfish activities, you might have, why might have, you all have any number of personal desires and even if you don't have कर्मकाण्ड itself, give advertisement for various types of desires, because the aim of कर्मकाण्ड is to make one get up. Therefore, the वेद tempt a person to fulfill the worldly desires of अर्थ-काम, earn money, buy house, a have TV, computer, car all of them वेद encourages and we don't have time for any service to the society, वेदs say doesn't matter, serve yourselves.

This is called selfishly active type of person, which I discussed in चातुर्वर्ण्यम् context, I don't know whether you remember. And once a person has been selfishly active, वेदs says, gradually change the character of activity. Previously it was RTS (रजोगुण top, तमोगुण middle and सत्त्वगुण bottom) and the composition should be changed to RST, instead of तमोगुण in the second position, let सत्त्वगुण be in the second position and the तमोगुण be the bottom. So when a person converts himself from RTS to RST, a person is active because of रजोगुण, but the activity is self-centered activity. Even though there is selfish activity, it is limited, more and more activities are beneficial to more number of people. So सकाम कर्म to निष्काम कर्म. And once a person has gone through these three stages, thereafter वेदs says that if the रजोगुण is predominant and you are extrovert and active, you can never find time for ज्ञानयोग. And therefore let कर्म continue up to a particular stage, when the mind has become mature and a time should come when your राजसिक tendency should be converted into सत्त्वगुण (you should not tell that I will convert it right now). We have to go out be active because, what कर्म can give, उपासना can never give and what उपासना gives, कर्म can never give. And therefore कर्मयोग is also must, उपासना is also must, उपासना will convert a person from RST to SRT. What is SRT? सत्त्वगुण प्रधान and रजोगुण is in the middle position (or else he will not come to the class even, for that at least रजोगुण is necessary), स्वामिजि, you can come to my house!!! So therefore he will have sufficient रजोगुण to back सत्त्व and of course, तमोगुण is also required. Therefore, inactivity to selfish activity to selfless activity to enquiry. This is our gradual transformation. Inactivity to selfish activity to selfless activity to enquiry is our journey and In fact, if you take the four आश्रमs, ब्रह्मचर्य आश्रम, गृहस्थ आश्रम, वानप्रस्थ आश्रम and संन्यास आश्रम, these four आश्रमs also represent the gradual transformation. And when a person a person finally comes to enquiry, even though he is predominantly pursuing knowledge, he

doesn't have any regret because, he has already contributed to society through कर्मयोग. After contributing if one withdraws then there will be no guilt. Without contribution if I withdraw, I will always have a guilt. What have I done to the world? And therefore, contribute, withdraw, learn, know and be free. And therefore character can be changed or not? Character can be changed and final character that is required is what: सत्त्वगुण प्रधान character. To use the 4th chapter language, we all should become गुण-ब्राह्मणः, from गुण-शूद्र to गुण-वैश्य, गुण-क्षत्रिय to गुण-ब्राह्मण. गुण-शूद्र is lazy, गुण-वैश्य is selfishly active, गुण-क्षत्रिय is selflessly active, गुण-ब्राह्मण is pursuing knowledge, withdrawn or contemplative. Therefore, अर्जुन you have to understand where you stand and you have to adopt the appropriate साधन and finally come to Self-knowledge. This is an important aside, this is only to change our character, don't apply this to change others. OK. We are not here to study and judge other people unless they are or they are under our care. If they are our children, it is OK. Otherwise our primary concern is how to change our स्वभाव. Now, the next question is how to know where do I stand? Am I a गुण-शूद्र, am I a गुण-क्षत्रिय, am I a गुण-वैश्य or गुण-ब्राह्मण, or to put different language which गुण is dominant in me, how to know? कृष्ण says, I will give you the clue to find out, which is the third topic, गुण लिङ्गानि, the indicator to find out where I stand. What are the indicators we will read: Verse.no 11.

Verse No .11

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

सर्व-द्वारेषु देहे अस्मिन् प्रकाशः उपजायते ।

ज्ञानम् यदा तदा विद्यात् विवृद्धम् सत्त्वम् इति उत ॥ १४-११ ॥

उत यदा अस्मिन् देहे सर्व-द्वारेषु प्रकाशः ज्ञानम् (च) उपजायते, तदा सत्त्वम् विवृद्धम् इति विद्यात् ।

So the third topic we are entering - लिङ्गम्, the indication. And in the 11th verse, सत्त्व लिङ्गम् is given. 12th verse gives रजो लिङ्गम्, 13th verse तमो लिङ्गम्. How to know? कृष्ण says: अस्मिन् देहे सर्व-द्वारेषु प्रकाशः उपजायते. Here द्वार means the five sense organs. द्वाराणि means इन्द्रियाणि and they are called द्वारम् or hole because through the five holes alone we gather the knowledge of the external world. शब्द ज्ञानम् comes through श्रोत्र द्वारम्. Similarly, the forms enter through the eyes, Similarly, the smell through the nose, etc., so सर्व-द्वारेषु. And प्रकाशः - means brightness, the absorbing capacity. When all the five sense organs are bright and alert and have got a great absorbing capacity and therefore ज्ञानम् - when they are able to acquire knowledge faster, because when the absorbing capacity is more the rate in which a person gathers knowledge also is high and if we have got such a photographic sense organ, like they have the drill, they will have a few objects, either drawn or the objects themselves are kept, they will ask you to observe for 2 minutes and after that they will close and you have to tell what all items were there, 10 to 13 items, different pictures you can see, or a diagram is there, you can try this exercise, you are asked to observe the diagram for a minute or two and then you have to reproduce that diagram and try to find out how much percentage you are able to reproduce. Or you look at a गीता verse and read slowly. And find out how many times reading is necessary to close the eyes and repeat the verse. If you have to read 10 times, you can read 8 times, you can read 5 times, you can read once and reproduce, then the sense organs are really powerful. The mind is really alert. सत्त्व is really top. And there may be some people who can do that once in a day. That is not enough. Generally itself, if I have that capacity, in short ज्ञानेन्द्रियम्s are very active and efficient, it indicates सत्त्व प्रधान. Therefore प्रकाशः उपजायते. So this is always an experience. Any announcement I give, there are always some people who miss the date? Who miss the month? Who miss the venue? Or for the morning

program of 6 a.m. that person will come at 6 p.m. and once we had announced दयानन्द स्वामिजी's ज्ञानम् on a particular date in a particular month, but the mistake they committed was one month in advance. It was the next month 25th was the date. So many people came to the कामराज hall, they have all noted the date, but they have not noted the month. Then only I understood that hereafter if I have to give advertisement then it should be after the particular date of that particular preceding month only, and not before that date. I always do lot of research in announcement, more research than how to teach गीता and my aim is that no student should have doubt. But I have never succeeded. Any way what I wanted to say is: यदा ज्ञानम् प्रकाशः उपजायते, when the sense organs are bright and therefore there is more knowledge acquisition, तदा विद्यात् – then one can judge oneself to be a सात्त्विक person, सत्त्वम् विवृद्धम् इति विद्यात्. OK. If रजोगुण is dominant, what will be the indication? Verse no.12;

Verse No .12

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२॥

लोभः प्रवृत्तिः आरम्भः कर्मणाम् अशमः स्पृहा ।

रजसि एतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२॥

हे भरतर्षभ! लोभः, प्रवृत्तिः, कर्मणाम् आरम्भः, अशमः, स्पृहा एतानि (चिह्नानि) रजसि विवृद्धे (सति) जायन्ते ।

So when रजोगुण is dominant, लोभः, लोभः means inordinate greed to achieve worldly things, super ambitious person, of course such people accomplish so many things in the society, in fact, a country's material progress is dependent on such people, we should be very careful, we are not criticizing राजसिक people here, because if a nation has to progress, we require lot of activity also. That's why स्वामि विवेकानन्द felt that our country requires more रजस् than सत्त्वम्, because people are तामसिक and to the तामसिक people you prescribe

meditation, they will sit and sleep, and therefore he whipped up the people into activity. Therefore activity is very important for material progress, but the problem is there should a limit and after sometime a person should gradually change to सत्त्व प्रधान. So these people are highly ambitious, even at the age of 95. And therefore, scheming, planning, programming endlessly it will go on and naturally when the plannings are many, to implement those plans प्रवृत्तिः – they are workaholic people, all the time running about, they have no time for नित्यकर्म, they have no time for जप, they have no time for पूजा, they have no time for गीता, they have no time to question what is the real goal of life? So therefore, प्रवृत्तिः and कर्मणाम् आरम्भः – initiating many activities without bothering whether they can take care of all of them. They will initiate umpteen projects, but everything after some time will be in idle. Therefore कर्मणाम् आरम्भः. And therefore what is the condition of their mind? अशमः – ever restless mind, ever stressed mind, ever impatient mind, not only they are overactive they expect the same amount of speed from the people around. And then they call someone, they expect the other person should be present without any delay next moment like भगवान्, they should appear, otherwise things will fly. Generally राजसिक people are impatient, generally they are highly irritable, generally they cannot stand other people, they become very very unpopular, they are very high achieving people, but generally people who are close by, they know the problem of working with them. Generally angry, you know, the anger is at the tip of their nose. Anything happens, they are violent. They become violent also. They will be beat also, even though they are grown up. All those things will be there, though they are great achievers, but it is very difficult to live with them. Therefore अशमः, highly restless and short-tempered. And स्पृहा – they have strong attachment to their accomplishment, to their achievement, i.e., highly egoistic, they want place. दयानन्द स्वामिजि says, those people who say “Self-made man” are the most dangerous

people. All the time saying “I started from the scratch and have now become a millionaire” and keep on saying that. They will repeat this umpteen times and we have to listen, if we don’t listen, they will get angry. Therefore, highly arrogant. स्पृहा, attached to their egos. And therefore if there is no acknowledgment also of their contribution, again they will get disturbed, therefore they are subject heavy disappointment when the expectations are high, disappointments are big. Therefore, frustrated and therefore they will throw things and run away. And they will come back again after a day or two, so it is highly volatile. But positive side is they are great achievers. They are great achievers but highly volatile people, volcano. And all these things will increase when रजसि विवृद्धे सति – when रजोगुण increases, all these things will also increase. Therefore somebody had written how a राजसिक person will pray to God. Oh Lord! Give me patience, right now!! Or else I will beat you!!! Even prayer is with impatience. Continuing;

Verse No .13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४-१३॥

अप्रकाशः अप्रवृत्तिः च प्रमादः मोहः एव च ।

तमसि एतानि जायन्ते विवृद्धे कुरु-नन्दन ॥ १४-१३॥

हे कुरु-नन्दन! अप्रकाशः, अप्रवृत्तिः च, प्रमादः च, मोहः एव एतानि (चिह्नानि) तमसि विवृद्धे (सति) जायन्ते ।

So the तमसिक person. No problem, no problem for himself as well as others, because he doesn’t take part in living itself. Therefore, अप्रकाशः – all the ज्ञानेन्द्रियs are dull. So even to read a news-item, he will have to read several items, simple news. They have to read several times, just to hear several times, dull ज्ञानेन्द्रियs. Then what about कर्मेन्द्रिय? अप्रवृत्तिः च – कर्मेन्द्रियs are dull, neither ambitious nor contemplative. So अप्रकाशः indicates the absence of

सत्त्व and अप्रवृत्तिः indicates the absence of रजस्, absence of रजस् means not that रजस् is absent, but रजोगुण is overpowered by तमस्, सत्त्वगुण is also overpowered by तमस्. And therefore, generally, he doesn't do anything. And if you force him to do anything, you will have to threaten, you will have to go behind and make him do everything or if he does independently invariably you have to rectify. Later you will decide that it is better to do it yourself. So therefore प्रमादः – negligence, all the time oversight problem is there, mistakes are many, therefore प्रमादः, carelessness, मोहः – delusion, conflict, life-long he doesn't know what he wants to do. You just ask that person what do you want, there is no proper answer. He is not very clear about what he wants. At least if he says “you decide,” he will not listen to what we say. Neither he can decide nor he will follow what I ask him to do. Only thing you can do is what: Prayer; you cannot do anything. And if you have to live with such people, not only he requires prayer, you also require lot of prayer. Therefore, मोहः, all the time in conflict, indecisive, procrastinating. तमसि विवृद्धे सति – when तमोगुण is dominant all these expressions will come. From these expressions you can infer the dominance of three गुणIs. शङ्कराचार्य says why do we require inference, inference is required because the three गुणIs are not प्रत्यक्षम्. Where प्रत्यक्षम् don't work, you have to use अनुमान. If I cannot see the fire directly I have to indirectly go for the smoke indicator and through the smoke I have to infer the fire, because the fire is not seen. Similarly, which गुण is dominant in me, I cannot see with the physical eyes, because गुणानाम् अप्रत्यक्षत्वात्. Wherever प्रत्यक्ष प्रमाणम् doesn't work, we have to look for clues, indicators and the indicators are the details of the लिङ्गम् and therefore judge yourself, find out where you stand and choose appropriate साधन, never develop a complex, never compare yourselves with other people, be happy with what you are at present and gradually progress. This is the third topic.

Now we have to enter the fourth topics, which we will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 14, VERSES 14-19

Analyzing the three गुणs, Lord कृष्ण has dealt with three topics. The first topic is the definition of each गुण, which we called लक्षणम् and the next topic was बन्धन प्रकारः, how each गुण binds a person and finally कृष्ण discussed the topic of लिङ्गम् the indicator to find out which particular गुण is dominant in us. And there, He pointed out when सत्त्वगुण is dominant ज्ञानेन्द्रियs will be more operational, whereas रजोगुण is dominant, कर्मेन्द्रियs will be more functional, whereas when तमोगुण is dominant, neither ज्ञानेन्द्रियs nor कर्मेन्द्रियs will be operational. I hope you remember the meaning of the word ज्ञानेन्द्रियs - instruments responsible for knowledge, कर्मेन्द्रियs means instruments responsible for activity. So therefore, कृष्ण said in the 13th verse, अप्रकाशः अप्रवृत्तिः च. तमोगुण will suppress the ज्ञानेन्द्रियs and therefore all the ज्ञानेन्द्रियs will have अप्रकाशः, अप्रकाशः means non-bright and not bright means they will be dull. And Similarly, when तमोगुण is predominant, it will suppress the कर्मेन्द्रियs also and अप्रवृत्तिः च, there will be no dynamism and there will be no activity and there will be no ambition also. In fact, they will support वेदान्त very much and they will talk about वैराग्यम्, not because of their evolution or superiority, but because of sheer laziness. And therefore अप्रकाशः अप्रवृत्तिः च प्रमादः मोहः एव च, they will be riddled with conflicts. Every moment will be a conflict or delusion and whatever little do will be full of omissions and commissions. All these indicate the predominance of तमोगुण and as we have seen before, a तमो गुणि should never attempt to directly become सत्त्व प्रधान. From तमोगुण a person can never directly go to सत्त्व and therefore, we should never prescribe वेदान्त to a तमोगुण प्रधान person, we should never prescribe उपासनाs for a तमोगुण प्रधान person, we should prescribe only कर्म. And even among the कर्मs, as I said before, one has to start with सकाम कर्म, because that alone will tempt him and push into activity. Thus, he has to be pushed into सकाम कर्म, then he should graduate to निष्काम कर्म, then

he can think of उपासना, then alone he can think of वेदान्त विचार. Up to this we saw in the last class. Now we are going to enter into the fourth topic. What is the fourth topic I said? गतिः. What do you mean by गतिः? The travel after death, मरण अनन्तर प्रयाणम् is called गतिः. If a person dies with सत्त्वगुण domination, predominance, what will be the direction of his travel? If a person dies as a रजोगुण प्रधान person, what will be the direction of the soul's travel (soul means the जीवात्मा)? And if a person dies as a तमोगुण प्रधान, which direction will his soul take? That is the topic we are going to enter into. Verse.no 14.

Verse No .14

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४-१४॥

यदा सत्त्वे प्रवृद्धे तु प्रलयम् याति देह-भृत् ।

तदा उत्तम-विदाम् लोकान् अमलान् प्रतिपद्यते ॥ १४-१४॥

यदा तु सत्त्वे प्रवृद्धे (सति) देह-भृत् प्रलयम् याति तदा उत्तम-विदाम् अमलान् लोकान् प्रतिपद्यते ।

So सत्त्वगति is talked about in this verse. सत्त्व गतिः means सत्त्व प्रधान पुरुषस्य मरण अनन्तर गतिः, i.e., the topic of this verse. कृष्ण says: यदा सत्त्वे प्रवृद्धे देह-भृत् प्रलयम् याति. देह-भृत् means a जीव, a जीवात्मा, प्रलयम् याति, here प्रलयम् means मरणम्, not the deluge of the whole universe, प्रलयः means मरणम्. Suppose a जीवात्मा dies, when? A यदा सत्त्वे प्रवृद्धे – when सत्त्वगुण is dominant. And here we are talking about what type of जीवात्मा? अज्ञानि or a ज्ञानि? We should be very very careful. What will be direction of ज्ञानि's travel? We have seen a ज्ञानि does not travel at all, all the three शरीरम्s are dissolved here and now, he is one with the all-pervading ब्रह्मन्.

न तस्य प्राणाः उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति । ॥ बृहदारण्यकोपनिषत् ४-४-६ ॥

is the बृहदारण्यक वाक्यम्. His प्राण, his सूक्ष्म शरीरम् does not leave the physical body and travel on the other hand स्थूल शरीरम् will merge into स्थूल प्रपञ्च, सूक्ष्म शरीर will merge into स्थूल प्रपञ्च. Just as an iceberg dissolves into the ocean, Similarly, a ज्ञानि dissolves, a ज्ञानि doesn't have travel and therefore, we are dealing with an अज्ञानि, you should remember. So if a सत्त्वगुण प्रधान अज्ञानि, सत्त्वगुण प्रधान अज्ञानि dies, what will happen to him, अमलान् लोकान् प्रतिपद्यते – that सत्त्वगुण प्रधान अज्ञानि will go to purer लोकs, higher लोकs, purer and higher means, पुण्य प्रधान लोकः. Like भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, etc. And in that higher लोकs since पुण्य is dominant, that person will enjoy greater levels of happiness, as we saw in तैत्तिरीयोपनिषत्,

ते ये शतम् मनुष्यगन्धर्वाणामानन्दाः ।

स एको देवगन्धर्वाणामानन्दः । ... ॥ तैत्तिरीयोपनिषत् २-८-१/२ ॥

Better body, better world, better sense objects. And therefore कृष्ण says अमलान् – pure, i.e., पुण्य प्रधान लोकान् प्रतिपद्यते. And these लोकs are generally attained by whom? उत्तम-विदाम् लोकान् – a लोक which is reached by great उपासकs. उत्तम-विदः, उत्तम means ईश्वर and वित् means उपासक and therefore उत्तम-विदः means ईश्वर उपासक. What type of उपासक? सगुण or निर्गुण? Very careful, being an अज्ञानि they will not know what is निर्गुण ईश्वर, उत्तम-विदः are अज्ञानिs, सगुण उपासकाः, these उपासकs will go to higher लोकs, those higher लोकs this सत्त्वगुण प्रधान people also will go. In simple language, ऊर्ध्व गतिः, upwards travel. This is for the सत्त्व प्रधान पुरुष. What about रजः प्रधान? That is said in the next verse no.15;

Verse No .15

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४-१५॥

रजसि प्रलयम् गत्वा कर्म-सङ्गिषु जायते ।

तथा प्रलीनः तमसि मूढ-योनिषु जायते ॥ १४-१५॥

(देह-भृत्) रजसि प्रलयम् गत्वा कर्म-सङ्गिषु जायते । तथा (सः) तमसि प्रलीनः मूढ-योनिषु जायते ।

So in this verse, the travel of both the रजोगुण प्रधान पुरुष as well as तमोगुण प्रधान पुरुष, both are dealt with. In the first line, रजः प्रधान पुरुष are talked about. प्रलयम् गत्वा, so here also प्रलयम् means मरणम्, so having died, having left this physical body, रजसि, रजसि means रजसि प्रधाने सति, when रजोगुण is predominant. So having died when रजोगुण is dominant this person will be reborn, because he is an अज्ञानि remember and this अज्ञानि रजोगुण प्रधान पुरुषः जायते – he will certainly be reborn, where? कर्म-सङ्गिषु – in a लोक in which people are given to a lot of कर्म, कर्मप्रधान लोक. And in the शास्त्र, कर्मप्रधान लोक is मनुष्यलोकः or भूलोक, because the higher लोकs are said to be the लोकs of only भोग, one cannot acquire पुण्यम् or पापम् in the higher लोकs, they can only exhaust their कर्म. Similarly, in lower लोकs also, one can only exhaust the कर्म, earning कर्म is not possible either in higher लोकs or lower लोकs, only in मनुष्यलोकः it is possible and that is why we say that मनुष्यजन्म is very rare. And therefore कर्म-सङ्गिषु means मनुष्यलोकेषु, they are in the भूलोकः, which is neither in the higher लोकs nor lower लोकs, their travel is neither vertical, it is not up nor down, but it is horizontal travel, सत्त्वगुण person will upwards, तमोगुण प्रधानि will go downwards, रजोगुण प्रधानि will be hovering around the middle लोक called मनुष्यलोक. So कर्म-सङ्गिषु मनुष्यलोकेषु जायते, whereas तथा प्रलीनः – suppose a person dies; प्रलीनः means मरणम् प्राप्य, प्रलयम् प्राप्य, when? तमसि – with तमोगुण predominance when a person dies, then मूढ-योनिषु जायते – then that person is reborn in lower जन्मs or lower planes of existence. The lower planes can be defined as the lower लोकs, सप्त लोकs are talked about, during श्रावणी पौर्णिमा they will say: अतल वितल सुतल रसातल महातल तलातल पातालाख्येषु ।

seven lower लोकs are there, either the people will go to the lower लोकs or even if they are born in भूलोक, they will not get मनुष्य जन्म

where free-will and बुद्धि are there, but they will be born as animals, they will be born as plants, where also they will never have a free-will to acquire fresh कर्म and that is why they are called मूढ-योनिः, मूढ-योनि means बुद्धि is not evolved. And that is why in the गीता class you don't find any of the animals coming. So they have only भोग, they do not have a free-will to acquire कर्म and therefore मूढ-योनिषु जायते. So thus the गति of the three types of people also has been talked about and that is consolidated later. Continuing; Verse no.16;

Verse No .16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६॥

कर्मणः सुकृतस्य आहुः सात्त्विकम् निर्मलम् फलम् ।

रजसः तु फलम् दुःखम् अज्ञानम् तमसः फलम् ॥ १४-१६॥

सुकृतस्य कर्मणः सात्त्विकम् निर्मलम् फलम्, रजसः फलम् तु दुःखम्, तमसः (च) फलम् अज्ञानम् (इति) आहुः ।

In this verse, Lord कृष्ण comes to the fifth topic and that is the फलम् for the predominance of each गुण. So the previous two श्लोक talked about गति, now this श्लोक talks about फलम्. What is the difference between गति and फलम्? I told you before, do you remember? गति is the consequence after death, whereas फलम् is the consequence in this life itself. So if सत्त्व is predominant, what will be the consequences experienced here and now? Similarly, if रजस् is predominant, etc. All the three are given in this one verse itself. सुकृतस्य कर्मणः फलम् सात्त्विकम् आहुः. We have to read with a small rearrangement. Instead of reading सुकृतस्य कर्मणः फलम् सात्त्विकम्, we will rearrange as सात्त्विकस्य कर्मणः फलम् सुकृतम्. सुकृतस्य you have to read as सुकृतम् and सात्त्विकम् you have to read as सात्त्विकस्य. So सात्त्विकस्य कर्मणः फलम् – when a सात्त्विक person undertakes activities, they are all good and noble activities and therefore, the फलम् is सुकृतम् means पुण्यम्, spiritually elevating, that which will promote

peace, balance, tranquility, etc., which is निर्मलम्. निर्मलम् means pure, freedom from stress, freedom from tension, freedom from anxiety. In fact, in the very presence of those people you can tangibly feel the शान्तिः. If you go to certain places you can feel the peace tangibly. If you go to certain other houses you can feel the tension all around. We do not know, when the flare-up will come. It will be uncomfortable. Therefore कृष्ण says when सात्विक people deal with their life interacts, you can see harmony and peace, where the house will be a home. In fact, that is called a Home. There is an understanding, there is love, there is consideration, there is harmony, there is peace, that is called निर्मलम् फलम्. Whereas रजसः तु फलम् – when a person is a रजसिक person, naturally there will be a tremendous amount of activity, but the main problem is what, there is a tension, there is anxiety, there is stress, there is strain, there is irritation, there is intolerance and where there is stress and strain, there is neither the physical health nor is there mental peace. And therefore कृष्ण says रजसः तु फलम् दुःखम् – wherever transactions are taking place among रजसिक people you can find there is stress and strain. And not only that, because of the very tension and irritability, there are flare-ups very often. There is anger, there are angry exchanges and therefore, there is हिंसा involved, each one will be hurting the other member, husband hurts the wife and wife hurts more or other way round, don't get angry with me, wife hurts and husband hurts more. If there are elders, they are also hurt. There is a chain reaction going, nobody is happy, there is no home. This is called a non-functioning home. It is not a home. It is a house only. Where there is harmony, it is home, where there is no harmony, there are walls, there are bricks, there is food, there is kitchen, there is money, but in spite of all these things you cannot have a home. Home means harmony among the members. Even communication, after some time breaks and stops, like living in a hostel each one comes and does his or her job and goes. So therefore, दुःखम्,

it is a broken down environment. But there is lot of money, lot of achievement, because dynamism is there, lot of activity is there, material prosperity will be there, but the inner peace and harmony will not be there and therefore, superficially looking, that place is full of riches, but something is missing, you might have heard, everything is there except शान्ति and unfortunately, any amount of money cannot buy even one gram of शान्ति. So then you begin to wonder, what is the use of all these accomplishments? Whereas in the case of सात्विक people, material accomplishments will be lesser definitely, but there is atmosphere of peace and harmony. That is why, there निर्मलम् is said and here दुःखम्. So रजसः तु कर्मणः (कर्मणः we have to supply) फलम् दुःखम्. And तमसः कर्मणः फलम्, wherever तामसिक transactions are going on, which means there is no transaction. तामसिक transactions are going on means one is sleeping in this room and another in that room, there is no दुःखम् at all because one has to be awake to be aware of दुःखम्. But what is the problem if one keeps on sleeping, it is good isn't it, no problem at all? The problem is अज्ञानम् तमसः फलम् – human life is wasted, ignorance will be perpetuated. So therefore, all forms of ignorance including Self-ignorance will be perpetuated, the wonderful advantage of human birth is lost. So अज्ञानम् is the result of तामसिक कर्म. Very careful, when we say ignorance is the result of तामसिक कर्म, ignorance is not produced by that कर्म, ignorance need not be produced by, why? As it is we are very rich in ignorance therefore, ignorance is the result means perpetuation of the ignorance is the result of तामसिक life, exactly like animals, animals don't quarrel like human being, but animals cannot learn anything out of this life. So these are the three फलम्s of सत्त्व प्रधान, रजः प्रधान and तमः प्रधान lifestyles. So with this the 5th topic is also over. Continuing;

Verse No .17

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४-१७॥

सत्त्वात् सञ्जायते ज्ञानम् रजसः लोभः एव च ।

प्रमाद-मोहौ तमसः भवतः अज्ञानम् एव च ॥ १४-१७॥

सत्त्वात् ज्ञानम् सञ्जायते, रजसः लोभः एव च (सञ्जायते), तमसः प्रमाद-मोहौ भवतः, अज्ञानम् च एव (भवति) ।

So the same idea is repeated in this verse also, i.e., the consequence of the predominance of these three गुणs in this life itself. That is त्रिगुण फलम् topic is continued.

a) सत्त्वात् ज्ञानम् सञ्जायते – out of सत्त्वगुण ज्ञान is born, because when सत्त्वगुण is dominant, the ज्ञानेन्द्रियs are all operational and bright and therefore the learning capacity, the absorbing capacity, the retaining capacity, the building up capacity, everything is high. Therefore, knowledge increases in leaps and bounds, whether it is material knowledge or even spiritual knowledge, for both knowledge सत्त्व is required. So सत्त्वात् ज्ञानम् सञ्जायते.

b) Whereas, रजसः लोभः सञ्जायते – when रजोगुण is dominant, लोभः, लोभः means greed, ambition, plans, schemes, till the last breath this person will turn like a top. Therefore लोभः, there is no तृप्ति at all, greed is the result of रजोगुण प्रधान.

c) Then तमसः प्रमाद-मोहौ सञ्जायते – out of तमोगुण are born प्रमादः, प्रमादः I have told, not तमिक् प्रमादम्, this is संस्कृत प्रमादः. In संस्कृत प्रमादः means oversight, forgetfulness, omissions, etc., will come and मोहः, मोहः means delusion or conflicts, indecisiveness, incapacity to decide anything, eternally ‘to be or not to be,’ ‘to go or not to go,’ ‘to eat or not to eat.’ In everything this conflict, that is the तमोगुण फलम् and not only these two increases, अज्ञानम् एव च, अज्ञानम् means the perpetuation of ignorance will also continue because of तमोगुण.

So thus 16 and 17 talk about of the फलम्s of 3 गुणs. Continuing;

Verse No .18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १४-१८॥

ऊर्ध्वम् गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः ।

जघन्य-गुण-वृत्तिस्थाः अधः गच्छन्ति तामसाः ॥ १४-१८॥

सत्त्वस्थाः ऊर्ध्वम् गच्छन्ति, राजसाः मध्ये तिष्ठन्ति, जघन्य-गुण-वृत्तिस्थाः तामसाः अधः गच्छन्ति ।

So in this verse, Lord कृष्ण is talking about the गति topic once again, which topic we have already dealt with in verses 14 and 15. The same topic is repeated and therefore, the 18th verse should be read along with 14 and 15, because this verse also talks about the गतिः, i.e., the travel after death. How do they travel? सत्त्वस्थाः ऊर्ध्वम् गच्छन्ति, you can understand. सत्त्वगुण प्रधानाः – those people in whom सत्त्व is predominant, ऊर्ध्वम् गच्छन्ति – they go to higher लोकs - six of them, भुवः, सुवः, महः, जनः, तपः, सत्यम्. Out fourteen लोकs, six are up and seven are down. $7+6 = 13$. Don't ask where the one is missing? six up, seven down plus this one. So, ऊर्ध्वम् गच्छन्ति सत्त्वस्थाः. Then what about the राजसिक people? मध्ये तिष्ठन्ति राजसाः – they neither go up nor down, they are in the भूलोक only, in the मनुष्यलोक only and they stagnate. So the plus point is that they have not come down, the minus point is that they have not gone up, therefore both are there. Then जघन्य-गुण-वृत्तिस्थाः – those who continue in the lowest गुण, जघन्य means the lowest, the inferior most गुण. What is the inferior most गुण? तमोगुण. Those who remain in that वृत्तिम्, lifestyle or way of life, those who remain in a तामसिक way of life, तामसाः अधः गच्छन्ति – they go downwards, अधः गति. And of course incidentally we should remember when we say स्वर्गलोक is higher, पाताललोक is lower etc., the word higher and lower do not indicate any spatial location. Lower means this and higher means that side you should not think, because the higher and lower itself is a relative thing. So for the people who are in

America higher is different from for those who are in India. Therefore, higher and lower have nothing to do with particular time and space, because according to शास्त्र, each लोक has got a different time and space. So we can never locate another लोक in terms of our time and space. If you have to understand this, it is like our dream objects. So you experience objects in dream, they are all located in which time and space? They are located only in dream time and space, you can never talk about the location of dream object in terms of this particular time and space, dream elephant was on this side or that side, if someone asks, can you answer? You can never locate the objects of one लोक in the time and space of another लोक. Then how do you say स्वर्ग is higher? There the higher does not mean spatial location at all. And similarly, time location also we cannot talk about and that is why in dream, you have got months of experience, but in terms of waking time you have dreamt for 1-1/2 minutes. During that time itself, your grandson has got married and had a children and he also got married, why? Because dream time is different from our time. That is why when we want to offer food etc., for the पितृs or देवs, we don't have to feed them every 3 hours, that is all in this लोक. But the देवs लोक, our one year is 1 day for them. That is why the word higher is not in terms of time and space but in terms of quality. Higher लोक means qualitative superior लोक, which means the body and sense organs enjoyed by them is of a higher refinement. And Similarly, the sense objects also are of higher refinement. Like within the earth itself, in some other countries everything is good, including water. They say in some other countries they can drink water directly from the tap. Here, even if you buy Bisleri, one has to suspect. Why? Because we are in this लोक. So therefore, when we find the refinement relative within the भूलोक itself, what to talk of higher लोक? And therefore ऊर्ध्वम् means qualitatively superior. And location wise, where is it? स्वर्ग is here and now only, you cannot say beyond the cloud, etc. You cannot say that. In fact, you

are able to change this body even while here, suppose you can remove this physical body and put on इन्द्र शरीरम्, just suppose, then, here itself you can experience स्वर्ग, therefore the field of experience depends upon the type of medium that you use. So if you have got a dog body then you hear certain sound, which you don't hear now. Now even the normal sound is itself difficult to hear. If you have 'dog-ears', when everybody says it is silent for you it will be very noisy. And therefore remember, different लोकs are different planes of experience. It has nothing to do with our time and space and that is why, by traveling in this लोक you can never reach स्वर्गलोक. Just as by taking the vehicle of the जाग्रत् अवस्था can you travel and reach the काशि of the dream, there is no corridor or road connecting the जाग्रत् प्रपञ्च and स्वप्न प्रपञ्च. By traveling any amount of distance in स्वप्न you cannot reach जाग्रत् अवस्था, by traveling any amount of distance in waking state you cannot reach स्वप्न लोक, there is no corridor connecting these two लोकs. Therefore, don't say that those people who went in the rockets and all to the space didn't they see the स्वर्ग etc. Any amount of travel, you cannot reach स्वर्ग. For reaching स्वर्ग what is the first qualification? You should die. OK. Therefore, "don't mistake me", with this body and this time, this space and this vehicle you can never, because it is totally different plane. Thus ऊर्ध्वम्, मध्ये and अधः, they are all in terms of the quality, not in terms of spatial location. Continuing;

Verse No .19

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेति मद्भावं सोऽधिगच्छति ॥ १४-१९॥

न अन्यम् गुणेभ्यः कर्तारम् यदा द्रष्टा अनुपश्यति ।

गुणेभ्यः च परम् वेति मत्-भावम् सः अधिगच्छति ॥ १४-१९॥

यदा द्रष्टा गुणेभ्यः अन्यम् कर्तारम् न अनुपश्यति, गुणेभ्यः च परम् (आत्मानं) वेति, (तदा) सः मत्-भावम् अधिगच्छति ।

So with the previous कृष्ण completes the analysis of the three गुणs which He started from verse 5. Through this analysis, He revealed some fundamental point.

a) The first point is that nobody can escape from these three गुणs. The body-mind-complex otherwise called the अहङ्कार, do you remember the definition of अहङ्कार? Very important, अहङ्कार is defined as body-mind-complex with the reflected Consciousness, the विदाभास. The live body-mind-complex is called अहङ्कार, this अहङ्कार, which is my lower-I, which is called the ego, can never escape from these three गुणs. Either I have to be सत्त्व प्रधान or I have to be रजः प्रधान or I have to be तमः प्रधान. You can only reshuffle the गुणs, the अहङ्कार cannot escape from the गुणs. That is point No.1.

b) And the second important point that कृष्ण indicated is whatever be the type of गुण, bondage cannot be avoided. Because each गुण binds a person. And that is why the second topic discussed was what? How does each गुण bind a person? So from that it is clear that each गुण will bind, only difference is what? The method of binding will be different, like a person asking should I kill by shooting or cutting the head, which is better? This is better or that is better, the result is what? Death only. The mode of destruction may vary. Therefore all these three गुणs are going to bind me. How the three गुणs bind we saw. A सात्त्विक अहङ्कार will naturally be addicted to a particular type of environment and if that is not available it will be disturbed. And the environment we seek is that which is knowledge friendly environment. Similarly, राजसिक अहङ्कार is going to seek another type of set-up, it will be attached to, it will be addicted to and if that type of set-up is there it will be happy, if it is not there it is going to be unhappy. You ask him to remain in a room for a long time, that person will break down the wall. Similarly, तामसिक person expects his own environment and therefore all the three गुणs are going to bind.

c) And therefore what is the solution? The only solution is I should transcend the three गुणs. I should transcend the three गुणs, I should become गुणातीतः, that is the only solution. Now the question is: How can I become गुणातीतः? गुणातीतः, is another word for निर्गुणः, remember. Now here alone we face the problem. अहङ्कार is nothing but the body-mind-complex with the reflected Consciousness and therefore अहङ्कार can never become गुणातीतः. So the greatest what you call distressing news is that अहङ्कार can never escape from the three गुणs. अहङ्कार by a process of change can become only a सत्त्वगुण प्रधान to रजोगुण प्रधान to तमोगुण प्रधान, therefore अहङ्कार cannot become गुणातीतः. Now the next question is other than अहङ्कार there is another entity in me. What is the other entity other than the body-mind-complex and the reflected Consciousness? What else is there? Don't say there is nothing. If there should be a reflected Consciousness (if the mirror and the reflected face is there, there must be something other than the mirror and the reflected face. What is that? This fellow is searching. There is one thing. What is that? The original face, without which reflection is impossible). That original one is called the चित्, the original Consciousness which I called साक्षि चैतन्यम्, the higher nature of the personality. And this higher-I, the साक्षि has got what गुण? Consciousness has got what गुण? The Consciousness fortunately or unfortunately is free from all the गुणs and therefore, the higher-I is निर्गुणः and therefore the question is can the साक्षि become गुणातीतः? That is the question. What we asked first? Can अहङ्कार become गुणातीतः? What is the answer. अहङ्कार cannot become गुणातीतः. Now the question is: Can साक्षि become गुणातीतः? What will be the answer. If you say "cannot," it is wrong, if you say, "can," it is also wrong. You cannot say that साक्षि cannot become गुणातीतः, you cannot say साक्षि can become गुणातीतः, because there is no question of becoming गुणातीतः, because साक्षि is already गुणातीतः, therefore it *need not become* गुणातीतः. अहङ्कार

cannot become गुणातीतः, साक्षि need not become गुणातीतः. And therefore who becomes गुणातीतः? Nobody becomes गुणातीतः. Therefore the very question how to become गुणातीतः is wrong. OK. Now I have understood, tell me how to become गुणातीतः? If you insist upon answering that question, I can give you only one compromised version of answer. You become गुणातीतः by shifting your identification from अहङ्कार to साक्षि. You “become” गुणातीतः, “become” in quotations, you “become” गुणातीतः when you shift your identification from the lower-I, the ego to the higher-I, the Consciousness. From अनात्मा to आत्मा, from body to Consciousness, from क्षेत्रम् to क्षेत्रज्ञः. As long as I take myself to be the body-mind-complex, I will be सगुण अहङ्कार. As long as I identify with my body-mind-complex I will be सगुण अहङ्कार and as long as सगुण अहङ्कार I can never escape from संसार. Therefore the only way is what? Shift the identification from the body-mind-complex to the साक्षि चैतन्यम्. Instead of saying I am the body with a साक्षि, instead of saying I am the body with a साक्षि, you have to practice reversing the statement, what is that? I am the साक्षि with an incidental and temporary body given by the Lord. And incidentally for the sake of transaction there is nothing wrong in identifying, but this is done with an awareness, just like an actor identifies with the role with the awareness that I am not the role. You need not tell that in the middle, that I am not the रावण, etc. I am Amitabh bhachan or Rajanikanth. So therefore you need not disclose this outside, but you remember the fact that I am ever the गुणातीतः साक्षि and I am functioning in the world through the सगुण अहङ्कार and as long as I am playing the role, I have to do everything properly and therefore the only solution is knowing about the higher nature and owning up of the higher nature. *Knowing and owning.*

And therefore, in these two verses, which are the most important verses of the 14th chapter, viz., 19 and 20th, कृष्ण tells you can become

गुणातीतः only by knowing your higher nature and it is not enough that you know, but you should learn to identify with your higher nature and look upon the अहङ्कार as a temporary वेष. Make your life into a drama with the अहङ्कार cloak. अहङ्कार is only the वेष. This is going to be said. अहङ्कार आत्मा विवेकः, is going to be said in these two verses. The details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 14, VERSES 19-21

Lord कृष्ण analyzed the three गुणIs elaborately from verse no.5 up to 18 and pointed out that each गुण binds a person in one way or the other. Because each गुण demands a particular set-up,

- If it is सत्त्वगुण it demands knowledge and a conducive set-up for knowledge,
- If it is रजोगुण it expects activity and an infrastructure for activity,
- If it is तमोगुण it wants to sleep and conducive atmosphere for sleeping.

Thus each गुण is a demanding गुण, asking for a specific set-up and if that set-up is not provided, it throws lot of tantrums and creates lot of mental disturbances. And therefore, I can never accept the set-up as a भोक्ता, if it doesn't suit my particular गुण and therefore there is a struggle either प्रवृत्ति or निवृत्ति, looking for a conducive set-up and getting away from the unconducive set-up. Each गुण leads to lot of प्रवृत्ति and निवृत्ति, प्रवृत्ति means going after a favorable set-up and निवृत्ति is running away from the so-called unfavorable set-up. This favorable and unfavorable classification is determined by the type of गुण. So a particular set-up, सत्त्व will consider as favorable. The very same set-up, रजोगुण will dislike. When a सत्त्व गुणि says that it is silent like an आश्रम, the रजो गुणि will say that it is quiet like a cremation ground. Silence remaining the same, one gets a positive thinking, for another it is a negative thinking. And therefore, as a भोक्ता I divide the set-up into favorable and unfavorable and I want to adjust and fine tune the set-up and therefore, I develop strong राग and द्वेष and to change the set-up I have to become a कर्ता. As a भोक्ता I am not satisfied and therefore I want to change the set-up and to change the set-up I have to do what? I should become a कर्ता. And having done a few things, again I look up at the set-up as a भोक्ता, no satisfaction.

Like a painter painting, going behind and again goes a gives a touch up. And thus goes on adjusting, dissatisfied भोक्ता becomes a कर्ता and again he becomes भोक्ता and again he begins a कर्ता, in short, he is never allowed to think of his higher निर्गुण साक्षि स्वरूपम्. The three गुणs keep this person busy with the body-mind-complex only and that is why कृष्ण said in the 5th verse, निबध्नन्ति महा-बाहो! देहे देहिनम् अव्ययम्. I am the साक्षि चैतन्यम् which is all-pervading, I am never allowed to own up my infinite nature and I am all the time made to identify with the limited body. Thus the three गुणs tie me up the physical body, never allowing me to think of the possibility of something else. All the time throwing tantrums like a baby, in some houses the parents sometimes ask some questions to a visiting स्वामि. And there will be a baby - 3 months or 4 months or something. And keeping that baby on the lap, they ask Vedantic questions to the स्वामि. “What is महावाक्यम्?” And the poor स्वामि tries to seriously explain, and the baby will be crying yaeaa.... The father is sitting, the baby will say I want to go to the father. स्वामि has to wait and then again goes to the father, स्वामि please continue and then when he starts again the baby crying yaeaa.... started. Where is the question of listening to something when there is something else drawing my attention all the time? Similarly, the सगुण physical body, the सगुण mind and the सगुण set-up keeps me so busy all the time, that I can never think of the निर्गुण-I and this is the tantrum thrown by the three गुणs which keeps me in देह अभिमान and therefore कृष्ण said there देहिनम् – the साक्षि-I is tied down to the physical body which means I, the साक्षि is never allowed to think of my all-pervading ब्रह्म स्वरूपम् and I am made to think of my limited अहङ्कार स्वरूपम् only.

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः

वृद्धस्तावत् विन्तासक्तः (baby सक्तः) परमे ब्रह्मणि कोऽपि न सक्तः ॥
भजगोविन्दम् ७ ॥

This is the called गुण dragging the साक्षि to this अहङ्कार level and by adjusting the set-up you are never going to improve the situation, because there is no such thing called ideal set-up at all. And even if some how you are able to manage the change the set-up you cannot retain the set-up permanently like that. सुखेश्वर says elsewhere it is like balancing an apple on the tip of your sharp nose. Not Japanese nose, it may be possible. Like balancing an apple on the sharp tip of the nose, how it is impossible, the three गुणs are constantly fluctuating and therefore the set-up fluctuates, the body, no question at all, it becomes a pumpkin and then a drumstick. There is constant expansion/contraction and mind (you don't have to ask itself) now सात्त्विक, now राजसिक, now तामसिक and therefore this person is in eternal struggle and this a few people understands and come to the conclusion that the only remedy is transcending the त्रिगुण अहङ्कार. Transcending the त्रिगुण body-mind-complex or अनात्मा. This is the only remedy. And how do you transcend the सगुण अहङ्कार? As I said in the last class, अहङ्कार can never be made निर्गुण. Because अहङ्कार is body-mind-complex and it is made up of प्रकृतिः and therefore the three गुणs are bound to be there. Even the महाज्ञानि will have a सात्त्विक, राजसिक or तामसिक mind. निर्गुण mind does not exist at all. A ज्ञानि's mind is सगुण or निर्गुण? Do you have doubt? Mind, ज्ञानि's or अज्ञानि's or even भगवान्'s mind, which is called माया, even भगवान्'s mind माया is त्रिगुणात्मकम्, the mind will be सगुण, body will be सगुण and therefore there is no question of converting अनात्मा into निर्गुण, transcending the गुणs. Then what about the साक्षि? You cannot make the साक्षि निर्गुण, because साक्षि need not be made निर्गुण, because it is already निर्गुण. Therefore the only remedy is switching the identification from सगुण अहङ्कार to निर्गुण साक्षि. This is called आत्म-अनात्मा विवेकः and knowing the fact that I am not the body with Consciousness, but I am the Consciousness with a temporary body. I am not a body, temporary body with permanent Consciousness, but I

am the permanent Consciousness with a temporary body. And as आत्मा, the साक्षि, I am ever निर्गुण, I am ever अकर्ता and I am ever अभोक्ता and this ज्ञानम् alone is the solution. And therefore transcending the गुण is equal to आत्मज्ञानम्. And आत्मज्ञानम् means गुरु मुखतः वेदान्त श्रवण मनन निदिध्यासनम्. We have to supply all that, it is not said here, we saw that in the 4th chapter.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । ... ॥ ४-३४॥

You have to have शास्त्र-गुरु उपदेश and know that I am ever the निर्गुण साक्षि. And that is said here by कृष्ण, गुणेभ्यः च परम् वेत्ति, so this seeker comes to know the साक्षि चैतन्यम्. And what is that साक्षि चैतन्यम्? परम् – which is beyond गुणेभ्यः – the three गुणs, which includes the physical body which is also three गुणs, which includes the mind also which is the three गुणs, गुणेभ्यः परम् means beyond the body-mind-complex, beyond the अनात्मा. So Consciousness is beyond the material body. Now the next question is what do you mean by beyond? Because normally we use the word beyond to convey something which is farther in distance. If I say that particular house is beyond the car and what do you think? What do you understand? Car is here and the house is beyond. A physical distance is understood. Similarly, we may misunderstand that साक्षि is beyond the body as the साक्षि is somewhere sitting in the clouds, etc., and looking for it. So here beyond does not mean physically remote. Then what is the meaning of the word beyond? It is in and through the body-mind-complex, but not related to or affected by the body-mind-complex, just as the light principle is beyond my hand, here beyond means that light is in and through the hands, pervades the hands, but whatever happens to the hand, light is not affected. In संस्कृत it should be translated as असङ्गत्वम्. Thus साक्षि, the Consciousness is in and through the त्रिगुणात्मक शरीरम्, it enlivens the त्रिगुणात्मक शरीरम्, but it is not tainted by:

न पुण्यम् न पापम् न सौख्यम् न दुःखम् ...

न मे द्वेषरागौ न मे लोभ मोहौ । ... ॥ निर्वाण षट्कम् ॥

The diseases of the body do not belong to the Consciousness, the disturbances of the mind do not belong to the Consciousness, this असङ्गत्वम् is said here as परम्. So गुणेभ्यः परम् is the साक्षि चैतन्यम् and that साक्षि चैतन्यम् I am. So अहम् इति वेति, we have to supply this, this person recognizes the Consciousness which is beyond the three गुणIs as himself. यदा द्रष्टा, द्रष्टा means the intelligent seeker, who is tired of adjusting the set-up in keeping with the three गुणIs. You like a particular set-up now, after one week you are not satisfied, change this chair to there and shift the table to here, etc., some adjustment and if that is not possible, cut the hair or start growing the beard, that is the cheap thing, therefore you go on changing, because the mind fluctuates. Your idea of ideal set-up changes, you go on tuning endlessly but only some people understand the problem is not with the set-up, the problem is the way I look at myself. And the day I know my पूर्णत्वम् is not dependent on the set-up that day I stop all my struggles to change the set-up for self-improvement. Changing the set-up for practical purposes is different. If the table is in this place and if you change to the other side as it is convenient for working, that is a different thing, but when I change the set-up to improve my image, then that is called संसार. Once I discover that I am पूर्ण साक्षि, I don't expect a change in the set-up for my improvement. I am perfectly satisfied with myself, whether the set-up is सात्त्विक set-up, or राजसिक set-up or तामसिक set-up. दुःखेषु अनुद्दिग्ध-मनाः, He is going to tell, the one who is not moved by set-up. And therefore द्रष्टा – an intelligent person changes himself rather this set-up. अनुपश्यति – discovers that higher-I, the साक्षि-I, the गुणातीत-I. And here the word is अनुपश्यति, so अनु means in keeping with the teaching of गुरु and शास्त्र. This discovery will never come independently. If I am left to myself, without शास्त्र, I will continue my mistake of changing the set-up, all the time hoping that one day everything will be ideal. Wife will be exactly as I expect her to be, the

son will be exactly as I expect him to be, the roads will be exactly as I want to be, he will be the working for the ideal set-up without questioning his pursuit. शास्त्र alone gives a jolt and asks: Did you ask or Did you think whether there is some other method of discovery fulfillment? And that method is adjusting the button inside. And therefore that insight, the शास्त्र and गुरु alone will give. Therefore in keeping with गुरु-शास्त्र उपदेश, यदा अनुपश्यति – so the intelligent seeker recognizes this fact. And also he knows गुणेभ्यः अन्यम् कर्तारम् न पश्यति – and he also recognizes the fact that all the कर्मs belong to the अनात्मा. So गुणेभ्यः means अनात्मभ्यः and अनात्मा means स्थूल, सूक्ष्म, कारण शरीरम्, or the पञ्च कोशs, this अनात्मा will be eternally a कर्ता. There is no retirement for अनात्मा. Retirement is what? Taking up some other work and not only that, if अनात्मा really retires it will become sick also. Therefore, अनात्मा has to be eternally a कर्ता, if you have to transcend कर्तृत्वम्, we have to come to आत्मा alone. So गुणेभ्यः अन्यम् कर्तारम् न पश्यति. Of course, कृष्ण uses a double negative language. What कृष्ण wants to say is अनात्मा is the कर्ता, this is what He wants to say. अनात्मा means the body-mind-complex is the कर्ता. But to emphasize this fact, He uses the double negative language and that language is what there is no कर्ता other than अनात्मा. If you put it in positive language, how will it be? अनात्मा alone is कर्ता. In negative language, there is no कर्ता other than अनात्मा. Both are the same. Do you have doubt? Go home and think. अनात्मा alone is कर्ता is equal to there is no कर्ता other than अनात्मा. And who am I? आत्मा or अनात्मा? I am the आत्मा, therefore eternally अकर्ता-अभोक्ता, इति यदा पश्यति – the day a human being recognizes this fact, only then he will be free from the rat-race called life, the eternal journey of भोक्ता, not satisfied, therefore, becomes कर्ता, improves the status of भोक्ता, improved but not totally satisfied, again become कर्ता, again become भोक्ता and at the time of death also, you ask are you satisfied: You say “I am satisfied, *But!*” Only one small thing, something or the other will

be there. Since the अहङ्कार dies with dissatisfaction, it can never get liberated,

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । ॥
मुण्डकोपनिषत् ३-२-२ ॥

The dissatisfied अहङ्कार has to again take to birth and continue the struggle and at the time of death, again dissatisfied, the journey never ends, पुनरपि जननम्, पुनरपि मरणम्. This struggle will end like the पूरि (I hope you remember the पूरि example). When they put पूरि in the oil, it will be running about. And as it runs it expands and once it has become पूर्णम्, full, then you will find that it is आत्मनि एव आत्मना तुष्टः, it will not be running any more, it will be there itself, why, it has become पूर्णम्. And that is why it is called पूरि, पूरि is shortened form of पूर्णम्. Similarly, the day I discover I am the पूर्ण साक्षि, the running about for पूर्णत्वम् will stop. Thereafter also I may run around, but not for पूर्णत्वम् but it is out of पूर्णत्वम्. If I am acting for पूर्णत्वम् there is eternal anxiety, I cannot sleep properly. If I am acting out of पूर्णत्वम् there is no anxiety. When I am in the bed, I forget the days ups and down the moments my head hits the pillow, snoring can be heard, no anxiety, no tension and therefore कृष्ण says: मत्-भावम् अधिगच्छति – the one who has discovered the साक्षि, he attains ईश्वर भावम्. कृष्ण says मत्-भावम्, कृष्ण being the Lord, it is ईश्वर भावम्, ईश्वर भावम् means ईश्वर स्वरूपम्, ईश्वर स्वरूपम् means पूर्णत्वम्. So any time the inner-most mind says everything is OK. As they say in transactional analysis, “You are OK. I am OK. Everything else is OK.” Or else, always something else is not OK. And therefore मत्-भावम् means पूर्णत्वम्, पूर्णत्वम् means जीवन्मुक्ति, सः अधिगच्छति. The most important point to be noted here is what? कृष्ण says this पूर्णत्वम् is only through knowledge. So the word वेति should be underlined. वेति means the one who knows, discovers पूर्णत्वम्. And therefore how many paths are there for मोक्ष? कर्मयोग, भक्तियोगः, राज योग, हठ योग, कुण्डलिनी योग, etc., so many योगs they say. कृष्ण says nothing doing,

even if there are many other योगs, we are willing to accept all other योगs, but they are all for preparation of the mind, ultimate discovery of पूर्णत्वम् is वेदान्त श्रवण, मनन, निदिध्यासन, otherwise called ज्ञानयोग. Continuing. So Very important verse. This verse is also very important. Not only in the 14th chapter, but in the entire भगवद्गीता this is one of the important verses.

Verse No .20

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२०॥

गुणान् एतान् अतीत्य त्रीन् देही देह-समुद्भवान् ।

जन्म-मृत्यु-जरा-दुःखैः विमुक्तः अमृतम् अश्नुते ॥ १४-२०॥

देही एतान् देह-समुद्भवान् त्रीन् गुणान् अतीत्य, जन्म-मृत्यु-जरा-दुःखैः विमुक्तः (सन्) अमृतम् अश्नुते ।

The ज्ञानफलम् is clearly mentioned here. देही एतान् त्रीन् गुणान् अतीत्य, देही means this जीव, this individual, with the help of the knowledge learns to dis-identify from the three गुणs. अतीत्य means transcending, here transcending is dis-identifying from the three गुणs and the three गुणs represent the three शरीरम्s, the five कोशs, in short, the entire अनात्मा. Instead of claiming I am the body, I say that I have a body, gifted by the Lord for the temporary use. And what is the purpose of this temporary use? Not for eating opulently, the body is given by the Lord, that too the human body is given by the Lord only for gathering this knowledge, what knowledge? I am not the body, I have the body for my temporary use. This is called अतीत्य. In तैत्तिरीयोपनिषत्, it was said

एतम् अन्नमयम् आत्मानम् उपसङ्क्रामति ।

एतम् प्राणमयम् आत्मानम् उपसङ्क्रामति । ... ॥ तैत्तिरीयोपनिषत् २-८-५

॥

अतीत्य means उपसङ्क्रम्य and all these three गुणIs belong to what? देह-समुद्भवान् so देह-समुद्भवः, समुद्भवः means कारणम् and देहः means body. So देह-समुद्भवः means the cause for the physical body and cause for the body means cause for जन्म. Because जन्म is defined as acquisition of a new body. Therefore the three गुणIs have given me this body and the three गुणIs alone will give me the next body also. And what type of body will be given will depend upon, ऊर्ध्वम् गच्छन्ति सत्त्वस्थाः, सत्त्वगुण will give a higher body. Perishable or imperishable? Is there any doubt? Perishable body, रजोगुण will again give body alone and not मोक्ष. Thus all the three गुणIs are the cause of the body, cause of पुनर्जन्म. So देह-समुद्भवः means पुनर्जन्म कारण भूतान्. So these three गुणIs which are the causes of repeated acquisition of bodies, this ज्ञानि dis-identifies from these three गुणIs. And when a person dis-identifies the गुणIs and the body, what happens? विमुक्तः – he is free, free from what? Free from all the problems which belong to the body. When I identify with the body, the body's problems are my problem. When I identify with the car and if it is brand new car, every small scratch is like a scratch on my heart, it is my car, the conditions of the object of अभिमान becomes my own condition. Similarly, the bodily conditions will be my conditions when I identify with the body and therefore when the body is mortal, I don't say body is mortal. The problem is what? I say I am mortal. Body is mortal is not a problem, because hundreds of bodies are mortal and daily dying. Obituary column you read, what happens to you. You read the news-item. Somewhere boat tragedy, 35 people died. You read drinking coffee and you may maximum say: chu chu chu. So sad. Then you have forgotten even. So the mortality of the body itself is not problem. Death itself is not problem, because hundreds and millions of death we are seeing, hearing, etc. The problem is *I am mortal* is the problem. Mortality is not the problem, I am mortal is the problem. And वेदान्त doesn't remove the mortality of the body, वेदान्त removes the idea that I am

mortal. And how does it remove the idea, by teaching me the fact that I am not the mortal body, but I am the immortal-I, behind the mortal-body. And therefore, विमुक्तः, he is free from all the problems of the body. What are the problems of the body? The first problem is जन्म, it is birth, birth itself is a problem in the sense, initially one has to be in solitary confinement, one has to remain in the womb of the mother and coming out is a problem for both the baby as well as the mother and once there is जन्म, the inevitable consequence is what, जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च. मरणम् is the next problem, then there are people who say: स्वामिजि I am not frightened of death. It is a bluff only, but many people say I am not frightened of the death, but only prayer is that I should die instantly. I just should pop-off, preferably in sleep. So those people who say I am not afraid of मरणम्, they are afraid of जरा, जरा means old age. And all the consequent problems I need not describe and remind you all those things and you may not come to the class and जरा and दुःखैः and all other problems and the beauty is what? These are really speaking not problems. The body being born growing, decaying and dying, they are really speaking not problems, they are the nature of the body. Just as heat is the nature of the fire, it is स्वरूपम् of the fire, similarly, the cold is the nature of ice. Similarly, विकारः, अस्ति, जायते, वर्धते, विपरिणमते, the विकार, विकार means modification is the nature of body. And a nature becomes a problem if I refuse to accept the nature of a thing as it is. Resistance to the fact is sorrow. Imagine I complain ‘fire is hot, fire is hot, fire is hot,’ that is foolishness. Similarly, body’s विकार becomes a problem, when I resist the विकारs. And I will resist the modification if I have got strong अभिमान in the body. So अभिमान becomes, अभिमान removes my objectivity. Identification removes my objectivity. I will say let everybody else die, because that is nature, except people from my house. That’s why कृष्णI warned in the 2nd chapter,

जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च ।

तस्मात् अपरिहार्ये अर्थे न त्वम् शोचितुम् अर्हसि ॥ २-२७॥

When I discover the fact that I am the साक्षि, I learn to look at my body objectively. And the moment I get the objectivity I accept this body doesn't have any speciality. Therefore this body is like any other body, therefore it has to grow and it has to go. Thus the साक्षि ज्ञानम् gives me objectivity with regard to my own body. Therefore old age is a fact, it is welcome, even if it is not welcome, at least I have no resistance and along with old age, joint will say that I am here, I am here and the ear will hear less, eye will see less, बुद्धि is always a problem, therefore these things are natural. I objectively see and accept. And once the objectivity comes, the intensity of the problem comes down. This is called अभिभव method, you don't remove the problems of the body, body will have to go through its condition. But you develop a different perspective and from the new perspective problems will not appear to be a major tragedy in life. Like when the Sun rises, what happens to the stars? During the day time, there are stars in the sky or not? There are stars in the sky or not? We know there are stars during the day time also. But what happens? Stars are as though removed, because of the powerful sunlight. So what does the sunlight do, it does not destroy the stars, but it makes the stars as though non-existent by making their light extremely insignificant. Similarly, I am the साक्षि ज्ञानम्, will not change the physical conditions, will not change the family members, will not change the water situation in चेन्नै, all the प्रारब्ध conditions will be there, but I develop new perspective from which they are not worth talking about. That's why they give the example of आज्ञनेय. आज्ञनेय thought that crossing the ocean is big task. But the moment he thought of राम, the ocean became a small pool of water,

गोष्पदी-कृत-वारीशम् ... ॥ श्रीहनुमन्नमस्कारः ॥

The ocean became what? A small pool of water. The ocean did not change its size, but because of the remembrance of the Lord, he got the extra strength and from that standpoint the big ocean became small.

Then what about the powerful राक्षसs. ‘मशकी-कृत-राक्षसम्.’ All the राक्षसs became mosquitoes. Means what? Even if they bite, it is not felt, or for destroying the mosquito, what preparation you require? You don’t require any great effort. You effortlessly destroy. So thus this knowledge gives me a new perspective, from which all the so-called problems are insignificant pinpricks. And therefore विमुक्तः, they are not worth talking about. And this is called जीवन्मुक्ति. So जीवन्मुक्ति is making the lives’ problems insignificant by changing the perspective through knowledge is called जीवन्मुक्तिः. And a result of this knowledge, अमृतम् अश्नुते – not only the mortality of the body is not a serious problem for him and he has also owned up his immortality nature and therefore अमृतम् अश्नुते – he attains immortality. And again what is meant by attaining immortality? The अहङ्कार attains immortality or साक्षि attains immortality? अहङ्कार or body cannot become immortal. आत्मा need not become immortal. Attaining immortality is shifting my अभिमान identification from the mortal body to the immortal आत्मा. This is called जीवन्मुक्तिः. And this is called गुणातीतत्वम्. Therefore, a ज्ञानि is called here गुणातीतः, Continuing;

Verse No .21

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीङ्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीङ्गुणानतिवर्तते ॥ १४-२१॥

कैः लिङ्गैः स्त्रीन् गुणान् एतान् अतीतः भवति प्रभो ।

किम् आचारः कथम् च एतान् स्त्रीन् गुणान् अतिवर्तते ॥ १४-२१॥

हे प्रभो! एतान् स्त्रीन् गुणान् अतीतः (जीवः) कैः लिङ्गैः (ज्ञातः) भवति? (सः) च किम् आचारः? (सः) च एतान् स्त्रीन् गुणान् कथम् अतिवर्तते?

अर्जुन is inspired by the Lord’s teaching. And naturally he wants to know more about that ज्ञानि who becomes a गुणातीतः. And therefore अर्जुन asks the Lord: अर्जुन उवाच.

a) हे प्रभो! एतान् गुणान् अतीतः कैः लिङ्गैः भवति. लिङ्गम् means characteristics, indicators. So what are the characteristics of the indicators of a person, who has transcended the three गुणः successfully? Exactly as he asked in the 2nd chapter: स्थितप्रज्ञस्य का भाषा? Will there be any change in his physical body, whether he will slim or become fat, or will there be a halo around him, because in the pictures you see a halo at ज्ञानि's back. Now you are wondering when you are going to become a ज्ञानि. Daily morning, or at least fresh after the Sunday class, you stand in front of the mirror and look for a halo. The only halo is the bald, that is the only halo getting developed. Will there be any halo or will I develop some extraordinary सिद्धिः? There are some people who believe that a ज्ञानि will automatically get सिद्धिः, like the capacity to read the mind of the other. Ask स्वामिजि, do you read our minds? And we had come with certain questions, you answered exactly that question and that is the proof. Many people think that स्वामिजि reads. Nothing like that. वेदान्त deals with all the questions and therefore what I talk will answer somebody's some question. So therefore the thought reading, सिद्धिः, etc., they expect. अर्जुन also is curious to know whether there will be any such indications. लिङ्गम् means indications. So कैः लिङ्गैः गुणान् अतीतः means गुणातीत ज्ञानि with what indicators does he exist?

b) Second question: किम् आचारः. How does he conduct himself? How does he relate to the people? How does he interact with the people? Because a ज्ञानि also lives in the same society, therefore will there be a change in his language, will he start talking in संस्कृत suddenly? In the 2nd chapter he asked, how will he walk? So therefore will he walk backwards or sideways, etc? How does he eat? All such misconceptions and that is why anybody who is physically different with long beard, a shabby head, he must a ज्ञानि we conclude. Because we have that misconception there should be external change. Or else have a shaven head, some change people want, therefore we have to do

something for the others also, there is no other change. The whole difference is here inside. We look for what is over the head, we should look for what is inside the head. There is no other difference other than a clear understanding about what is what? There is no mysticism connected to वेदान्त. Anything mystical belongs to non-Vedantic subject. वेदान्त has no mysticism, not even an iota in it. This confusion even अर्जुन has, therefore how does he conduct himself. This the second question: What are his characteristics, how does he conduct himself?

c) And the third question is कथम् च एतान् गुणान् अतिवर्तते, कथम् च एतान् (don't read चैतान् - there is no शैतान् in गीता. It is च एतान्) How does he transcend the three गुणs? Is it a physical journey? Some people expect some kind of a physical journey for मोक्ष, going to some other लोक, some people expect a transformation in time and some people expect some kind of a sudden flashy event.

So there is no event called liberation, there is no time-wise transformation, there is no spatial journey, it is nothing but a clean understanding of an ever obtaining fact. What is the fact? Fortunately I am ever free. So therefore, he asks the question "How does he transcend the three गुणs?" So this is अर्जुन's question for which कृष्ण gives the answer in the following verses, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 14, VERSES 22-27

After elaborately talking about the three गुणs and also how they bind a human being, Lord कृष्ण pointed out the method of becoming गुणातीतः which is the only means to liberation and that method which gave in the two important verses, 19 and 20, is आत्मज्ञानम् only, because the अनात्मा cannot become गुणातीतः and the आत्मा is ever गुणातीतः and through knowledge I come to know that I am ever the गुणातीतः and using the सगुण अनात्मा as a medium of transaction. And when this much was taught by the Lord, अर्जुन raised a question in the 21st verse, which we saw in the last class. In this question we have three parts, the first part is गुणातीत लिङ्गम्, the second part of the question is गुणातीत आचारः and the third part of the question is गुणातीतत्व साधनम्. गुणातीत लिङ्गम् means what is the indicator by I can know whether I have become गुणातीत or not, so that I can decide whether to attend the next class or not. So the indications to know whether I am गुणातीत. The second is गुणातीत आचारः, the way of the life, or the conduct of the गुणातीत पुरुष or the ज्ञानि. This is the second part. And the third part is: गुणातीतत्व साधनम्, the साधन by means of which one can become a गुणातीतः. So लिङ्ग, आचार, साधनानि, these are the three questions for which Lord कृष्ण gives the answer in the following verses. We will read. Verse.no 22;

Verse No .22

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२॥

प्रकाशम् च प्रवृत्तिम् च मोहम् एव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२॥

हे पाण्डव! प्रकाशम् च प्रवृत्तिम् च मोहम् एव च सम्प्रवृत्तानि न द्वेष्टि, निवृत्तानि (च) न काङ्क्षति ।

In the first two verses, i.e., 22 and 23, कृष्ण answers the first question गुणातीत लिङ्गम्, then in the next two verses, 24 and 25, कृष्ण talks about the गुणातीत आचारः, the conduct and then in the 26th verse, कृष्ण answers, the last question गुणातीतत्व साधन. So two verses to answer the first question, two verses to answer the 2nd question and one verse the answer the last question. What is the indicator to know whether I am गुणातीत or not, कृष्ण says a गुणातीत is one who is detached from his own body-mind-complex. So गुणातीत is one who is detached from his own body-mind-complex and therefore, he is able to look at his own body-mind-complex as part of the world and therefore he enjoys an objectivity with regard his own body-mind-complex. So this objectivity, freedom from too much worry and anxiety with regard to one's own body-mind-complex is the indication of गुणातीतत्वम्. This ज्ञानि, or this गुणातीत, because of his very course of साधन enjoys a better health at the body and mind level, because he has gone through कर्मयोग साधन, उपासना साधन, etc., and therefore his mind is predominantly a सात्त्विक mind. A ज्ञानि's mind is a predominantly सात्त्विक mind, which he has attained through साधन. And because of the very same साधन, a ज्ञानि has got a strong mind, a ज्ञानि has got a refined mind and a ज्ञानि has a mind which is free from violent reaction. In fact, that is the definition of the सत्त्व प्रधान mind and therefore, the reactions are less to life's situation and even if there are reactions in the mind, they are milder and even if there are milder reactions he has got the capacity to recover by himself quickly. Thus a ज्ञानि enjoys a healthy mind. But a ज्ञानि knows that even if I enjoy a healthy mind as a result of the साधन, there is no possibility of 100% healthy mind at all possible. Just as there is no possibility health at the physical level, no mind can be 100% healthy at the psychological level also. And therefore a ज्ञानि accepts the fact that his mind is generally healthy, but his mind also is subject to the fluctuations of the three गुणस. And when the mind has got sometimes certain disturbances or

fluctuations, even towards such a mind a ज्ञानि does not violently react or get upset. And therefore, he has got an objectivity with regard to his own mind and therefore, if the mind has got certain problems, which are generally feeble, with regard to those problems also a ज्ञानि has got a healthy response. What do you mean by healthy response? He is neither too indifferent or inactive, if the mind has certain problems, he is not going to be indifferent. At the same time if the mind has certain disturbances he is not going to be over-reactive also to that situation. Therefore he is aware of the mental situation and he enjoys improving the mind, all the time remembering the fact that the improvement of the mind has nothing to do with my पूर्णत्वम्. I enjoy improving the mind, I enjoy making the mind more and more healthy so that life is good for myself and others, but all the time I remember the fact that the conditions of the mind have nothing to do with my पूर्णत्वम्, because I am the आत्मा who is different from the mind also. And therefore कृष्ण says प्रकाशम् च प्रवृत्तिम् च – a ज्ञानि mind enjoys प्रकाशम् predominantly, प्रकाशम् means सत्त्वगुण, प्रवृत्तिम् च – a ज्ञानि's mind has also रजोगुण and मोहम् एव च, मोहः means तमोगुण, a ज्ञानि's mind also has got सत्त्व, रजस् and तमोगुण, the only difference is a ज्ञानि's mind is dominantly सात्त्विक and रजोगुण is in the middle position and तमोगुण is in the lower position. But he knows his mind is not 100% सात्त्विक. For that matter no mind is 100% सात्त्विक. And therefore his mind is subject to, what you call, the differences in the proportion of the three गुणs and not only there is difference, these proportions will vary also. Vary also means what? There are times when तमोगुण is predominant, afternoon after a good lunch anybody has got what type of mind? Good sleep! Therefore a ज्ञानि mind also has got तमोगुण predominance, a ज्ञानि mind also has got रजोगुण predominance, but if you take the duration, most of the time he is सात्त्विक. And a ज्ञानि is aware of this fact. And because of this the appreciation of this fact, how does he respond? सम्प्रवृत्तानि – when the three गुणs arrive at different

times, न द्वेष्टि – he does not hate his own mind when तमोगुण is predominant or रजोगुण is predominant, he does not hate his mind based on its गुण, न निवृत्तानि काङ्क्षति – and when the गुणs go away or recede at particular times, सात्त्विक गुण is receding at a particular time, न काङ्क्षति – he is not attached to the सत्त्वगुण also. So he is neither attached सत्त्वगुण or रजोगुण or तमोगुण nor does he hate सत्त्वगुण, रजोगुण or तमोगुण, he knows these three गुणs are inevitable compositions of everything including my own mind. And therefore he is able to accept his own mind. Accepting one's own body and accepting one's own mind is the indication of गुणातीतत्वम्. Continuing;

Verse No .23

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्ते इत्येवं योऽवतिष्ठति नेङ्गते ॥ १४-२३॥

उदासीनवत् आसीनः गुणैः यः न विचाल्यते ।

गुणाः वर्तन्ते इति एवम् यः अवतिष्ठति न इङ्गते ॥ १४-२३॥

यः उदासीनवत् आसीनः गुणैः न विचाल्यते, यः (च) गुणाः वर्तन्ते इति (मत्वा) एवम् अवतिष्ठति, (च) न इङ्गते ।

कृष्ण explains the same idea in this verse also. What do you mean by the acceptance of one's own body-mind-complex or objectivity or objectivity or healthy response? Generally, the problem an अज्ञानि faces is extreme response to situations. One extreme response is total indifference. It is a तामसिक response. When the physical body has got some disease or sickness, imagine I don't treat the body at all, I am not careful at all, indifference or carelessness or inaction is one extreme response, which is called तामसिक response. Then there is another extreme response, the moment the doctor says that you have to go through the blood test, this fellow presses the panic button, and is extremely worried about the body, the moment the body is sick he imagines only the worst disease, is it cancer? Or is it aids,

leukemia, this or that? That is called violent reaction, which is called राजसिक response, which causes anxiety, tension, fear, stress, strain, etc. This is one extreme. So one extreme is inaction, another extreme is reaction. What is healthy response? Neither inaction nor reaction, but healthy action to improve the situation. If the body has some problem, there is no panic, at the same there is no complacency also, what is to be done, I do. Similarly, the mind is there, it is not going to be all the time same, the mind will have disturbances, because the mind is a dynamic instrument and therefore disturbances are going to come and when the mind is not healthy, then also I don't panic. After studying the गीता for so many years also my mind is like this and therefore I don't feel guilty or inferiority complex or frustration. I don't get frustrated with my own mind. Then what do I do? Mind has got a problem and therefore I have to handle it, neither inaction nor reaction but whatever can be done to improve. And even when I choose to improve my mind, I remember the fact, the improvement of the mind has nothing to do with my पूर्णत्वम्. The mind can be infinitely improved. There is no question of 100% perfection of the mind, no जीवन्मुक्त has got 100% perfect mind, just as no ज्ञानि has got 100% perfect body, no ज्ञानि has got 100% perfect mind. Mind can be refined eternally and I enjoy refining the mind, not to for liberation, but as a liberated person, as an ever liberated आत्मा I enjoy the game of refining this mind objectively. And therefore कृष्ण says, उदासीनवत् आसीनः – a ज्ञानि appears as though he is indifferent. Because when the body falls sick he does not violently react to the sickness, it appears as though a ज्ञानि is indifferent to his health. But कृष्ण says he is not indifferent, he is as though indifferent, as though indifferent means there is no violent reaction but at the same time there is no inaction also, whatever is to be done he will do to the body. Therefore, उदासीनवत् means he is balanced with regard to his own body-mind-complex. गुणैः न विचाल्यते – so in the fluctuation of the three गुणस he

is not disturbed at all. So whether the mind is सत्त्व प्रधान or रजः प्रधान or at times तमः प्रधान, he is not going to be upset because he knows I am not the imperfect mind. That does not mean he let loose the mind. He always tries to keep the mind in a refined condition, but all the time detached. Therefore, गुणैः – because of the three गुणs, न विचाल्यते – he is not shaken. Then what is his attitude? गुणाः वर्तन्ते, everyone, everything in the creation, has the three गुणs in different composition, my own mind has got the three गुणs, no doubt by my साधनs I have made it predominantly सात्त्विक, but even then there are moment when it is राजसिक. And if he is heavily राजसिक and he feels that the mind may hurt others, he will withdraw so that he doesn't disturb others. Therefore, गुणाः वर्तन्ते – these three गुणs will be there and these three गुणs will fluctuate also. इति एवम् – with this knowledge, अवतिष्ठति – he remains balanced without self-criticism, without self-judgment, without low self-image. यः अवतिष्ठति – he remains with a balanced mind, न इङ्गते means he is not disturbed, न विचाल्यते, he is balanced. So this objectivity with regard to one's own body and mind is the indication of the गुणातीत or a ज्ञानि. Continuing;

Verse No .24

समदुःखसुखः स्वस्थः समलोष्टाश्मकान्वनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४॥

सम-दुःख-सुखः स्वस्थः सम-लोष्ट-अश्म-कान्वनः ।

तुल्य-प्रिय-अप्रियः धीरः तुल्य-निन्दा-आत्म-संस्तुतिः ॥ १४-२४॥

(यः) सम-दुःख-सुखः, स्वस्थः, सम-लोष्ट-अश्म-कान्वनः, तुल्य-प्रिय-अप्रियः, धीरः, तुल्य-निन्दा-आत्म-संस्तुतिः,

So with the previous two verses, कृष्ण has answered the first question. What is the indication of a गुणातीत? The indication is the objective acceptance of my own body-mind-complex. Now कृष्ण answers the second question in these two verses. The second question is: How does he respond to the worldly situation? And answer is the

same. Just as the body-mind-complex is made up of the three fluctuating गुणs, the entire world is also made up of the three गुणs only and therefore you will have to interact with people who are सात्विक, which will be happy interaction and you will have to interact with राजसिक people, all the time tensed and angry and irritable and all and you will also have to interact with buffaloes - those people who will not move at all. After half an hour repetition they will just ask what did you say? And thereafter they will say, oh I'll just do it and then you will have to wait and wait and however much you screw them up they won't move. These three types of people will be there eternally in the world and not only that, one and the same person, himself or herself, will not be सात्विक all the time or राजसिक all the time and therefore the people in your own family will change. And that is why they said with regard to marriage and all: Don't choose based on the character because nobody's character will remain the same. Marriage is धर्म based and not compatibility based according to our शास्त्र, because compatibility is impossible and even if there is a compatibility, husband is also changing, wife is also changing, after a few years, the compatible couple would have changed sufficiently to become a horrible incompatible couple, because one has developed interest in गीता, which was not there at all in the beginning, because the other person doesn't like the गीता/स्वामि at all, etc. There are such chances. Therefore different people are different and people will be different and the situations are also made up of the fluctuating प्रकृति, therefore situations will change. And a ज्ञानि accepts this fact of the creation and the very acceptance gives him a balanced state of mind and therefore समत्वम् is the आचारः - tranquility, balance, poised in all situations. And therefore कृष्ण says धीरः, धीरः means this ज्ञानि, स्वस्थः - a ज्ञानि is one who always abides in his higher nature. स्व means स्वरूपम्, स्वरूपम् means his real nature and what is his real nature, गुणातीत आत्मा and स्थः means abiding. So he always abides in गुणातीत

आत्मस्वरूपम्. And what do you mean by abiding in आत्मा? Does it mean that he is sitting on the आत्मा? Abiding in the आत्मा means not forgetting the fact that I am गुणातीतः. Self-abidance is equal to non-forgetfulness of my nature. Just as a सङ्गीत विद्वान्, whatever song he sings, one corner of the mind is aware of the तम्बुर श्रुति. It is not that 100% he thinks of श्रुति only, then he cannot sing the song properly, it is not that 100% he forgets the श्रुति, then अपश्रुति only will come. In one corner of the mind is aware of the श्रुति and whenever there is a doubt he will go behind and check up. Just as a musician he is aware of the श्रुति, a ज्ञानि is aware of the श्रुति. What श्रुति? वेदः. And what is the श्रुति teaching? I am not the changing गुणः, गुणाः गुणेषु वर्तन्ते, body is सगुण, world is सगुण, सगुण body and सगुण world will interact, varieties of situations will arise, but I am different from both the सगुण body and सगुण world. This constant awareness is called स्वस्थः. And because of this awareness what does he enjoy? सम-दुःख-सुखः. There is no resistance to favorable and unfavorable situations which are inevitable in life. So देश, काल and प्रारब्ध, these three things will affect our life all the time. देशः, if you are in a tropical country you are affected in one way, means through weather conditions – droughts will be there, summer will be always there, this is called देश affecting. काल, the time will affect the situation, the body will grow older and older and older and the people around will grow older and older, देश will affect, काल will affect and finally our own प्रारब्ध. So गुरु दशा, शनि दशा, राहु दशा, केतु दशा etc. So the प्रारब्ध also will fluctuate and they are bound to bring सुखम् and दुःखम्. Health and ill-health. Financially better and in an adverse situation, they are bound to happen and when such situations come, सम and what do you mean by सम? Remember, it is not indifference to the situation nor is it overreaction to the situation but whatever can be done to improve the situation, it is done, but all the time poised. Therefore सम-दुःख-सुखः. Similarly, सम-लोष्ट-अश्म-काचनः, लोष्टम् means a clod of earth, अश्म means a

rock and काचनः means gold, towards all of them सम, so सम-लोष्ट-अश्म-काचनः. सम means what? There is neither राग nor द्वेष, because things will come, gold will come, gold will go, wealth will come, wealth will go,

मा कुरु धन जन यौवन गर्वम् हरति निमेषात्कालः सर्वम् । ... ॥
भजगोविन्दम् ११ ॥

लक्ष्मीः तोय तरंगभङ्ग चपला जीवितम् विद्युत् चलम् जीवितम् । ... ॥
शिवापराधक्षमापणस्तोत्रम् १३ ॥

लक्ष्मीदेवी is the most fickle woman on earth, who never loves to stay in one place, leaves a place as she thinks, in an instant. Therefore they will all come and go, सम. Then, तुल्य-प्रिय-अप्रियः धीरः, प्रियः means that which gives सुखम्, सुख साधनम् प्रियः and अप्रियः means दुःख साधनम् – the cause of दुःखम्. Previously it was said that he was balanced towards सुखम् and दुःखम्, now He says, he is balanced towards the सुख-दुःख साधनम्s, which is the cause of सुखम् and दुःखम्, pleasant and unpleasant situations and तुल्य-निन्दा-आत्म-संस्तुतिः, निन्दा means criticisms coming from people and संस्तुतिः – praise or glorification coming from people, whatever you do some people will glorify and there will be some other people to criticize. If you want 100% approval from all people, you can never do anything in life. Therefore, approval seeking is an indication of low self-image. And therefore a ज्ञानि whatever be the course of action he has to take, he will see the pros and cons, the demerits and merits and if he has to take opinion from known people, he will take, perhaps he will consult the शास्त्र and thereafter, once he has decided a course of action, he will plunge into that whatever be the opinion of others. And whatever you do, there will be some people, who will question everything. You decide to buy a house, they will threaten. You decide to sell a house, they will threaten. You decide to marry somebody, they will ask, are you going to marry this chap? OK, I wish you all the best, they say. You decide to marry, people will criticize. You decide to take संन्यास,

my God! Therefore don't be over-bothered about निन्दा and स्तुतिः, nobody is left out, राम has been criticized, कृष्ण has been criticized, शङ्कराचार्य has been criticized. Nobody can escape the criticism of others and therefore don't be carried away by निन्दा and स्तुतिः. And if somebody criticizes and enjoys in the process, they say you be happy because at least somebody is happy criticizing me. If they are getting some सन्तोषम् out of it, why should I disturb that happiness?

मन्निन्दया यदि जनः परितोषमेति नन्वप्रयत्नसुलभोऽयमनुब्रह्मे मे ।

श्रेयोऽर्थिनो हि पुरुषाः परतुष्टिहेतो वलेशार्जितानि अपि धनानि परित्यजन्ति ॥

I am supposed to give happiness to all the people, here I am giving happiness to others in the cheapest way, I don't do anything, they are happy by talking ill of me, why should I disturb it, let him talk. Once you say that, they will stop talking. That is the world. Therefore, तुल्य-निन्दा-आत्म-संस्तुतिः – one who is balanced in censure and praise.

Verse No .25

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४-२५॥

मान-अपमानयोः तुल्यः तुल्यः मित्र-अरि-पक्षयोः ।

सर्व-आरम्भ-परित्यागी गुणातीतः सः उच्यते ॥ १४-२५॥

(यः) मान-अपमानयोः तुल्यः, मित्र-अरि-पक्षयोः तुल्यः, सर्व-आरम्भ-परित्यागी (च अस्ति) सः गुणातीतः उच्यते ।

समत्वम् is further explained here. मान-अपमानयोः तुल्यः. Again you cannot escape मानम् or अपमानम्. After all, your own family members, may be your son, daughter, son-in-law, daughter-in-law, सम्बन्धि, all those things. I am a सम्बन्धि and I am not respected, all these things समः. So difference between निन्दा-स्तुतिः and मान-अपमान, I have talked about before, निन्दा-स्तुतिः is at the verbal level, वाचिकम् मान-अपमान is at the कायिकम् level, at the level of action.

So तुल्यः, this ज्ञानि is समः, मित्र-अरि-पक्षयोः, again he is the same towards the friends and foes, enemies. You should not ask whether a ज्ञानि has an enemy. A ज्ञानि doesn't have an enemy, but there are people who look upon ज्ञानि as their enemy. What can be done for that? So therefore, towards both types of people, who look upon me as a friend and who look upon me as a foe, towards both of them तुल्यः, सम, this is समत्वम्. And सर्व-आरम्भ-परित्यागी. आरम्भः means all the binding activities, आरम्भः means बन्धक कर्माणि and परित्यागी means the one who has given up. What do you mean by binding activity? A binding activity is that by the fulfillment of which I consider that will become पूर्णः. When I expect पूर्णत्वम् through an activity, it is a binding activity, because there are expectations. Non-binding activity is one which is done out of पूर्णत्वम्. And therefore the success of the activity and the failure of the activity has nothing to do with my पूर्णत्वम्. At the अनात्मा level activities are going on, but whatever happens at the अनात्मा level, पूर्णम् अदः, पूर्णम् इदम्, अहम् पूर्णः अस्मि. Even the activity to improve your own body mind should not be a binding activity. I should remember I tried to improve the body and mind, but that also has nothing to do with my पूर्णत्वम्. अहम् पूर्णः, whatever be the conditions of the body-mind-complex. With this awareness, I enjoy improving everything, including the improvement of the body-mind-complex. Such a lifestyle is a game. I have told you the example. When they have got a five match series, cricket match series and our team has won three and therefore we have won the series and 4th and 5th match, how do we play? That is called जीवन्मुक्तः. We play very well, because we want to win those two also. But all the time, पूर्णः, पूर्णः, series won, series won, series won. So imagine the state of mind of that team. This is the life of a जीवन्मुक्त. Whole life is a game, both the success and failure has nothing to do with my पूर्णत्वम्. So सर्व-आरम्भ-परित्यागी सः गुणातीतः उच्यते. So with this the आचार part is also over. Two main

things are समत्वम् and also freedom from binding activities. Continuing;

Verse No .26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४-२६॥

माम् च यः अव्यभिचारेण भक्ति-योगेन सेवते ।

सः गुणान् समतीत्य एतान् ब्रह्म-भूयाय कल्पते ॥ १४-२६॥

यः माम् च अव्यभिचारेण भक्ति-योगेन सेवते, सः एतान् गुणान् समतीत्य, ब्रह्म-भूयाय कल्पते ।

The third question is answered here. What is the third question? गुणातीतत्व साधनम्. What is the means of ‘becoming’ गुणातीतः? In fact, अर्जुन should not have asked this question, because कृष्ण has already answered that in verse no.19 and 20. कृष्ण has answered the question. What is the answer? ज्ञानम् is the only means of “becoming” (becoming within quotes) गुणातीतः, ज्ञानम् is the only part. कृष्ण has already told and therefore अर्जुन’s question must be a reshuffled here. अर्जुन has understood the means of becoming गुणातीत is ज्ञानम् and therefore his present question is what is the means of getting ज्ञानम्? So his question is what? What is the means of becoming गुणातीतः? What we have to do? We have to redefine. The question is how to attain ज्ञानम् by which one can become गुणातीतः. And कृष्ण says the means of ज्ञानम् is भक्ति. So भक्तियोगः consisting of कर्म and उपासना, which we have seen in the 12th chapter, five levels of भक्ति. Do you remember? I don’t want to get into that now. Five levels of भक्ति, कृष्ण talked about in the 12th chapter. That भक्तियोगः is the साधन. Therefore He says: माम् भक्ति-योगेन सेवते. Suppose a person worships me with भक्तियोगः consisting of five levels explained in the 12th chapter and what type of भक्तियोगः, अव्यभिचारेण भक्ति-योगेन – with an unflinching भक्ति-योग, devotion. And what do you mean अव्यभिचार भक्ति? For that you have to go to the 7th chapter, wherein He talked

about आर्त भक्ति, अर्थार्थी भक्ति and जिज्ञासु भक्ति. That जिज्ञासु भक्ति is here called अव्यभिचारि भक्ति. A भक्ति through which I seek the Lord and Lord alone. And that is called here अव्यभिचारि भक्ति. Through that the one who worships Me सः एतान् गुणान् समतीत्य – that person will certainly cross over the three गुणs, because he will be going all the levels of साधन consisting of कर्म, consisting of उपासना and the final level of भक्तियोगः is: वेदान्त श्रवण, मनन, निदिध्यासन. This should be kept in mind. By going through all these levels, सः ब्रह्म-भूयाय कल्पते – he becomes fit, eligible to become one with ब्रह्मन्. ब्रह्म-भूयः means ब्रह्म भावः. ब्रह्म भावः means ब्रह्म स्वरूपम्. ब्रह्म स्वरूप means निर्गुण स्वरूपम्, because ब्रह्मन् is निर्गुणम्. निर्गुण स्वरूपम् means गुणातीतत्वम्. Such a person will attain ज्ञान and become गुणातीतः. With this all the three questions are answered. Now कृष्ण concludes the teaching:

Verse No .27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४-२७॥

ब्रह्मणः हि प्रतिष्ठा अहम् अमृतस्य अव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४-२७॥

अमृतस्य अव्ययस्य च ब्रह्मणः, शाश्वतस्य च धर्मस्य, ऐकान्तिकस्य सुखस्य च हि अहम् प्रतिष्ठा (अस्मि) ।

Here कृष्ण says: अर्जुन, that ब्रह्मन् which you want to attain which is गुणातीतम् is none other than I Myself. So I am not an ordinary देवकी नन्दन कृष्ण, I myself am the embodiment of that ब्रह्मन्. अहम् एव ब्रह्मणः प्रतिष्ठा – I am the embodiment of ब्रह्मन्, packed ब्रह्मन् I am, packed in कृष्ण शरीर. What type of ब्रह्मन् I am? The description of his nature, अमृतस्य – which is immortal, अव्ययस्य – which is decay free, which is free from जरा, अव्यय means अपक्षय रहितस्य, which is free from declensions or decay or जरा, etc., and शाश्वतस्य – which is ever changeless, so the three words put together,

अमृतस्य, अव्ययस्य, शाश्वतस्य, put together means षड् विकार रहितस्य, the one who is free from all forms of modifications. कालातीतस्य इति अर्थ, one who is beyond time and धर्मस्य, धर्मस्य in this context means the one who is reached through धर्म, the one who is the goal of धर्म. And the word धर्म means the वैदिक teaching. So धर्मस्य means वैदिक धर्म प्राप्यस्य, the one who is the destination of all the scriptural teachings and साधन and ऐकान्तिकस्य सुखस्य – that which is आनन्द स्वरूप, which is unmixed with sorrow. ऐकान्तिकस्य सुखम् means दुःख रहित सुखम्, unalloyed आनन्द. Unlike the worldly pleasures which are mixed with pain, ब्रह्मन् is

आनन्दो ब्रह्मेति व्यजानात् । ... ॥ तैत्तिरीयोपनिषत् ३-६-१ ॥

So such a changeless and आनन्द स्वरूपम् ब्रह्मन् I am and that I you will reach by following this साधन. So with this कृष्ण concludes the teaching.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४॥

Thus is concluded the 14th chapter of the गीता, which is aptly titled गुणत्रय विभागः, the classification of the three गुणs, सत्त्व, रजस् and तमस् and also गुण अतीतम् ब्रह्म. गुण त्रय, गुण अतीत विभाग योगः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 14, SUMMARY

Today I will give you a summary of the 14th chapter. The 14th chapter, like the previous chapter, falls within the 3rd षट्कम् of the भगवद्गीता, the 3rd group of six chapters and I had pointed out that in the 3rd षट्कम्, Lord कृष्ण concentrates on ज्ञानयोग. And therefore we find the topic of ज्ञानयोग, the essential teachings of the उपनिषत्s condensed in these chapters, especially the 13th, 14th and 15th. In the 16th and 17th chapters, we will see later, कृष्ण deals with ज्ञानयोग friendly virtues. This friendly word is very very common now. Environment friendly paper, etc., like that 16th and 17th chapter will deal with ज्ञानयोग friendly virtues whereas these three chapters 13, 14 and 15, deal with ज्ञानयोग, the pursuit of Self-knowledge or आत्मज्ञानम्. And these three chapters even though are relatively small, they are very very significant chapters and this is known as गुणत्रयविभागयोगः, because in this chapter, कृष्ण deals with the three गुणs as the stepping stone and through these three गुणs, Lord कृष्ण takes us to the गुणातीत आत्मा. गुणत्रय द्वारा – through the three गुणs as stepping stone, going to the गुणातीत आत्मा is the subject matter of this chapter and therefore, it is called गुणत्रयविभागयोगः.

1) And in the first four verses of this chapter, कृष्ण gives an introduction in which He mentions the subject matter of आत्मज्ञानम् as the liberating wisdom and therefore the greatest knowledge. All the other disciplines of knowledge are called अपरा विद्या, inferior knowledge, whereas this is the knowledge which is called परा विद्या in the उपनिषत् and राज-विद्या in the 9th chapter and this knowledge is the greatest knowledge because this alone releases a person from संसार. All the other disciplines of knowledge will make me only smaller and smaller because the more I study I come to know how little I know. So instead of growing bigger in terms of knowledge, I only feel smaller and smaller as I study more further. Therefore they make me smaller and whereas this is the only wisdom which makes me own the fact that

I am ब्रह्म, the biggest. Therefore, कृष्ण says this is a liberating knowledge, which gives liberation while living called जीवन्मुक्तिः and it is also gives liberation after death, which is called विदेह मुक्तिः. And by विदेह मुक्ति we mean freedom from पुनर्जन्म. सर्वेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ One is free from the cycles of births and death. Thus having introduced the subject matter, later कृष्ण gives the foundation for the teaching and in that foundation He briefly mentions the process of creation. While pointing out that God is the cause of the creation and God consists of two aspects, one is the Consciousness aspect and the other is the matter aspect. चेतन अचेतन तत्त्व द्वय विहितः ईश्वरः. In the 7th chapter, चेतन तत्त्वम् was called परा प्रकृति, अचेतन तत्त्वम् was called अपरा प्रकृति. In the 13th chapter, चेतन तत्त्वम् was called पुरुषः and अचेतन तत्त्वम् is called प्रकृतिः. And in the उपनिषत्s, the generally the चेतन तत्त्वम् is called ब्रह्मन् and the अचेतन तत्त्वम् is called माया. These two principles together is called ईश्वर and this ईश्वर is अनादि and from this चेतन-अचेतन मिश्रम् alone the entire universe has originated, including every individual also. And from this we can easily infer that every individual also must be a mixture of चेतन-अचेतन तत्त्वम् because the cause is, so the effect will be. As the parents are (very difficult to assimilate, but the truth is), so the children will be. That is why when the children are very wayward, they ask the question: Whose child is this? So based on the same principle, I, the individual, also am the mixture of पुरुष and प्रकृति, ब्रह्मन् and माया, चेतनम् and अचेतनम्. Otherwise technically called आत्म-अनात्मा मिश्रः I am. And from this we can infer another aspect also. And that is the अनात्मा part of mine which is born out of प्रकृति will have the three गुणs which belong to प्रकृति. So प्रकृति is responsible for the origination of my अनात्मा part and therefore my अनात्मा part will have three गुणs and what is अनात्मा part, the body-mind-complex, otherwise we can call the अहङ्कार part. So the body-mind-complex is equal to the अनात्मा part is equal to the अहङ्कार part is सगुणः, endowed with the three

गुणs, because it is a product originating from the प्रकृति. And Similarly, I have got a पुरुष aspect also, the चैतन aspect also, which is called the आत्मा aspect, which is निर्गुणम् in nature and this निर्गुण आत्मा is technically called साक्षि. Therefore सगुण अहङ्कार plus निर्गुण साक्षि. सगुण matter plus निर्गुण Consciousness is the individual. Don't ask me what is सगुण! सगुण means with गुण or properties and निर्गुण means without गुण, the properties or attributes. The pure अहङ्कार also cannot interact in the world. Pure साक्षि also cannot interact in the world. All the interactions are done by the mixture साक्षि + अहङ्कार. And the whole aim of this teaching is I should learn to own up more and more of my higher साक्षि स्वरूपम्, which is the persistent and permanent nature of mine and I should not be over obsessed with my inferior अहङ्कार materialistic nature. Not that अहङ्कार should be neglected, because without अहङ्कार, pure साक्षि cannot transact. So अहङ्कार is needed, but over-importance, undue importance, obsession with अहङ्कार will lead to all types of problem. And therefore instead of seeing myself as अहङ्कार, I should learn to see myself as साक्षि, now transacting through अहङ्कार कञ्चुकम्, अहङ्कार overcoat. For this purpose, the कृष्ण talked about the creation and the essence of this topic is I am also a mixture of सगुण and निर्गुण aspect.

2) And having presented this foundation, Lord कृष्ण begins the teaching from the 5th verse onwards. He talks about the three गुणs of अहङ्कार, to show that all the three गुणs are causes of bondage, if we don't know how to make use of them properly, like anything in the creation. If I know how to handle things it can help me grow, if I don't know how to handle the very same thing will cause problems. You take fire, it is a blessing or a curse? It depends upon whether I know how to handle fire. Electricity is a blessing or curse? By itself it is neither, but if I don't know how to handle, it becomes a curse. Similarly, the three गुणs also. If I don't know how to make use of, they can become गुण.

गुण has got a second meaning, they can become ropes or chains to bind me. And therefore I should have a thorough understanding of the three गुणs. So, from 5th verse up to the 18th verse we get an analysis of the three गुणs which is essentially an analysis of the अहङ्कार. Because अहङ्कार has the three गुणs. And for the convenience of our study, कृष्ण classifies this analysis into five parts. What are those five parts?

- a) First He gives the लक्षणम् or definition of the three गुणs
- b) then He gives the mode of bondage, how each गुण binds if we don't know how to handle (that is always to be supplied) if we don't know how to handle, बन्धन प्रकारः,
- c) then He gives the लिङ्गम्, indication to find out which गुण is dominant in me,
- d) there afterwards, गतिः, गति means post-death travel, the travel after life and
- e) then finally फलम्, the consequences of the predominance of each गुण.

a) First He gives the definition, we have got a chart in our books, we can refer to the chart later. He gives the definition, सत्त्व is प्रकाशात्मकम्, रजस् is रागात्मकम्, तमस् is मोहनात्मकम्. सत्त्व is that disposition of the mind which makes the mind knowledge friendly. (Today I am in the friendly mood.) So सत्त्व makes the mind endowed with that disposition, which is knowledge friendly, which makes the mind a bright mind, in संस्कृत, ज्ञानोन्मुख अन्तःकरणम्. So disposed to the acquisition of knowledge. Whereas रजोगुण makes the mind कर्म friendly, activity friendly, a disposition which is suited for dynamism, lot of work. Whereas तमोगुण makes the mind unfit for, inimical to both, not inimical to one, neither knowledge friendly nor activity friendly. Such a disposition of mind is called सत्त्व, रजस् or तमस्. Propensity based definition.

b) Then the next one is the mode of bondage. How does it bind? When my mind is knowledge friendly, naturally I become a bookworm, all the time interested in operating the ज्ञानेन्द्रियs, not कर्मेन्द्रिय-active person but ज्ञानेन्द्रिय-active person and therefore I look for an infrastructure which is conducive to more and more study. A library atmosphere with lot of books around, bright light (in modern house, it is very very unconducive for reading, only one small bulb in the corner, seems that is the fashion, most unfit for reading and if you put bright tube light, they say is it a shop or what? They think that shop should only be bright and not homes, so it is a knowledge-unfriendly atmosphere, whenever you go to such a place). And therefore the mind seeks books, people who can teach, quiet atmosphere, ideally a desk and a table and pen. In many houses, they will not even have a pen, pencil, rubber, paper, etc. and they will go and buy if I request. After the school life is over, they use the pen only for taking down the phone numbers! And generally that pen will not work also!! So stationeries won't be there. A learning person will first look for those things. And it become a bondage because if such a conducive atmosphere is not there, this person becomes restless and unhappy. That is the bondage caused by सत्त्वगुण. So ज्ञान-सङ्गेन बध्नाति. By creating attachment to a knowledge-infrastructure. Whereas रजोगुण creates attachment to what? It doesn't like library, if you say library it gets angry. It wants to do lot of things and therefore it looks for activity friendly atmosphere and when such an atmosphere is there, that mind is very happy, if that is not there, if you want to punish him, leave him in an आश्रमम्. In three days he will become mad. Not only he will become mad, he will make others also mad. So therefore, ज्ञान-सङ्गेन सत्त्वम् बध्नाति, कर्म-सङ्गेन रजः बध्नाति and तमः, it will look for what? निद्रा-सङ्गेन. This is the three types of बन्धन प्रकारः.

c) Then the लिङ्गम्, the indication of the three गुणs, this is a corollary we get from the previous discussions. When is सत्त्व

dominant? When is ज्ञानम् increases, reading increases, study increases, thinking increases it is in the indication of सत्त्व वृत्ति, whereas when lot of activity increases it is an indication of रजो वृत्ति and when sleep and sleepy condition increases it is an indication of तमो वृत्ति.

d) And then the next कृष्ण talked about the गति after death. When a person dies when सत्त्व is predominant one goes to higher लोकs, when a person dies with रजस् predominant he is born in the मनुष्यलोक, because मनुष्यलोक is meant for कर्म, so कर्म-अनुबन्धीनि मनुष्य-लोके ॥ १७-२॥

We will soon see in the 15th chapter. When तमोगुण is predominant after death that person goes downwards. So ऊर्ध्व गति, मध्यम गति and अधो गति.

e) And then finally, the consequences of these three गुणs were also pointed out, which is called the फलम्, the consequences in this life itself. That also we can easily derive. When सत्त्वगुण increases ज्ञान वृद्धि takes place, when रजोगुण increases the ambition and activities increase and when तमोगुण increases निद्रा, प्रमाद, i.e., negligence, that the life will be closer to the animal.

So thus, लक्षणम्, बन्धनम् प्रकारः, लिङ्गम्, गति and फलम्. All these five topics कृष्ण discusses from the 5th verse up to 18th.

3) And then comes the crucial two verses 19 and 20, in which कृष्ण talks about transcending the three गुणs. And for transcending the three गुणs one will have to make use of the three गुणs. Just as a fruit requires the skin and also the stem of whatever it is to connect it to the mother tree, for ripening and once it is ripened it doesn't require the skin and that is why naturally the skin comes out. So skin is required for ripening and after ripening, you cannot say, skin was very much useful and therefore I should be grateful to the skin also, I should not peel the skin and throw away, that is ingratitude and therefore I will eat

the banana along with the skin. I don't know whether naturopathy will recommend that. They will say, eat with the skin. Normally we don't do, that does not mean I disrespect the skin. Skin is required up to a particular time and then it has to peel off. Similarly, the entire spiritual साधन a gradual journey from तमः प्रधान life to रजः प्रधान life to सत्त्वः प्रधान life to गुणातीत life. And how does the scripture accomplish that? The scripture prescribes lot of कर्म to a person who is now तमः प्रधान. And what type of कर्म? सकाम कर्म - selfish activities to fulfill worldly materialistic desires. In fact, scriptures encourage desires, just as we have got advertisement now, to generate desires, वेद itself has itself commercials. वेदपूर्व भाग is full of advertisement. Because somehow it wants to inject desires in the तमोगुण person, who is always sleepy and infuses to get up and make him रजो गुणि. So therefore कर्म, what type of कर्म? सकाम कर्म, or selfish activity the scriptures recommend for the initial step. And once a person has got into सकाम कर्म, then the scriptures gradually changes his status, रजोगुण should be maintained but it should be a different type of रजोगुण. The first रजोगुण is तमोगुण tainted रजोगुण is the first phase, सत्त्वगुण tainted रजोगुण must be the next stage. शङ्कराचार्य calls it तमः उपसर्जन रजः is first stage, सत्त्व उपसर्जन रजः is the second stage. What is the difference these two? Both रजोगुण will activate a person. It will make the person extremely ambitious, it will whip up the ambition but the difference will be initially all desires are personal selfish-oriented, that means the beneficiary of my activity will be only, that means, I am the beneficiary or maximum my family. That will be the first stage. Whereas when that रजोगुण is converted to the higher रजोगुण, सकाम कर्म will be converted into निष्काम कर्म which means the beneficiaries of my activity will be more and more. Not my family alone, there is a wider circle, neighbors benefit, the entire community benefit, the temples around benefit, the educational institutions around benefit. Not myself only, as the beneficiaries increase, सकाम कर्म is

getting converted into निष्काम कर्म. This is travel from तमोगुण from lower रजोगुण to higher रजोगुण. To use the 4th chapter language, गुण-शुद्ध to गुण-वैश्य to गुण-क्षत्रियः. गुण-क्षत्रियः is a person whose life and activities will benefit the entire community, not only nation but the whole universe itself. Once a person has lived a गुण-क्षत्रियः life, which is otherwise called कर्मयोग, then the scriptures ask you to graduate you to the next stage, सत्त्वगुण प्रधान life, after the peak of activity, gradually one has to withdraw. गृहस्थ आश्रम to वानप्रस्थ आश्रम, you may not physically leave home, but in the lifestyle the orientation is gradually changed. And at this stage alone, the scriptures talk about more of उपासना and less of कर्म. So उपासना is the साधन which makes an extroverted active person into a quiet and withdrawn and Self i.e., आत्मा-oriented person. Thus उपासना साधन makes me a सत्त्वप्रधान पुरुषः. When I become a सत्त्वप्रधान पुरुष, the activities are gradually dropped and one does not feel any guilt because he has contributed to the society sufficiently. He is not a selfish person because of so many years he has contributed. Now he can turn to concentrated spirituality. And not only that, physically also, this person becomes incapable of more activity, when for him getting up and sitting down itself become a project. No other project is required. Sitting is a project and getting up is another project. What work he will do. He requires people to help him out. Therefore even physically it is more conducive for inward directed life. Thus तमः प्रधान to रजः प्रधान to सत्त्व प्रधान he has come, by following कर्मयोग and उपासना. Then सत्त्वगुण to निर्गुण travel alone is a totally different type of travel. There is no corridor connecting सत्त्वगुण and निर्गुण. तमोगुण can be changed to रजोगुण, रजोगुण can be changed to सत्त्वगुण, सत्त्वगुण can never be converted into निर्गुण. If सत्त्वगुण is converted, it will again become तमोगुण or रजोगुण only. There is no corridor connecting गुण त्रय and निर्गुण, or गुणातीतः and therefore the साधन is ज्ञानम्. So after a person becomes a सत्त्वगुण प्रधानः, कर्मयोग is dropped, उपासना is

dropped, because they have done their job by making me सत्त्वगुण प्रधानः. In fact, सत्त्वगुण प्रधान person is called साधन चतुष्टय सम्पन्न अधिकारि. Then what is the साधन? ज्ञानयोग. That कृष्ण tells clearly.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेति मद्भावं सोऽधिगच्छति ॥ १४-१९॥

As I said the crucial word in that 19th verse is वेति, he comes to know. And कृष्ण does not say how to get the knowledge, because He has already said that in the 4th chapter. Knowledge does not automatically happen. Whether your mind is a noisy mind or whether your mind is a silent mind, ignorant mind will be ignorant; no knowledge, for that matter, can happen naturally. That's what दयानन्द स्वामिजी beautifully says: If you sit quietly what would have happened is, previously noisy ignorant mind, to quiet ignorant mind. So by stilling the mind or quietly sitting in meditation, knowledge doesn't happen. What should you do?

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

ज्ञानयोग means going to a गुरु. श्रोत्रियः ब्रह्मनिष्ठः गुरुः and systematic study of the वेदान्त. Not a casual now and then listening to some सत्सङ्ग here and there and all of them are meant to inspire you, inspiration is different, teaching is different. दयानन्द स्वामिजी says: Preaching is different, teaching is different. And systematic study includes श्रवणम्, मननम् and निदिध्यासनम्, study of the scriptures for a length of time and there afterwards removing all the doubts by proper मननम् or analysis and thereafter internalization of the teaching. So through श्रवण, मनन and निदिध्यासन, I become गुणातीत. Now the question is: How do I become गुणातीत by श्रवणम्? As I said, the body-mind-complex will be eternally सगुण, it won't become निर्गुण. Then what do I do through ज्ञानयोग? I learn to dis-identify from the body by knowing the fact that body is only an incidental instrument I am using

for worldly transaction exactly like the spectacle and when I remove the spectacles, what happens: I am not gone, but I am not able to see the people, Similarly, when the body-mind-complex is not there, I don't disappear, I don't have the medium to interact with the people and we do experience such a situation daily, When? During the deep sleep state. And therefore, body-mind-complex is temporarily used and then it will be dropped, I should take the instrument as myself. Then if I am not the body-mind-complex, who am I? For that alone, कृष्ण gave the answer:

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३॥

I am not the body but I am the experiencer of the body, I am not the mind but I am the experiencer of the mind and therefore, all the known attributes belong to the known body-mind-complex only. This is a very important law. You should remember. Any experienced attributes belong to the experienced object. If I see green color, the color belongs to the eye or the object. The seen color belongs to the seen object, does not belong to the seer eye. Whatever color I am seeing, all those belong to what? The objectified-attribute belong to the objectified-substances, no attribute belongs to the objectifier-I. And therefore all the गुणs belong to the body-mind-complex. I am free from all the three गुणs. So you don't contact the गुणातीत आत्मा, you don't become the गुणातीत आत्मा, you own up the fact that I was गुणातीत, I am गुणातीत and I will be गुणातीत. For how many days? I am incapable of becoming सगुण. So this transformation in the 'I' takes place and this knowledge based transformation is called मोक्षः or जीवन्मुक्तिः.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेति मद्भावं सोऽधिगच्छति ॥ १४-१९॥

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२०॥

So after death, will I have ऊर्ध्व गति or मध्यम गति or अधः गति? If I have सत्त्वगुण I will have ऊर्ध्व गति, if I have रजोगुण I will have मध्य गति, तमोगुण I will have अधो गति. If I am निर्गुण, what गति? No गति. अहम् अगतिः अस्मि. {Not तमिक् 'अगति' (refugee).} I am अगतिः, because I cannot move from one place to another, because I am the आत्मा, the चैतन्यम् which is all-pervading, in Me the Consciousness, the सगुण matter appears and in Me the Consciousness the सगुण matter resolves. And I am never affected by the three गुणs. This is called मोक्ष.

4) And naturally अर्जुन is curious to know what will be the lifestyle of such a गुणातीत person and therefore he asked three questions in the 21st verse,

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४-२१॥

The three questions are:

- What are the indications of the गुणातीत? Characteristics of गुणातीत and
- then what is the conduct of the गुणातीत: आचारः and
- then the method of becoming गुणातीतः.

And कृष्ण gives the answer.

a. The indication is the very knowledge makes the mind less and less reactive to the situation because the mind has become an enlightened mind and an enlightened mind learns to have the right attitude towards the सगुण creation.

b. And what is the right attitude? The creation will be different. Why different? Because the proportion of the गुणs varies from individual to individual therefore no human being can be like me. And therefore there is no question of compatibility. So looking for compatibility is the worst thing you can do and even if by chance there

is any compatibility between two persons, it cannot be for long, because both have dynamic changing mind and therefore differences are natural in अनात्मा. Changes are natural in अनात्मा. Association and dissociation are natural in अनात्मा. Birth, growth, declension and death are natural in अनात्मा. And therefore I cannot change the अनात्मा, I should only change my attitude. And this changing of the attitude takes place gradually only because the old behavior continues. And through निदिध्यासनम्, which is called dwelling upon the teaching, I reduce my reactions gradually. And when the reactions reduce, knowledge does not improve. Knowledge does not become brighter, but knowledge seems to improve, because the reactions are decreasing. Just like on a पौर्णमि day, the moon seems to become brighter and brighter in the evening, but you know that moon is not becoming brighter but as the sunlight recedes, sunlight is an obstacle to the brightness of the moon, as the sunlight recedes the moon seems to be brighter and brighter, Similarly, my reactions come down as a result of the assimilation, as a result निदिध्यासनम्. And as I had said before, we can see the decrease in reaction at three levels, frequency of unhealthy reactions, like frustration, like fear, like insecurity, anger, etc., the frequency comes down. Not that today you got knowledge, tomorrow you are all gems. No, even after study of गीता they all will continue, because habits have to be gradually changed. So don't expect a flashy transformation. It is not going to happen. It is a gradual assimilation. Not only frequency comes down, the intensity of the reactions also come down and how do you know the decrease in the intensity? The most intense reaction is at three levels, मानसम्, वाचिकम् and कायिकम्. That is why when there is extreme reaction, there is butterfly in the stomach. Before writing examination, the stomach upset, therefore, mental, verbal, physical. Therefore अर्जुन got सीदन्ति मम गात्राणि मुखं च परिशुष्यति । ... ॥ १-२९॥

As the intensity comes down, it will be at two levels, physical reactions will come down but mental and verbal will be there, constantly grumbling and making others also upset. And thereafter further reduction intensity, verbal reactions are gone, even physical reactions are gone but in the mind reactions do arise, even after studying वेदान्त for years. But the greatness is that nobody else will know, because there is no physical or verbal reaction, but that person knows the rising of reaction. So this is reduction in intensity and finally there is a reduction in the recovery period also. So previously once I get angry it continues for days and then it comes down to hours, then it comes down to minutes, then it comes down to seconds, so I get a mental resilience to bounce back, even though I violently reacted, I am able to forget that and continue with my life. So thus निदिध्यासनम् converts ज्ञानम् into ज्ञान निष्ठा, reducing the violent reaction. But we should remember, reactions can never become zero. Zero reactions are only in the case of a table, the chair, etc., they don't have it. They don't get angry. So our mind is live mind, therefore we can reduce the FIR (not the police report), frequency, intensity, recovery period, these three we can bring down, but it can never become zero. It will be there, but what happens is once I bring it down sufficiently, thereafter, my meditation or my निदिध्यासनम् becomes slightly different and that निदिध्यासनम् is that I should not be too much obsessed with the mind and its reactions, because to be over obsessed with the mind is again identification with the mind. That is अहङ्कार. And therefore, I reduce the reaction and there afterwards, I learn to distance from my mind and I don't worry too much about the reacting mind. That is reaction to the reaction. Do you understand? First we will react. Then I remember that I am a गीता student and I react a second time. So every गीता student has to face two reactions, one is the natural reaction to the situation and the second is reaction to the fact that I reacted, leading to depression. That I am not progressing at all. I need not come to the class, etc., What

is the use? Even if we don't get depression, family members will create. What is the use of going to गीता class? Without attending गीता classes I am better, they will say. That hurts your ego more. This is called the secondary reaction. So after a particular time, I drop my secondary reactions, I am not over-obsessed with the reaction of the mind. And I say that I don't have any reaction because I am the witness of the reacting mind. That you should not start it now but later. First reduce the reactions, then give up the reactions to the reactions. This is called ज्ञान निष्ठा and that कृष्ण tells in the last few beautiful verses 22 to 27. In the 22nd verses, कृष्ण is talking about the absence of reaction to the reaction. In one of the गुरु पूर्णिमा talks, I have dealt with this topic very elaborately. Reaction to the reaction is a greater संसार, a ज्ञानि does not react to the reaction. And thereafter, this is the definition or this is the indication of ज्ञान निष्ठा, I am not obsessed with my mind and its tendencies. And then the second question was how does he conduct himself in life. कृष्ण emphasis one main point, सर्वत्र समत्वम्. समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४॥

There is an equanimity of the mind, mind is free from violent reactions. And even if there are little bit reactions, he doesn't react to those reactions. So समत्वम् is his आचारः.

c. Final question is how to become गुणातीत. And what is the answer? Knowledge gained with the भक्ति of the Lord. Surrender to the Lord and by the grace of the Lord, may you get ज्ञानम् and that ज्ञानम् is the only solution.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४-२६॥

Through भक्ति you don't get liberation. Through भक्ति you get conducive atmosphere for knowledge and a conducive personality also

and then through knowledge you will attain to मोक्षः. So with the answers to अर्जुन's question, the 14th chapter is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ पञ्चदशोऽध्यायः । पुरुषोत्तमयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 15, VERSE 01

Having completed the 14th chapter, now we will enter into the 15th chapter, one of the smallest chapters in the गीता, with only 20 verses, but one of the most important and popular chapters of the गीता and it is often used as a prayer verse before taking food, therefore generally, when this chapter is chanted, people remember the food rather than the Lord, but it is a very important Vedantic chapter. And since it occurs in the last षट्कम् of the गीता, all the three important topics of the last षट्कम् are dealt with in this chapter. The three important themes of the last षट्कम्, if you remember, is ज्ञानयोग as the साधन, जीवात्मा-परमात्मा ऐव्यम् as the subject matter and the importance of values are सत्-गुणाः as a preparatory step for the ऐव्य ज्ञानम्. ज्ञानयोगः, ऐव्यम् and सत्- गुणाः, these three are the main theme of the last षट्कम् and all these three topics have been well dealt with in this chapter. And this chapter is titled पुरुषोत्तम योगः and in the 15th chapter, the word पुरुषोत्तम means निर्गुण चैतन्यम्. It does not refer to सगुण ईश्वर, neither it refers to सगुण विष्णु, nor सगुण कृष्ण and of course not सगुण शिव, it refers to निर्गुणम् ब्रह्म or निर्गुण चैतन्यम् and this meaning Lord कृष्ण himself gives at the end of the chapter, so there can be no controversy, because कृष्ण himself says पुरुषोत्तम means attributeless Consciousness and योगः a means the subject matter in this contact. So पुरुषोत्तम योगः means the topic of निर्गुणम् ब्रह्म, which is the main teaching of this chapter. With this background we will enter into the chapter proper.

Verse No .01

अथ पञ्चदशोऽध्यायः ।

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १७-१॥

ऊर्ध्व-मूलम् अधः-शाखम् अश्वत्थम् प्राहुः अव्ययम् ।

छन्दांसि यस्य पर्णानि यः तम् वेद सः वेदवित् ॥ १७-१॥

छन्दांसि यस्य पर्णानि (सन्ति तं) अश्वत्थम् ऊर्ध्व-मूलम् अधः-शाखम् अव्ययम् प्राहुः । यः तम् वेद, सः वेदवित् (इति उच्यते)।

As the very title of this chapter shows, the topic is निर्गुण ब्रह्म and by the study of this chapter one will get निर्गुण ब्रह्मज्ञानम्. And naturally a person will have a question, why should I get निर्गुण ब्रह्मज्ञानम् at all? Because a person will not go after any knowledge, unless he expects some benefit out of it: प्रयोजनम् अनुद्दिश्य न मन्दोऽपि प्रवर्तते । Any subject we study in the college is from the standpoint of employment and the employment is from the standpoint of, उदर निमित्तम् बहुकृत वेष. So the question will come, why should I get ब्रह्मज्ञानम्? We should remember, कृष्ण is giving here ब्रह्मज्ञानम् as a means of मोक्ष or freedom. So मोक्ष साधनम् ब्रह्मज्ञानम्. Then the next question will come, what do you mean by मोक्ष? What is the price per kilo of मोक्ष? So we say मोक्ष is संसार निवृत्तिः, freedom from संसार. And naturally, the next question will be what? What is संसार? संसार is the varieties of problems that a human being continuously faces and to get out of the problem he continuously runs about. I have told you before, autobiography of an individual is like the biography of an auto; means what? Running about from one place to another, and not only he runs about in this life, but the travel continues, the journey never ends, in the next जन्म also. So संसार means continuously facing problems and running about to get rid of this problem. And this struggle is called संसार. And freedom from that संसार is called मोक्ष and ब्रह्मज्ञानम् is the remedy for that मोक्ष. And according to the वेदान्त, ब्रह्मज्ञानम् is not one of the remedies, it is the only remedy available. And even if we make use of some other remedies, they may or will work for some

time, they will serve only a palliative, but they will never serve as a curative, it will not solve the problem. And therefore, ब्रह्मज्ञानम् is for मोक्ष, मोक्ष is freedom from संसार. Now the thing is: I will like to get rid of संसार, only if I think संसार is a problem. Only a person who looks upon संसार as a problem, he alone would love to get rid of this. If a person says I am very very comfortable as a संसारि, In fact, many people laughingly they say: I am a big संसारि. So therefore as long as a person loves संसार, he will not like मोक्ष and as long as he doesn't like मोक्ष, for him ब्रह्मज्ञानम् is irrelevant. And therefore ब्रह्मज्ञानम् is relevant only for those people who have seen and discerned the problems of संसार. So संसार दोष दर्शनम् is required for मोक्ष इच्छा. संसार दोष दर्शनम् is a prerequisite for मोक्ष इच्छा. संसार दोष दर्शनम् means seeing the problem of संसार is the prerequisite for the desire of मोक्ष and मोक्ष इच्छा is a prerequisite to develop interest in ब्रह्मज्ञानम्. And interest in ब्रह्मज्ञानम् is a prerequisite for continuously attending the class. So therefore कृष्ण wants the students to continue and that is possible only if they have diagnosed the problem. Without diagnosing the disease I will never attempt an appropriate treatment. And everybody has got this basic disease called भव योगः. 'Is there any other medicine/remedy to destroy/be rid of the disease of this tedious worldly existence? Please bless me with the ability to meditate on/pray to you, so that the sins/consequences of my past/previous births will not follow me.' So, I have to see this भव योगः or संसार योगः. And that is why they prescribe after 40 years or 50 years, they say, once in a while you should go for a master check up. Whether you benefit or not the hospital will benefit (doctors please don't misunderstand me). What is the purpose of master check up, doing all the scans, the idea is what? If I have a problem I should know what problem I have. And unless I know, how will I attempt to remedy the problem. Similarly, we have do a scanning of our life to discover the disease called भव योगः, then we can go through a treatment program called ज्ञानम् course and therefore

कृष्ण begins the 15th chapter with a description of संसार. संसार means the whole life of change, the whole life of birth and death, the old age, disease and death, association and disassociation, this whole transforming life. He talks about in the first 2-1/2 verses. That is the first two verses and the half verse of the 3rd one. And in the 15th chapter, we don't find अर्जुन asking any question. Therefore कृष्ण himself volunteers to continue the teaching. अर्जुन whether you like it or not, I love teaching and therefore I would like to clarify further. And to give a description of this संसार, the changing universe, the changing beings, the changing life, कृष्ण compares this संसार to a huge tree called अश्वत्थ वृक्षः. अश्वत्थः means a peepal tree. There is another tree called वट वृक्षः i.e., banyan tree, we are not talking about the banyan tree here, which has got the secondary hanging stems, we are not talking about but we are talking about the peepal tree, the अश्वत्थ वृक्षः, which is very very huge tree. And this comparative study is not कृष्ण's own original version but this has been already done in कठोपनिषत्. And somehow it appears that कृष्ण loves कठोपनिषत् and so He collects or quotes maximum verses from कठोपनिषत् and in कठोपनिषत् in the last section, last वल्ली, the first मन्त्र is

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रम् तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।

एतद्वै तत् ॥ कठोपनिषत् २-३-१ ॥

कठोपनिषत्, 2nd chapter, 3rd section, 1st मन्त्र. Of course, कृष्ण does not bodily quote. He takes some portion of that मन्त्र and in that मन्त्र, the universe, the changing universe and life is compared to a huge अश्वत्थ tree. And शङ्कराचार्य gives a very very elaborate commentary on this, both in his कठोपनिषत् भाष्यम् as well as the गीता भाष्यम्. शङ्कराचार्य gives an elaborate commentary, in which he studies the common features between the संसार and the अश्वत्थ tree. Because a

comparison is possible only when two things have got common features. If you say somebody looks like drumstick and then you look like pumpkin, some common features must be there, in संस्कृत it is called साधर्म्यम्, साधर्म्यम् means common features. At least there must be minimum one common feature to compare. If it is said 'drumstick' it is not that you can eat him, the idea is, one common feature is there that both are slim. But an example becomes a very very significant germane example if there are many common features, the more the common features the better is the example. And शङ्कराचार्य brings out several common features between the universe and the अश्वत्थ वृक्षः. I will just tell you some of the common features, just to appreciate.

1) The first common feature is महत्त्वम्. महत्त्वम् means both of them are very very huge, very very vast, vastness is the common feature. The universe is also very huge and vast and the अश्वत्थ वृक्षः also, not a small plant, it is a huge tree. Hugeness is common feature No.1.

2) The second common feature is आद्यन्त रहितत्वम्. You cannot trace the beginning of both, which is one of the fundamental questions please ask. 'When did the universe start?' is an invariable question. Why am I born, they ask. What answer can I give? To give me problems. What can I say. Anyway jokes apart, I have to tell the simple answer, because of your कर्म, of course my कर्म is there, because of your कर्म you are born. And I think that I have answered your question but if you are intelligent you will ask how did that कर्म come. Then I will say, of course because of your previous जन्म. Then you will not leave me, you will ask the next question, How did the previous जन्म come? Of course because of the previous कर्म and then you get irritated and ask me how did the first जन्म come. Every thinking-intellect will ask this question, how did the first कर्म come or how did the first जन्म come? And then the next question will be why did भगवान् give me the first जन्म? Why did भगवान् create me? Why am I born? All these

questions are very natural. Here He says there is no beginning for the creation. Therefore never ask the question how did the first कर्म or first जन्म come. It never came, the universe ever was. So you cannot talk about the beginning and also you cannot, therefore, talk about the end, it is an eternal cycle of कर्म to जन्म, जन्म to कर्म. And the same thing you can see in a tree also. If somebody ask how did the tree come, what will be my answer? Of course because of the seed. Then you will ask, how did the seed come? Of course because of the previous tree. How did the previous tree come? Because of its previous seed. Coconut tree or Coconut? Hen or Egg? Therefore never ask this question because creation is a cyclic phenomenon and for a cyclic phenomenon, आदि and अन्त cannot be talked about. Therefore what is the second common feature? World is also आद्यन्त रहितम्. Tree is also आद्यन्त रहितम्, so आद्यन्त रहितत्वम् is the second feature.

3) The third feature is अनिर्वचनीयत्वम्, inexplicability, logically uncategorizable. In what sense? You can never say a thing is a cause or an effect. You can never pinpoint a thing is a cause or an effect, because from one standpoint a thing is a cause, the very same is an effect from another standpoint. So today is cause or effect. What reply will you give? From yesterday's standpoint it is an effect. From tomorrow's standpoint it is a cause. A person is an effect from the standpoint of his parents and the cause from the standpoint of his children. And that is why fate/free-will question also is eternally unresolved, because you can take any point of time and you can call it fate or you can call it free-will also. If you look at a particular point and see as an effect of the cause, you will call it fate. And if the very same point is seen as the cause of the future, you will call it free-will. You can never pinpoint whether a thing is absolutely fate or absolutely free-will, absolutely cause or absolutely effect or absolutely parent or absolutely child, nobody is absolute parent. And Similarly, am I गुरु or शिष्य? From the standpoint of my students I am गुरु, from the

standpoint of my गुरु I am शिष्य. So thus nothing is clearly categorizable, logically classifiable. And therefore the tree is also अनिर्वचनीयम्. The universe is also अनिर्वचनीयम्. That is why we use the word माया. It is a magic. The more you probe into the creation, the more mysterious it becomes. And scientists will say: we are about to solve the mystery of this creation. They have been telling this for several decades. When they solve a mystery, it is replaced by a bigger mystery. Therefore what is the third common feature? अनिर्वचनीयत्वम्.

4) Then the fourth common feature is मूलवत्त्वम्. The tree has got a root. You can never have a tree without a root below. But the peculiar thing is the tree is visible, प्रमाण गोचरम्, whereas the root is underneath, it is not visible to you. But even if you don't see the root, you certainly know that there is a root, because without a root there cannot be tree. Extending the same principle, we say that the universal tree also must have a मूलम्, a root. And that root is called भगवान्, ईश्वरः. And if you argue that भगवान् is not seen, I will tell you that you don't see the root also. Root is also invisible, the root of the universe is also invisible. But one thing, even though I don't see the root, I know that without the root the tree cannot stand. Similarly, I don't see भगवान् around, but I know that the universe cannot stand without a मूलम् and that is भगवान्, विश्वाधारम्. And therefore tree has an invisible root and the world also has got an invisible root called भगवान्. That is why in विष्णुसहस्रनाम, one of the names of the Lord is अधोक्षजः (इन्द्रियातीत). अक्षजः means sensory knowledge. अक्ष means sense organs. जः means born out of, अधः means beneath or beyond, not falling within. So अधोक्षजः means the one who is beyond the sensory knowledge. And therefore the invisible root of the universe is भगवान् and this root is common to both, we call it मूलवत्त्वम्. This is the fourth common feature.

5) Then the fifth common feature is शाखावत्वम्. A huge tree has got many branches, spreading far and wide and some branches are on the top and some branches are in the bottom and some branches are in the middle. So top, middle and bottom branches are there, many for this tree. Similarly, the universe also has got several branches called the higher, middle and lower लोकs. So the higher लोकs and the higher bodies, देव शरीरम् represents ऊर्ध्व शाखाs, the upper branches, मनुष्यलोकs comes under the middle branch and the अतल, वितल, सुतल, रसातल महातल, तलातल, पाताल पर्यन्तम्, all the lower लोकs will come under the lower branches. Thus the universe is a vast tree with the fourteen लोकs as its branches. So शाखावत्वम् is the next common feature.

6) Then the sixth common feature is पर्णवत्वम्. The tree is full of leaves. The tree is full of leaves, and it is so thick foliage that you don't even see the trunk and branches, so many leaves are there and similarly, the universal tree has got the leaves in the form of कर्माणि or कर्मकाण्ड of the वेदs are compared to the leaves of the संसार tree.

So here you will require a slight explanation. Why do we compare कर्मकाण्ड to the leaves of the tree? The leaves are very important for the perpetuation and the growth of the tree. In fact, leaves protect the tree, helps the tree survive. And you know the leave alone have got the chlorophyll, that is why it is green and it does photosynthesis and it cooks food and because of that alone the tree survives. And through osmotic pressure, it absorbs the water. You have all learned and forgotten this in the school. In संस्कृत it is called, छादनात् छन्दांसि. The कर्मकाण्ड of the वेदs is called छन्दस् because it protects the संसार tree like the leaves of the original tree. Now the question is: How does the कर्मकाण्ड protect, perpetuate and help the growth of the tree? You must have inferred by now. कर्मकाण्ड talks about varieties of कर्मा and also tempts all the people to do those कर्मा by promising varieties of results. You do this कर्म, you will get

children. You do that कर्म, you will get money. You do this कर्म, you will go to heaven. Full of advertisements. And naturally a person is attracted by कर्मकाण्ड, In fact, ज्ञानकाण्ड is never appealing. If I ask how is माण्डूक्योपनिषत्? You will say it is very dry. You had it, you choose to come! So ज्ञानकाण्ड is generally not appealing, whereas कर्मकाण्ड is the most appealing thing because he asks you to do varieties of कर्मस to get varieties of results. And therefore this person will take to varieties of कर्मस and कर्मस will produce कर्म-फलम्. And कर्म-फलम् means पुण्य-पापम्. पुण्य-पापस as they increase, they will lead to पुनरपि जननम्, पुनरपि मरणम्. Thus the संसार cycle of birth and death is perpetuated by कर्मकाण्ड, by tempting the people to do varieties of कर्म. ऊर्ध्वम् गच्छन्ति सत्त्वस्थाः, by पुण्य कर्म you will go up. मध्ये तिष्ठन्ति राजसाः, by middle कर्म you will be in the middle, जघन्य-गुण-वृत्तिस्थाः अधः गच्छन्ति तामसाः. While ज्ञानकाण्ड puts an end to the संसार tree, कर्मकाण्ड nourishes the संसार tree. And therefore they are like the leaves of a tree. Therefore पर्णवत्वम्.

7) Then the seventh common feature is फलवत्वम्. Any tree or most of the trees will have fruits, because they have to attract the birds for the perpetuation. Therefore, the tree means फलम् or the fruit will be there and fruits are of three types, some of them are sweet, some of them are sour and some of them are sweet and sour, it is a mixture. Some mangoes, sweet this side and other side is sour. Similarly, the whole संसार वृक्षः also gives us three types of fruit, सुखम् सुखफलम्, मजा-मजा, you are very happy, you glorify God, world is wonderful, because the son got the admission. Only this has happened. You are jumping nonstop. And then comes some news. Another son lost the job and returning from America. Gone and you are flat. Then you begin to curse the world. Why this life at all, I don't want anything, संसार is misery, why should भगवान् create this world? Only criticism. So thus all the time what were you doing, jumping up and falling flat. One is called सुखफलम् and another is called दुःखफलम्, some time

मिश्रफलम्, I have told you. Some cry, some laugh and some other cryingly laugh. So, therefore crying and laughing together, मिश्रम्. Thus सुख-दुःख-मिश्र फलवत्वम् for this संसार tree. That is the seventh common feature.

8) Then the eighth common feature is आश्रयत्वम् (two more I will give and stop, don't worry - don't say that this itself has become संसार! because शङ्कराचार्य has given many, therefore I thought that I should tell atleast 10 out of it. If you read the original शङ्कराचार्य's work, you will enjoy the language is highly poetical also. Huge compounds, ह, ह, हु, हु, मुञ्च, मुञ्च, people are shouting leave me leave me. Very interesting poetry there, so I thought I will do some justice. So therefore put up with me; two more are there.) So the eighth feature is पक्षि आश्रयत्वम्. The tree becomes the support for the nest of the birds. So they serve as the nesting site for the birds, which alone will eat the fruit. The tree is not going to eat, only the birds which occupy the tree, they alone enjoy this सुख दुःख फलम्. Similarly, in the vast universe, who are the birds? All the जीवs are the birds. Some जीवs are in the higher branches, means स्वर्गलोक, देव शरीरम्, some of them are in the middle branch, means मनुष्यलोक, मनुष्य शरीरम्, some of them are in the lower branches, means अधः लोक and अधः शरीरम् and therefore it is पक्षि आश्रय, आश्रय means the support. The tree supports the birds. Similarly, the संसार tree supports the जीव birds. And when I say जीव bird, the Upanishadic student should remember, the well-known मुण्डकोपनिषत् मन्त्र.

द्वा सुपर्णा सयुजा सखाया समानम् वृक्षम् परिषस्वजाते ।

तयोरन्यः पिप्पलम् स्वाद्वत्यन्नन्नन्यो अभिचाकशीति ॥
मुण्डकोपनिषत् ३-१-१ ॥

The जीवात्मा bird perched on the संसार tree, experiences the sweet and bitter fruits. So पक्षि आश्रयत्वम् is the eighth feature.

9) The ninth feature is चलनवत्वम्. The huge tree moves because of the wind, especially when there is powerful cyclonic wind. Even though it is a huge tree, it moves up and down, here and there. In the same way, the whole संसार tree along with all the जीवs are taken here and there by the wind of प्रारब्ध कर्म. So we are all taken to various conditions, various places, various situations, lashed by the wind of प्रारब्ध. People say: wanted to be in चेन्नै, transferred, goes elsewhere and gets transferred elsewhere and our life is governed by the प्रारब्ध wind and therefore चलनवत्वम् is the ninth common feature.

10) The tenth and final common feature (final for us!) is छेदत्वम्. Even though the tree is very very huge, by appropriate effort this tree can be uprooted. It is possible to put an end to this tree and the cycle by using the appropriate axe. Similarly, the huge संसार चक्रम् also can be uprooted by the special axe called ज्ञानम्. In fact, the very word वृक्षः means that which can be uprooted. It is derived from the root √वृश्, वृश्नम् means छेदनम्. शङ्कराचार्य gives in his commentary ओ वृक्षू छेदने. So the धातु पाठ he quotes and वृश्नात् वृक्षः, it is possible to uproot. If it is a small plant, we can effortlessly remove, but if it is अश्वत्थ tree, but not easy. These are the common features, because of which संसार is compared to a tree. And कृष्ण mentions many of these common features and कृष्ण also adds a few more common features, which we will see as the verse comes.

With this background, we look into the first verse. अश्वत्थम् प्राहुः. You have to supply the word संसारम्. So this entire संसार, the life of change is considered to be similar to अश्वत्थ. संसारम् अश्वत्थ तुल्यम् प्राहुः is comparable to अश्वत्थ वृक्षः. What type of अश्वत्थ tree? The description comes. ऊर्ध्व-मूलम् – which has got a root called ऊर्ध्वम्. The word ऊर्ध्वम् has two meanings,

a) One meaning is that which is superior, therefore sacred. And the Lord is superior and sacred because the Lord is the cause, the parent of the universe and the entire universe is the child of the Lord

and therefore भगवान्, the cause is the universal father, the superior father, therefore ऊर्ध्वम्, superior. You should not take the literal meaning of the word here. Literal meaning of the word ऊर्ध्वम् means physically or spatially above. It doesn't mean भगवान् is spatially sitting on the ceiling. So we are not talking about spatial aboveness, because the very word above is a relative word. What is above for us, for the Americans it will be below. So therefore here ऊर्ध्वम् means superior. उत्कृष्टत्वम्, ऊर्ध्वत्वम्.

b) And the second meaning ऊर्ध्वम् means that which is beyond our comprehension. And that is why, if you don't understand a talk, take for example माण्डुक्य, you say today's class went above my head! What is meaning of above my ahead? So there 'went above my head' means it was incomprehensible.

Therefore one meaning is superiority, the second meaning is incomprehensibility. In संस्कृत, it is called दुर्विज्ञेयत्वम्. So उत्कृष्टत्वम् and दुर्विज्ञेयत्वम् are the two meanings of the word ऊर्ध्वम् and what is superior and incomprehensible is ब्रह्मन् or परमात्मा. And this superior incomprehensible ब्रह्मन् is the मूलम् of this संसार tree. This superior incomprehensible ब्रह्मन् or भगवान् is the मूलम्. मूलम् means the root of the संसार tree, which I have already talked about. Then the next is अधः-शाखम् – all the branches in the form of the fourteen लोकs are अधः means below and here the word below also has got two figurative meanings. There 'above' I told you superior and therefore 'below' means what? Inferior. So the inferior लोकs are the branches of this संसार tree and the second meaning of the word below is there we said incomprehensible, what is the opposite of incomprehensible? Comprehensible, visible. The perceptible लोक is comparable to the branches. The imperceptible God is comparable to the root. The inferior world is comparable to the branches, the superior God is comparable to the root. And this अश्वत्थ वृक्षा is अव्ययम्, अव्ययम् means eternal whose beginning and end cannot be traced,

because it flows in the form of a chain, the tree producing the seed and the seed producing the tree. So in the form of tree/seed cycle or chain, it is अनादि and अनन्त. And similarly, the human life also is a cyclic chain. You can never talk about the beginning of the जीव. Because this जन्म is because of previous कर्म, previous कर्म is because of previous जन्म, previous जन्म is because of its previous कर्म, thus कर्म-जन्म-चक्र रूपेण अव्ययम्. It is eternal. Then छन्दांसि यस्य पर्णानि – /so the protecting sustaining leaves of the संसार tree are none other than the वेद prescribed कर्मसः. छन्दांसि means वेदस्य कर्मकाण्डम्. And कर्मकाण्ड always make the people to always remain in the field of rituals. There are many who love the rituals but they never like गीता, उपनिषत्सः, those topics they don't like at all. They are highly religious people. They go from temple to temple, अभिषेकम् to अभिषेकम्. अतिरुद्रम् to महारुद्रम्, etc. They love the ritualistic portion, they never come to the वेदान्त. That means what? The successfully perpetuate the संसार. Then does it mean that कर्मकाण्ड should be thrown away? Very careful. It does not mean that कर्मकाण्ड is our enemy to be thrown away, what we say is, कर्मकाण्ड must be used up to a particular limit and sooner or later, one should transcend the ritualistic portion and spend more time in philosophical portion. Generally, people tend to go to two extremes. One extreme is people never like religious पूजासः or rituals. One extreme. And their problem is what: they have no way of purifying the mind. पूजा is the only method of purification. Therefore some people get into one extreme. And there is another extreme. They love पूजा, अभिषेक, etc., and their problem is what, they permanently remain there, like saying I love the 5th standard so well, the teacher is also so compassionate, I will sit here itself. That is also not correct. Enter कर्मकाण्ड, purify and come to ज्ञानकाण्ड. So which alone you have done successfully I think. छन्दांसि यस्य पर्णानि. यः तम् वेद – so the one who understands this universal tree. With many branches, leaves, fruits etc., the one who knows this universal tree and

शङ्कराचार्य adds, along with the root of ब्रह्मन्, you should know the tree of this universe along with the root of भगवान् or ब्रह्मन्. समूलम् वृक्षम् यः वेद सः वेदवित् – he alone is a wise person, who has understood the scriptures properly. वेदवित् means वेदार्थ वित्, the one who is a ज्ञानि. The details in the next verse which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 15, VERSES 02-04

In the beginning of the 15th chapter, Lord कृष्ण gives a description of संसार, so that a seeker will know what is मोक्षः. Because मोक्षः is defined as संसार निवृत्तिः, freedom from संसार. So if I don't know what संसार is, I will not know what संसार निवृत्ति is. Especially tamilians are to be told what is संसार, otherwise they will think संसार is wife. And only when I know what is संसार, I can understand संसार निवृत्ति रूप मोक्ष and only when I value मोक्ष, I will turn my attention to the मोक्ष साधनम्, the means of attaining मोक्ष. If I don't have a value for the end, the destination, I will never have the value for the means, because the value for the means is directly proportional to the value for the end and therefore we will be committed to this spiritual साधन only when we clearly know what is the साध्यम्, the destination which we are attempting to reach. And therefore we get the description of संसार in the first 2-1/2 verses of this chapter, of which we have covered the first verse in which Lord कृष्ण compared संसार to a huge eternal tree of birth and death. And this tree comparison continues in the next verse also which we will see now. Verse no.2;

Verse No .02

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२॥

अधः च ऊर्ध्वम् प्रसृताः तस्य शाखाः गुण-प्रवृद्धाः विषय-प्रवालाः ।

अधः च मूलानि अनुसन्ततानि कर्म-अनुबन्धीनि मनुष्य-लोके ॥ १५-२॥

तस्य गुण-प्रवृद्धाः विषय-प्रवालाः शाखाः अधः ऊर्ध्वम् च प्रसृताः (सन्ति)

अधः च मनुष्य-लोके कर्म-अनुबन्धीनि मूलानि अनुसन्ततानि (सन्ति)।

In the previous verse Lord कृष्ण has mentioned that God or ब्रह्मन् is the primary root of the संसार tree and the entire visible universe is the trunk as well as the branches and all the कर्मकाण्ड or the ritualistic portions of the वेद are to be taken as the leaves of the tree, which sustains the संसार वृक्ष. Now in this verse, more details

about the branches of the संसार tree we get. He says: तस्य शाखाः प्रसृताः – the branches of the huge संसार tree, the tree of life are spread far and wide. And where are they spread? अधः च ऊर्ध्वम् च – some of the branches are up above and some of them are down below and some of them are in the centre or middle. In short all the fourteen लोकs are the branches of the huge संसार tree. There भूः लोक and सुवः लोक etc., are the upper branches and then, अतल, वितल, सुतल, रसातल, etc., are the lower branches and the भूलोक is the middle branch and therefore कृष्ण says, अधः च ऊर्ध्वम् च – down and up the branches are spread. And not only that, in every लोक, in every world, there is a corresponding body also to experience the world. Higher लोकs means the superior body. So देव शरीरम्, गन्धर्व शरीरम्, पितृ शरीरम्, etc., are the superior, more refined physical bodies and these bodies also can be equated to the higher branches. So higher लोकs and the superior bodies are the higher branches of the tree. And Similarly, भूलोक and the middle body, the human body is neither superior like that of the देवs, nor it is inferior like the असुरs or animals and therefore human body is मध्यम शरीरम्. So उत्तम शरीरम् is higher branches along with उत्तम लोकs. मध्यम लोक and मध्यम शरीरम्, शरीरम् means the physical bodies, are the middle branches, and अधः लोकs and अधम शरीरम्, inferior bodies like the animal body, the plant body etc., are compared to the lower शरीरम्. And the जीव is not the body itself because we have seen body is not the individual or जीव, body is the location in which are the tenement or house in which the जीव comes for occupation. And therefore जीव is consisting of what? The definition of जीव you should remember. The सूक्ष्म शरीरम्, the subtle body with the reflected Consciousness is the जीव. And this physical body is मध्यम branch, mediocre branch and this जीव, the सूक्ष्म शरीरम् is now occupying the middle branch of संसार and occupying this branch the जीव is experiencing pleasures and pain. And when the कर्मs change, the जीव leaves this branch. So the body becomes a dead, means what,

जीव bird has left the मध्यम शाखा, the middle branch called मनुष्य शरीरम् and the जीव can go to उत्तम शाखा, उत्तम शाखा means what? A finer body. इन्द्र, अग्नि, वरुण, those शरीरम्s or bodies or tenements are the superior branches. So इन्द्र शरीरम् is not the इन्द्र, इन्द्र शरीरम् is only an abode or tenement, even I can occupy the इन्द्र शरीरम्, a body which is superior. So thus the जीव can go to the higher लोकs and get a higher body or if the पापम् is going to be predominant, the जीव leaves this middle branch and takes the lower branch called animal शरीरम् or plant शरीरम्. So we saw in कठोपनिषत्,

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।

स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ कठोपनिषत् २-२-७ ॥

A very important मन्त्र in कठोपनिषत्. A human being need not always progress. It is not uniform linear evolution. It is not that a जीव should always go higher and higher. According to वेद, after मनुष्य जन्म, a person can come down to lower जन्म also, a slip is also possible. And that is why the life is compared to the game of snake and ladder, whereas some theories like the theory of evolution, they say the जीव only goes from upper to upper ranges and then after मनुष्य जन्म it is still higher. They think of uniform progress but वेद does not accept the linear progress. If we do not lead a proper life there is a chance of slipping also. Slipping means what, instead of going through the ladder, (I don't know whether you remember – 'snakes and Ladders' board game) मनुष्य जन्म means you have reached the No.94 and the dice you have to put the number 6. 94 plus 6 = Home, you have reached Home. Home means मोक्षम्. But the problem is what? After 94 three snakes are there in 95, 97, 99. So if you put 5, from 99 you slip to 56 through the snake. There if you put 3, from 59 to 1, another snake. So therefore there is no guarantee that we will go upwards only. We have to be responsible. A very big responsibility it is. And therefore each type of body is also compared to a branch. Now I am occupying मनुष्य शरीरम् branch, in the next जन्म which शरीरम् will be the branch I will

perch on I don't know. But our attempt is what? Not going to higher branches or lower branch, leave the tree itself and fly sky high to freedom. We want to be free birds and therefore don't think upper branch or lower branch, no branches, we hope we will succeed in becoming a free bird and therefore, अधः च ऊर्ध्वम् च प्रसृताः. उत्तम मध्यम अधम शरीर रूपेण शाखाः प्रसृताः. And how are these branches, which include the three forms of bodies, how are they generated, how are the देव शरीरम् generated, मनुष्य शरीरम् generated or animal शरीरम्? भगवान् creates different types of body, not according to His whim and fancy, we ourselves give our order to भगवान्. So whatever order we give, accordingly भगवान् will produce the body. If my life is सात्त्विक way of life, I am giving an order to the Lord: Oh Lord, give me सात्त्विक शरीरम्. What is सात्त्विक शरीरम्? उत्तम शरीरम् called देव शरीरम्. What will be my next body is not decided by भगवान्, not decided by fate, but decided by my free-will which I can use or abuse or misuse. So therefore He says: गुण-प्रवृद्धाः – each body is determined by the three गुणs. सात्त्विक जीवितेन उत्तम शरीरम्, राजस कर्मणा मध्यम शरीरम्, तामस कर्मणा अधम शरीरम्. We saw in the 14th chapter.

ऊर्ध्वम् गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः ।

जघन्य-गुण-वृत्तिस्थाः अधः गच्छन्ति तामसाः ॥ १४-१८॥

And therefore गुण-प्रवृद्धाः. Then, विषय-प्रवालाः – all the sense objects are like all the shoots which are responsible for the branch. Before a full fledged branch comes from the trunk of the tree, initially the branches emerge in the form of a small shoot and that shoot alone, it is called shoot because it shoots forth and this shoot is the rudimentary form of the branch and the shoot alone is gradually nourished and will become a full fledged branch. Similarly, here also, my next body must exist in this जन्म itself in the form of a shoot. I am preparing my next body now itself. By what? A type of activity. And now who is responsible for the type of activity? कृष्ण says the sense objects of the world are responsible for the type of activity I choose. Because these

objects alone create a desire in me. Every sense object is the producer of a desire. That is why we have got advertisements. Every time they show something, they want to generate a want in you. And therefore sense objects are responsible for कामः, काम means a desire. Every sense organ is a potential काम. And काम desire leads to what? कर्म, because desires can be fulfilled only by activity. If you see a particular brand of car and you develop a desire. Had he been satisfied with the local Maruti, it would be OK, but he sets his eyes on Benz, or some other expensive car, and he has to start saving now itself. I don't know the cost of the Benz, how many lakhs. So therefore I should start earning and saving. That means विषय leads to काम, काम leads to कर्म, कर्म leads to कर्म-फलम् called पुण्य-पाप, पुण्य-पाप determines next शरीरम्. See the grand connection: Objects to desire, to action, to पुण्य-पाप, to next शरीरम्. And once you get the next body do we keep quiet? There also we do the mischief. In the next body also again I am exposed to the world and काम and कर्म and फलम् and शरीरम्. पुण्येन पुण्यम् लोकम् नयति पापेन पापम् उभाभ्याम् मनुष्य जन्म. And therefore विषय-प्रवालाः, sense objects are the shoots which are responsible for the next शरीरम्. By what path? Remember the step: objects to desire, to action, to पुण्य-पाप to next शरीरम्. Therefore, विषय-प्रवालाः. And not only that, अधः च मूलानि अनुसन्तानानि - for any tree, there will be several roots, one root will be the main root, the primary root called the tap root. But the primary root alone is not sufficient, there will be several secondary roots also spreading all over. Bigger the tree, more the number of secondary roots and more vast it is. In the neighbors' house if there is a huge tree, the roots will come to your house. And in between wall also will be threatened. There will always be often quarrels, big quarrels. And not only one house, some time root can go to 2-3 houses. If the local tree has a primary root and many secondary roots, the संसार वृक्ष also must have primary as well as secondary roots. The primary root has been already mentioned in the first verse. What is

the primary root? Do you remember? ऊर्ध्व-मूलम्, ब्रह्मन् or भगवान् is the primary root. What are the secondary roots? कृष्ण says there are many secondary roots spreading all over. He doesn't actually name them but the commentators explain, राग-द्वेष वासनाs are the spreading secondary roots. राग-द्वेष वासनाs, the well entrenched वासनाs, tendencies, in the form of राग, I like these things and I dislike these things. In fact, every experience makes me judge the experience. As I go forward in my life, every experience makes my intellect classify things as this is welcome, this is not welcome. You meet a person for two days or three days, you will classify. Even in the class, if you don't like you will sit elsewhere. In the camp, don't put this person as my roommate. What all I have to undergo, you see? Nobody sympathizes with me. And give this as my roommate and preferably that room. Strong राग and द्वेष in 8 days. And there too most of the time in the class only, in the temple only. In the intermediary time we have managed to develop powerful राग-द्वेष to room and the mates. And if this is the lot in 8 days, then in 80 years should one ask. We have got tons tons of clear slotting or categorization, this is welcome, this is not welcome. And every राग leads to प्रवृत्ति. When I consider something as favorable, I have to chase that object, I have to go after that object. Thus राग leads to प्रवृत्ति: and once I dislike something, द्वेष leads to निवृत्ति:, withdrawal, avoidance. So thus राग-द्वेष lead to प्रवृत्ति-निवृत्ति and प्रवृत्ति-निवृत्तिs are कर्म and कर्म will lead to पुण्य-पाप, पुण्य-पाप will lead to पुनर्जन्म. And therefore He says: अधः च – further down, along with main root, tap root further down, मूलानि, here मूल means the secondary roots, are अनुसन्तानानि – they are spread all over, remember our राग-द्वेषs are not confined to our own house, it spreads to neighborhood, it spreads to the other states in the country, we have got राग-द्वेष. If you watch a tennis match between Australia and American, in five minutes, unknowingly you will start supporting one of them. At least if it is India and श्रीलङ्का, you will have a natural

tendency. But even when an Australian and an American plays a tennis match, in the Open, US Open, you watch for 10-15 minutes you will begin to support one of them. That means what? The secondary roots spread all over the world, सन्ततानि. And these secondary roots lead to what? कर्म-अनुबन्धीनि – whose consequences are varieties of कर्म. So अनुबन्धः means consequence. Consequence of राग-द्वेष वासनाs. So the consequence of every राग and द्वेष is कर्म. What type of कर्म? Either प्रवृत्ति रूप कर्म or निवृत्ति रूप कर्म, going after or going away. These two only we have been doing, getting or getting rid. So कर्म-अनुबन्धीनि. And all these are happening where? मनुष्य-लोके. In fact, this is the biography of a human being. प्रवृत्ति-निवृत्ति, one set is over, again next प्रवृत्ति-निवृत्ति, next प्रवृत्ति-निवृत्ति and die. And then again take another body, प्रवृत्ति-निवृत्ति and die and this cycle goes on and on and on and on. Like the huge in England they have got a huge merry go round. Recently they inaugurated, a huge one. Giant wheel and we can come out at will. Suppose you enter that and you cannot come out and the switch cannot be put off and you are sitting there and it is going on and on and now I ask, Is it merry go round? You will scream and say it is sorry go around. Similarly, if you plan to come as a human being and enjoy the life and withdraw at will, it is wonderful, but when you find helplessly stuck and you don't know how to get out of this giant wheel, when you are not able to, it will be wailing experience, wail and go. And therefore कर्म-अनुबन्धीनि मनुष्य-लोके. And why does कृष्ण specifically use the word मनुष्यलोक when there are fourteen लोकs? Because मनुष्य जन्म alone is considered to be कर्म जन्म, whereas in all the other लोकs or other शरीरम्s, it is भोग प्रधान जन्म, there is no question of fresh acquisition of कर्म and since it is कर्म भूमि, that has been mentioned here. Continuing;

Verse No .03

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १७-३॥

न रूपम् अस्य इह तथा उपलभ्यते न अन्तः न च आदिः न च सम्प्रतिष्ठा ।

अश्वत्थम् एनम् सुविरूढ-मूलम् असङ्ग-शस्त्रेण दृढेन छित्त्वा ॥ १५-३॥

(यथा अयं वर्णितः) तथा अस्य रूपम् इह न उपलभ्यते । (अस्य) अन्तः न, आदिः च न, सम्प्रतिष्ठा च न (उपलभ्यते), सुविरूढ-मूलम् एनम् अश्वत्थम् दृढेन असङ्ग-शस्त्रेण छित्त्वा,

So in the first half of this verse, the description of the संसार continues. I said 2- 1/2 verses. So now we have got one more verse dealing with संसार वर्णनम्. Here कृष्ण conveys a very important technical information and that is when you try to probe into this universe and this life and try to understand what is this creation and what is this life, when did it begin, when will it end, the more you try to probe into this creation, the more mysterious it becomes. So the whole creation is a mystery, a माया. So superficially seeing, it will appear as though you can understand the creation well. The scientists have been thinking that they will have clear explanation to every phenomenon. They are all working for a *Theory Of Everything*. It is called the TOE. They want a TOE hold. And they solve certain mysteries and find that those smaller mysterious are replaced by further deeper mysteries. And therefore, कृष्ण says here, अस्य रूपम् न उपलभ्यते. रूपम् means what स्वरूपम् or the nature of the universe is not comprehensible. It is अनिर्वचनीयम्. The details we will get in माण्डुक्य कारिका. In the उपनिषत् class, it will be very technical analysis of what is माया and what is अनिर्वचनीयम्. Here कृष्ण casually hints at that. The more you probe, the more mysterious it becomes. If somebody asks, why am I born? I will give an immediate answer, it is because of your कर्म. And if you are associated with me, because of my कर्म also. OK. Both have to be taken. Because of our कर्म we are born. And this person is satisfied. OK, my question has been answered. Why am I born? Our fate. Our कर्म. But you will be satisfied and go home but another question comes: Why I did I do that कर्म? How did that कर्म come? So you come the next day, I say it is very simple, because of the previous

जन्म, some previous जन्म. Then you are satisfied. Because of the previous जन्म the कर्म came and because of कर्म this जन्म came. Then you go home and then comes the tube light, then comes the next question: How did the previous जन्म come? Of course because of previous कर्म. Then you get irritated and ask, how did the first कर्म or first जन्म come? If you get into that logical question, you go to the theory of causation. That is the specialization topic of गौडपाद in माण्डुक्य कारिका, the theory of causation you study, you will get into mind-boggling logical problem. Just to give you one hint, I thought not to tell. When you talk about the beginning of creation, we should remember the question involves the beginning of time. Because time and creation are inseparable. You can never separate time, space and creation, therefore whenever you talk about the beginning of creation, you are talking about the beginning of time, beginning of time is a contradiction. Because to talk about the beginning of time, you require what? Another time. So there must be a particular time, field must be there, 7 o'clock, 8 o'clock, 9 o'clock. And you should say स्वामिजि 9 o'clock the time started. To talk about the beginning of time you require another time to locate the time-wise beginning of the second time. And naturally the question will come, how did the second series of time originate? You will require for that another time to locate the time of time two. You will find that intellectually it will be flabbergasting. Similarly, space. So therefore, you can never talk about the beginning or end of the creation, coconut tree or the coconut ? Which came first? The coconut tree or the coconut? Hen or Egg? Which came first? Even scientifically analyzing, the scientists are telling that perhaps this question can never be answered. Some scientists have still some hope. Many scientists have given up hope and they say it may be an eternal mystery, including Stephen Hawkins. He is putting a big question mark. He says there are religious implications when we are studying cosmology, himself an atheist. So all these things

व्यासाचार्य wrote then itself. He says, अस्य रूपम् – the nature of this universe is incomprehensible. The word we use in our culture is माया. And every Indian is familiar with the word. They will say that everything is माया when they don't understand something. All these are from 15th chapter only. They don't know it is 15th chapter. That is the only difference. अस्य रूपम् इह न उपलभ्यते. And therefore न अन्तः – you cannot talk about the beginning, because beginning of universe is beginning of time. Beginning of time is intellectually non-comprehensible. And not only the beginning cannot be talked about, न च अन्तः. अन्तः means the end also cannot be talked about. So the end of creation is the end of time. And people will ask after the end of time what will happen? Think of that. After the end of time what will happen? In the question itself, can you see the contradiction? After the end of time, that very word *after* is illogical. Because the very word *after* refers to time concept, *after* time is a contradiction, *before* time is a contradiction. But स्वामिजि we are using the word: you came to the class before time. That before time is different, there before time means before 7 o'clock or before 6 o'clock we are referring to, but try to conceive of before the very time concept itself. It is unimaginable. So न अन्तः न आदिः. Then what about the middle? If you cannot think of the beginning and end, how can you talk about the middle? Suppose I ask you, what is the middle of this hall? If I ask you to mark the middle of the hall, the first thing you do is what? Try to find out both the ends of the hall. Without locating the beginning and end, you cannot pinpoint the middle, therefore, if you don't know the beginning and end, you cannot talk about the middle. And therefore, कृष्ण says न च सम्प्रतिष्ठा. सम्प्रतिष्ठा means the middle, मध्यम्; in this context. Normally सम्प्रतिष्ठा means a support, a substratum, etc., but in this context, the word सम्प्रतिष्ठा means the middle or मध्यम्. In short you don't know these three things. Other than the beginning, middle and the end I know everything, means I know nothing. So this mysterious

universe is संसार. Never try to understand this. You only try to remove this संसार by going to the root, you get rid of the संसार. You need not know the details, but only you have to get rid. If the dream is creating lot of problems, what is the solution, instead of struggling to understand what is dream, there are some psychologists who do analysis of dream and they will miss the waking state, you go on studying the dream and waste the precious waking time, the more you analyze the dream, the more mysterious it will be. If dream is causing the problem, what is required is not analyzing, what is required is what? Wake up from the dream. Similarly, here also, you have to get rid of this संसार and the method of संसार निवृत्ति is given from the second line of this verse. So up to the सम्प्रतिष्ठा is संसार वर्णनम्. So the first topic is over.

Hereafter from the 2nd half of this verse, we are entering into the second topic. What is that topic? संसार निवृत्ति उपायः. How to get out of this vicious, terrible, uncontrollable, unpredictable संसार चक्र? And कृष्ण is going to talk about four methods or four disciplines, not optional but all the four are important. And what are those four? First I will enumerate them and we will see the details later.

- a) First one is वैराग्यम्.
- b) The second one is ब्रह्म विचार. वैराग्यम् you know the meaning dispassion. ब्रह्म विचार means enquiry into the root of this संसार वृक्षः.
- c) And the third discipline is शरणागतिः – surrender or devotion. The word used is प्रपत्तिः, which is a very important concept in विशिष्टाद्वैत, वैष्णव सम्प्रदाय. That प्रपत्तिः, otherwise called शरणागति, otherwise called भक्ति is the 3rd.
- d) And the fourth उपाय is सत्-गुणाः- developing a healthy refined mind. Otherwise called values enumerated in the 13th chapter, viz., अमानित्वम् अदम्भित्वम् अहिम्सा क्षान्तिः आर्जवम्. I will call them सत्-गुणाः.

So वैराग्यम्, ब्रह्म विचार, शरणागतिः and सत्-गुणाः, these four उपायs, उपाय means methodology are going to be enumerated.

i) The first one is mentioned here: वैराग्यम्. So कृष्ण says first may you take the sword, the knife or the axe of वैराग्यम् and with the axe of वैराग्यम्, may you learn to reduce your dependence on the world, because the world is constantly changing, because the world is mysterious, because the world is unpredictable, learn to reduce your dependence on the world. It does not mean hatred, from world-dependence may you gradually develop God-dependence. God in any form initially in the form of an इष्ट देवता. And later, when we discover that Lord in our own heart, in the form of our own higher nature, then from God-dependence I will come to Self-dependence, which is otherwise independence. What is independence? Dependence on myself. And therefore turn your attention from world-dependence to God-dependence. And therefore He says, असङ्ग-शस्त्रेण. असङ्ग means वैराग्यम्, dispassion, detachment. शस्त्रम् means the axe or sword, with that दृढेन छित्वा – strongly forcibly may you cut your leaning. And what you should cut? एनम् सुविरूढ-मूलम् अश्वत्थम्. May you cut the dependence on this अश्वत्थ वृक्ष, on this संसार वृक्ष. And what type of संसार वृक्ष? सुविरूढ-मूलम् – which has got a very very strong root. On this well rooted, well entrenched संसार वृक्ष you are leaning upon, which is a risky thing. I have often told you that when there is a card board chair, a well decorated cardboard chair is there, it is so beautiful, so nice, you can keep it in the show case, you can do everything, enjoy it, nothing wrong, need not destroy, only one small thing, what is that? Already you are 95 kilos and you sit on the chair, you fall and break your head. So therefore, except leaning or sitting you can do everything else. Similarly, love people, move with people, show your care, everything you do, it is a gift from the Lord, whatever I have, but when you need stability and security, have the Lord as the source of security. This is stage No.1. What is that? World-dependence

to God-dependence. This is called वैराग्यम्. Not hatred, but maturity. So असङ्ग-शस्त्रेण दृढेन छित्वा. Having done that, the sentence is grammatically incomplete, having done that, don't stop with that, there are three more disciplines, which you have to practice. What are those three? That is given in the next verse.

Verse No .04

ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥ १७-४॥

ततः पदम् तत्परिमार्गितव्यं यस्मिन् गताः न निवर्तन्ति भूयः ।

तम् एव च आद्यम् पुरुषम् प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥ १७-४॥

ततः यतः पुराणी प्रवृत्तिः प्रसृता तम् एव च आद्यम् पुरुषम् प्रपद्ये, (इति) तत् पदम् परिमार्गितव्यं, यस्मिन् गताः भूयः न निवर्तन्ति ।

ततः means thereafter. Thereafter means whereafter? After getting वैराग्यम्, not suppression, but mature dispassion. Suppression is never correct, it is growing out of the dependence, just as we grow out of the attachment to the dolls and play things we used in our childhood, only thing is the physical growth from childhood is a natural process. You need not do anything, you survive somehow, you will physically grow. And as you physically grow, you will not be leaning upon those dolls, computer games and all things, biscuits you are no more interested in local biscuits, you are interested in gold biscuit, different type of biscuit. So physical growth is natural. But emotional growth requires working on it. That is called विवेक जन्य वैराग्यम्.

ii) We have to study our experiences and learn and after getting that dispassion, healthy dispassion, you have to go to the second उपाय, discipline or साधन, which is परिमार्गितव्यम्, परिमार्गणम् means enquiry, विचारः, searching, seeking. Seeking of what तत् पदम्, पदम् means that ultimate destination of life and also the ultimate substratum of the संसार tree and what is the root or substratum of the tree, ब्रह्मन्. So may you enquire into ब्रह्मन्! Not sitting with closed eyes and asking

what is ब्रह्मन्? What is ब्रह्मन्? Enquiry means गुरु शास्त्र मुखेन वेदान्त विचारः ब्रह्म विचारः. ब्रह्मन् enquiry is शास्त्रिय enquiry. शास्त्रिय enquiry involves the guidance of a गुरु. May you enter into वेदान्त विचारः. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 15, VERSES 04-05

In the first part of the 15th chapter, Lord कृष्ण gave a description of संसार, so that a person will get a desire for संसार निवृत्ति or मोक्षः. Because unless one diagnoses the human problem there will never be an attempt to get out of the problem and therefore He gave the description of संसार by comparing the संसार to the huge tree of अवस्था. This was done in the first 2-1/2 verses and thereafter कृष्ण has now entered into the साधनसः meant for संसार निवृत्ति, मोक्षः प्राप्ति साधनानि or संसार निवृत्ति साधनानि. And many disciplines are discussed in the शास्त्रसः and Lord कृष्ण is here highlighting four disciplines which I introduced in the last class.

a) The first one is वैराग्यम्, which कृष्ण called असङ्गत्वम्. And by the word वैराग्यम्, we saw the idea conveyed is deciding to depend upon the Lord more than the world. So shifting from world-dependence to God-dependence is वैराग्यम्. So that later, we can discover that the Lord is none other than my own higher nature. The scriptures do not reveal this fact in the beginning; in the beginning Lord is presented as a third person, other than me. So He is सृष्टि कर्ता, He is स्थिति कर्ता, He is omniscient, He is omnipotent, God is described as a परोक्षवस्तु, as someone different and we are asked to depend upon that Lord in any form we like, in the form of गणेश, शिव, विष्णु, etc. And thereafter alone, we discover the fact that the Lord is not away from me, the Lord is my own higher nature and therefore, God-dependence will later be converted into Self-dependence, which is total freedom. So thus वैराग्यम् means shifting the dependence from the world to the Lord.

b) The next one, the second one that कृष्ण mentions is शरणागति or surrender to the Lord, to pursue the मोक्षः मार्गः. This is based on the discovery of the fact that any human undertaking can be successful only when two factors are favorable. Any human undertaking can be successful only when two factors are favorable, one is my sincere effort called प्रयत्नः. Without my effort nothing can happen. As they say, ten

people can take a horse to the water front, but the horse alone has to drink. Similarly, if my effort is not there even God cannot help me. Therefore, प्रयत्न is one factor and the second factor is ईश्वर अनुग्रहः, the grace of the Lord, so that all the other factors are favorable to me. All the hidden factors are favorable to me and to seek this grace of the Lord, I surrender to the Lord. शरणागति or प्रपत्तिः is the second साधन.

c) And the third one is the development of healthy virtues. So सत्-गुण सम्पादनम् because only in the atmosphere of healthy virtues Self-knowledge can take place. Just as in chemistry, when they talk about various chemical reactions, they always specify the temperature and the pressure, in whose conditions alone the reactions can take place. Certain reactions require NTP, chemistry students will know, NTP means normal temperature and pressure; in the case of certain other reactions higher temperature and pressure; in the case of certain other reactions lower temperature and pressure. Cryogenic experiments always take place in very very low temperature. Similarly, they talk about acid medium, alkaline medium, when we have the acidity problem. So when the local events require certain conditions to successfully take place, वेदान्त says that the Self-knowledge also can take place only in certain conditions. And what is that, there should be normal temperature and pressure. Here also we use the expression, lot of pressure स्वामिजि. And also ‘we get heated up’ we say. Therefore the ideal condition of the mind in which Self-knowledge can take place is called साधन चतुष्टय सम्पत्ति. There you say NTP, here I say SCS – साधन चतुष्टय सम्पत्ति. In simple language, healthy virtues. Some of the virtues, कृष्ण will Himself enumerate later, some we have already seen in the 13th chapters. In one word, I will say सत्-गुणः. वैराग्यम्, शरणागति and सत्-गुणः.

d) And the fourth is वेदान्त विचारः – enquiry into the scriptures or scriptural study. Unfortunately, this साधन is not emphasized at all now-a-days. All the other साधनः are highlighted, nobody talks much

about the scriptural study, that too systematic scriptural study. Just as we study physics in the college for a length of time, chemistry we study, mathematics we study, वेदान्त is also a systematic शास्त्र requiring a systematic study. And this we call as वेदान्त विचारः, consisting of श्रवणम्, मननम् and निदिध्यासनम् and कृष्ण uses the word here परिमार्गणम्, परिमार्गणम् means Self-enquiry, through the instrumentality of scriptures. Just as you enquire into the disease in the body, the doctors use the appropriate instrument. Even to have a master check-up the doctor cannot study your body, your blood, etc., through ordinary eyes and ears, he has got many gadgets. So many scanning, EEG, ECG, brain scan, etc., how many instruments are there. So to make an appropriate enquiry you require an appropriate instrument. Self-enquiry requires the instrument called शास्त्र प्रमाणम्. That is why we always say, Self-enquiry is equal to शान्तिः enquiry, आत्मविचारः is equal to वेदान्त विचारः. Remember the example of the mirror I gave you the other day. If I have to see my face, I have to make use of the mirror. And when I am looking into the mirror, it appears as though I am looking outside, but what I am actually seeing is not outside, I am seeing myself. I see the face on the mirror or in the mirror, but when I apply चन्दन or कुङ्कुम, I don't apply on the mirror, I apply here because I know I see there, but what I see is here. Similarly, the more you get into the शास्त्रs, properly with the right गुरु, greater the शास्त्रिय study, the greater the understanding of myself. The deeper you penetrate into the शास्त्रs, the deeper is your understanding of yourselves. So this is the fourth one, वेदान्त विचारः. वैराग्यम्, शरणागति, सत्-गुणाः and वेदान्त विचारः.

And of these four साधनs, what is the most important one? Of the four, what is the most important one? कृष्ण does not mention, but we should remember that the most important one is वेदान्त विचारः alone. The other three are only supportive causes, because they only prepare the condition of the mind. So just as preparing the condition for

a chemical reaction or preparing the condition for a surgery the conditions are important, but what cures the disease is the surgery. You cannot tell the patient to go home after preparing the condition. They are all important. Sugar has to be brought down, pressure has to be handled, all these conditionings are important, but it is the surgery, the treatment which removes the disease and remember, here the virus or bacteria is ignorance bacteria. And ignorance is removed only by knowledge generated by वेदान्त विचारः, शरणागति cannot remove ignorance, all the virtues cannot remove ignorance. If you have all virtues, you will be a virtuously ignorant; previously viciously ignorant, now virtuously ignorant. Virtues cannot remove ignorance, वैराग्यम् cannot remove ignorance. Therefore वैराग्यम्, शरणागति and सत्-गुणाः, they only create the condition, the actual job is done by Vedantic study, which generates the knowledge and in the process removes the ignorance, as I often say, it is ignorance-ectomy. Therefore three are supporting causes and वेदान्त विचारः is the primary cause. All these four are mentioned in the 3rd verse, वैराग्यम् has been mentioned in the 4th verse, कृष्ण is mentioning वेदान्त विचारः and शरणागति.

So look at the 3rd line first, तम् एव च आद्यम् पुरुषम् प्रपद्ये. Every मुमुक्षु must be a devotee of the Lord. Without ईश्वर भक्ति, any amount of intellectual acumen will not bless a person. We do require a sharp intellect, no doubt, but भक्ति is very very important. And that is why we start the class with a prayer, पार्थाय प्रतिबोधिताम्, whether the mind is in the prayer or not, you will chant with the mouth, अम्ब त्वाम् अनुसन्दधामि भगवद्गीते I surrender. Therefore the last two lines are within quotation, the surrender expressed by the devotee. He address the lord, Oh Lord! तम् पुरुषम् आद्यम् प्रपद्ये – I surrender to that Lord who is called पुरुषः, the word पुरुषः has two meanings, one meaning is the all-pervading one, पूरयति सर्वम् इति पुरुषः. √पूर – to fill or pervade. From that only षष्ठ्यब्दपूर्ति etc., the root is पूर and there is

another meaning also, पुरे वसति इति पुरुषः, पुरम् means the body, वसति means the one who dwells, therefore पुरुषः means the one who indwells the body. And that is natural because if the Lord is all-pervading. The Lord will be in my heart or not? The all-pervading Lord has to be pervading this man also. Therefore, that पुरुषः, the all-pervading Lord who is in my heart, I surrender. And what type of Lord He is? यतः पुराणी प्रवृत्तिः प्रसृता. प्रवृत्तिः means the emergence, उत्पत्तिः, the origination. Of what? This creation, beginning from the space onward,

तस्माद्वा एतस्मात् आत्मनः आकाशः सम्भूतः । आकाशाद्वायुः ।

वायोरग्निः । अग्नेरापः । ॥ तैत्तिरीयोपनिषत् २-१-२ ॥

Even space originates from the Lord. And when all this starts when does this origination begins? कृष्ण says पुराणी प्रवृत्तिः – the most ancient creation, we do not know when the Big Bang started, billions of years ago, so this ancient origination or creation, प्रसृता, प्रसृता means proceeds, emerges from which Lord, from which source, that original Lord I surrender to. So this is called शरणागति. This is the second उपायः.

iii) And then we will go back to the first line, in which the third साधन is mentioned, viz., वेदान्त विचारः. ततः, ततः means after preparing the mind very well, so after providing the conditions, even a farmer will sow the seed only after preparing the land and after कावेरी water or monsoon comes, unless there is water how can you farm. And therefore, any activity requires the condition and therefore ततः means साधन चतुष्टय सम्पत्ति अनन्तरम्. That is how ब्रह्मसूत्र begins. व्यासाचार्य writes the famous ब्रह्मसूत्र, consisting of 555 सूत्रs, most important Vedantic literature and it begins with अथातो ब्रह्म जिज्ञासा. And शङ्कराचार्य writes an elaborate commentary on the first word, अथ, by reading which itself you get heated up. He analyzes various possible meaning of the word अथ and dismisses all other possible meanings and arrive at the meaning *thereafter*. For that 1-1/2 page

commentary, for which 10 page sub-commentary and for which 100 pages sub-sub-commentary for अथ. And once he establishes the meaning as thereafter, he himself asks the question, thereafter means whereafter, after drinking coffee, is it? So that we will be fresh for ब्रह्मसूत्र. Then शङ्कराचार्य himself answers the question, साधन चतुष्टय सम्पत्ति अनन्तरम् - after preparing the mind. In fact, our entire religious life is for this preparation. All our rituals are called संस्कार, the very conception is a संस्कार, गर्भाधान संस्कार, पुंसवन संस्कार, सीमन्त संस्कार, जातकर्म संस्कार, संस्कार means refinement process. Everything that we do in our religion, including नवरात्रि's *kolu* (arrangement of dolls) and also chickpea, all are meant for refinement of the mind, संस्कार, what a beautiful name! And a mind which is refined is called संस्कृत अन्तःकरणम्. So here the word ततः means अथ of ब्रह्मसूत्र. ततः is equal to अथ, (one should not say अतः). What should you do? परिमार्गितव्यम् - enter into Vedantic study seriously, systematically. Find out what is स्थूल शरीरम्? What is सूक्ष्म शरीरम्? What is कारण शरीरम्? Is there something beyond? If there is something beyond, what is its nature? Very elaborate enquiry. So परिमार्गितव्यम् विचारयितव्यम्. There in the व्याससूत्र it is called ब्रह्म जिज्ञासा. जिज्ञासा means परिमार्गणम्. What do you enquire into? पदम्. पदम् in the last class I explained, it has two meanings. One meaning is the ultimate goal of every human being, which is ब्रह्मन्. So destination. पद्यते इति पदम्; कर्म व्युत्पत्ति. And there is a second meaning also and that is the basis or substratum. And according to the second meaning also, it is ब्रह्मन् only. So ब्रह्मन् which is the destination and ब्रह्मन् which is the substratum of the whole creation, which is the root of the संसार वृक्ष, that ब्रह्मन् may you enquire through वेदान्त. OK. What is the advantage of reaching that destination? Already I have got several destinations in life. I have got a big agenda. So among so many agendas which are incomplete, you are adding one more. This was not there till now and you have added ब्रह्मज्ञानम् also is your goal. So in

what way this destination is better? कृष्ण tells that this is the best destination because this is the only destination reaching which further travels are not there. A person has reached Home. So ब्रह्मन् alone is the real Home, where you can feel at home. Any other goal you fulfill, for a day you are fulfilled and relaxed, then the next day you are ready for what next? Education over, what next? Employment. Employment over, what next? Getting settled. It is a figurative expression for getting married. Then, what next? Children. Then, what next? They should be settled. Then, what next? Grandchildren. Then, what next? They should be settled. So I am eternally unsettled, looking for somebody's settlement or the other, I am always unsettled, the agenda never ends. And this has been going on from अनादि काल, the journey never ends. Whereas this is the destination where you feel at home with yourself and thereafter whatever you do, it is not a struggle, but it is a sport or enjoyment. And therefore कृष्ण says यस्मिन् गताः – reaching which destination, i.e., ब्रह्मन् destination, मोक्षः destination, reaching, भूयः न निवर्तन्ति – one does not come back to संसार, which is the perpetual struggle. The perpetual struggle ends once and for all. Remember, the snake and ladder. The moment you reach the परमपदम् (for वैकुण्ठ एकादशि, वैष्णव्स have to play परमपदम्) न निवर्तन्ति भूयः. May you seek that goal through वेदान्त विचार. With this the three साधनs have been talked about. What are the three? वैराग्यम्, शरणागति and वेदान्त विचार. Now the fourth we have to see in the next verse we will read.

Verse No .05

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५॥

निर्मान-मोहाः जितसङ्गदोषाः अध्यात्म-नित्याः विनिवृत्त-कामाः ।

द्वन्द्वैः विमुक्ताः सुख-दुःख-संज्ञैः गच्छन्ति अमूढाः पदम् अव्ययं तत् ॥ १५-५॥

निर्मान-मोहाः, जितसङ्गदोषाः, अध्यात्म-नित्याः, विनिवृत्त-कामाः, सुख-दुःख-संज्ञैः दृढैः विमुक्ताः, अमूढाः, तत् अव्ययं पदम् गच्छन्ति ।

iv) So the fourth discipline is सत्-गुणाः, cultivation of healthy virtues, वेदान्त-friendly virtues, which serve as a catalyst for the मोक्षः reaction to take place. So what are those virtues? We have already enumerated in the 13th chapter, from verse no.8 to 12, अमानित्वम्, अदम्भित्वम्, etc., and कृष्ण will again elaborate in the 16th chapter in the form of दैवी सम्पत्ति and later in the 17th chapter also. So here कृष्ण wants to only give certain sample virtues. And what are they? कृष्ण says, निर्मान-मोहाः – first and foremost develop humility, get rid of arrogance, pride, vanity, which unknowingly creep into our personality, a few achievements can easily get into our head. And a few people glorify us, that's all we have lost all our balance. And therefore our scriptures emphasize विनयः or humility as one of the most important virtues required and as I said, I think in one of the classes before, one of the exercises prescribed is learning to do नमस्कार.

i) The very physical prostration has the capacity to develop humility and in our culture left and right, any occasion नमस्कार is there, not only in front of the Lord, नमस्कार to parents, to elders, to teachers. So this is one method.

ii) And the second one is to constantly remember that there are people who are greater than me and superior to me in any field. I am never the greatest one in the creation. If I remember this fact, humility will be automatic and secondly and more importantly I should remember, whatever glories or faculties I have, they are all gift from the Lord, it doesn't take much time to lose them, a wonderful voice can be easily lost with one ice-cream or anything. So any faculty that I have can be lost at any time, remember the 10th chapter of the गीता, everything I possess is भगवान्'s gift. And any glorification I receive, we won't have that problem! Nobody will glorify; it is alright if no one

curses! Any glorification I receive, even any नमस्कार I receive, I directly handover mentally to the Lord.

If these two points I remember, first point, that there are people who are superior and greater and second point, whatever I have is भगवान्'s grace. If these two points I remember in my mind and physically I keep doing नमस्कार wherever appropriate, without hesitation, साष्टाङ्ग नमस्कार, if there is a back-ache पञ्चाङ्ग नमस्कार, if I cannot bend at all at least the shortcut नमस्कार, you do. निर्मान is nothing but अमानित्वम् of the 13th chapter, विनयः.

Then the next virtue is निर्मोहः, that निर् should be read twice. निर्मान and निर्मोह, you should not say निर्मान is one virtue and मोह is another virtue. मोह is not a virtue which we have to acquire, because we already have a plenty. So निर्मोहः – freedom from delusion. And that means what? Proper thinking or discrimination. And what is proper thinking? We should remember that every individual is a mixture of a spiritual personality and a material personality. Spiritual personality is the आत्मतत्त्वम् and the material personality is the अनात्मतत्त्वम् personality, every individual is a mixture of spirit and matter. We are both spiritual and materialistic. As दयानन्द स्वामिजि says, even the greatest spiritual person when he is eating food, he is a pucca materialist only, because he is dealing with matter to nourish the matter, there is no आत्मा involved in eating. So we have both the personalities, our growth is balanced growth in which I take care of my material needs and I should also take care of my spiritual growth. And that is why we have divided the पुरुषार्थः into four, अर्थ, काम are also important, धर्म, मोक्ष also are important. There should not be a lopsided approach. That is what कृष्ण said in the 16th chapter, suppose a person says that I will do 24 hour meditation only and no eating food, etc., because it is materialistic pursuit, कृष्ण said it won't work, if you don't eat at all properly and meditate then only idlis and chapattis will come in your meditation. So 100% spiritual pursuit nobody can have. 100%

material pursuit is also lopsided. Therefore कृष्ण says, balance. Give time for अर्थ काम, earn well, eat well but at the same time have time for attending the Sunday classes also. No time there, don't say. And therefore मोहः means the misconception that pursuit of money alone will give me fulfillment in life. 'Money alone is God' philosophy won't work. 'Money and also God' is OK. 'Money alone is God' is a problem. So earn money required, but you cannot spend your entire life in earning and entertainment alone, that is why I often say *what I have* alone is not the criterion for my joy, *what I am* also should be taken care of. We are taking care of only *what I have*, but we are never taking care of *what I am*. And therefore, निर्मोहः means the one who gives equal importance to spirituality also.

And the next virtue, जितसङ्गदोषाः. सङ्ग means emotional slavery, emotional attachment, emotional addiction, emotional leaning upon external factors is a risky proposition, because the external world is constantly changing. So leaning upon a changing support is not a healthy one and therefore use everything but don't lean on anything and if at all you want to lean upon something, lean upon something शाश्वतम्. And that is why I told in the beginning itself, world-dependence to God-dependence. So जितसङ्गदोषाः means those who have mastery, those who are not emotional slaves of people, of situations and of things. So this will take time, but we have to work on that. In fact, all our व्रतम् prescribed in the scriptures are meant to develop that Self-dependence only, whatever we are used to we are asked to give up for a day, for a week. Those people who take व्रतम् for शबरीमतै, for certain number of days they learn to live without those dependencies. See what happens if coffee is not there for a week. You have start from there. So therefore, freedom from slavery.

Then the next one विनिवृत्त-कामाः – not developing new dependence. The previous value is giving up present dependence and there are some people who give up, they say I have given up smoking and what do I

do? Chewing. You have left one but replaced by something equal or worse. So many people have got the habit of areca nut, which creates even cancer of the mouth, they say. You ask them to give up it is extremely difficult for them. For some people it is snuff. All the time having चिन्मुद्रा (nickname for snuff). There was one शास्त्री, he takes wonderful Vedantic classes and he is very beautiful, very great scholar, teaches very well, but he takes snuff now and then. Therefore what I am saying is विनिवृत्त-कामाः means don't replace one dependence by another. So विनिवृत्त-कामाः, free from fresh attachments or desires.

Then the next virtue is दृढद्वैः विमुक्ताः – those who can withstand the opposite experiences of life, the capacity to withstand the opposite experiences, which are inevitable in life. So there is prosperity, lot of money and then there is also situation, lot of debts also and health is there, ill-health is also there and gain is there and loss is there, victory is there, failure is there, मान-अपमान, in fact, life is a series of opposites. In संस्कृत we call it दृढद्वम्, दृढद्वम् means pair. And that is why we read पौराणिक stories, reading पुराण is very useful because from the पुराण we come to know that even the greater emperors and even great भक्त and even अवतार have faced opposites. रामायण you read, राम was in the palace and in the forest, धर्मपुत्र was in the palace and in the forest, नल was a great king, lost everything. And thus when we read we come to know that when the great emperors cannot avoid ups and downs, what am I a minuscule man going to do.

अवश्यम् भाविभावानाम् प्रतीकारः भवेत् यदि ।

तदा दुःखैः न लिप्येरन् नल-राम-युधिष्ठिराः ॥ पञ्चदशी १५७॥

When they had to face choice-less situations, irremediable situations, how can I help? And therefore I have to toughened myself, I have to thicken my skin, that is called shock absorber, through विवेक and भक्ति, discrimination and devotion will give a mind with a shock absorber. Therefore free from reactions towards violent reactions towards. You cannot avoid reactions totally, but the shock absorber

will reduce the intensity. I won't go mad, I won't think of committing suicide, I may be upset a little bit, but it is withstandable, manageable condition. And therefore those who are free from violent reactions with regard to adverse circumstances. And what are the adverse opposite experiences, सुख-दुःख-संज्ञैः – in the form of pleasure and pain and others. So when, that well-known proverb you might have heard, *when going gets tough the tough gets going*. In संस्कृत, we have got a beautiful श्लोक, in which they divide the human beings into two types of balls. One is a wet clay ball, a ball made-up of wet clay and another is a rubber ball. Now you drop both of them down, what will happen? The wet clay ball once it falls, never gets up. Fallen for good. It doesn't have the capacity to bounce back. No resilience, permanently scarred and damaged, whereas the rubber ball the moment it falls immediately it bounces back, in fact, the harder the fall the more is the bouncing.

यथा कन्दुकपातेनोत्पतत्यार्यः पतन्नपि ।

तथा त्वनार्यः पतति मृत्पिण्डपतनम् यथा ॥ नीतिशतकम् ८३ ॥

You know the meaning. कन्दुकपात means the fall of the regular ball, it has the resilience, it bounces back. The other one is the ball of wet clay. I have to decide whether I am clay or ball. And one who is like a ball is called द्वन्द्वैः विमुक्ताः. OK. this was a tragic condition, one day, two days, three days you cry then start life again. Who has not lost kingdom, lost people, husbands, wives or children, all these things happen. That resilience is the virtue.

And the next and the most important virtue is अध्यात्म-नित्याः, अध्यात्म-नित्याः means regular study of scriptures. In fact, they nourish these virtues. Just as physical health requires the consumption of regular nutritious food, physical health requires regular consumption of nutritious food, not junk food, OK, similarly, mental health requires regular consumption of nutritious food called scriptural study. It is a nutrition for the mind and the intellect. And if you read any other book, say star dust, what will happen? We will go to dust, that is all. That is

called junk food, therefore, read गीता, read the sayings of the महात्माs. Remember, that is nourishment to the mind and intellect and therefore कृष्ण says अध्यात्म-नित्याः, नित्याः means regularly committed to, अध्यात्म means spiritual scriptures. So either by reading or writing or sharing, find out one victim and then share. As स्वामि विन्मयानन्द says, invite him and give a hot cup of coffee. So that he cannot go until he completes it, so you get 15 minutes. Next time he may come or may not come. So share whatever you have, that is also scriptural study only.

And if a person follows these virtues along with the other three, other three means वैराग्यम्, शरणागति and वेदान्त विचारः, then अमूढाः – such people who follow all these four साधनs, वैराग्य, शरणागति, विचारः, सत्-गुणाः all the four those who follow, अमूढाः भवन्ति – they become wise people. अमूढाः means a ज्ञानि, ब्रह्म-वित्, स्थिरप्रज्ञः. So they become wise people. And then तत् पदम् गच्छन्ति – they will reach the destination of ब्रह्मन्, the destination of God or the destination of मोक्षः, they will certainly attain, guaranteed. And what type of destination it is? अव्ययम् – which is permanent, which is never lost. Because wisdom is never lost. Money you gain, it gets depleted, exhausted, but knowledge when you share with others it will never get depleted. If it is going to get depleted, as I teach गीता more and more and at the end of the fifth course, my knowledge will be half, by the time I come to the fifteenth course, I would have forgotten. That is not so. The more I teach, the more I know.

विद्याधनम् सर्वधनप्रधानम् व्यये कृते वर्धतेव नित्यम् ।

The more you use your knowledge the more it increases and therefore मोक्षः is permanent benefit. Never lost. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 15, VERSES 06-07

After giving a description of संसार in the first few verses, Lord कृष्ण, thereafter, dealt with the संसार निवृत्ति उपायाः, the means or methods for removal of संसार. संसार निवृत्ति means मोक्षः and therefore संसार निवृत्ति उपायाः means मोक्ष उपायाः, what are the disciplines to be followed to attain freedom the above described संसार. And as we saw in the previous classes, four disciplines were highlighted.

- The first one is वैराग्यम् or dispassion,
- The second one is शरणागति, surrendering to the Lord in the form of any इष्ट देवता,
- The third discipline is the acquisition or cultivation of healthy values, which we called सत्-गुणाः, or सत्-आचारः, or in the 16th chapter it will be called दैवी सम्पत्. Cultivating healthy virtues is the third discipline and
- The fourth and the primary discipline is Vedantic enquiry, वेदान्त विचारः, वेदान्त श्रवण मनन निदिध्यासनम्.

And the word कृष्ण uses is परिमार्गणम्. ततः पदम् तत् परिमार्गितव्यम्, that परिमार्गणम् means विचारः, पदम् means ब्रह्मन्, पदम् परिमार्गितव्यम् means ब्रह्म विचारणियम्, ब्रह्म विचारः कर्तव्यः. And enquiry into ब्रह्मन् is possible only through Vedantic scriptures and therefore ब्रह्मन् enquiry automatically means Vedantic enquiry. Of these four, as I said in the last class, the first three are supporting साधन and Vedantic enquiry alone is the primary साधन which alone removes the Self/ब्रह्मन् ignorance. And if a person follows all these four disciplines, what will be benefit that he will attain? That was mentioned in the 5th verse, in the 4th line, which we saw in the last class, अमूढाः. By following these four disciplines the seekers will become wise people. So अमूढाः means ज्ञानिनः. मोहः means अज्ञानम्, मूढः means an अज्ञानि and अमूढः means not अज्ञानि, not अज्ञानि means a ज्ञानि. So अमूढाः भवन्ति, ज्ञानिनः भवन्ति. And by way of becoming

ज्ञानिs, what is the benefit they will enjoy? तत् अव्ययम् पदम् गच्छन्ति – they will attain the अव्यय पद known as ब्रह्मन्. अव्ययम् means undecaying, undecaying means not affected by time, not affected by time means कालातीतम्. So they will attain the कालातीतम् पदम्, which is none other than ब्रह्मन्. So thus previously ब्रह्मन् was presented as the root of the world and now ब्रह्मन् is presented as the destination of the seeker. So what is the substratum of the world alone is the destination of the seeker and that is why the word पदम् is a versatile word, it has got both meanings. One meaning is the substratum, the other meaning is the destination. So ब्रह्मन् is पदम्, the support of the world and ब्रह्मन् is पदम्, the destination of the seeker, that ब्रह्मन् they attain. So this ब्रह्म प्राप्तिः alone is called मोक्ष प्राप्तिः. Up to this we saw in the last class. Continuing; verse no.6;

Verse No .06

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ १५-६॥

न तत् भासयते सूर्यः न शशाङ्कः न पावकः ।

यत् गत्वा न निवर्तन्ते तत् धाम परमम् मम ॥ १५-६॥

न सूर्यः, न शशाङ्कः, न पावकः (च) तत् (पदं) भासयते । यत् गत्वा न निवर्तन्ते तत् मम परमम् धाम ।

In the previous verse it was mentioned that the seekers who follow the four-fold disciplines will attain that undecaying पदम्, which is called ब्रह्मन्, which is the root of the universe. Now in this verse, कृष्ण says what is the nature of that ब्रह्मन्, which is the destination of the seekers, which is the substratum of the universe, what is the nature of the substratum, destination ब्रह्मन्. Substratum-cum-destination ब्रह्मन्, what is its nature? So this verse is the ब्रह्म लक्षण श्लोकः. A verse which defines ब्रह्मन्. Wherever ब्रह्मन् is defined that verse is considered important. We call ब्रह्म लक्षण श्लोकः. Yesterday we were seeing तुरीय लक्षण मन्त्र

न अन्तःप्रज्ञम् न बहिष्प्रज्ञम् न उभयतःप्रज्ञम् ... । ॥ माण्डूक्योपनिषत् ७ ॥

That is also definition of तुरीयम्, which is another name for ब्रह्मन्. So here also, we get the definition of ब्रह्मन्. And while defining ब्रह्मन् in this verse, कृष्ण is borrowing from a well-known उपनिषत् मन्त्र. I have often told that the entire गीता is a borrowed teaching, कृष्ण does not give anything original of Himself, the whole गीता is extracted from the उपनिषत्. That is why you should remember the verse,

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४॥

So this verse is based on a well-known उपनिषत् मन्त्र, which occurs both in the मुण्डकोपनिषत् and कठोपनिषत् and it is so well-known that it is used in all the temples regularly at the time of दीपायन. And you know what that मन्त्र is.

न तत्र सूर्यो भाति न चन्द्रतारकम्

नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वम्

तस्य भासा सर्वमिदम् विभाति ॥ मुण्डकोपनिषत् २-२-१०॥

It is one of the very important definitions of ब्रह्मन् which we use at the time of आरति. What is the meaning of this definition? The essence is ब्रह्मन् cannot be objectified by any instrument of knowledge. ब्रह्मन् is not objectifiable through any instrument of knowledge. ब्रह्मन् cannot be illumined by anything. And to convey this idea, the उपनिषत् uses the example of light. Light in वेदान्त is that in whose presence things are known. In वेदान्त, *light means that in whose presence things are known*. For example, this is called light, because in its presence I am able to know you are seated in front. Imagine light goes off, I will not know whether you are continuing to sit or quietly walk off. I won't know. Therefore light is that in whose presence things are known. And keeping this definition, the उपनिषत्s mention or point out that every sense organ can be compared to a light. Every sense organ can be

compared to a light, because sense organ is that in whose presence things are known. Therefore ear is a light in whose presence sounds are known, therefore ear become a 'light' (light with quotation, it is figurative expression), nose is a 'light' in whose presence smells are known, tongue is a 'light' in whose presence tastes are known and if you extend further, any प्रमाणम् or instrument of knowledge is called a 'light'. Any प्रमाणम्, any instrument of knowledge is also called 'light', why? because in the presence of instrument of knowledge the objects are known. Thus inference is also a form of 'light', through which you can know things. And even words are a form of 'light'. Even a lecture is a form of 'light'. That is we have an expression in English: Can you throw some 'light' upon that particular topic? When somebody asks me throw some 'light' on a particular topic, what do I do? I give a talk and this person says I am enlightened. See all the words. Throw some light. I am *enlightened*. Even though what I have done is giving a speech only. Thus even words are a form of 'light' called शब्द प्रमाणम् through which come to know things and the उपनिषत्s says that there are so many lights in the world. Sun is a light, moon is a light, stars are light, fire is light, there are so many lights and there are many sense organs which are also light and in addition to that, there is शब्द प्रमाणम् which is light. Thus there are so many lights and ब्रह्मन् is that which can never be illumined by, known through any 'light'. No 'light' can objectify that ब्रह्मन्. To use a technical language, anything which can be known through a light, an instrument of knowledge, anything that is known through a प्रमाणम् is called a प्रमेयम्. Anything that is objectified, known, illumined through any प्रमाणम् is called a प्रमेयम्. कृष्ण says ब्रह्मन् is that which is not an object of knowledge, It is not a प्रमेयम् at all. Therefore what is ब्रह्म लक्षणम्, अप्रमेयम् ब्रह्म. सर्व प्रमाण अगोचरम् ब्रह्म.

अन्यत् एव तत् विदितात् अथः अविदितात् ब्रह्म । ॥ केनोपनिषत् १-४॥

And then finally, we will have a question. If ब्रह्मन् cannot be objectified through any instrument of knowledge, does that ब्रह्मन् exist at all? If you say that It cannot be seen, heard, smelled, tasted, touched, etc., if It cannot be inferred or described, if It cannot be known through any instrument of knowledge, does It exist at all? Is It a Horse Horn? The उपनिषत्s say that It does exist. So ब्रह्मन् is not an object of knowledge. ब्रह्मन् exists. This is the quiz program. ‘Who Will Become A Millionaire!’ Imagine I am asking you this quiz: “ब्रह्मन् is not an object of knowledge, at the same time, ब्रह्मन् exists. What is that ब्रह्मन्?” You can have only one answer, if ब्रह्मन् exists and if It is not an object, there can be only one answer, what is that? It is the very subject, It is very conscious being, which objectifies everything but which can never be objectified. Which is the experiencer of everything, but which is never experienced. It is this Seer of everything but never seen. The unseen Seer, the unheard hearer, the unsmelled smeller, the untasted taster, the untouched toucher, these are all not my expressions, these are all Upanishadic expressions.

अदृष्टो द्रष्टा अश्रुतः श्रोता अमतो मन्ता अविज्ञातो विज्ञाता । ... ॥
बृहदारण्यकोपनिषत् ३-७-२३ ॥

This is the definition given in the बृहदारण्यकोपनिषत्. Whenever you don’t know where a particular मन्त्र comes, you don’t know, safely you can say बृहदारण्यकम्. Two reasons. It is such a vast उपनिषत् that all important ideas come in that. Therefore it is true that any idea it comes in बृहदारण्यक. And the second reason is nobody will cross check whether it is true or not. So therefore, अदृष्टो द्रष्टा अश्रुतः श्रोता अमतो मन्ता, this subject which is never objectified and objectifiable is ब्रह्मन्. In short, ब्रह्मन् is the Consciousness-principle. It illumines the inert world, but It is not illumined by the inert world. It illumines matter, but It is never illumined by matter. It knows the matter, but It is not known by the matter. So thus ब्रह्म लक्षणम् is finally चैतन्य स्वरूपम् ब्रह्म. चित् रूपम् ब्रह्म. सत्यम् ज्ञानम् अनन्तम् ब्रह्म, this is the सार of this verse.

And why do we use this मन्त्र at the time of दीपाराधन. We use this मन्त्र to expose our foolishness. Oh Lord! You are the illuminator of everything, I am using the miserable camphor light, miserable because we use 1/4th of a camphor piece, we want to keep it for the entire नवरात्रि. So therefore, the पूजारी says, Oh Lord! I am an idiot. I am trying to illumine You through this fire, but the fact is fire does not illumine You. On the other hand, it is You the Consciousness which is illumining this fire. And that is the significance of such a प्रयोग. Now look at the श्लोक. कृष्ण says: सूर्यः तत् न भासयते – the sunlight does not illumine the ब्रह्म चैतन्यम्, the Consciousness, on the other hand, the sunlight itself is known because of the Consciousness only. न शशाङ्कः तत् भासयते (तत् भासयते you have to repeat) – the moonlight does not illumine that ब्रह्म चैतन्यम् न पावकः, पावकः means the fire-light, the light of the fire, so the fire does not illumine that ब्रह्मन्. On the other hand, ब्रह्मन् illumines the fire, illumines means makes the fire known. In वेदान्त, the word illumine is equal to making something known. So ब्रह्मन् illumines the fire means, ब्रह्मन् alone makes the fire known because ब्रह्मन् is the Consciousness-principle because of which I am conscious of the fire's existence. And in the original मुण्डक मन्त्र, two more are added, तारकम् and विद्युतः, तारकम् means stars, विद्युतः means lightening. Stars do not illumine. Flashes of lightening do not illumine that ब्रह्मन्. And if that ब्रह्मन् is Consciousness, which can never be objectified, I said that ब्रह्मन् has to be the very subject itself. Now the question is if ब्रह्मन् happens to be I, the subject, how many kilometers, I should travel to reach that ब्रह्मन्? This fellow says that I have understood. What? ब्रह्मन् is the subject. Subject means I, the observer, the conscious-principle. In short the very आत्मा. Once I know ब्रह्मन् is the very आत्मा, अहम्; how far should I travel to reach ब्रह्मन्? I need not travel even a millimeter, because by the very knowledge I have discovered the fact that there is no distance between ब्रह्मन् and me. And therefore, we get a very very important

idea, we should note. Reaching ब्रह्मन् is not a physical event. Reaching ब्रह्मन् is not a physical event, which requires a time or a process; reaching ब्रह्मन् is an intellectual event. Reaching ब्रह्मन् is an intellectual event. What type of intellectual event it is? It is an event which involves dropping a misconception. Dropping a misconception is that event. And what is the misconception? That there is a distance between ब्रह्मन् and me is my false notion, which was distancing me from ब्रह्मन् or which was distancing ब्रह्मन् from me. Therefore, the distance is not physical, distance is not temporal, distance is notional distance. What notion? ब्रह्मन् is somewhere and I should reach there. All the movies will reinforce our misconception. A भक्त will die (in the movie or the TV serial) and you will see a ज्योति raising from the भक्त, a flame coming out from the body. What is that flame? जीवात्मा flame and that flame will travel, come out of door, (all the modern technology are used to show it), flame will be traveling, traveling and will rise and rise and reach विदम्बरम्, or श्रीरङ्गम्, or वैकुण्ठम्. परमात्मा will be sitting/standing there and जीवात्मा will travel and travel and travel and merge. And the two shall become one. All these things will reinforce my misconception that there is a distance between me and God. But what वेदान्त says is if God is all-pervading, there cannot be a distance between me and God. And if at all there is a distance, it is a distance caused by a false notion that भगवान् is in कैलास or वैकुण्ठ. If the distance is caused by a false notion, how do you remove the distance? By removing the false notion. And how do you remove the false notion? By knowledge. Therefore, *knowledge is equal to merger. Other than ज्ञानम् there is no other merger into Lord.* Therefore कृष्ण says यत् गत्वा – having “merged” into that ब्रह्मन्, merge within quotation, by dropping the notion that there is a distance between ब्रह्मन् and me and knowing that I was never away from ब्रह्मन् and I can never be away from ब्रह्मन्, having removed the notion, न निवर्तन्ते – there is no question of coming back to संसार once again. When merger is in the

form of knowledge, it is permanent merger. If merger is in the form of a physical event, that merger will be temporary, you will merge and remain there for some time, thereafter what will happen? Every union will end in separation. Any physical merger is not permanent. That is why we all have come together between 6 and 7 am. संयोग at 6 o'clock and at 7 o'clock वियोग. संयोग in स्वर्गलोक and afterwards what? वियोग. Any physical merger is temporary. That is why we say if merger is going to वैकुण्ठ, you will go alright, but after some time, come back. If merger is going to कैलास, you will come back. Physical merger is temporary. But Vedantic merger is not physical, it is in the form of ज्ञानम्. And knowledge based merger is permanent, because ignorance once gone is gone for good. And therefore, यत् गत्वा – having merged into ब्रह्मन्, न निवर्तन्ते – that person does not come back again and तत् मम परमम् धाम, तत् – That destination ब्रह्मन् is nothing but, कृष्ण says, My own higher nature, हे अर्जुन! ब्रह्मन् is my own higher nature. So by saying higher nature, कृष्ण indirectly indicates I have got a lower nature also. When you say that person is more intelligent, then it means this person is less. So naturally भगवान् has got one higher nature and lower nature and that has already been described in a previous chapter (I don't know whether you remember, or whether I should give you an assignment, in which chapter the higher and lower natures are discussed), the 7th chapter, परा प्रकृतिः and अपरा प्रकृतिः. परा प्रकृतिः is निर्गुण चैतन्यम्, अपरा प्रकृतिः is सगुण शरीरम् of the Lord. And therefore अर्जुन my body is My lower nature and the Consciousness is My higher nature. And therefore तत् ब्रह्म मम परमम् धाम, धाम means स्वरूपम्, प्रकृति, परमम् means परा, परमम् धाम means परा प्रकृति. And what was the definition of परा प्रकृति given in the 7th chapter? We said: निर्गुण, निर्विकार, सत्य, चेतन तत्त्वम्. And अपरा प्रकृति we defined as सगुण, सविकार, मिथ्या, चेतन तत्त्वम्. Go back and brush your notes, if you have got. I don't want to go into the details. Continuing;

Verse No .07

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १७-७॥

मम एव अंशः जीव-लोके जीव-भूतः सनातनः ।

मनः-षष्ठानि-इन्द्रियाणि प्रकृति-स्थानि कर्षति ॥ १७-७॥

(अस्मिन्) जीव-लोके मम एव सनातनः अंशः जीव-भूतः (अस्ति, सः) प्रकृति-स्थानि मनः-षष्ठानि-इन्द्रियाणि कर्षति ।

So with the previous verse that particular topic is over. The topic of the मोक्ष उपायाः, the methods or disciplines to be followed for attaining मोक्ष, which is the four-fold disciplines and by following that one will attain मोक्ष, which is nothing but merging into ब्रह्मन्. In the second chapter it was called, ब्रह्म-निर्वाणम्. निर्वाणम् means merger. So with that the first part of the 15th chapter is over. Now from the 7th verse onwards, कृष्ण is entering into another very important topic and that topic is ब्रह्मन् alone is in the form of the whole universe. ब्रह्मन् alone is in the form of whole universe, which means there is no universe at all other than ब्रह्मन्. Just as saying there are no ornaments other than the gold ornaments are nothing but different names that we use but they are not substances. There is no substance called bangle. The substance is gold alone. There is no substance called chair, the chair is nothing but wood alone. Similarly, there is no substance called world. ब्रह्मन् alone is known by the name world. And this idea has been hinted in the 4th chapter of the गीता. In the well-known verse,

ब्रह्म-अर्पणम् ब्रह्म हविः ब्रह्म-अग्नौ ब्रह्मणा हुतम् ।

ब्रह्म एव तेन गन्तव्यम् ब्रह्म-कर्म-समाधिना ॥ ४-२४॥

And if we chant this verse you will get hungry, because it is used for eating!!! But the idea, the content of this श्लोक is: ब्रह्मन् alone is in the form of everything. And to convey this idea, Lord कृष्ण divides the entire world into two parts and one part is the जीव रूप, the जीवs, so the conscious experiencers known as जीवs and the second part is the

inert objects of experience, called जगत्. So universe is nothing but जीव plus जगत्. The experiencer plus the experienced; if you remember the माण्डूक्य, the प्रमाता and the प्रमेय are the जीव and जगत्. And कृष्ण wants to say that one ब्रह्मन् alone is appearing in the form of the जीव also and the same ब्रह्मन् is in the form of the जगत् also, the inert world also. And for this purpose, we should know what is the definition of जीवः? What is the definition of जीवः? For this purpose, you should remember तत्त्वबोध, which we have seen long before. And कृष्ण defines जीव as all-pervading ब्रह्म चैतन्यम्, the all-pervading Consciousness, which is reflected or manifest in our body-mind reflecting medium. In संस्कृत, we call चैतन्य प्रतिबिम्बम् जीवः. The original all-pervading Consciousness is called ब्रह्मन् or परमात्मा. In तत्त्वबोध, we used the expression, OC. OC means *Original Consciousness*. And that original Consciousness when it is expressing through the body, expressing through the mind that reflected or manifest Consciousness is called RC, the *Reflected Consciousness*. And this body-mind-matter medium, is called the RM, the *Reflecting Medium*. So OC, RC and RM. And to understand this I will give you an example, which also we have seen before, I am reminding you of that example. Imagine during the daytime there is the original Sun in the sky. We will call it OS. *Original Sun*. And imagine there is a room down below or a hall down below and because there is roof and also the doors are closed so the room is dark within. There is no light. And original sunlight is not able to illumine the room because there is a roof obstructing the sunlight. And you take a mirror, a दर्पणः, a reflecting mirror. And you open one of the windows of the room and you keep the mirror in a particular angle outside, 45 degrees you keep outside. You know that the mirror does not have a light of its own. Therefore it is not an illumining principle, it is not a luminous principle at all. But when you keep the mirror down below, the *original sunlight* gets reflected in the mirror. And now the mirror has got RS, the *reflected*

sunlight. And what is the mirror? The mirror is the *reflecting medium*. Therefore OS, RS, RM. RM is common to both and this RM which is not luminous by itself has now become luminous because of the reflecting sunlight. And not only the mirror has become bright, it is capable of illumining the dark room. Now I ask you a question, what is illumining the dark room - the mirror or the original sunlight? What is illumining the dark room - the mirror or the original sunlight? Suppose you say, the original sunlight is illumining, not the mirror, then I will ask you to remove the mirror and illumining the room, you will find that once the mirror is removed it cannot be illumined. Suppose another person says, the mirror alone is illumining, original sunlight is not required, then I will ask you in the night you try. So it is neither the mirror alone nor the original sunlight alone, but you require the combination of both. You require the combination of both to illumine the dark room. Now in this combination you can focus on any one of them. You can give importance to any one of them, because both are equally important. In a particular context you can highlight, like father and mother. Who is important for the child to be born, both are required, but at some time the mother takes the credit, at some time the father takes the credit. He tells your son. Is this not **अद्वयम्**? As though he doesn't have a contribution to the tragedy, for whatever event it is. There is a contribution of both. Therefore, you can focus any one of them. Based on this, we have got two ways of presentation. One way is I say the mirror illumines the dark room blessed by the original sun. So in this the importance is given to the mirror, I say the mirror illumines the dark room, but I add quietly blessed by the original sun. But who is the illuminator? The mirror illumines. In this the importance is given to the mirror. Or I can present in a different language also, the Sun alone illumines the dark room, not directly but through the mirror. The sun alone illumines the dark room through the mirror and therefore the credit of illumination goes to ultimately the sun alone. In the same way,

our body-mind-complex is like the mirror. The original Consciousness is ब्रह्मन्, the reflected Consciousness is जीव. The body-mind-complex is RM, the reflecting medium, it doesn't sentiency of its own, body is inert matter, mind is inert matter. Just as the mirror is by itself non-luminous and this body-mind-complex has got the reflected Consciousness, we called जीव and the reflected Consciousness is possible because of the original Consciousness called ब्रह्मन्. And therefore we say: ब्रह्मन् alone is available in the body-mind-complex as the जीव. OC-ब्रह्मन् alone is present in the body-mind-complex as the RC-जीव and as the जीव, ब्रह्मन् alone illumines or experiences the dark room. What is the dark room? The entire world is comparable to dark room. And suppose you remove the mirror, what happens? The original sunlight will be there, but since there won't be reflection as mirror is removed, the room will become darker. Similarly, during sleep, what happens? The mind-mirror is removed and therefore the reflected Consciousness is not available and therefore the world becomes what? Dark, that means during sleep there is total darkness. Why there is darkness? Not because ब्रह्मन् is not there, the original Consciousness is, but the reflecting medium the mind has resolved, therefore the world is not illumined. And therefore in these verses, from the 7th up to the 11th, कृष्ण says ब्रह्मन् the OC alone is in the form of जीव the RC, ब्रह्मन् the original Consciousness alone is in the form of जीव, the Reflected Consciousness. Now look at the श्लोक. मम एव अंशः, अंशः means reflection, प्रतिबिम्बः, आभासः, मम means mine, mine means ब्रह्मन्'s. And what is ब्रह्मन्? The original Consciousness - OC. Therefore मम अंशः means the reflection of OC and what is the reflection of OC? RC. मम एव अंशः जीव-भूतः – is in the form of the जीवs and the original sunlight is how many? एकः. Whereas reflected sunlight will be how many? It can be any number. You can have several mirrors. If there are ten mirrors, there will be ten reflections. Similarly, as many bodies are there, so many RCs will be there. Thus

OC is one, RCs are many. परमात्मा is one, जीवात्माs are many. And therefore कृष्ण says: जीव-लोके – in the world of जीवs, I, the ब्रह्मन् alone am in the form of reflection and this reflected Consciousness alone makes the body-mind-complex alive and sentient. And once the RC is not there the body will become dead matter. So this is the description, which is going to come, the details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 15, VERSES 07-08

In the first 6 verses of the 15th chapter, we saw the first part of the Vedantic teaching. कृष्ण described the nature of संसार, by comparing it to the अश्वत्थ tree and then He talked about the four important disciplines by following which a person will get out of संसार. The disciplines being वैराग्यम्, शरणागति, सत्-गुणाः and वेदान्त विचारः. And by following these four a person attains freedom from संसार, which is otherwise called attainment of मोक्ष. Attainment of मोक्ष is nothing but attainment of ब्रह्मन्, which is the very substratum of the संसार tree and कृष्ण concluded that discussion by defining the nature of ब्रह्मन् through a very important verse, न तत् भासयते सूर्यः, which is paraphrasing the very important उपनिषत् मन्त्र,

न तत्र सूर्यो भाति न चन्द्रतारकम् । ॥ कठोपनिषत् २-२-१५॥

And through this verse, कृष्ण defined ब्रह्मन् as the Consciousness-principle, which objectifies everything but which itself cannot be objectified through any instrument. And then finally कृष्ण added a note pointing out that this Consciousness is My higher nature. I, the Lord have got two natures or features, which was said the 7th chapter as अपरा and परा प्रकृति, the lower and the higher nature, the lower nature is the सगुण ईश्वर and the higher nature is the निर्गुण ईश्वर, which is the Consciousness. And therefore, indirectly कृष्ण tells: हे अर्जुन! Don't look upon Me as a physical body, born the other day as the son of देवकी and disappearing on another day, this visible personality of Mine is only My inferior lower material nature and My real higher nature is the निर्गुण चैतन्यम् which is never subject to birth or death, or even travel. That is why we use the word कृष्ण परमात्मा and that कृष्ण the परमात्मा, the चैतन्य स्वरूपम्, cannot travel from one place to another, because that Lord is all-pervading. And therefore कृष्ण hereafter talks about himself as निर्गुण ब्रह्म चैतन्यम्. This we have to remember because कृष्ण uses the word I, in three different meanings, which has confused many students of the गीता. कृष्ण is very very loose in using

the first person singular. In certain context He uses the word I as the physical कृष्ण having a date of birth and a date of death and born as a contemporary of अर्जुन and a friend of अर्जुन. सखा इति मत्वा, भक्तः असि मे सखा च इति रहस्यम् हि एतत् उत्तमम्, अर्जुन you are my friend. When कृष्ण address अर्जुन as his friend, कृष्ण is taking himself to be a personal God, देवकीपरमानन्दम् वसुदेवसुतम् कृष्णम्. So thus the word 'I' sometimes means a एकरूप ईश्वरः. And there are other times when कृष्ण uses the word I, not as a personal localized God, but as the all-pervading विराट् स्वरूपम्. Not with one form, but अनेकरूपम् ईश्वर and where do we get such an expression. You can easily find out, the entire 11th chapter, कृष्ण uses the word I not as Mr. कृष्ण but as the total universe. अनेक-बाहु-उदर-वक्त्र-नेत्रम् पश्यामि त्वाम् सर्वतः अनन्तरूपम्, not एकरूप, but अनेकरूपम्. And there are certain rare occasions, where कृष्ण uses the word I not to represent एकरूपम् ईश्वर, not to represent अनेकरूपम्, but अरूप, निर्गुण चैतन्यम्. And where does कृष्ण use I, the first person singular? In the 9th chapter, in the 7th chapter:

अव्यक्तम् व्यक्तिम् आपन्नम् मन्यन्ते माम् अबुद्ध्यः ।

परम् भावम् अजानन्तः मम अव्ययम् अनुत्तमम् ॥ ७-२४॥

People think I am human being, people think I was born, because people do not know my formless higher nature. मया ततम् इदम् सर्वम् जगत् अव्यक्त-मूर्तिना. I have got an invisible nature which pervades all over. So in such context, the word अहम् means अरूप ईश्वरः. So what are the three?

- i) एकरूप कृष्णः – ईश्वरः,
- ii) अनेकरूप – विराट् ईश्वर,
- iii) अरूप – निर्गुण ब्रह्म चैतन्यम्.

Therefore whenever कृष्ण says, अहम्, मया, मम, etc., we have to enquire and find out is it in meaning No.1, 2 or 3. And many people get

confused and they take अरूप in the place of अनेकरूप and अनेकरूप in the place of एकरूप, etc.

सर्व-धर्मान् परित्यज्य माम् एकम् शरणम् व्रज । ... ॥ १८-६६॥

Surrender to Me alone, There Me is which Me? एकरूप, अनेकरूप or अरूप? In the 18th chapter it is going to come. I should not open the suspense. If you ask a कृष्ण-consciousness-fellow, such a staunch fanatic कृष्ण भक्त will say माम् एकम् शरणम् व्रज, कृष्ण alone you should worship, not राम, not गणेश, never शिव (these people have some sort of द्वेषः towards शिव), only if you surrender to कृष्ण alone you will get मोक्षम्. So शङ्कराचार्य writes a very elaborate commentary, we will see that later, शङ्कराचार्य says their माम् neither means एकरूप nor अनेकरूप, but अरूप, निर्गुणम् ब्रह्म alone can be the meaning there. How? It will be seen there. I will not tell now. It is under suspense. Here in the following portions when कृष्ण says तत् धाम परमम् मम, there मम refers to my own निर्गुण स्वरूपम्. Having said this much in the first six verses from the 7th verse onwards, कृष्ण is entering into the next topic. The next topic is: I, the निर्गुणम् ब्रह्म alone, of course with the help of माया, I alone appear as both the जीव as well as the जगत्. The conscious experiencer in the world and the experienced object, both of them are My own manifestation. Just as in dream, we divide ourselves into two, both the dream-world and the dream-experiencer and we interact. Just as I bifurcate myself in dream, similarly, I the Lord alone divide myself into भोक्ता and भोग्यम्. So अहम् एव जीव रूपेण भविष्यामि, अहम् एव जगत् रूपेण अभिभवामि. And therefore, I alone am everything. This is called सर्व ईश्वर भावः. सर्व ब्रह्म भावः. That is the topic. And there from the 7th verse up to the 11th verse, कृष्ण says that I am in the form of जीव, जीव means the individual experiencers in the world and then from the 12th verse onwards, यत् आदित्य-गतं तेजः onwards up to 15th verse कृष्ण says, I alone am in the form of universe also. And therefore I am all, I am everything. So this is the topic now. So there in the 7th verse, I

introduced how भगवान्, the Consciousness alone is in the form of every जीव. And how are we to understand? Every जीव, individual, has got primarily two bodies, the physical body and the subtle body. The causal body is not relevant at this time. Therefore, we will ignore that now, every individual consists of the physical body and the subtle body, we can take as the mind. And according to the शास्त्र, the physical body is also inert, because made up of matter and mind is also inert, because it is also made up of matter. We have seen in तत्त्वबोध that mind is also made up of पञ्च सूक्ष्म भूतानि.

अपञ्चीकृतपञ्चमहाभूतैः कृतम् सत्कर्मजन्यम् सुखदुःखादिभोगसाधनम्
पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयो मनश्चैकम्
बुद्धिश्चैकैवम् सप्तदशकलाभिः सह यस्तिष्ठति तत् सूक्ष्मशरीरम् ॥
तत्त्वबोधः १८॥

Where did we see this? In तत्त्वबोध. I don't want to go to the details. The idea is that the mind is made of subtle matter or energy, therefore body is also inert intrinsically, the mind is also inert intrinsically. But now we find the body and mind are sentient, we are experiencing the sentiency of the body and mind. The scriptures point out this sentiency or life in the body-mind-complex is not natural to the body-mind, but it is borrowed from ब्रह्म चैतन्यम्. The original all-pervading Consciousness when it pervades the mind, the mind becomes a live mind. By itself it is dead matter, but pervaded by the Consciousness the mind becomes live. And that Consciousness which pervades the mind is called प्रतिबिम्ब चैतन्यम् or आभास चैतन्यम्. In the last class, I used the word RC, the reflected Consciousness. So when the original Consciousness pervades the individual mind, the mind becomes live. And what does the mind do? It has borrowed life from ब्रह्मन् and out of the borrowed Consciousness, the mind lends Consciousness to the physical body. Loan from the debtor, because mind itself has borrowed from OC. And from that borrowed Consciousness, mind lends Consciousness to the body and therefore now the body is also alive.

Now the body is alive because of what? The mind. The mind is sentient because of what? The OC. At the time of death what happens? At the time of death the mind quits the body. You should not say Consciousness quits, poor Consciousness cannot quit because, it is all-pervading, where can it go? Consciousness does not quit, whereas the mind quits and therefore what happens? The mind is no more available to lend Consciousness to the body. Why can't the original Consciousness lend Consciousness to the body, if you ask, OC cannot directly lend to the body. If OC, the original all-pervading-Consciousness can lend Consciousness to the body, what will be the consequence? Can you imagine what will be the consequences? If OC can lend Consciousness to the body, body will be eternally sentient. We will never die. You may say it is good. Already we have got 6 billion people and imagine nobody dies. So therefore for the good of the world and for the good for the others we all should successful die, which means the mind should quit the body and thereafter the body will become insentient and it will decay and it will cause problem, therefore, people will dispose it off. So therefore, the Consciousness makes the mind sentient, the mind makes the body sentient. Therefore whenever I see a live body, I should remember that behind the live body there is a live mind, even though I don't see the mind. That is why you can escape, you can think of something else also, because I don't see your mind and I don't know whether you are 'here.' I don't see your mind, whether you are listening to me or not. It is my great optimism. But how do I know there is a mind? Because, you are alive, thank God! Therefore every activity of the body is a proof to the presence of the mind, live-mind and the presence of the live-mind is the proof for the original Consciousness. Because without the original Consciousness, lending the Consciousness mind will not be sentient. Therefore body helps me recognize the mind, mind helps me recognize the OC, that is called God. Therefore कृष्ण says, every activity of a live

person is a proof for the existence of the original Consciousness called God. Suppose somebody asks the question: Is there electricity in this hall, power is there or not? How do you know? You cannot perceive because electricity is invisible. So if somebody asks whether there is power or not, what do I do. Look at the bulb, the bulb is called स्थूल शरीरम्. So when I see a bright bulb, I know that the bulb does not have brightness of its own, therefore the brightness of the bulb is what? Borrowed brightness. And this brightness of the bulb is given by what? Inside the bulb i.e., स्थूल शरीरम्, there is a सूक्ष्म शरीरम् called the filament, tungsten filament and that filament is very bright and that bright filament alone lends brightness to the bulb. Now the next question is: How is the tungsten filament is bright. Does the brightness belong to the filament itself or is it borrowed? What will be your answer, the filament is not bright by itself, but now it is bright because an invisible power pervades. I don't see but I recognize because I tell other people, there is power. I don't say there is bulb. I am seeing the bulb, I don't say there is filament, even though I see only the filament. My reply is there is power. Power means electricity. How do I recognize? Electricity enlivens the filament, makes it bright and that bright filament makes the bulb bright. And sometimes the bulb is there, power is also there, but it is not burning. Why? Electricity is there, bulb is there, but it is not burning. It doesn't burn, why? You say bulb is fused. That means सूक्ष्म शरीरम् is out, the filament is gone. Similarly, there is a person till yesterday, walking, talking scolding, one day I see the bulb is there, the body is like a bulb (round!) and of course, Consciousness is there everywhere, but no life. Why? The mind filament which borrows Consciousness and lends to the body, that mind has quit this place. Because mind is not all-pervading. And therefore कृष्ण says: whenever you see the activity of a living being, you remember it is the touch of the all-pervading Consciousness called God. You don't require any special तपस् to realize God. One leg

standing or standing on two feet or one foot or upside down or downside up, you need not do any तपस्; कृष्ण says, for a mature mind God is realizable in and through every movement. If I am able to talk it is because of God, श्रोत्रस्य श्रोत्रम्, मनसो मनो. Consciousness blesses the mind, the mind blesses the mouth and therefore the mouth speaks. And the Consciousness blesses your mind and your mind blesses your ears and therefore you hear. That I talk that you listen is the most amply evident proof for the existence of God. And कृष्ण says in spite of so much clear evidence, people ask, what is the proof for God. What should be your answer? You are asking this very question because of God, Lord alone. This is the essence, beautiful portion. Now look at the श्लोक. कृष्ण says मम एव अंशः. मम – My, when कृष्ण says my, which my? There are three, does he refer to एकरूप, अनेकरूप or अरूप? Here My means अरूप निर्गुण ब्रह्म चैतन्यम्, and अंशः means reflection or प्रतिबिम्ब. So My own reflection alone is formed in the inert mind of every one. Just as the electricity alone is behind every live bulb, that is why we say the wire is live wire. There also we use the word live wire. I don't see it but I discern, we have to discern. If you cannot discern, touch it then instant realization and विदेह मुक्तिः च. Therefore, He says, मम एव अंशः means प्रतिबिम्ब is there in the जीव-लोके – in the world of living beings, which means in everybody-mind-complex. And what is the name of the reflected Consciousness? कृष्ण says जीवः. The word जीव means प्रतिबिम्ब चैतन्यम् or आभास चैतन्यम्. Both mean the same thing. So जीव is ईश्वर in reflected form. Just as the original sun reflected in the mirror, we get a reflected bright sun, how many? As many mirrors are there. Similarly, as many minds are there so many reflected परमात्माs are there. Each reflected परमात्मा is called the जीवात्मा. So जीव-भूतः and how long this जीव lives? सनातनः – He is eternal. At the time of death also जीव does not die, जीव quits or leaves the body, the death belongs to the physical body alone, because it doesn't have the blessing of the mind with RC and that mind with RC

is called जीवः. That जीव doesn't die, that जीव travels. And therefore, that जीव is eternal. When did that जीव begin? अनादि काल प्रवृत्तः, that is why in उपाकर्म सङ्कल्प, we say अनादि अविद्या वासनया, not only the जीव is beginningless, the जीव will continue the journey endlessly also until liberation. And therefore जीव is called सनातनः, during death जीव doesn't die, even during प्रलयम् the cosmos dissolution, जीवs do not die, the mind does not die, the mind goes to dormant condition, as it happens in sleep. In sleep what happens to our mind? Doesn't die, mind goes to dormant state. How do you know it has not died, that it has gone to dormant state? Because we get up with the same worry, if it is a different worry we can say that mind has been switched. But we wake up with the same problem indicating during सुषुप्ति the mind survives, during प्रलयम् also the mind with reflected Consciousness called the जीव will survive, therefore सनातनः. And what does that जीव do at the time of death? He says, at the time of death, that we have to take from the next verse. In the next verse there is an expression यत् च अपि उत्क्रामति ईश्वरः verse no.8, first line, 2nd part, यत् च अपि उत्क्रामति ईश्वरः, that part has to be lifted from that verse and you have to bring it to this verse, यत् च अपि उत्क्रामति means when the जीव leaves the body. What is जीव? Reflected Consciousness. What does that जीव do? इन्द्रियाणि कर्षति – not only the reflected Consciousness goes away but it drags the entire सूक्ष्म शरीरम् also along with that. And what is the सूक्ष्म शरीरम्? All the sense organs, sense organs do not mean the physical sense organ, this is called गोलकम्, the physical sense organ will be there, but behind the गोलकम्, the sensory perception faculty is there, that is called the इन्द्रियाणि, they are taken. That is why in the dead body, physical eye will be there, but cannot see,

एकीभवति न पश्यतीत्याहुः । एकीभवति न जिघ्रतीत्याहुः ।

एकीभवति न विजानातीत्याहुः । ॥ बृहदारण्यकोपनिषत् ४-४-२ ॥

All the physical parts will be there. In short the anatomy will be there, but the physiology will be missing. That physiology that means the power of acting, that is sucked by the RC. So कर्षति, कर्षति means dragged. Not only the sense organs, मनः-षष्ठानि - which includes the mind also. Not only the five ज्ञानेन्द्रिय, but also the mind behind the sense organs. And until death where were they located? प्रकृति-स्थानि. प्रकृति means the physical body, in this context. The word प्रकृति has several meaning, but we have to carefully note, in this verse the word प्रकृति means स्थूल शरीरम्. All our sensory faculties, thank God, are there in this physical body now, but at the time of death they are taken. Who does that? The जीव. Who is the जीव? RC. And what time? You have to take from the next verse यत् च अपि उत्क्रामति, यत् च means यदा उत्क्रामति – when the जीव leaves the body. Then the next incidental question which is not answered in this verse is: When will the जीव leave the body? Suddenly we get frightened. Amidst the class if it leaves then what to do? So what is the criterion for taking it out? Is it arbitrary or does God decide or do the family members decide when does it happen? It is decided by कर्म. So we have got a set of पुण्यम्s and पापम्s to be exhausted through this medium. We have taken this specific medium called the physical body to exhaust our पुण्य-पापम्. And once those पुण्यम्s and पापम्s are exhausted then this medium is left. Then what happens? Next bunch of पुण्य-पापम् is waiting in queue. You remember सञ्चित कर्म is there? Out of the old bunch, the सञ्चित कर्मs, another bunch gets ready and that next bunch of कर्म will determine what should be the type of next body. Whether it should be उत्तम शरीरम्, मध्यम शरीरम् or अधम शरीरम्? And that कर्म guides the जीव to the appropriate environment. And that is called the travel of the जीव. Continuing;

Verse No .08

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १७-८॥

शरीरम् यत् अवाप्नोति यत् च अपि उत्क्रामति ईश्वरः ।

गृहीत्वा एतानि संयाति वायुः गन्धान् इव आशयात् ॥ १७-८॥

यत् (एषः) ईश्वरः शरीरम् अवाप्नोति, अपि च यत् उत्क्रामति (तत्) वायुः आशयात् गन्धान् इव, एतानि गृहीत्वा संयाति ।

यच्चाप्युत्क्रामति, we have seen already. यच्च means यदा च whenever, उत्क्रामति means the जीव leaves the body and how do you complete the sentence, you go back to the previous verse and complete, when the जीव quits the body, it carries the sense organs and the mind. So the संस्कृत अन्वय will be: यदा जीवः उत्क्रामति तदा प्रकृति-स्थानि मनः-षष्ठानि इन्द्रियाणि कर्षति. Now the next question is: What will the जीव do next? We are all eager to know. Whenever death occurs in the neighborhood or in our own family, you suddenly begin to think of, what happened to that person? Where will that person go, when will he go, how will he go, what will happen? etc., कृष्ण answers that question. He says शरीरम् अवाप्नोति ईश्वरः, ईश्वरः means this जीव who is the Lord of the body, जीवः itself is called here ईश्वरः, we have to carefully note. Why जीवः is called ईश्वरः? Because of two reasons:

i) First reason is ईश्वरः alone is in the form of जीवः when he is reflected, after all जीवः is the reflected version. The problem is that there is some distortion in the reflection, that is the only thing, but the जीवः is ईश्वरः reflected in the mind. Therefore, जीवः is called ईश्वरः.

ii) And the second reason is ईश्वरः means the master, the Lord and जीवः is called ईश्वरः the master, because जीवः is the Lord of the individual body, because only his presence makes the body alive and his absence makes the body dead and therefore ईश्वरः means शरीरस्य स्वामि.

And this स्वामि जीवः, after leaving this body, what does he do? शरीरम् अवाप्नोति – he takes another body, as I said उत्तम, मध्यम, or अधम, there is no rule that human being will take only human birth, there is no rule, human being can become a देव, one of the gods also,

human being can become another human being or even inferior जन्मs are possible. Because there are some other philosophers who say that evolution is uniformly from lower to higher only, मत्स्य, कुर्म, वराह, they take it as the Darwin's theory of evolution, first we were monkeys (now also it's doubtful) and then 'ape to man evolution.' We think that from lower forms of life we uniformly go to higher forms but वेद does not accept that, the journey need not be always upwards, that is why we give the example of the snake and ladder. You may take a ladder. So a human being may take a lower जन्म also. Then the next question is, who determines? Is it भगवान्? We want to put the blame on someone. शास्त्रs says don't blame anyone. It is totally dependent on कर्म and कर्म is dependent on कर्ता and you are the कर्ता and therefore you alone determine your next जन्म. And in the 6th chapter, कृष्ण gives a great consolation for us, all the गीता students will never take lower जन्म. So be regular to the classes!!! That is better. So all the गीता students, of course, they will get liberation, no जन्म at all, but if at all they don't get liberation, the next जन्म will be invariably मनुष्य जन्म only. Not my promise, कृष्ण's promise, I don't know whether you will believe me or not, कृष्ण says:

न हि कल्याण-कृत् कश्चित् दुर्गतिम् तात गच्छति ॥ ६-४०॥

And you will start attending गीता classes from younger age itself. Now also you are young, but I mean from still younger age and therefore the next body is determined by पुण्य-पाप कर्म. And the शरीरम् अवाप्नोति. When the जीवः takes another body, what does he do? He has taken all the इन्द्रियs, sense organs from the previous body and all those sense organs, he will place in the respective physical place. Eye, the sense organs must be placed where? Eye the sense organs must be placed in the चक्षुः गोलकम्, चक्षुः इन्द्रियम् must go to चक्षुः गोलकम्, just as when we shift the house, we will have taken the kitchen material, study room material, drawing room material, all of them you pack in a huge package and after opening the package, what do you do? Bathroom

items goes to bathroom, similarly, ज्ञानेन्द्रिय are placed in that गोलकम्, कर्मेन्द्रिय are placed in the कर्मेन्द्रिय गोलक, you have opened the package and set the house and start the transactions in the new transferred place. First you look at the neighbor, who is your neighbor, etc. So rebirth is nothing but a transfer. Therefore you need not feel bad about it. Therefore कृष्ण says गृहीत्वा एतानि संयाति, एतानि means what all the sense organs and mind, the जीवः carries along with it, संयाति – travels. And He gives an example, वायुः गन्धान् इव आशयात् वायुः means the wind or the breeze, which is compared to the जीवः and imagine there is a flower, the flower is compared to the physical body, because it is visible and the flower has got the fragrance, the fragrance is compared to the सूक्ष्म शरीरम्, invisible mind. So the invisible वायु, wind, carries the invisible fragrance from the visible flower and travels. And how do you know वायु carries the fragrance. You can feel the smell. Therefore, just as the invisible वायु carries the invisible fragrance, similarly, the invisible जीवः carries the invisible mind from the physical body. आशय means flower, गन्ध means fragrance, वायुः, the wind and the next question they will ask it, how long does it take to take the next body (so that they can stop the श्राद्धम्)? The people are interested in stopping the श्राद्धम् in one way or the other. How long it will take? It all will depend upon the fructification of the next कर्म, it can be one day, one year, or one lakh years, it will vary from individual to individual. Therefore there is no regular rule and secondly, once the जीवः quits this body, another important fact we should remember is, this particular time and space will become irrelevant for the जीवः which has quit this body. You should remember that this time and space are relevant only when you function through this body, that shows how time and space are highly relative. That is why the moment you withdraw from this body and enter the dream body, for your dream experiences you have a different time-space field. So if this is true for your dream experiences, extend it

to the other thirteen लोकs. Each लोक is a distinct one like your dream world, which means the present time and space are meaningless. Therefore how can you measure the duration of जीव's travel based on our present time and space? And what is 100 years for us, may be one year or one day. Therefore, we cannot say and that is why शास्त्र says, when you are doing श्राद्धम्, do for three generations, we simply obey that, it is not based on when the जीवः takes rebirth we do not know at all. So वायुः गन्धान् आशयात् इव, ईश्वरः एतानि गृहीत्वा संयाति. And what कृष्ण wants us to remember is (we should not forget our primary topic. What कृष्ण wants to say is): the sentiency of the body is the proof for the presence of the mind and the presence of the live-mind is the proof for the existence of God and therefore, life is the proof for the presence of God and the death is a bigger proof for the presence of the Lord, because when the body becomes dead body. What has happened? The ईश्वर's blessing in the form of reflected Consciousness is withdrawn. Thus when ईश्वरः is there in this body, I am alive, when ईश्वरः has quit this body, ईश्वरः means you should understand, ईश्वरः in the form of विदाभास has quit the body the body becomes dead. So life is the proof for the Lord, death is the proof for the Lord and in the next verse He will say that between life and death, whatever mischief/activities you undertake, they are also the proof for the presence of the Lord. How can you miss that Lord? It is like asking what is the proof that there is electricity? Sitting under the fan, sitting under a light, he says what is the proof for electricity? That he is able to see, that he is able to feel the breeze of the fan, is the proof for the invisible electricity. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 15, VERSES 08-12

In the first six verses of the 15th chapter, Lord कृष्ण talked about संसार and also the means of crossing the ocean of संसार, otherwise called मोक्ष and He defined मोक्ष as merging into ब्रह्मन्, which happens to be the very root and base of this creation. So, ब्रह्म ऐवय प्राप्ति, otherwise in the 2nd chapter called ब्रह्म-निर्वाणम्, merger into ब्रह्मन् as मोक्ष. And incidentally, we should remember merger into ब्रह्मन् is not a physical event, but it is only dropping the notion that I, the जीवात्मन्, am away from the ब्रह्मन्. Dropping the notion which is purely a cognitive or intellectual event, that is called मोक्ष, that is why in वेदान्त, ज्ञानम् and मोक्ष are treated synonymously, because मोक्ष is dropping the notion, wrong notion and any wrong notion is removed (by right notion we should not say that) by right knowledge. And कृष्ण gave the definition of ब्रह्मन् in the 6th important verse, which is based on the well-known Upanishadic मन्त्र,

न तत्र सूर्यो भाति न चन्द्रतारकम् । ॥ मुण्डकोपनिषत् २-२-१०॥

And it was presented here as न तत् भासयते सूर्यः..., etc., which essentially means that ब्रह्मन् is the all-pervading Consciousness. चैतन्य स्वरूपम् ब्रह्मन्, which can objectify everything but which itself can never be objectified by any means. Unobjectifiable subject, unobserverable observer, चैतन्य स्वरूपम् ब्रह्म. And having defined ब्रह्मन् in the 6th verse, from the 7th verse onwards कृष्ण introduces two important topics to show that ब्रह्मन् alone appears in the form of everything. Just as gold alone appears as varieties of ornaments, wood alone appears as different kinds of furniture or waker alone appears in the form of the dream universe. Similarly, ब्रह्मन् alone is in the form of the universe. This is called सर्वात्मकत्वम्. सर्वात्मकत्वम् means ब्रह्मन् being everything. For the sake of convenience, the entire universe is divided into two parts,

- One is the चैतन जीवs, the sentient living beings and

➤ The other अचेतन प्रपञ्च, the insentient objects.

So the creation is चेतनम् plus अचेतनम्, the sentient जीव plus the insentient जगत्. And in these verses कृष्ण points out ब्रह्मन् alone appears in the form of जीव also, ब्रह्मन् alone appears in the form of जगत् also. जीवः अपि ब्रह्म एव, जगत् अपि ब्रह्म एव, सर्वम् ब्रह्म मयम् जगत्, which is beautifully revealed in all the उपनिषत्s, especially in the well-known मुण्डकोपनिषत् मन्त्र,

ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वम् च प्रसृतम् ब्रह्मैवेदम् विश्वमिदम् वरिष्ठम् ॥ मुण्डकोपनिषत् २-२-१२ ॥

Whether you experience a sentient living or you are experiencing an insentient object everything is ब्रह्मन् alone and of this from verse no.7 up to 11, कृष्ण says ब्रह्मन् alone is in the form of जीवः. So परमात्मा ब्रह्म एव जीवरूपेण सर्वत्र सर्वम् अनुभवति. This is from verse no.7 to 11. Then from verse no.12 to 15, कृष्ण says ब्रह्मन् alone is in the form of the inert universe also. ब्रह्म एव जगत् रूपेण अपि सर्वैः अनुभूयते. Of this we are now seeing the first part. ब्रह्मन् alone is in the form of जीवः. And in this particular portion, as I said in the last class, कृष्ण is referring to himself as ब्रह्मन् and therefore the word ब्रह्मन् is replaced by the word I, in the first person singular, therefore whenever we hear the word अहम् or I, we should replace it by the word ब्रह्मन्. Therefore कृष्ण said,

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८॥

I, the original all-pervading Consciousness, alone am present in every living being as the reflected Consciousness, the विदाभास वैतन्यम् obtaining in the mind. And this विदाभास alone makes the very body sentient and alive. Just as the pervading electricity alone makes the

filament bright and the brightness of the filament alone makes the bulb bright, so when I am appreciating the light, my mind has to appreciate the invisible electricity which is expressing as the light in the bulb, as the motion in the fan, as the magnifying power in the mike, as the heat in the ironing machine. So different expressions I experience, but they are all what, the blessings of the one invisible electricity. Similarly, all our physical bodies are like bulbs, very fragile and our subtle body, the सूक्ष्म शरीरम् is like the filament and आत्मा or ब्रह्मन् is like the electricity (ब्रह्मन् is electricity, don't say that) ब्रह्मन् is comparable to electricity. Bulb is visible, filament is visible and electricity is invisible. Similarly, body is visible, mind is partially visible, whereas Consciousness is invisible. But the presence of electricity can be discerned through the functions of the bulb, fan, mike, radio, television, etc. Similarly, if all of us are alive and sentient, as तैत्तिरीयोपनिषत् says:

को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् ।

एष ह्येवानन्दयाति । ॥ तैत्तिरीयोपनिषत् २-७-३ ॥

If our breath is going out and coming in, all these are because of the विदाभास obtaining within and विदाभास itself is possible because of the original चित्. And therefore कृष्ण says every function of every organ reveals the presence of ब्रह्मन्. And this is said beautifully in केनोपनिषत्,

श्रोत्रस्य श्रोत्रम् मनसो मनो यत् वाचो ह वाचम् स उ प्राणस्य प्राणः । ॥
केनोपनिषत् १-२ ॥

प्राण is प्राण because of the presence of Consciousness, eye is an eye because of the presence of Consciousness, ear is ear because of That. And this विदाभास alone leaves the physical body at the time of death, after which alone the body which is so sacred, which is so divine, which is very much decorated, bathed and shampooed and painted and lipsticked and all those things we do because it is alive, but the moment

that चिदाभास quits (don't say चित् quits, be careful) the moment reflected Consciousness leaves along with the reflecting medium, what is the reflecting medium? The mind is the reflecting medium, the mind leaves the body, the चिदाभास leaves the body, the sacred body has become an impure corpse. शङ्कराचार्य says भार्या बिभ्यति तस्मिन्काये. यावत्पवनो निवसति देहे तावत्पृच्छति कुशलम् गेहे ।

गतवति वार्यौ देहापाये भार्या बिभ्यति तस्मिन्काये ॥ भजगोविन्दम् ६ ॥

It has become अशौचम् and the sooner it is disposed the better it is. What makes the difference between the dead body and live body? The scientists, the doctors can only say that the functions have stopped but they can never say what was responsible for this function and what has left the body, they don't know. They cannot understand what life is, they cannot understand what death is, all others they know. What 'all others' is there? Whatever is there is only two. When the चिदाभास leaves, it takes the all the पञ्च ज्ञानेन्द्रियाणि, पञ्च कर्मेन्द्रियाणि and goes to another body and starts its new business in a small shop. And that is said beautifully, शरीरम् यत् अवाप्नोति यत् च अपि उत्क्रामति ईश्वरः. This चिदाभास, the जीवः is called ईश्वरः. Here the word ईश्वरः means the जीवः which is the Lord of the body. And when this जीव leaves this body and शरीरम् अवाप्नोति – takes another body, change of residence, only that much, change of residence for which we make such a big fuss. And the rent is कर्म. पुण्य-पापम् प्रारब्ध is the rent, the local dollars you cannot pay. पुण्य-पापम् प्रारब्ध is the rent, when that is gone, it goes to another body. How does it go? Along with a huge lorry of all the things. And He gave the example, वायुः गन्धान् इव आशयात् – just as the invisible wind carries the fragrance from the visible flower, the invisible चिदाभास carries the fragrance of life. What is the fragrance of life? Not powder snow. The fragrance of body is the very life, so carries the life form the visible body and goes to another set-up. What does it do there? Again start the old business of LKG, UKG, college, get married, get children, get grandchildren, then what? Pop

off, then what and again go to another place, LKG, UKG, ... it will go on like that. Continuing;

Verse No .09

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९॥

श्रोत्रम् चक्षुः स्पर्शनम् च रसनम् घ्राणम् एव च ।

अधिष्ठाय मनः च अयम् विषयान् उपसेवते ॥ १५-९॥

अयम् (जीवः) श्रोत्रम् चक्षुः स्पर्शनम् च रसनम् घ्राणम् मनः च एव अधिष्ठाय विषयान् उपसेवते ।

So this invisible विदाभास, the reflected Consciousness carries the entire सूक्ष्म शरीरम् and सूक्ष्म शरीरम् includes all the organs, पञ्च ज्ञानेन्द्रियाणि, पञ्च कर्मेन्द्रियाणि पञ्च प्राणाः, मनः, बुद्धिः, all the sense organs it carries. Sense organs means not the eye ball. It doesn't carry the eye ball, but behind the eye ball, the perceptive power is there, which is called the sense organ, that is taken. When a new body comes and there also only if the next body is a human body all the five sense organs can be used, but if it is a tree body, the tree does not have the five sense organs, so the tree has got only the skin part only and the other four sense organs are in the tree, but they don't have the physical part for utilization. So therefore this सूक्ष्म शरीरम् of the tree has got all the sense organs but they don't have the physical medium for utilization. Here कृष्ण assumes, the जीवः goes to another human body and in that human body, what does it do? The चक्षुः इन्द्रियम् is placed in the चक्षुः गोलकम्, the श्रोत्रम् इन्द्रियम्, the invisible part is fixed on the श्रोत्र गोलकम्, which is called the physical part; इन्द्रियम् is the invisible part, गोलकम् is the visible part. Similarly, the श्रोत्र, त्वक्, चक्षु, रसना, all of them are placed in the respective slots that is said here. श्रोत्रम् – the ear, चक्षु – the eye, स्पर्शनम् – the skin (invisible organ of touch), रसनम् – the invisible organ of taste, घ्राणम् – the organ of smell, all of them are placed in the respective गोलकs and also

अधिष्ठाय मनः च – all the sense organs have to be backed by the mind and therefore the mind also must be located appropriately and according to the शास्त्र, हृदयम् is the location of the mind, not the brain. According to शास्त्र, हृदयम् is the गोलकम् for the इन्द्रियम् called mind. Which हृदयम्? The physical heart only. The physical heart is the गोलकम्, because गोलकम् should be visible or invisible? गोलकम् must be the tangible part of the body, the tangible physical heart is the गोलकम्, mind is the इन्द्रियम्, which is located there, अधिष्ठाय, अधिष्ठाय means resorting to all these six organs, पञ्च ज्ञानेन्द्रियाणि and plus one अन्तःकरणम्, resorting to all of them. What does the जीवः do? Start experiencing the new environment. If the parents are wonderful parents, the child will have a gala time. If the parents are terrible, the child will have only misery, poor innocent child starts the experiences right from the birth itself. And what determines the type of experience? It is not child's free-will, child was never consulted as to who should be the parents. Spouse can be chosen by स्वयंवरम्, but parents cannot be chosen by स्वयंवरम्, you are already born with parents, therefore the innocent child's life is determined by what? Is it determined by God? No, God cannot determine. It is determined by the पूर्वजन्म कर्म. If it is पुण्य कर्म, wonderful mom, wonderful dad, wonderful siblings, wonderful neighbor, wonderful place, if कर्म's are not good, we are hearing lot of child abuse and all and child cannot even protest, child has to silently suffer. All because of what, पूर्वजन्म पुण्य and पाप. Depending on that विषयान् उपसेवते – the child experiences varieties of sense objects, some children are born with golden spoon, some with silver spoon, some with ever-silver spoon, some with aluminum, some with plastic, some with no spoon, all determined by कर्म. विषयान् उपसेवते. And remember all these are possible, the experience of pleasures or pain, both are possible because of the विदाभास alone. A dead body cannot experience pleasure nor can it experience pain. Therefore every experience reveals the presence of

life which is विदाभास, which reveals the presence of ब्रह्मन्, which is the चित्, the all-pervading Consciousness. And therefore कृष्ण says, every moment of life reveals ब्रह्मन् for a discerning mind. Every moment of life reveals ब्रह्मन्. Just as every letter you read in your book reveals the presence of what, the light all over, the presence of light is not revealed at a particular moment, every letter you read is because of the presence of light. Similarly, every word I speak and every word you listen is because of ब्रह्मन्. And a person asks for the proof of ब्रह्मन्. What to say? Like some children. So the mother would have asked. In our house power is not there, please go to the neighbor's house and ask whether power is there or not. And the child is an obedient child, the child enters and sees the fan is on, the light is there, TV is running, all these are, yet it says: My mother asked me to check up with you whether there is current in your house. A child can do that, but if a grown up person asks, you will only laugh. Similarly, an immature person can ask for a proof of God, but for a mature person, the very question is a meaningless, ridiculous question. That is said in the next verse.

Verse No .10

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१०॥

उत्क्रामन्तम् स्थितम् वा अपि भुञ्जानम् वा गुण-अन्वितम् ।

विमूढाः न अनुपश्यन्ति पश्यन्ति ज्ञान-चक्षुषः ॥ १५-१०॥

उत्क्रामन्तम् स्थितम् वा, भुञ्जानम् गुण-अन्वितम् वा अपि विमूढाः न अनुपश्यन्ति, ज्ञान-चक्षुषः पश्यन्ति ।

So the previous verses are the preparatory verses. This is the crucial verse. So here alone कृष्ण says for a discerning mind, ब्रह्मन् is recognizable in every activity of the individual, in every function of the जीवः. Just as the invisible electricity is discerned in every function of the electrical gadgets, in every function of the जीवः, ब्रह्मन् is discerned.

Of course, directly we discern the function, from the functions we discern the चिदाभास, reflected Consciousness and from the reflected Consciousness we discern the original Consciousness, because we know that the original Consciousness alone appears as the reflected Consciousness. When you want to apply कुङ्कुमम् or चन्दन or विभूति, you see the mirror and you see the face upon the mirror in front of you and when you want to apply, you see the mirror but apply the तिलकम्, where? On your face and not on the mirror image, because you know that there is no difference that face and this face. What you see is that face, but what you discern or recognize is this face. And if you find a black dot on your face, but you wipe here. What does it mean? Seeing the आभास मुखम् you discern the original मुखम्. Similarly, I experience the आभास चैतन्यम् every moment, but I understand the original Consciousness and therefore कृष्ण says mature people appreciate God in every breath. ज्ञान-चक्षुषः – people who have the eye of discernment, because it is not the physical eye that sees the electricity. Physical eyes sees only the moving fan but I have got a third eye called ज्ञान-चक्षु and that ज्ञान-चक्षु tells me that behind the visible moving fan there is an invisible electricity blessing it, because I know a fan by itself cannot move. If a fan can move by itself the increase in electricity charges will not affect you. But when the power tariff is increased we are worried because I know that the fan by itself cannot move. Similarly, this body is like fan and I discern through my third eye the invisible Consciousness which touches the body. ज्ञान-चक्षुषः, means the people who have the eye of understanding. And what is the understanding? Body is inert by itself, mind is inert by itself, but both are now as though sentient, because of an extraneous factor. That is called आत्म-अनात्म विवेकः. ज्ञान-चक्षुषः, those people पश्यन्ति – they discern, not through the physical eye, but the eye of understanding. What do they discern? The चिदाभास, the जीवः, which is none other than ब्रह्मन् which has descended down, ब्रह्मन्'s अवतारम्

is जीवः. Because the original face alone has descended down on the mirror, similarly, चित् alone is in the form of विदाभास and that ब्रह्मन् they recognize. ब्रह्मन् in the form of विदाभास. And in what all ways that विदाभास is playing in the body? स्थितम् – (first we will take the word स्थितम्, which) is very much present in the body, keeping the body alive. So स्थितम् means residing in the body. What is the proof? What is the proof you are asking, the very question is possible because the विदाभास or ब्रह्मन् is there. And भुञ्जानम् – and this जीवः alone, this Consciousness alone, experiences everything. शब्द, स्पर्श, रूप, because my expression is what? I am aware of the sound, I am conscious of the form, and therefore चित् in the form of विदाभास alone experiences . शब्द, स्पर्श, रूप, रस, गन्ध which is called भुञ्जानम्. भुञ्जानम् means experiencing the world. So resides in the body, experiences the world and as even the experience comes, every experience generates a response. So when you hear the crackers there is a response. One who is bursting the cracker. What is the response? Joy, because he has bought only for making the sound, more sound the merrier it is. If you are not able to hear the word, what is your response? Irritation. Sound remaining the same, two forms of response and the responses are broadly divided into three, सात्त्विक response, राजसिक response and तामसिक response. शङ्कराचार्य calls it सुख, दुःख and मोह responses. And that is said here, गुण-अन्वितम्. Here गुण refers to varieties of reactions. Here the word गुण means reactions. What are the reactions? सात्त्विक reactions, राजसिक reactions, तामसिक reactions are called गुणs. अन्वितम् – the जीवात्मा is endowed with these three-fold reactions and every reaction reveals the presence of the ब्रह्मन् in the body. Because in a dead body, because the dead body is burned, they do a होम at the time of creation on the body, the fire is lit, but no response from that person, why? Because there is no जीवः residing in the body. Therefore every response reveals the presence of the जीवः. Therefore गुण-अन्वितम् जीवम्, all these words

are adjective to that जीवः, which is an image of what? ब्रह्मन्. And such a ब्रह्मन्, ज्ञान-चक्षुषः पश्यन्ति, mature people recognize. But विमूढाः – the immature people, the indiscriminate people, non-discerning people, न अनुपश्यन्ति. They think that the body has got Consciousness of its own. Their philosophy is that Consciousness is the property of matter, the material body. Such a philosophy is चार्वाक मतम्, the चार्वाक people do not believe in God. They say body has got natural life, God need not enliven the body. That is called materialistic philosophy. What do we say? Body can never have a life of its own, if body has life it is the gift of the Lord alone. Therefore विमूढाः चार्वाकाः न पश्यन्ति, they don't recognize. Continuing;

Verse No .11

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १७-११॥

यतन्तः योगिनः च एनम् पश्यन्ति आत्मानि अवस्थितम् ।

यतन्तः अपि अकृत-आत्मानः न एनम् पश्यन्ति अचेतसः ॥ १७-११॥

यतन्तः योगिनः आत्मानि अवस्थितम् एनम् पश्यन्ति, अचेतसः अकृत-आत्मानः च यतन्तः अपि एनम् न पश्यन्ति ।

So here कृष्ण talks of the two types of people, the discerning, the discriminate विवेकिs and the non-discerning, non-discriminate अविवेकि. Just as I see only one fan, but I have discrimination I know that there are two things; what I see is one but what I understand is two. These two are the invisible electricity and visible fan. They are intimately associated, but they are not one and same, they are separate entities. Even after the destruction of the fan, the visible fan, the electricity continues to be there. Otherwise, as I have told you if one puts the hand inside immediately he will recognize. What I see is one, what I recognize is two. Similarly, what I see in every living being is only one, but if I study वेदान्त I know there is a visible body and an invisible Consciousness. Body will perish, Consciousness will survive.

And Consciousness is, you have to remember, not a part, property or product of the body, it is an independent principle. So कृष्ण says योगिनः, योगिनः means the discriminate people, the discerning people, mature people, एनम् पश्यन्ति – they recognize this ब्रह्मन्, which is present in the body as जीवः. They recognize ब्रह्मन् which is present in the body as जीवः. मम एव अंशः जीव-तोके, they recognize एनम्, this परमात्मा, Where is this परमात्मा? आत्मनि अवस्थितम्. Here the word आत्मा means the body-mind-complex and the परमात्मा resides in the body-mind-complex, अवस्थितम् – residing. In what form? In the form of the reflected Consciousness, in the form of RC the OC is available freely. The OC obtains in the BM complex as RC. Here आत्मा has to be translated as body-mind-complex. And that is why there is a well-known verse, देहो देवालयः प्रोक्तः, परमात्मा is residing in our body as the very जीवात्मा and therefore body is a temple. Mind is the गर्भं गृहम्, the sanctum and the Consciousness is the deity. In fact, before the शिव मानस पूजा we are chanting, there is one ध्यान श्लोक. I didn't introduce that: It is a beautiful श्लोक,

आराधयामि मणि-सन्निभम्-आत्मलिङ्गम्.

That परमात्मा is there as the जीवात्मा लिङ्गम् in myself.

आराधयामि मणि-सन्निभम्-आत्मलिङ्गम् मायापुरी-हृदयपङ्कज-सन्निविष्टम्।

And that आत्मा लिङ्गम् शिव is there in the हृदयपङ्कज, the lotus heart,

श्रद्धानदी-विमलचित्त-जलाभिषेकैः.

With the pure mind and pure thought a devotee does अभिषेकम् regularly. You can do अभिषेकम् with two types of water, with Coovam water and गङ्गा जलम्, similarly, all our thoughts are doing अभिषेकम् to Consciousness alone,

श्रद्धानदी-विमलचित्त-जलाभिषेकैः नित्यम् समाधि-कुसुमैः,

And meditation or absorption in that Lord is the offering of flowers. May I do that अभिषेकम् regularly to get release from अपुनर्भवाय, पुनर्भव means पुनर्जन्म. अपुनर्भव means freedom from पुनर्जन्म, मोक्ष. For मोक्ष, let me worship आत्मलिङ्गम् residing in the body. That is what He is saying here: आत्मनि अवस्थितम् एनम् आत्मलिङ्गम् योगिनः, साधन चतुष्टय सम्पन्न अधिकारिणः, the qualified people, पश्यन्ति, they recognize. And how do they accomplish that? यतन्तः – by putting the appropriate effort. So the discovery, this recognition through यतन्तः means प्रयत्नम् कुर्वन्तः. And what is the प्रयत्नम्? All the spiritual साधनs are the प्रयत्नम्, which means what? कर्म-योगेन चित्त शुद्धिः, (hope you remember), कर्म-योगेन चित्त शुद्धिः, उपासनेन चित्त एकाग्रता, श्रवणेन अज्ञान निवृत्ति, मननेन संशय निवृत्ति, निदिध्यासनेन वासना निवृत्ति (I will again tell you later in some occasion). In short by going through all the साधनs, including attending the classes, यतन्तः पश्यन्ति, they recognize. Whereas अकृत-आत्मानः – whereas the other people who have not qualified themselves, who have not acquired the required qualification, अकृतम् means impure, कृतम् means संस्कृतम्, अकृतम् means असंस्कृतम्, असंस्कृतम् means unrefined. आत्मा means mind. So अकृत-आत्मा means people of unrefined mind, uncultured mind, untuned mind. Those people, अचेतसः – and therefore only they do not have a discriminating intellect, चेतसः means discriminate intellect and अचेतसः means people without discriminate intellect, unintelligent people, indiscriminate people, एनम् न पश्यन्ति – they never recognize the Lord in their hearts. And that is why every day before doing the पूजा, the पूजा starts with आत्मा पूजा. आत्मने नमः। अन्तरात्मने नमः। परमात्मने नमः । because the Lord is very much in the sanctum, in the Mind and after आत्मा पूजा we invoke the Lord outside and they do बाह्य पूजा. So आत्मा पूजा should be the beginning and the end also should be आत्मा पूजा only. If said now, people will think it is arrogance. With wisdom when I worship myself that worship will go to the Lord only because

the Lord alone resides within me. अकृत-आत्मानः न पश्यन्ति, यतन्तः अपि – even though they study the scriptures, if the mind is not pure even scriptural study will not fructify in Self-knowledge, it will become an academic exercise and it will add further to the ego. Already egoistic. Now I have finished गीता also he will say. I have finished गीता, finished उपनिषत्s, finished ब्रह्मसूत्र. So, a pure mind will benefit out of study. An impure mind will not get the benefit and that is why along with शास्त्रिय study, a religious life also should parallelly go. Both are equally important. Continuing;

Verse No .12

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ ततेजो विद्धि मामकम् ॥ १७-१२॥

यत् आदित्य-गतं तेजः जगत् भासयते अखिलम् ।

यत् चन्द्रमसि यत् च अग्नौ तत् तेजः विद्धि मामकम् ॥ १७-१२॥

यत् आदित्य-गतं तेजः अखिलम् जगत् भासयते, यत् च चन्द्रमसि, यत् च अग्नौ (स्थितं अस्ति), तत् मामकम् तेजः (अस्ति इति त्वं) विद्धि ।

With the previous verse, the first topic is over. What is the first topic? ब्रह्मन् alone is present in every body as the विदाभास the जीवात्मा. परमात्मा alone resides in every body as जीवात्मा and that is why in our culture, anybody we see, our method of greeting is not hi, hi. चिन्मयानन्द says that we use that for driving the horses, when we meet the people, Indian method of greeting is नमस्ते, that means, ते नमः, my नमस्कारम् to you, we know very well that person doesn't deserve नमस्कारम्, but we still offer because we know that behind this body-mind what is there is परमात्मा alone in the form of जीवात्मा, behind an unclean body-mind, but परमात्मा, the जीवात्मा is ever शुद्धः. So therefore, परमात्मा or ब्रह्म जीवः रूपेण वर्तते. This is topic No.1. From 12th up to 15th, we are entering the second topic. What is that? ब्रह्मन् alone is in the form of the जगत्, the inert universe also. ब्रह्म एव

जगत् रूपेण अपि सर्वत्र सर्वैः अनुभूयते. This is the topic. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 15, VERSES 12-15

After defining ब्रह्मन् in the 6th verse of this chapter, Lord कृष्ण establishes in the later verses that ब्रह्मन् alone is in the form of everything. And in संस्कृत, this is called सर्वात्मकत्वम् and here कृष्ण talks as one with ब्रह्मन् and therefore instead of steadying ब्रह्मन् is in the form of everything, He says I alone am appearing as everything, I am everything. He has already talked about this in the 7th, 9th, 10th and 11th chapters. In the fact the very विश्वरूपदर्शनम् is revealing this fact that भगवान् is everything and that सर्वात्मकत्वम् is briefly dealt with in these verses and for this purpose the whole universe is divided into two, the sentient living beings and the insentient objects of the creation. चैतन प्रपञ्चः and अचैतन प्रपञ्चः and कृष्ण says हे अर्जुन, I alone appear in the form of चैतन जीवः, I alone appear in the form of the अचैतनम् जगत् also. Of these we have seen the first part from verse no.7 up to verse no.11. We have seen the first part. what is the first part? I alone am in the form of the चैतन जीवः. now we have entered into the second part from verse no.12, which I introduced in the last class. And this part is I, the ब्रह्मन् alone am in the form of अचैतन जगत् also. So from the 12th verse up to the 15th verse ब्रह्मन् or भगवान् is everything. And in this context, कृष्ण does not give the logic behind this conclusion because the logic has been already been given in the previous chapters. Why do we say that भगवान् is everything? The logic that we give is: भगवान् being the cause of everything, भगवान् alone has to be everything. Remember the example, gold is the cause of all ornaments and therefore gold alone is in the form of all the ornaments. So cause of the ornaments means it is in the form of ornaments, because there are no ornaments other than gold. Wood is the cause of the furniture means wood alone is in the form of furniture, there is no furniture separate from wood. Generalizing, cause alone is in the form of all the effects, extending that ब्रह्मन् or भगवान् being the cause of everything, ब्रह्मन् or भगवान् alone is in the form of

everything. In short, there is no creation different from or separate form ईश्वरः and this is the uniqueness of the वैदिक teaching, because that is why we worship the Lord in any form and every form. We worship animals as God, we worship human beings as God, we worship trees as God, we worship rivers as God, we worship even the five elements as God, the reason is these do not exist separate from भगवान् or ब्रह्मन्. And therefore भगवान् is in the form of everything. And therefore कृष्ण has to say, I am the table, I am the chair, I am the pen, I am the book, I am you, I am he, I am mike, if कृष्ण has to enumerate everything in the creation the 15th chapter will not end at all. And therefore कृष्ण wants to take a few important things in the creation and He points out they are My own manifestation. Just a few samples are taken to point out that भगवान् is in the form of them and from that you can extend to everything else also. And what are those few samples that भगवान् takes. They are the fundamental, natural forces that we experience all the time. Which we have not created but they are very much part of this creation. Without these natural power or forces or energy we cannot think of the creation or its survival. What are the natural forces that कृष्ण takes? He takes three of them. One is सूर्य शक्तिः, the solar energy. The solar power called सूर्य शक्तिः and the second one is the lunar power, the चन्द्र शक्तिः. कृष्ण uses the word तेजः instead of शक्तिः, therefore सूर्य तेजः, चन्द्र तेजः, तेजः is शक्तिः, energy, power and the third one is अग्नि शक्तिः or अग्नि तेजः. The power of the fire. So these are the three natural and very very important forces or energy, the more you study their glory the more you admire. The scientists have been studying the Sun for years and decades and centuries they are studying, still they have not completed the glory of the Sun. Put the correct spelling. whether our S O N has glory or not, I don't know, I mean S U N. Therefore, कृष्ण enumerates them first and says I am in the form of सूर्य शक्तिः and I am in the form of चन्द्र शक्तिः and I am in the form of अग्नि शक्तिः. That is said in the 12th verse, which we read

in the last class, आदित्य-गतम् तेजः. तेजः means the power, the energy. And even those people who feel that all other sources of energy will be exhausted, they think that ultimately we have to tap the solar energy only. And especially, we the people in the tropical country we have so much, we have got solar battery, solar cells, so many things, solar, solar. कृष्ण says that energy belongs to Me. आदित्य-गतम्, गतम् means located in, present in the Sun, तेजः, that is No.1. Which is अखिलम् जगत् भासयते – which illumines the entire universe. To illumine this particular hall how many lights we require? And how much electricity charges we have to pay which is going on increasing per unit and that too the power goes off and on. And during day time, not only this hall but the entire earth or a portion of the earth is illumined free of cost, how much money we pay. So He says, अखिलम् जगत् भासयते. And the Sun never gets fused out, the energy of the Sun never ends. And यत् चन्द्रमसि, you have to supply the word तेजः and that energy which obtains in the moon, the moonlight or the lunar energy, of course it is borrowed from the sun only. But imagine, the sun is 9 crores miles away. And the moon is 2 lakhs 50 thousand miles or kilometers away. The sunlight is getting reflected in the moon, there a चिदाभास is there. The original sunlight is getting reflected in the moon, that reflected itself is so powerful that on a full पौर्णमि day you can even read a book. Of course if you have normal eyes. What I am saying is that even the reflected light is so powerful and therefore कृष्ण says, यत् तेजः चन्द्रमसि. That means the चन्द्र शक्तिः and what is the third one, यत् च अग्नौ, here also we have to supply the word तेजः, यत् तेजः अग्नौ and that energy which is there, stored in अग्नि, अग्नि means the fire principle, अग्नि शक्तिः, all these three powers belong to me. तत् तेजः – that power मामकम् विद्धि – may you know as My power and that is why in the वैदिक discipline, the day begins with the worship of the Sun. And all the prayers are सूर्य prayers.

ॐ मित्रस्य वर्षणी धृतः श्रवो देवस्य सानसिम् । सत्यं चित्रश्रवस्तमम् ॥

मित्रो जनान् यातयति प्रजानन् मित्रो दाधार पृथिवीम् उत द्याम् ।

मित्रः कृष्टीर् अनिमिषाभि चष्टे सत्याय हव्यम् घृतवद् विधेम ॥

कृष्णयजुर्वेदः, तैत्तिरीय संहिता, ३-४ प्रपाठकः ४, ३-४-११ अनुवाक ११-७
॥

This generally comes in the सन्ध्यावन्दनम्. So this Sun alone sustains the living beings. If the Sun is not there, the planetary motion itself is not there, the earth cannot survive. Sun only exists 9 crores miles away, its very existence sustains the earth. And therefore, मित्रो दाधार पृथिवीम् उत द्याम्. मित्रः means the Sun. Sun alone sustains the earth. In the afternoon, माध्याह्निकम् also,

आ सत्येन रजसा वर्तमानो निवेशयन्न अमृतम् मर्त्यम् च ।

हिरण्ययेन सविता रथेनाऽऽदेवो याति भुवना विपश्यन् ॥

कृष्णयजुर्वेदः, तैत्तिरीय संहिता, ३-४ प्रपाठकः ४, ३-४-११ अनुवाक ११-२
॥

सविता आयाति. The brilliant light and energy and lot of nutrients like vitamin D, etc., in Sunlight vitamin D is there, in Europe and England and other places, they have to crave for the Sunlight and that is why they go to tropical countries, lying down in beach, like dosa they have to turn upside down and downside up, because the skin requires that. And even our sleep and waking is connected to sunlight, there is something melamine or something is there in the skin, that is directly connected to solar light and body's rhythm of activities is connected to Sun. And that is why they say, don't take heavy meal in the night, because everything slows down including digestive power. So the more you study the Sun the more its glory is. Therefore morning begins with the सूर्य नमस्कार and almost all पौर्णमि days, we have got some festival or the other, every month you see पौर्णमि is special for us, because again moonlight we worship. And then of course अग्नि worship is fundamental to वैदिक religion. The ऋग्वेद beings अग्निमीळे पुरोहितम्, why, because सूर्य शक्तिः, चन्द्र शक्तिः, अग्नि शक्तिः, मामकम्

विद्भिः. Don't take them for granted. Now in the following verses, कृष्ण is going to talk about the glory of each शक्तिः. What is the contribution of sunlight? Sunlight - not soap here, but the solar energy. What is the contribution of moonlight? He is going to explain in the following verses. We will read. Verse no.13;

Verse No .13

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १७-१३॥

गाम् आविश्य च भूतानि धारयामि अहम् ओजसा ।

पुष्णामि च ओषधीः सर्वाः सोमः भूत्वा रसात्मकः ॥ १७-१३॥

अहम् च गाम् आविश्य भूतानि ओजसा धारयामि । रसात्मकः सोमः भूत्वा च सर्वाः ओषधीः पुष्णामि ।

The first line talks about the contribution of the सूर्य शक्तिः, which is a blessing from the Lord. So कृष्ण says: गाम् आविश्य, regularly the solar energy through the rays of the Sun penetrate or enter onto the surface of the earth,

अथादित्य उदयन् यत् प्राचीम् दिशम् प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु संनिधत्ते ॥ प्रश्नोपनिषत् १-६ ॥

It pervades all the directions and blesses all the जीवराशिस with ओजस् or प्राण शक्तिः. So गाम् आविश्य, having entered the earth, गाम् means पृथिवीम्, भूतानि, the sun rays or the solar light penetrates into every being, that is why we are asked to get up before sunrise and we are supposed to expose ourselves to the morning sunlight. And therefore they go to the rivers for bath (what we can do with having only Coovam), they go to the temple, they do प्रदक्षिणम्, all for exposing our body to the solar energy, which is called Pranic energy. And that is why the pranic healers talk about drawing energy from the Sun and handing over to our प्राणमय कोश. The entire प्राणमय कोश is sustained by the Sun. And therefore, भूतानि, भूतानि means all the living beings, here भूतानि does not mean पञ्च भूतानि but all living beings, धारयामि –

I sustain. Who says? कृष्ण says. I sustain through the solar energy, ओजसा – by blessing the living beings with ओजस्, ओजस् means प्राण शक्तिः, pranic energy, vital force. And this is supposed to be responsible for the health of the अन्नमय कोश. And it is also responsible for the health of मनोमय कोश, directly प्राणमय कोश is blessed, indirectly अन्नमय and मनोमय, that is why one of the most powerful daily prayers is आदित्य हृदयम्. If you don't know, you can learn it and daily chant it morning, it will take care of the अन्नमय कोश health, प्राणमय कोश health, मनोमय कोश health and विज्ञानमय कोश health, those who do not know गायत्री मन्त्र, those who do not chant गायत्री, they can replace their सन्ध्यावन्दनम् with आदित्य हृदयम्, because it is invoking आदित्य शक्तिः. So ओजसा अहम् धारयामि, through pranic energy, I sustain. This is the contribution of the सूर्यः.

Then what is the contribution of the सोम शक्तिः, Moon energy? He says: रसात्मकः सोमः भूत्वा – I myself become the moonlight or lunar energy. And what type of moon light it is? रसात्मकः – which is full of the plant nutrient. According to शास्त्र, the moonlight has got lot of energy or nutrition, which is directly given to the plant kingdom. So here रस means the sap of the plants, the nutritional power of the plant is here called रसः and I become that. And through that what do I do? ओषधीः सर्वाः पुष्णामि – I nourish all the plants. So through सूर्य शक्तिः I nourish the human beings, through चन्द्र शक्तिः I nourish the plant kingdom, that is why they say, some of the farmers they expose the seeds to the moonlight, they say it is very good to expose the seeds to the moonlight before sowing them, it will draw energy from the moon. So रसात्मकः सोमः भूत्वा अहम् पुष्णामि. Thus सूर्य तेजः I am, चन्द्र तेजः I am. Then what is left out? अग्नि तेजः.

Verse No .14

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४॥

अहम् वैश्वानरः भूत्वा प्राणिनाम् देहम् आश्रितः ।

प्राण-अपान-सम-आयुक्तः पचामि अन्नम् चतुर्विधम् ॥ १७-१४॥

अहम् प्राणिनाम् देहम् आश्रितः प्राण-अपान-सम-आयुक्तः वैश्वानरः भूत्वा चतुर्विधम् अन्नम् पचामि ।

So in this verse, the अग्नि शक्तिः or अग्नि तेजस् or power is talked about. In the शास्त्र, अग्नि तत्त्वम् is divided into two types, one is called बाह्य अग्नि, the external fire principle, which is the popular one, which we see and which we use the बाह्य अग्नि and the शास्त्र says there is another internal fire principle, which is within our stomach, which is called आन्तर अग्नि, the internal fire. This आन्तर अग्निः is known by different names. It is called जाठराग्नि, जठरम् means stomach, जाठरम् means within the stomach. So जठराग्नि, the fire within the stomach. And it is also known by another name वैश्वानर अग्नि and this fire is called the digestive fire, which cooks the eaten food a second time. Before the body assimilates the food, the food should go through two types of cooking, one is the external cooking, another is the internal cooking and in each cooking the food gets transformed. Initially you gather the food in the form of vegetables, grains, cereals etc. and you don't directly eat the grains, normally we don't eat directly and vegetables also generally we don't eat directly unless you are a naturopath and all the time living on salads only. Cooking is banned for them. Eat with the skin is their motto. Skin has got more nutrients than the original fruit. There are some who eat the skin and leave the fruit!! विदुर did like that to भगवान् कृष्ण. But here some people deliberately do that, but generally we don't do that. The first transformation takes place in the external cooking, where the vegetables are converted into variety of foods, so that we have the tastes. There are taste buds for them we have to do lot of 'dressing' so that it becomes eatable. First conversion is to make it eatable, tasty for the tongue. And once you have eaten all the varieties of vegetables, it goes inside. But remember, idlis and dosas, cannot be directly taken.

Second cooking has to take place, wherein the eaten food items will have to go through a second transformation. And after that alone the body can absorb and that is done by the digestive fire, वैश्वानर अग्निः. In science they called digestive juices and the enzymes and acids, we have lot of acid and enzymes, pepsins, amilins, etc., all enzymes are there. That is why if you don't feed your body at regular times, as the acids come out, they are burning acids, if you don't satisfy the fire with प्राणाय स्वाहा, अपानाय स्वाहा then the acid begins to eat your own stomach, which is called ulcer. Therefore you have to feed the internal fire, which cooks the food a second time. And once the second time cooking takes place, all the idlis and dosas have been converted into carbohydrates, proteins, fats, salts, minerals, all these conversion takes place and the body absorbs this converted food alone. So first conversion called cooking outside, the second cooking or conversion is inside, first cooking is done by बाह्य अग्निः, the second cooking is done by आन्तर अग्निः, वैश्वानर अग्निः. And कृष्ण says, that cooking power belongs to Me alone, which is otherwise called समान प्राणः, the digestive power is भगवान्'s power and that is why, before we eat the food we worship भगवान् and consider the food as an offering to the Lord. To which Lord, the Lord who is in your stomach. And what type of Lord he is? वैश्वानर अग्निः. And that is why, that offering is also called another form of अग्निहोत्रम्. According to छान्दोग्योपनिषत्, eating itself is a form of अग्निहोत्र ritual called प्राणाग्निहोत्रम्. So, you can tell everyone, daily I do अग्निहोत्रम्, I am नित्याग्निहोत्रि, but don't tell what it is. So what is नित्याग्निहोत्रम्? The वैश्वानर अग्नि is offered food, that is why they do the परिशेचनम्, प्राणाय स्वाहा, अपानाय स्वाहा and according to the rule, when you are offering प्राणाय स्वाहा, etc., you are not supposed to taste, you have keep on the tongue and directly swallow it, without checking for the taste, why because it has to go to the वैश्वानर अग्नि and therefore कृष्ण says I am that power. In बृहदारण्यकोपनिषत्, there is a special उपासना upon वैश्वानर

अग्नि, you meditate upon your hunger or digestive power as the Lord. Hunger उपासना, have you heard anywhere? And how do you detect your hunger? The उपनिषत् says, when you are hungry within the stomach you hear varieties of noises, kur bur, tur bur, etc., so that noise represents the digestive power, the hunger which is asking for food and therefore meditate upon the sound. As what? भगवान्.

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे । येनेदमन्नम् पच्यते ।

यदिदमद्यते । तस्यैष घोषो भवति । ॥ बृहदारन्यकोपनिषत् ७-९-१ ॥

घोष means the internal sound, meditate upon the sound as the digestive power, the Lord, called वैश्वानर उपासना. So कृष्ण reminds us of that, He says, अहम् वैश्वानरः भूत्वा, I myself am in the form of आन्तर अग्नि शक्तिः. The बाह्य अग्नि कृष्ण doesn't talk about here, that we can supply, here He talks about only the internal digestive fire. And where do I reside? प्राणिनाम् देहम् आश्रितः – so I reside in the body of every प्राणि, I occupy the मध्य-प्रदेश, समान अग्नि is here. And residing there, what is my job? चतुर्विधम् अन्नम् पचामि – I cook all forms of food that is offered inside, second cooking. What is the second cooking? Convert the food into the respective nutrients called carbohydrates, fats, etc. So I, digest the food, assimilate the food. What type of food? चतुर्विधम् अन्नम् – the four types of food, which a human being consumes. What is the चतुर्विधम् अन्नम्? Four types of food means what? Normally if he is a South Indian he will say, साम्भर rice, रसम् rice, पायसम् and curd rice!! But remember, that is only the south Indian, when कृष्ण talks, He talks about the universal चतुर्विधम् अन्नम्, what is that? They say all the food consumed all the living beings can be classified into four types, based on the mode of consumption, not-based on the type of food. If it is type of food, there are millions of varieties, within India itself गुजराती food, मराठी food, आन्ध्र food, मलयाळि food, तेलुगु food etc. Here we classify the food based on the type of consumption, method that we used to eat and accordingly we use four types, they are

called भक्ष्यम्, भोज्यम्, लेह्यम् and चोष्यम्, these are the four types of eating. What are those four?

i) भक्ष्यम् means those types of food which are masticated, which you bite and masticate and swallow, any solid type of food, which you have to bite and eat, those which are masticated. In संस्कृत, mastication is called चर्वणम्, biting and eating or those types of food, which you cannot eat after certain age are called भक्ष्यम्, easy to understand, which you cannot eat even with false teeth.

ii) The second one is भोज्यम्, those types of food which you directly swallow, liquid type of food like milk or soup or coffee or tea, which are directly swallowed. You don't require to masticate. So to be swallowed, second type called भोज्यम्.

iii) The third one is called लेह्यम्, लेह्यम् means that which has to be licked and consumed, You cannot directly pour into the mouth, like honey, honey you should not directly pour, it is viscous liquid, if you directly take sometimes one will be even dead, you should never do that; it has to be licked or आयुर्वेदिक लेह्यम्, it is derived from the root लिह् – to lick. In English, it has come from लिह् to lick. And all forms of pickles will come under लेह्यम्. This is the third one.

iv) The fourth one is चोष्यम्, which has to be sucked inside, like the sugar cane, etc., you bite and you suck inside, sucking, or modern day example is what, the way you consume the soft drinks with a straw. How do you do that, the head is up, when the head is up, it becomes भोज्यम्, but when the head is down we have got straw, that is called चोष्यम् and in आन्ध्रप्रदेश, there is a mango called रसातु, you press it well and remove the tip and it goes inside. So they all come under चोष्यम्.

So भक्ष्यम्, भोज्यम्, लेह्यम् and चोष्यम्, these are the only four types of eating. Try to imagine the fifth type, there is not. Don't say intravenous, you cannot include that, intravenous feeding, nasal

feeding, they are irregular exceptional, a normal healthy human being will use only these four and कृष्ण says all these types of food, I cook or I digest in the form of digestive fire and naturally, the question will come the external fire is kindled by fanning. When they want to do a होम or even in cooking, the fire is kindled by fanning. Now alone gas stove has come, no fanning is required, in the olden days whether it is fire for cooking or whether it is the fire for oblation offering, they will fan or they will use a tube. So if the external fire is kindled by fanning, the question comes how is the internal indigestive fire kindled? कृष्ण says that is also done by fanning alone. You require another type of fanning, प्राण, अपान, breathing in and breathing out is the fanning of the digestive fire and therefore, whenever you do extra activity, which we never do, what happens, breathing becomes faster and when breathing becomes faster, what happens, internal fire is kindled with speed, intensely and therefore वैश्वानरः अग्नि become big, when वैश्वानर अग्नि is kindled you feel hunger, therefore you eat more. When the breathing slows down, hunger slows down and breathing increases, hunger increases, from that it is clear, breathing is the fanning of the digestive fire, therefore कृष्ण say, प्राण, अपान. प्राण means breathing out or exhalation and अपान here means breathing in or inhalation, सम-आयुक्तः means supported by, activated by the breathing, I in the form of वैश्वानर अग्नि digest the food and that is the अग्नि शक्तिः. And therefore, हे अर्जुन! appreciate Me in the creation in the form of सूर्य शक्ति, चन्द्र शक्ति and अग्नि शक्ति. And therefore I am everything. And now कृष्ण concludes that topic.

Verse No .15

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्देवविदेव चाहम् ॥ १५-१५॥

सर्वस्य च अहम् हृदि सन्निविष्टः मत्तः स्मृतिः ज्ञानम् अपोहनम् च ।

वेदैः च सर्वैः अहम् एव वेद्यः वेदान्त-कृत् वेद-वित् एव च अहम् ॥ १५-१५॥

अहम् सर्वस्य हृदि सन्निविष्टः (अस्मि), मत्तः (सर्वस्य) स्मृतिः ज्ञानम्
अपोहनम् च (भवति) अहम् च एव सर्वैः वेदैः वेद्यः (अस्मि), अहम् एव च
वेदान्त-कृत्
वेद-वित् च (अस्मि) ।

So here concludes the topic, pointing out I am everything, I am in everything, सर्वस्य हृदि अहम् सन्निविष्टः. हे अर्जुन! I, the परमात्मा, reside in the heart of everyone. So every body is like a temple, the heart represents the mind, the mind represents the sanctum or गर्भ गृहम्, देहः देवालयः and mind is the गर्भ गृहम् and in that mind, I, the परमात्मा, am present as the जीवात्मा, witnessing every thought occurring in the mind. Therefore, हृदि साक्षि चैतन्य रूपेण, क्षेत्रज्ञ रूपेण, in the form of the very Consciousness I am in every living being and मत्तः – because of Me, the Consciousness alone, all the functions of the body are going on, मत्तः स्मृतिः ज्ञानम् अपोहनम् च – all the mental faculties are alive because of Me. What are some of the faculties? ज्ञानम्, ज्ञानम् means the capacity to learn, learning faculty is alive because of Me. Then स्मृतिः, learning should be followed by what, remembering or else I have to take the 15th chapter in the next class also. So, स्मृतिः – remembering faculty is because of Me. And some people may say, I don't have remembering faculty, I have got forgetting faculty. Remember forgetfulness we think is a curse, but remember, forgetfulness is also important, we go through lot of painful experiences in life, in due course we have to forget, imagine if you remember all the painful experiences, you will be terrible and that is why we say time is a healer, because in time we forget those things. So remembering is also an important faculty. Forgetfulness is also an important faculty. But the problem is what should be remembered what should be forgotten, there is a small bug is there, all our classes are very successfully forgotten! Somebody did something, he said something in 1953, 'you said that on that day', what a memory power. कृष्ण says what is to be remembered: remember, what is to be

forgotten: you forget. Both faculties are a blessing and both of them are My glory alone. And one commentator gives a special meaning for these words, it is a very beautiful thing, not given by शङ्कराचार्य, but by some other आचार्य. He says ज्ञानम् refers to the waking state, because the waking state we are gathering fresh experiences. स्मृतिः represents dream state, because in dream, we don't gather anything new, only what is already registered that is projected again, therefore स्मृतिः indicates स्वप्न अवस्था. And अपोहनम् means forgetfulness and forgetfulness represents सुषुप्ति अवस्था, because in sleep we forget everything. Therefore ज्ञानम् जाग्रत्, स्मृतिः स्वप्न, अपोहनम् सुषुप्तिः, all these three अवस्थाs are because of Me alone. So I am in everyone responsible for their experiences in all the three states. And not only that, सर्वैः वेदैः अहम् एव वेद्यः – I am the subject matter of all the scriptures, because scriptures are dealing with the Lord alone, the वेदपूर्व भाग is dealing with सगुण ईश्वरः, वेद-अन्त भाग is dealing with निर्गुण ईश्वरः. In short the entire वेदः is dealing with ईश्वरः alone. Therefore He says, through all the four वेदs, I am the one to be known. And वेदान्त-कृत् अहम् – and I am the one who is the initiator of the Vedantic tradition, Vedantic tradition includes the वैदिक also, the entire वैदिक tradition, I have initiated. So therefore, what is known through the वेद, I am and the वेदs themselves are nothing but Myself or My creation. Then what about the students of the वैदिक teaching? He says the students are also Myself. So वेद-वित्, वित् means the students, the knower of वेदः. So the knower I am, the known I am, the means of knowledge I am, प्रमाता, प्रमाणम्, प्रमेयम्, the entire त्रिपुटि I am. Therefore I am everything. So with this कृष्ण concludes the second topic also. What is the second topic, I am in the form in the insentient world also. Previously He said I am in the form of the sentient living beings also, therefore, चेतन-अचेतन प्रपञ्च अहम् अस्मि. This is called सर्वात्मकत्वम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 15, VERSES 16-20

With the 15th verse, which we completed in the last class, Lord कृष्ण completes the important topic of ब्रह्मणः सर्वात्मकत्वम्. ब्रह्मणः सर्वात्मकत्वम् means ब्रह्मन् alone is in the form of everything. सर्वम् ब्रह्म मयम् जगत्. Very careful. We should not say सर्वम् भ्रम मयम् जगत्. भ्रम means confusion. It is ब्रह्म. This is the essential teaching of all the उपनिषत्स. In the मुण्डकोपनिषत् we saw

ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण ।

अधश्चोर्ध्वम् च प्रसृतम् ब्रह्मैवेदम् विश्वमिदम् वरिष्ठम् ॥ मुण्डकोपनिषत् २-२-१२ ॥

What is in front is ब्रह्मन्, what is behind is ब्रह्मन्, what is on the right, on the left, above and below, everything is ब्रह्मन्, with different names and forms, which cause only a superficial difference. So the world is superficially different, but in essence the whole world is ब्रह्मन्, there is nothing other than ब्रह्मन्. And कृष्ण has mentioned this in the 4th chapter also:

ब्रह्म-अर्पणम् ब्रह्म हविः ब्रह्म-अग्नौ ब्रह्मणा हुतम् ।

ब्रह्म एव तेन गन्तव्यम् ब्रह्म-कर्म-समाधिना ॥ ४-२४॥

That verse also conveys the same idea. ब्रह्मन् alone is everything. And this topic कृष्ण started from the 7th verse and He concluded this in the 15th verse and we should remember that the ultimate discovery is that सर्वात्मकम् ब्रह्म is nothing but myself. It is not enough that we say ब्रह्मन् is everything, there the साधन is incomplete, I should finally that That ब्रह्मन् I am. Then the statement will be reworded, instead of saying ब्रह्मन् is everything, we say I am everything.

अहम् अन्नम् । अहम् अन्नादः । अहँ श्लोककृत् । ... ॥ तैत्तिरीयोपनिषत् ३-१०-६॥

अहम् एव इदँ सर्वम्. This is called सर्व आत्मभाव. And that we completed in the last class. Now in the following three verses, 16, 17 and 18, कृष्ण gives the definition of the word पुरुषोत्तम and based on

this word alone the very chapter is called पुरुषोत्तम योगः. What is पुरुषोत्तम, who is पुरुषोत्तम, कृष्ण tells in these three verses, we will read verse 16.

Verse No .16

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६॥

द्वौ इमौ पुरुषौ लोके क्षरः च अक्षरः एव च ।

क्षरः सर्वाणि भूतानि कूटस्थः अक्षरः उच्यते ॥ १५-१६॥

(अस्मिन् लोके क्षरः अक्षरः च एव इमौ द्वौ पुरुषौ (स्तः), सर्वाणि भूतानि क्षरः, कूटस्थः च अक्षरः उच्यते ।

First I all give the gist, the essence of these three verses, so that you will get a total picture, then understanding these verses will be easier. To reveal पुरुषोत्तम, Lord कृष्ण divides the whole universe into three portions or three components, अंश त्रयम् is going to be talked about. What are the three portions of the universe?

i) The first portion is the visible universe, which is accessible, perceptible to our sense organs. This sensorially visible, tangible universe is one component and this we can call the manifest matter. Because the universe, this visible universe is made up of matter, we know. Scientifically it has been shown that the world is made up of matter and even scripturally we know that the world is made up of पञ्चभूतानि, आकाश, वायु, अग्नि, आपः, पृथिवी and all of them are matter, inert-matter-principle. Therefore, the first component is what? Manifest matter. And कृष्ण gives a technical for this component and that is क्षरः पुरुषः. This Manifest Matter, shortened MM, manifest matter, कृष्ण calls क्षर पुरुषः and this we have to very carefully note, because normally, matter is indicated only by the word प्रकृति. Normally matter is referred to as प्रकृति तत्त्वम्, but this is an exceptional context in which the manifest matter is called क्षरः पुरुषः.

ii) Then कृष्ण talks about the second component, what is that? When matter is destroyed, what happens to matter? We know scientifically, logically and Shastrically that matter cannot be totally destroyed, by the law of conservation of matter and therefore when matter is destroyed it will get converted into unmanifest form, you may call it energy form, but it goes to the invisible, intangible, unmanifest form and therefore at the time of total destruction of this universe, at the time of प्रलय, the matter will continue but not in the form of manifest matter, but it will survive in the form of unmanifest matter and therefore the second component of the universe is matter in unmanifest form. So Unmanifest Matter which is also inert in nature is the second component. UM. That was MM. This is UM, manifest matter. कृष्ण gives a technical name for this as अक्षर पुरुषः. This is also an exceptionally rare usage because normally, the word अक्षर पुरुषः is used for निर्गुणम् ब्रह्म or Consciousness. That is the general meaning, but in this exceptional context, the unmanifest matter, you may called it energy, is named अक्षर पुरुषः, in other context that alone is called माया, because in वेदान्त माया is unmanifest universe, unmanifest matter and that माया तत्त्वम्, unmanifest matter-principle in this context is called अक्षरम् पुरुषः. So we have manifest matter, unmanifest matter, क्षरः पुरुषः and अक्षर पुरुषः.

iii) Then the third component of the entire cosmos is the Consciousness-principle. Consciousness-principle, चैतन तत्त्वम् is the third component, because according to our scriptures, Consciousness is distinct from matter. Remember, Consciousness is not a part, product or property of matter. Consciousness is a distinct and independent entity, it is neither a part of matter nor a property of matter nor is it a product of matter. Material sciences think that Consciousness is a product or phenomenon in matter, वेदान्त strongly rejects that view and वेदान्त says Consciousness is independent of matter and this independent Consciousness is the third component or part of this

universe. And this Consciousness-principle, कृष्ण names उत्तम पुरुषः. This Consciousness-principle, कृष्ण calls उत्तम पुरुषः. So Supreme पुरुषः, SM. OK.

Now if you make a comparative study of these three components we will see certain important differences among them, of these three. What are the three? Manifest matter, unmanifest matter, Consciousness.

a) Of these three, the first two components being matter both of them are अचेतन तत्त्वम्, inert-principle, whereas the third one being Consciousness, it is चेतन तत्त्वम्. First two are inert, the third one is sentient.

b) Then the first two principles being matter or material, it is full of varieties of properties or attributes or qualities. In संस्कृत, we call it गुणः, therefore the first two components are सगुणम् in nature, whereas the Consciousness, according to वेदान्त, is free from all the attributes, therefore निर्गुण तत्त्वम्. 7th chapter I have said, I am just reminding, one is चेतनम्, the other is अचेतनम्, one is सगुणम् and the other is निर्गुणम्.

c) Then the third difference, both manifest and unmanifest is subject to modification, violent changes. Matter can never remain the same. It is constantly undergoing changes. In fact, this manifest and unmanifest matter themselves are interconvertible. Manifest matter can be converted into unmanifest matter can be converted into manifest matter. In scientific language, we say matter and energy are interconvertible. The whole E is MC2 equation is only revealing the fact of the interconvertibility of matter and energy. In fact, at the time of creation, unmanifest matter is getting converted into manifest matter and at the time of प्रलयम् or dissolution, what is happening is the manifest matter is getting converted.

अव्यक्तात् व्यक्तयः सर्वाः प्रभवन्ति अहः आगमे ।

रात्रि आगमे प्रतीयन्ते तत्र एव अव्यक्त-संज्ञके ॥ ८-१८॥

We had seen a parallel idea in the 8th chapter. This same topic has come there also. Therefore the first two are सविकारम्, whereas Consciousness is निर्विकारम्. You cannot say there is manifest Consciousness getting converted into unmanifest Consciousness. You cannot say that. Because if you talk about the transformation of Consciousness itself into manifest and unmanifest, etc., Consciousness also will be subject to change, but it is not so. So अचेतनम्, चेतनम्, सगुणम्, निर्गुणम्, सविकारम्, निर्विकारम्.

d) Then the fourth difference is the matter-principle, both manifest and unmanifest are subject to divisions, they are subject to divisions, it is divisible principle. This body itself can be divided. This carpet can be divided. In fact, our body gets divided, teeth are missing after some years, after some time hair will disappear, one by one it will disappear and we all add also artificial ones, whereas Consciousness-principle is indivisible. One is सविकल्पम् is matter, सविकल्पम् means divisible, निर्विकल्पम् is Consciousness.

e) And finally and most importantly, matter does not have an independent existence of its own, it doesn't have the स्वतन्त्र सत्ता. Therefore it is called मिथ्या. Therefore क्षर पुरुषः and अक्षर पुरुषः both are मिथ्या whereas उत्तम पुरुषः, the Consciousness-principle alone has independent existence and therefore it is called सत्यम् and therefore उत्तम पुरुषः alone lends existence to क्षर and अक्षर पुरुषः. Just as the screen lends existence to the movie drama going. Similarly, the उत्तम पुरुषः lends existence to the क्षरः, अक्षर पुरुषः drama going on which is called creation, destruction. Matter manifests, matters goes to unmanifest form. All these drama is sustained by the screen called उत्तम पुरुषः, the चैतन्यम्.

And therefore of these three components, कृष्ण says that the third component is the supreme one. Why? Because that is सर्व-आधारम्, विश्व-आधारम् गणन-सदृशम् (मेघवर्णम् should not be said here) is उत्तम

पुरुषः. And having said this much, कृष्ण very intelligently says this उतम पुरुषः, the Consciousness alone is My real nature. This चैतन्य तत्त्वम् alone is my real nature and therefore I will like to claim myself not as अक्षर पुरुषः, I will not claim and I won't claim Myself as the अक्षर पुरुषः also, but I would like to claim Myself as उतम पुरुषः, which is चेतन, निर्गुण, निर्विकार, निर्विकल्प तत्त्वम्. And since I am the उतम पुरुषः, in the whole world as I am known as पुरुषोत्तमः, by reversing these two words, उतम पुरुषः reversed as पुरुषः उतम. पुरुषोत्तम. I am पुरुषोत्तम, the निर्गुण चैतन्यम्. This is the सारम्, the essence. Now we will go to the verse. लोके द्वौ पुरुषौ इमौ – in this cosmos, in this creation, firstly there are two पुरुषs. The third one will be introduced later. First He talks about two पुरुषs. And what are they known as? अक्षरः च अक्षरः एव च – those पुरुषs are known as अक्षरः पुरुषः and अक्षरः पुरुषः. And who are they? कृष्ण himself defines अक्षरः सर्वाणि भूतानि – all the things and beings, which are visible matter, here beings and things means the visible material universe. The word 'beings' represent our physical body and the word 'things' represents all the objects, both the body as well as the objects come under visible matter. Remember the body also comes under matter-principle. Because the body is made up of iron, sodium, carbon, nickel, cobalt, etc. You will know it when there is deficiency. They say there is iron deficiency, you should eat of lot of Spinach. It is made of all those things and therefore, सर्वाणि भूतानि – the entire visible matter is अक्षरः पुरुषः and कूटस्थः अक्षरः उच्यते, कूटस्थः means the unmanifest matter. It is a very misleading word, because the word कूटस्थः has come in the 8th chapter and in the 12th chapter. If you don't remember, you are blessed. If you remember by mistake, in those two chapters, the word कूटस्थः has a different meaning. Therefore in this context, the word कूटस्थः means unmanifest matter, माया तत्त्वम्. And since this माया is relatively eternal, it is called कूटस्थः. कूटस्थः means relatively eternal. कूटस्थः the unmanifest matter is अक्षर उच्यते, means it is called अक्षर पुरुषः. So in this श्लोक

what has He said, manifest matter is क्षर पुरुषः, unmanifest matter is अक्षर पुरुषः. After that what? Go to the next verse;

Verse No .17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७॥

उत्तमः पुरुषः तु अन्यः परम्-आत्मा इति उदाहृतः ।

यः लोक-त्रयम् आविश्य बिभर्ति अव्ययः ईश्वरः ॥ १५-१७॥

उत्तमः पुरुषः तु अन्यः (अस्ति), (सः) परम्-आत्मा इति उदाहृतः यः अव्ययः ईश्वरः लोक-त्रयम् आविश्य (तत्) बिभर्ति ।

अन्यः – so there is a different principle, a third principle other than क्षरः and अक्षरः पुरुषः. Other than the manifest and unmanifest matter, there is a principle which is called चैतन्यम्. Since we used the word Consciousness here, we have to supply; अन्यः means the चैतन तत्त्वम्. How do you know? Because the previous two are अचेतन तत्त्वम्s, so this is चैतन तत्त्वम्. And what is the चैतन तत्त्वम्? उत्तमः पुरुषः is the third component of this creation, which is called उत्तमः पुरुषः. And what is its nature? You have to supply, this उत्तमः पुरुषः चैतन्यम् is निर्गुणम्, निर्विकारम्, निर्विकल्पम् and सत्यम्. That सत्यम् must be remembered very well, should be remembered very well because otherwise you will wonder there are three तत्त्वम्s, how do you talk about अद्वैतम्. Even though we have enumerated three तत्त्वम्s, क्षरः, अक्षरः, उत्तमः, still we say अद्वैतम् because two of them are मिथ्या, मिथ्या means unreal and therefore, those two cannot be counted. सत्यम् is only one. And therefore it is उत्तमः पुरुषः, सत्य तत्त्वम् इति. And this उत्तमः पुरुषः, the चैतन्यम्, is known as परमात्मा इति उदाहृतः – in all the उपनिषत्s this Consciousness-principle is called परमात्मा.

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मा इति च अपि उक्तः देहे अस्मिन् पुरुषः परः ॥ १३-२२॥

It comes in the 13th chapter. परमात्मा इति उदाहृतः. What is the function of this उत्तमः पुरुषः? We know the functions of the matter, manifest and unmanifest matter, its functions we know, because all the sciences are dealing with matter and energy. And all the advancements are in the field of matter and energy. Now the question of what is function and role of the उत्तमः पुरुषः, the परमात्मा? कृष्ण says: यः – this उत्तमः पुरुषः is लोक-त्रयम् आविश्य – pervades all the three universes, all the three worlds. आविश्य means pervades, penetrates, inheres. And here the word लोक-त्रयम् represents क्षरः, अक्षरः पुरुषः. So लोक-त्रयम् आविश्य means pervading the matter-principle, what does the उत्तमः पुरुषः do? बिभर्ति, बिभर्ति means sustains, supports, lends existence, exactly like what? Gold pervades all the ornaments and lends existence, wood pervades all the furniture and lends existence, water pervades all the waves and lends existence. Minus gold, no ornaments. Minus wood, no furniture. Minus water, no wave. Minus उत्तमः पुरुषः, there can be neither क्षरः पुरुषः nor अक्षरः पुरुषः. No matter or energy is possible without Consciousness-principle. Consciousness is the very substance behind matter and energy. And therefore लोक-त्रयम् आविश्य बिभर्ति, सत्ता स्फूर्तिं प्रदाता भवति and अव्ययः – even though the Consciousness pervades the changing matter, even though the Consciousness pervades the changing matter, Consciousness itself does not undergo any change. In the movie, the characters may move, the vehicles may run, but the screen does not run (not doesn't run, but should not run). In fact, in the presence of the stationary screen alone all the movements are possible. Similarly, in the presence of the motionless Consciousness alone all the changes of the universe are possible. That anchor of the universe is Consciousness. Therefore अव्ययः. अव्ययः means changeless. And not only that ईश्वरः, ईश्वरः means this Consciousness even though pervades the changing matter, the Consciousness is not affected by, not tormented by whatever happens in the material universe. The body may be born, it

may grow old and it may die at the individual level, upheavals may take place in the cosmos, there may be atomic explosions, whatever happens to matter, Consciousness is unaffected. Therefore it is called master, स्वतन्त्रः. ईश्वरः means master of matter, not the slave of matter. Consciousness is not a slave of matter, that means whatever happens to matter, Consciousness is असङ्गः. 'What can the days do to me? What can the planet looking for me, do to me? What can the results of my past deeds do to me?' All the नवग्रहs may affect the body, नवग्रहs cannot affect the चैतन्य आत्मतत्त्वम् अच्छेद्यः अयम् अदाह्यः अयम्, etc., you have to remember. Therefore, Consciousness is the real God, ईश्वरः. Continuing;

Verse No .18

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १७-१८॥

यस्मात् क्षरम् अतीतः अहम् अक्षरात् अपि च उत्तमः ।

अतः अस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १७-१८॥

यस्मात् अहम् क्षरम् अतीतः, अक्षरात् अपि च उत्तमः (अस्मि), अतः (अहम्) लोके वेदे च पुरुषोत्तमः इति प्रथितः अस्मि ।

This third component, viz., the Consciousness-principle is क्षरम् अतीतः. अतीतः means superior to, Consciousness is superior to क्षरः पुरुष, क्षरम् means manifest matter, Consciousness is superior to the manifest matter. And also अक्षरात् अपि उत्तमः – Consciousness is superior to even unmanifest matter. It is superior to even all forms of energy. That is why we should remember, Consciousness is not a form of energy. Consciousness is a principle distinct from and superior to all forms of energy, because energy is only unmanifest matter. Therefore कृष्ण says Consciousness is superior to manifest matter and unmanifest matter. And in संस्कृत, the word उत्तमः means superior most. उत्तमः means superior most. And since the Consciousness is superior to both क्षरः and अक्षरः पुरुषः, it has been given the title उत्तमः पुरुषः. अतः –

therefore, therefore means what? Being the superior most प्रथितः – the Consciousness is well-known, as what? उत्तमः पुरुषः or if you reverse it, पुरुषोत्तमः. The Consciousness is well-known as पुरुषोत्तमः, being the उत्तमः पुरुषः. And where is it well-known? लोके च वेदे च – both in the world of people as well as in the scriptures. Both in the world and in the scriptures it is called उत्तमः पुरुषः or पुरुषोत्तमः. But here कृष्ण does a small mischief, instead of saying Consciousness is superior कृष्ण quietly identifies with that Consciousness claiming it as His real nature. And therefore अर्जुन that Consciousness is Myself. Don't look at My body. My body is क्षरः पुरुषः. Don't look at my body. Then who am I? I am the Consciousness-principle behind the कृष्ण शरीरम् and therefore that is My real nature and therefore I would say I am the उत्तमः पुरुषः, superior to क्षरः पुरुषः and superior to अक्षरः पुरुषः. Therefore I am उत्तमः पुरुषः. And therefore I am called पुरुषोत्तमः. Therefore कृष्ण says: अहम् instead of the word 'चैतन्यम्' He uses 'Myself'. Therefore when we say Lord कृष्ण is पुरुषोत्तमः, we are not referring to कृष्ण शरीरम्, we are not referring to सगुण कृष्ण, we are referring to the निर्गुण कृष्ण, who is चैतन्य स्वरूपः. And therefore, I am पुरुषोत्तमः. So with this, कृष्ण concludes the definition of the word पुरुषोत्तमः. And because of this reason alone this chapter is called पुरुषोत्तमः योग and now कृष्ण says the aim of every spiritual seeker is the knowledge of पुरुषोत्तमः. पुरुषोत्तमः ज्ञानम् is the aim of every seeker. So He says,

Verse No .19

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १७-१९॥

यः माम् एवम् असम्मूढः जानाति पुरुषोत्तमम् ।

सः सर्व-वित् भजति माम् सर्व-भावेन भारत ॥ १७-१९॥

हे भारत! यः असम्मूढः माम् पुरुषोत्तमम् एवम् जानाति, सः सर्व-वित् (भूत्वा) माम् सर्व-भावेन भजति ।

So here the Lord says all the intelligent people of the world will not go after क्षरः पुरुषः, they will not go after अक्षरः पुरुषः, they will go after उत्तमः पुरुषः, पुरुषोत्तमः, the निर्गुणम् ब्रह्म. Whereas deluded people alone will be materialistic people. What do you mean materialistic people? Going after manifest matter or unmanifest matter and they are सम्मूढः deluded people, whereas असम्मूढः – a विवेकिः, a साधन चतुष्टय सम्पन्नः will go after उत्तमः पुरुषः, पुरुषोत्तमः, by following कर्म, उपासना and ज्ञानयोग. Ultimately what will they do? पुरुषोत्तमम् जानाति – they will come to know पुरुषोत्तम, the निर्गुण, निर्विकार, निर्विकल्प, चेतन, ब्रह्म तत्त्वम् जानाति. So intelligent people know the पुरुषोत्तमम्, and those people सः सर्व-वित् भवति – they are called the omniscient ones, because by knowing ब्रह्मन्, they have known everything because ब्रह्मन् alone is everything. ब्रह्मन् alone is everything and therefore, knowing ब्रह्मन् is knowing everything. एक विज्ञानेन सर्व विज्ञानम्. Therefore, सः सर्व-वित् भजति, पुरुषोत्तमम् ज्ञानेन सर्व-वित् भवति and thereafter he will continue to worship Me, but his worship will be of a higher order. So कृष्ण says सः सर्व-भावेन माम् भजति – such a ज्ञानि will worship Me in totality, wholeheartedly, fully, he will worship me. And what do you mean by wholeheartedly or fully worshipping? शङ्कराचार्य says, the worship will be in the form of the knowledge that that पुरुषोत्तमः is none other than I, the आत्म चैतन्यम्. That all-pervading Consciousness पुरुषोत्तमः is I, the Consciousness, obtaining within my body-mind-complex. And therefore, a ज्ञानि worships in the form of अद्वैत भक्ति. So सर्व-भावेन means अद्वैत-भावेन, अभेद-भावेन. And in the 7th chapter, कृष्ण talked about four layers of भक्ति, आर्त भक्ति, अर्थार्थी भक्ति, जिज्ञासु भक्ति and ज्ञानि भक्ति and there कृष्ण said ज्ञानि भक्ति is the highest भक्ति, that is अद्वैत भक्ति. I don't whether you remember. If you have forgotten, please revise. He enters the अभेद ज्ञानि भक्ति. So सः सर्व-भावेन माम् भजति. Continuing; कृष्ण concludes:

Verse No .20

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२०॥

इति गुह्यतमम् शास्त्रम् इदम् उक्तम् मया अनघ ।

एतत् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यः च भारत ॥ १५-२०॥

हे अनघ!! इति गुह्यतमम् इदम् शास्त्रम् मया उक्तम् हे भारत! एतत् बुद्ध्वा (जीवः) बुद्धिमान् कृतकृत्यः च स्यात् ।

इदम् उक्तम् शास्त्रम् गुह्यतमम्. This teaching about सर्वात्मकम् ब्रह्म, this teaching about पुरुषोत्तमः, both are one and same, सर्वात्मकम् ब्रह्म or पुरुषोत्तमः are one and the same. This teaching about ब्रह्मन् or पुरुषोत्तमः, this ब्रह्मविद्या or पुरुषोत्तमः विद्या is गुह्यतमम् – the greatest secret not available that easily. You may go all over the world, there may be so many universities giving varieties of courses and there may be additions of newer and newer courses, but all those courses will be dealing with what? Either क्षरः पुरुषः or अक्षरः पुरुषः. All the researches in the world happening, they are dealing with what? क्षरः or अक्षरः, all objective sciences are material sciences, all the material sciences are क्षरः, अक्षरः पुरुषः विद्या and मुण्डकोपनिषत् calls them, अपरा विद्या, they are all inferior sciences, whereas परा विद्या is that which is the study of पुरुषोत्तमः, the निर्गुण चैतन्यम्. In fact, some of the scientists claim and assert that the material sciences can never study Consciousness. Therefore if you want that knowledge, that is very very rarely available अर्जुन and I have told you that secret. So इदम् मया उक्तम्. And why I choose you for teaching? Firstly you asked, that is important and secondly you deserved the teaching also, because you are अनघ, अनघ means what pure minded. अघम् means पापम्, अनघ means पाप रहितः, शुद्ध पुरुषः. Since you are pure one I chose to give you this teaching. एतत् बुद्ध्वा – may you receive this teaching and assimilate this teaching. And how should you assimilate? By practicing that उत्तमः पुरुषः, I am. I am neither the body which is the क्षरः पुरुषः,

nor the mind which is also क्षरः पुरुषः, nor even the कारण शरीरम् which is अक्षरः पुरुषः. You can connect to माण्डूक्य also, I am not the प्रथम, द्वितीय पाद, which is the क्षरः पुरुषः, I am not the तृतीय पाद, which is the अक्षरः पाद, but I am the तुरीयम्, which is the उत्तमः पुरुषः. In fact, the word उत्तमः पुरुषः and this is the teaching given in the 8th chapter of the छान्दोग्योपनिषत्. That is the basis for the 15th chapter. So एतत् बुद्ध्वा – may you receive and assimilate and बुद्धिमान् स्यात् – may you become बुद्धिमान्, बुद्धिमान् means wise person. Until now you are बुद्धु man (simpleton). So until now you were बुद्धु-man (Man, English man), may you become बुद्धिमान्, may you become wise person. Then you will ask the fundamental question what will I get out of it? That is the question, कृष्ण says, there is a practical benefit, what is that practical benefit, this knowledge alone will give you fulfillment in life. कृतकृत्यः भव – you will get fulfillment only by this knowledge. Nothing else will give you fulfillment, even if it gives fulfillment it is a fake and temporary fulfillment. Sooner or later, you are again ready for next thing. ‘Then what?’ Therefore the journey of fulfillment ends only when you get this wisdom. Therefore, पुरुषोत्तम ज्ञानेन तृप्तिः भवति. आत्मनि एव आत्मना तृप्तः भवति, हे भारत! हे अर्जुन! So with this कृष्ण completes this teaching, giving the फलम् of this knowledge.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५॥

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 15, SUMMARY

Today I will give you a summary of the fifteen chapter of the गीता, which we completed in the last class. The 15th chapter, titled पुरुषोत्तम योगः, is a very popular chapter. Many people learn it by-heart, because in many places, people have to chant it compulsorily to get food!! Therefore, many people learn it by-heart and some people learn it because it is one of the shortest chapters and therefore useful for regular पाठ्यक्रमम् and some people learn it because it is one of the most significant and complete chapters of the भगवद्गीता. This contains all the important features of the उपनिषत्s. सर्व उपनिषत् सार essence is contained in this chapter and therefore this is a very very significant chapter. And for the convenience of our summarization, I will divide the chapter into five portions and then summarize each portion.

- i) The first topic is संसार वर्णनम्, the description of संसार, transmigration.
- ii) The second topic is मोक्ष साधनानि, the spiritual disciplines leading to liberation.
- iii) The third topic is ब्रह्मणः सर्वात्मकत्वम्, ब्रह्मन् being in the form of everything. ब्रह्मन् as everything. ब्रह्मणः सर्वात्मकत्वम्.
- iv) Then the fourth topic is ब्रह्मणः पुरुषोत्तमत्वम्, ब्रह्मन् being पुरुषोत्तम,
- v) And then the fifth and final topic is ब्रह्मज्ञानम् फलम् च. The knowledge of such a ब्रह्मन् and the benefit of such a knowledge.

These are the five topics of this chapter. We will take one by one and summarize.

- 1) The first topic is संसार वर्णनम् which we get in the first 2-1/2 verses. In this Lord कृष्ण compares the whole universe to a huge अश्वत्थ tree, a huge fig tree or peepal tree, because of several common features between the tree and the universe. And कृष्ण himself mentions several common features between the अश्वत्थ वृक्ष and the whole

universe. I don't want to go to the details. I have enumerated several common features. And among several common features, there is one significant feature which we have to note and remember. And कृष्ण has not mentioned that feature in the 15th chapter but we have to borrow that from the उपनिषत्s, because this comparison is not कृष्ण's own invention but it is borrowed from two उपनिषत्s. One is कठोपनिषत् where this comparison is elaborately given.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रम् तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । ॥ कठोपनिषत् २-३-१ ॥

This is a कठोपनिषत् मन्त्र, from which Lord कृष्ण has borrowed this imagery. Also the same comparison comes in मुण्डकोपनिषत् also.

द्वा सुपर्णा सयुजा सखाया समानम् वृक्षम् परिषस्वजाते ।

तयोरन्यः पिप्पलम् स्वाद्वत्यन्नश्नन्नन्यो अभिचाकशीति ॥
मुण्डकोपनिषत् ३-१-१ ॥

In कठोपनिषत्, the tree is called अश्वत्थ वृक्ष and मुण्डकोपनिषत्, it is called पिप्पलम्, अश्वत्थ and पिप्पलम् means the same. In the मुण्डकोपनिषत्, all the जीवराशिस or living beings are compared to the birds which are which are seated or perched on the संसार tree. If the whole universe is comparable to a tree, all the living beings are comparable to the birds which are seated on different branches of the tree, higher, lower and middle branches. And not only we are the birds seated on the संसार tree, we are constantly consuming the fruits which comes in the संसार वृक्ष and therefore the जीव bird is eating the fruit which comes in the संसार tree. And those fruits produced by the संसार tree, are of two types, one is called सुख फलम् and another is called दुःख फलम्, the fruit of pleasure and the fruit of pain. One is tasty fruit, another is a bitter fruit. And therefore through the imagery, Lord कृष्ण points out that the universe is going to constantly give us pleasures and pains. Just as tasty and bitter fruits are produced by the tree, the world

will constantly produce pleasures and pains and as birds, we the जीवs, will have to constantly experience pleasure and pain. Which means nobody can uniformly expect pleasures, nobody need worry about uniform pain also, life will give you a mixture of pleasure and pain. And therefore pleasures and pains are like the two sides of one coin, you can never have one alone. Just as a one-sided coin is impossible, mere pleasures also is impossible, mere pain also doesn't exist. And therefore in life, we have only two options, in life we have got only two options. What are those two options?

➤ Welcome the pleasures and be ready to consume the attendant pains also. Welcome the pleasures, with a readiness to consume the painful experiences also, this is one option.

➤ And the second option is what? Reject all the pains but along with the pains, you have reject or forgo the worldly pleasures also.

Either accept both or reject both. The idea of welcoming one alone and giving up the other, simply is impossible. So accept both or reject both. But the problem is if we have to accept both, or reject both, both options require tremendous mental strength. Whether you choose to accept both or whether you choose to reject both, both options require tremendous mental strength. Because when you are accepting both, you should have the mental strength to withstand the pain. When you reject both, you should have the mental strength to give up the worldly pleasures. Both require mental strength. And the problem of human being is he is weak in his mind. The problem is not with the world, the problem of the human being is, he is weak in mind and therefore neither he is able to accept both nor is he able to reject both. Sometimes he feels like accepting everything, so that he can enjoy a wonderful life and when the pains also come, then he says, स्वामिजि, I feel like to run away leaving everything behind. When he runs away to a quiet place, he cannot stay there for more than a week. That becomes a miserable life, then he feels coming to the city and leaving with

everything is wonderful. When in चेन्नै, ऋषिकेश seems to be wonderful, in ऋषिकेश, चेन्नै seems to be wonderful. Problem is neither with ऋषिकेश nor with चेन्नै, the problem is inside. And therefore संसार is because of the mental weakness of the human being, because of which he is neither able to accept both pleasures and pain nor is he able to renounce both pleasure and pain. Neither he is able to take गृहस्थ आश्रम nor is he able to take to संन्यास आश्रम. In गृहस्थ आश्रम, संन्यास आश्रम seems to be better and in संन्यास आश्रम, गृहस्थ आश्रम seems to be better. The problem is not with the आश्रम, the problem is inside. And therefore the solution is not changing the world, because the nature of the world is that it is a mixture of pleasure and pain. Therefore the solution is removing the weakness from the mind and gathering, collecting inner strength. Once I gather inner strength, I can choose any of the option. I will have the strength to give up both or I will have the strength to welcome both, I will be able to remain in गृहस्थ आश्रम or I will be able to remain in संन्यास आश्रम, I will be able to remain in an active life or I will be able to remain in a secluded life. So secluded life is also not better, active life is also not better, problem is neither with activity nor seclusion, the problem is with the mind. And therefore freedom from संसार is freedom from mental weakness. Therefore मोक्ष is transformation of the mind. मन एव मनुष्याणाम् कारणम् बन्धमोक्षयोः. Mind alone is the cause of bondage, mind alone is the cause of liberation. The weak mind is the cause of bondage, strong mind is the cause of liberation. So this idea is indirectly conveyed through संसार वर्णनम्, in the first two and half verses of this chapter.

2) Then comes the second topic from the second half of the 3rd verse up to the 6th verse. Verse no.3 to verse no.6, is the next topic. How do you make the mind strong? What is the method of strengthening the mind, so that I can be in गृहस्थ आश्रम and enjoy the pleasures of the family members and also the problems caused by

relationship. Every relationship has two sides. Or I can give up all relationship and take संन्यास and enjoy that state also. How to strengthen the mind, कृष्ण prescribes four-fold disciplines. Four साधनs are mentioned.

i) वैराग्यम्, ii) सत्-गुणाः, iii) शरणागतिः and iv) आत्मा विचारः or शास्त्र विचारः.

वैराग्यम्, सत्-गुणाः, शरणागतिः and शास्त्र विचारः.

1) What do you mean by वैराग्यम्? वैराग्यम् is freedom from addictions, freedom from slavery, with regard to the तामसिक and राजसिक pursuits of life. Freedom from addiction to तामसिक and राजसिक pursuits of life. What do you mean by तामसिक pursuits? Any अधार्मिक activity, unrighteous activity, improper activity, unethical activity or pursuit is called तामसिक pursuit, I have to give up all such addictions and pursuits of improper nature. That is de-addiction No.1. And the second de-addiction is from राजसिक pursuits. And that is धार्मिक materialistic activities are called राजसिक pursuits. I take to धार्मिक activities only but they are all materialistic in nature. They are called राजसिक pursuit. The तामसिक addiction will lead to spiritual downfall, राजसिक addiction will lead to spiritual stagnation. तामसिक pursuits will lead to spiritual downfall and राजसिक pursuits will not lead to downfall, but it will lead to spiritual stagnation and therefore reduction of the अधार्मिक activities and the reduction of धार्मिक materialistic activities is called वैराग्यम्. And how do you remove those two addictions or at least reduce those two addictions? The method is forming a new addiction. You have to remove a thorn with another thorn. Remove addiction with addiction. So, तामसिक and राजसिक addictions are balanced or reduced by forming सात्त्विक addictions, like attending गीता class, I have to make sure that you keep coming. So therefore सात्त्विक addictions are good addictions which will reduce तामसिक and राजसिक addiction. Then you will ask स्वामिजि how to handle सात्त्विक addiction. Let सात्त्विक addiction

come first, why are you bothered about handling that now? We will see that when we face it. We do have methods of handling सात्त्विक addictions also later and therefore, सत्सङ्ग as well as शास्त्रीय study, etc., are सात्त्विक addiction, which will promote वैराग्यम्. सत्सङ्गत्वे निरसङ्गत्वम्. This is वैराग्यम्.

2) The second साधन is सत्-गुणाः. Developing वेदान्त friendly virtues. Developing virtues which are conducive to वेदान्त, conducive to spiritual growth. We have already seen a big list in the 13th chapter, from the 8th verse up to the 12th verse. अमानित्वम्, अदम्भित्वम्, etc., कृष्ण reminds them in this chapter, निर्मान मोह, जितसङ्गदोषाः, निर्मान means अमानित्वम्. Thus developing healthy virtues, moral values is the second spiritual discipline.

3) Then the third one is श्रणागतिः. What do you mean श्रणागतिः? A very important spiritual discipline. It is developing a particular attitude in life. श्रणागति is cultivating a particular attitude. What is that attitude? Whatever choice-less situations I face in life, whatever helpless, choice-less situations I face in life, they are all specially sent by the Lord for me, made to order, specially designed and sent to me by the Lord for the sake of my spiritual refinement and growth. A very difficult attitude but we have to cultivate that. That is why I used the word to cultivate. It will not come easily. You will only get angry with God. Whenever a choice-less situation comes, especially unfavorable choice-less situation. Any unfavorable choice-less situation comes, I cannot change the situation. Why? Choice-less I have said, स्वामिजि how to change the choice-less situation? I have said that it is choice-less, since choice-less situations cannot be changed, work on changing your attitude. *Intelligence is working to change what can be changed.* Intelligence is working to change on what can be changed. Therefore in all choice-less unfavorable situations, I work on 'my mind', because I can work on my mind only. And what is the direction of the work? Changing the attitude. And what

is the attitude? I require that situation. I require that situation. And it is specially designed by the Lord and He has sent it to me. This is very very difficult attitude. If you can develop this attitude, this is called शरणागतिः. This is the third साधन. And also शरणागति includes, seeking Lord's help for the spiritual growth, so that I will convert the choice-less situations into a spiritual ladder. Seeking Lord's help so that I will convert choice-less situations into a spiritual ladder or stepping stone. This is called शरणागतिः. So, वैराग्यम्, शरणागतिः and सत्-गुणाः are over.

4) Then the fourth one is शास्त्र विचारः, study of Vedantic scriptures for a length of time under the guidance of a competent आचार्य or गुरु is called शास्त्र विचारः.

All these four will cumulatively contribute to the reinforcement of the strengthening of the mind, which will lead to मोक्ष. मोक्ष means freedom from mental weakness.

विसृज्य सशरम् चापं शोक-संविग्न-मानसः ॥ १-४७॥

अर्जुन, the bravest warrior, was tormented by mental pain when a crisis situation arose. And how does this work the four-fold साधन? How does it work? That also कृष्ण said, the four-fold साधन will lead you to ब्रह्म प्राप्तिः. It will take you to ब्रह्मन्, which is the only source of strength in the creation. It will lead you to ब्रह्मन्, which is the only source of strength in this universe, ब्रह्म प्राप्तिः. And of course you should make a note, when we say that it will lead you to ब्रह्मन्, don't imagine ब्रह्मन् is sitting in मुम्बई or कोलकाता or somewhere and it will be taken to; the साधन will lead you to ब्रह्मन्, which is your inner higher real nature. You will fall back to yourself. This ब्रह्म प्राप्ति is called मोक्ष. And then कृष्ण defines that ब्रह्मन् also in an important verse,

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ १५-६॥

A very important definition of ब्रह्मन् based on the Upanishadic मन्त्र, occurring in कठोपनिषत् and मुण्डकोपनिषत्.

न तत्र सूर्यो भाति न चन्द्रतारकम् । ॥ मुण्डकोपनिषत् २-२-१०॥

That Upanishadic verse is paraphrased and in that definition कृष्ण points out that the ब्रह्मन् is nothing but the pure Consciousness which is formless all-pervading entity, which Consciousness objectifies everything and which Consciousness cannot be objectified by anyone. Unobjectifiable-subject. That Consciousness, that witness चैतन्यम् is ब्रह्मन्, सत्यम् ज्ञानम् अनन्तम् ब्रह्म. This is the second topic. मोक्ष साधनानि.

3) Now we will go to the third topic, from verse no.7 to 15 and in this Lord कृष्ण points out that ब्रह्मन् alone appears or manifests in the form of the world. There is no world other than ब्रह्मन्. ब्रह्मन् is the only substance. Consciousness is the only basic substance. There is no such thing called matter. And this ब्रह्मन्, this Consciousness alone with different names and forms appears as the material universe. Consciousness plus name and form is equal to space. Consciousness plus name and form is equal to air. Consciousness plus name and form is fire. आकाश, वायु, अग्नि, आपः, पृथिवी and all the elemental products: भूत भौतिक प्रपञ्चः सर्वः अपि ब्रह्म एव. ब्रह्मम् व्यतिरिक्तम् किञ्चिद् अपि वस्तु अणुमात्रम् अपि वस्तु नैव आसीत्, नैव अस्ति, नैव भविष्यति. Are you understanding? So if you think that there is a substance called ornament, it is a delusion, there is no substance called ornament, the substance is only gold, we are wrongly attributing substantiality to ornament. We are wrongly attributing substantially to the furniture. Furnitures are not there. Then what is there? Wood. This the wooden headed fellow does not understand. Clay headed one does not understand that the clay is the truth. Wooden headed fellow does not understand the wood is the truth. Similarly, वेदान्त says that there is only one substance called Consciousness, the formless Consciousness manifests as the formed materials of the creation. The

intangible Consciousness manifests as the tangible material universe. So ब्रह्म एव जगत् रूपेण वर्तते. And here also the whole world is नाम-रूप, but in this नाम-रूप also, there are two varieties, there are two varieties of नाम-रूप. What are those two varieties? One variety of नाम-रूप is that which manifests the existence-nature of ब्रह्मन्, सत्-रूपम् of ब्रह्मन् alone it manifests and that is not able to manifest the चित् aspect and therefore that part of the creation exists but it is only inert in nature. But there is another set of नाम-रूप, which is able to manifest, not only the Existence the सत् nature, but also it is able to manifest the चित् or Consciousness nature also. Like the physical body it manifests ब्रह्मन्'s Existence also and also Consciousness. Here सत् and चित् is known outside, but when you look at this mike, only the Existence you are able to appreciate, Consciousness it is not able to manifest. To give an example, suppose you heat a piece of metal and a glass of water. You heat a piece of metal and a glass of water. The heat principle, the fire principle will pervade the metal also, the fire principle will pervade the water also, when it comes in contact with fire. We know the fire has got two attributes. What are the two attributes of fire? Heat is one, light is the other, it has got उष्णत्वम् and प्रकाशत्वम्, the fire pervades the metal also, the fire pervades the water also. But you find interestingly the metal because of the contact with fire, borrows the heat from the fire. Therefore the metal becomes hot, if you have doubt, touch and see. And not only the metal borrows the heat, the metal becomes bright also, shining also, with a red hot metal, glowing metal. Therefore metal manifests उष्णत्वम् and प्रकाशत्वम् of the fire. Whereas what about water? Water comes in contact with fire, but water borrows only the heat part of the fire, water never becomes bright. It doesn't borrow the light. Both are materials, but one is capable of borrowing only one feature, the other is capable of borrowing two features. Similarly, in the universe, some part will borrow सत् अंश, another part borrows सत् and the चित् अंश, wherever

सत् and चित् are there, that is called sentient part of the universe, wherever सत् alone is manifest, it is called insentient universe. Thus ब्रह्मन् is manifest in the universe in the form of सत् in some portions, in the form of सत् and चित् and when the चित् is manifest in some portion, it is called the जीवः. When सत् alone is manifest, it is called जगत्. Thus ब्रह्मन् alone is in the form of the insentient जगत् also, ब्रह्मन् alone is in the form of sentient जीव also. जीव रूपेण जगत् रूपेण, सत्-रूपेण चित्-रूपेण, the ब्रह्मन् is everywhere. And कृष्ण concludes that portion saying when ब्रह्मन् is manifest in this whole creation, just as gold is manifest in all ornaments, ब्रह्मन् is manifest. If a person misses this ब्रह्मन्, which is evident everywhere, that person must be a very very gross and unrefined person. Like looking at the ornaments and missing the gold. Looking at the electrical gadgets and missing the electricity. Similarly, looking at all living beings, if I miss the Consciousness in everyone,

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१०॥

My capacity to talk is an expression of the Consciousness-principle and your capacity to hear is an expression of Consciousness-principle, minus Consciousness I cannot talk and you cannot hear. And if a person misses this Consciousness it is his problem. And for a person who has prepared the mind, ब्रह्मन् is appreciated everywhere. पश्यन्ति ज्ञान-चक्षुषः. This is the third topic. ब्रह्मन् being चेतन-अचेतन प्रपञ्चः or सर्वात्मकत्वम्.

4) Then the fourth topic from the 16th to 18th verse is ब्रह्मणः पुरुषोत्तमत्वम्, ब्रह्मन् being पुरुषोत्तमः. And to convey this idea, Lord कृष्ण divides the whole universe into three parts, three components. What are those three?

A. No.1, manifest matter, the material universe which is manifest, manifest meaning the visible to the sense organs and

B. The second part is unmanifest matter, that matter which is not sensorially perceptible or tangible. You can call it energy. We will use the word unmanifest matter, MM and UM.

C. And then beyond these two matter and energy, there is the third part, which is the all-pervading Consciousness-principle, which is a distinct entity, which alone we called in तत्त्वबोध, the original Consciousness, OC. MM, UM and OC. OC means the original Consciousness, which is not part of matter, which is not product of matter, which is not property of matter, but it is an independent entity.

The first one is called क्षरः पुरुषः, the second one is called अक्षरः पुरुषः and the third one is called उत्तमः पुरुषः. And कृष्ण says, of these three factors, the third one Consciousness alone is the greatest principle, is the highest principle. The word उत्तमः means the greatest उत्कृष्टतम, उत्तमः. What is the reason? Because matter cannot exist independent of Consciousness, whereas Consciousness can exist independent of matter. Consciousness alone lends existence to the matter. Therefore, क्षरः पुरुषः is inferior, अक्षरः पुरुषः manifest and unmanifest matter and when I say matter, it includes the reflected Consciousness also. Even if I don't say, include it. RC is also included in क्षरः पुरुषः. And in अक्षरः पुरुषः also RC, if you don't know what is RC, I don't want to get into that. Just take it as matter. Matter is inferior, OC the original Consciousness is उत्तमः पुरुषः. And this उत्तमः पुरुषः alone is reversed and called पुरुषोत्तमः. And Lord कृष्ण says this उत्तमः पुरुषः or पुरुषोत्तम is My real and higher nature, which was called in the 7th chapter as परा प्रकृतिः. The उत्तमः पुरुषः of the 15th chapter is the परा प्रकृतिः of the 7th chapter. Therefore अर्जुनः real God is formless Consciousness. The real God is formless Consciousness and He is not (one should not say HE) and that God is not located anywhere. That formless, intangible Consciousness which is the real God is all-pervading. Then all the forms attributed to God in the religious scriptures are temporarily given as a stepping stone to go to

the formless god. From the form you go to the formless. Form is the stepping stone to the formless one.

निर्विशेषम् परम् ब्रह्म साक्षात् कर्तुम् अनीश्वराः ।

ये मन्दाः तेऽनुकम्प्यन्ते सविशेषनिरूपणैः ॥ अप्यस्य दीक्षितर् ॥

Every person in the beginning is not capable of appreciating the formless God. The attributeless God everybody cannot understand, because मन्दाः. उपनिषत्s says मन्दाः. For them you give a support: राम form, कृष्ण form and that is why we have no quarrel with any form that you choose. As a इष्ट देवता, you can choose any form, but form is only a stepping stone, the destination is not form. Destination is the formless. And when you reach the destination, formless-विष्णु is identical with formless शिव, who is identical with formless कृष्ण, who is identical with formless राम. Why do you quarrel? That I am शैव, I am वैष्णव. Religious quarrels are meaningless if religion is understood properly. That is why somebody said that we have enough religion for quarrel, but we don't have enough religion to live harmoniously, because it is not understood properly. Thus formless पुरुषोत्तम is the real कृष्ण, who says? कृष्ण says. So where is He? Here itself. So this is the पुरुषोत्तम topic. Very important because of which the chapter is called पुरुषोत्तम योगः

5) Then the last topic end two verses, 19 and 20, कृष्ण talks about ब्रह्मज्ञानम् हे अर्जुन! Everyone has to attain this ब्रह्मज्ञानम् to derive mental strength, so that you can live a life of a गृहस्थ or you can live a life of संन्यासि, without any burden. Therefore ज्ञानम् is the destination of all and the benefit of this ज्ञानम् is कृतकृत्यः च भारत. You will attain total fulfillment. कृतकृत्यत्वम् means total fulfillment in life. You will feel that the life has been a meaningful life. To make the life meaningful, you have to attain this ज्ञानम्. This ज्ञानम् and फलम्, the fifth and final topic of the 15th chapter is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ षोडशोऽध्यायः । दैवासुरसम्पदिभागयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 16, VERSE 01

Having completed the 15th chapter, now we will enter into the 16th chapter of the गीता. The two chapters the 16th and 17th have got a subject matter, which is different from the main subject matter of the previous three chapters, 13th, 14th and 15th. There is a shift in कृष्ण's teaching. And this shift in the subject matter is based on a very important principle and that principle is the goal of life of a person, a person's goal of life and a person's way of life, both of them are closely related. The way of life and the goal of life, when I say goal, the primary top most goal of life, these two are closely connected, each one will influence the other, the goal of life will influence my way of life and my way of life in turn will influence my goal of life also. Therefore, these two things cannot be separated and therefore, if a person wants to successfully accomplish his goal of life, he has to take into account his very way of life also. One cannot ignore the way of life and fix the goal of life alone. One should pay attention to the way of life and also it has to be made in such a way that there is alignment between the way and the goal. One should align and tune the way of life in such a way that it is conducive to the accomplishment of the goal. This our scriptures, especially the वेदs, consider very very important. You cannot hope to lead any way of life and you cannot hope to accomplish any goal of life which is totally disconnected from the way of life. It is impossible. Just as the environment and the type of plant both are interconnected. You cannot grow any type of plant in any type of atmosphere. It is impossible. Both are interconnected. And therefore, the वेदपूर्व भाग, the beginning portion of the वेदs concentrate upon the way of life and the final portion of the वेद, the वेदान्त

concentrates upon the goal of life. So if we do have a particular culture, which is determined by वेद पूर्व, you can understand the significance of our culture only if you keep in mind the way वेदान्त which talks about the goal. Indian culture can never be understood without keeping वेदान्त in mind. And therefore Lord कृष्ण also feels that He has talked about the spiritual goal of life, He has talked about the Self-knowledge as the goal of life, in the 13th, 14th and 15th chapters and कृष्ण feels that His teaching is complete only when He talks about the complimentary part, viz., the way of life, which is conducive to and which will promote the goal that He has presented in the previous chapters. Therefore, previous three chapters deal with the goal, these two chapters, the 16th and the 17th deal with the way of life, because they cannot be separated. And the way of life a person leads is heavily determined by the character that a person possesses. The way of life is heavily influenced by, determined by, controlled by, directed by the character, the personality, the make-up of an individual. Therefore character determines the way of life and the way of life will determine the goal of life. Therefore all these three are interconnected - Character, Way and the Goal. And trying to tamper one alone without taking into account the other two will be a lopsided approach, which will not be successful. All the three we should take into account. And based on this, our scriptures divide or studies the character of the human being. And all possible characters. It is a full-fledged शास्त्र and our scriptures have made a thorough study of the possible human characters, because character will determine the way of life, which will in turn determine the goal. And this human character is divided into several types in different contexts, sometimes they classify into four types, sometimes they classify into three types, sometimes they classify into two types, different classifications are there depending upon the context. And for our study, we will see the three-fold classification of human character. The three-fold classification of human character.

1) The first classification is called द्वेषः प्रधान स्वभावः, a character in which lot of द्वेषः or dislike is predominant. We don't know why, it may be because of पूर्वजन्म, it may be because of present जन्म, it may be because of the childhood experiences, it may be because of the parental upbringing, it may be because of the friendship, whatever be the cause that we don't study now, one type of character is dominantly द्वेषः प्रधान, a character in which I dislike most of the things. I have complaint almost against everything. Almost a cynical character. Complaint against the government system, complaint against family members, complaint against television, complaint against anything, of course, God most complaint against. And this द्वेषः प्रधान character, as he accumulates this द्वेषः, because one is not able to express outside, because of suppression, parental suppression it might be, that saying shut up, shut up, shut up, the child has lot of complaint but could not express, if expressed will get two more. And this accumulated द्वेषः leads to lot of anger suppressed inside. Anger against everything. So द्वेषः प्रधान character is generally क्रोधः प्रधान character and this leads to हिम्सा प्रधान character, a person who is highly short tempered, highly volatile. Doesn't require any great thing. Even the smallest incidents will cause an earthquake or volcano. The शास्त्र class it राक्षस स्वभावः. Why does the शास्त्र call this राक्षस स्वभावः? Because when a person is so volatile and short tempered about to explode all the time, what will be the attitude of other people? Do the other people love to come near him or will try to run away from him? Will try to avoid him by any means. स्वामिजि says that in some houses, when the father comes from office all the children say: father has come let us go inside, as though volcano is coming. In some houses it may be mother also. So therefore, राक्षस स्वभावः is that स्वभावः from which people want to protect themselves, रक्षन्ति जनाः अस्मात् इति राक्षसः. It is derived from the root √रक्ष् to protect, a स्वभावः, from which people would love to run away, avoid, escape, save. This is called द्वेषः प्रधान स्वभावः.

This person is generally insensitive to others' feelings, generally, rude and gross minded and generally, goes on hurting people, often without his knowledge. He is like that porcupine - that one which has got the thorn. Imagine that animal runs amidst people. How will it be? Wherever he goes you get pricked. And this human being is like a porcupine. Wherever he goes, either through his words, deeds or thoughts, his travel is a devastating travel, in the process he keeps hurting people. And the tragedy is he or she doesn't even know. This is character No.1. द्वेषः प्रधान and this character is uncondusive to spiritual growth and still worse, this character brings a person down spiritually. It leads to spiritual retrogression. Not progression. This is No.1, द्वेषः प्रधान स्वभावः राक्षस स्वभावः. When you say राक्षस it need not necessarily have a protruding teeth, etc., it is the name of the character, explosive character.

2) Then comes the second character which we call रागः प्रधान स्वभावः. A स्वभावः which is heavily राग oriented, attachment oriented, which leads to lot of कामः, lot of desires. What type of desire? Desire for name, fame, money, possession, position and revelry, merry making. Life is meant for enjoyment and therefore, have a go. Let-go philosophy. They don't harm others, but they are given to likes, रागः and कामः and this स्वभावः is also supposed to be uncondusive to spiritual progress, because a person doesn't have time or inclination to turn inwards. रागः प्रधान स्वभावः is an extrovert स्वभावः, all the time bothered about these few little things, my status, etc. And this स्वभावः does not lead to spiritual downfall, because this person doesn't harm others. But this person or this character will lead to spiritual stagnation. There is no downfall, but there is no scope for spiritual growth, because generally, these people don't consider religion and spirituality is relevant for life. They wonder, for earning money and enjoying life why do we require God. One lady was telling that she wanted to bring her husband also to these classes, spirituality, वेदान्त, गीता, scriptural

study. And that person argues it seems: Religion is meant for the weak minded and sick minded people. I am healthy and fine, I don't have any problem at all. Why are you unnecessarily introducing me to all these things? Most of these people belonging to the second variety, they are harmless, even well-behaved and good mannered but they tend to be नास्तिकाs. They consider religion is not required, वेदान्त is not required to lead a comfortable and happy life. In fact, they may even go one step further and say religion is a problem. Because they read lot of violence here and there and therefore, according to them, religion and spirituality contributes to only problems in society. In fact, if they are banned or abolished, it is better. This is the second variety. Materialistic people, in simple language. They won't negate God often, but they feel God is not relevant to our life. Spirituality is not relevant, scriptures are not relevant, doesn't appeal to them. And in fact, most of our youngsters are tending to this alone. There was an article, somebody gave me, in Indian Express it seems, whether it was fact or fiction we don't know. A couple had visited a family and it is in connection with some marriage proposal and after the visit, the couple had gone back, this girl says, I don't want to get married to this family at all. Why? Because they are all Talibans - afghan muslim fundamentalists. This girl's parents were shocked, why are you calling them Talibans? The reason is that both the parents have come with lot of religious marks on their forehead. Our children don't believe in it. They think that it is religious fanaticism. And that girl argues that because of these clear cut religious marks alone, we are dividing the society as हिन्दुs, Christians, Muslims and it is only causing, division, disparity and quarrel, therefore why do we require. Simple application of the विभूति or कुङ्कुम, the younger generation looks upon as religious fundamentalism. It may be a fiction, but what I want to say is the tendency of the next generation. This is रागः प्रधान स्वभावः and they are not bad or evil or immoral. They are wonderful children,

thinking children, but they end up as what, materialistic people, totally away from our culture, which is a non-materialistic culture. This is the second group of people and कृष्ण calls them आसूर स्वभावः. असूरः again does not mean people with tusks and horns and all, it is derived from असुषु रमन्ते इति असूरः. असुः means the sense organs. रमन्ते means revelry. असूरः means a person or a society or a group, which values sensory revelry, noise making, merry making alone. So this स्वभावः आसूर स्वभावः. These people won't fall down spiritually, there is no scope for spiritual growth. Therefore the second character that which leads to spiritual stagnation. First one that which leads to spiritual retrogression or downfall.

3) Then comes the third character, which is ज्ञान प्रधान, which considers spiritual knowledge as the goal. That is why in सन्ध्यावन्दनम् मन्त्र is also, when the child is initiated into the sacred thread and prayers are given and in all of them what is asked for, even before the child understands what it is, what is asked for is knowledge. And knowledge, especially the spiritual knowledge, is symbolized as lamp in our culture and therefore lighting the lamp is the first thing that we do, whatever be the undertaking. Early morning start with lighting the lamp. Any function starts with lighting the lamp. Even the so-called secular functions. Film festivals. They show all violence, but the cinema actors come, nicely dressed, showing all the 32 teeth and they light the lamp, because when India turns materialistic, the spirituality cannot be taken away from India. We cannot destroy spirituality totally, in one form or the other it will come. Therefore, ज्ञान प्रधान, those who consider that ज्ञानम् is the top priority and whatever is required for that ज्ञानम्, that also is top priority. Not that they dislike money or name or fame, it is not they are against them, but they never think of that at the cost of spiritual growth. So, keeping in mind the spiritual growth, whatever can be accomplished, whatever entertainment is there or music, dance, the whole family can go and

watch the dance, because the theme is कृष्ण, भागवतम्, रामायणम्. And the जीवात्मा pining for परमात्मा, that is our dance theme and the lyrics also written by saints and sages. There is a scope for art, but it is in keeping with spirituality. Similarly, in dance. There was a program called दीप प्रदक्षिणम्. So there राधा कल्याणम् and all they do. there also overnight they wake up, here also now pubs are coming, pubs and clubs and all those things, you can see them in papers etc., just see but you need not go. It's very interesting to know what is happening around. Because young body has lot of energy and therefore they want to dance, our culture understood and they included दीप प्रदक्षिणम्. If you want to shout: shout स्वामिये शरणम्. For shouting there is scope. For dancing there is scope. In दीप प्रदक्षिणम्, you can violently go around, but what is centre, दीपः. दीपः means ब्रह्मज्ञानम्. Everything there is scope. But it is all centered around this only, ज्ञान प्रधान way of life is the third स्वभावः and कृष्ण calls them दैव स्वभावः. दैव स्वभावः, देवः means light, bright, derived from the root √दिव्, दीव्यति प्रकाशते इति देवः. प्रकाशः and it stands for knowledge, stands for wisdom, stands for brightness.

These are the three स्वभावः देव or दैव, आसुर and राक्षस स्वभावः. All these three characters are compared to a wealth that a person possesses. All these three people possess their own wealth, in the form of these three characters. And these characters are compared to wealth because with that character they can buy, they can accomplish their goals. How? Character decides the way of life. Way of life decides the goal, therefore character purchases your goal. *Character purchases your goal*. And therefore it is called सम्पत्. Don't think I am going somewhere. I know it is 16th chapter only. दैव-आसुर-सम्पत्. Therefore in the 16th chapter, कृष्ण wants to talk about दैवी सम्पत्, otherwise called दैव स्वभावः, which is the inner wealth of character, which will accomplish a particular type of goal. Then आसुरी सम्पत् or आसुर स्वभावः, the 2nd type of inner wealth or character,

which will purchase another type of goal. And the third one is what? राक्षसी सम्पत्, that is named, but we have to include दैव-आसुर-राक्षस-सम्पत्-विभाग-योगः. And having presented the three characters or inner wealth, कृष्ण wants to say that अर्जुन, if your goal is spiritual knowledge or मोक्ष, the only conducive way is दैव स्वभावः. If you don't value spiritual knowledge, I have nothing to tell. I can only say wish you all the best. But कृष्ण says if you value spiritual knowledge, if you value मोक्ष then the way of life which is in alignment, which is conducive to that is दैव स्वभावः. Therefore you have to take into account your way of life, every small or big thing that you do, right from the food that you eat, right from the entertainment that you have, right from the type of magazine that you read, right from the TV programs that you watch, right from the type of the friends you move with, right from the type of the way you spend your leisure time. Every minute thing contributes to the way of life, which is in the long-term going to determine the goal, whether you reach or not. And therefore अर्जुन I have talked about the goal, I will better talk about the way. I have talked about the वेद-अन्त भाग, better let Me talk about the वेद-पूर्व भाग also, because वेद-पूर्व and वेद-अन्त are inseparably interconnected and therefore the 16th and 17th chapters deal with the way of life conducive to the spiritual goal. And the subject matter is picked from the वेद-पूर्व भाग. The previous three chapters are वेद-अन्त भाग. These two chapters are the वेद-पूर्व भाग subject matter. With this background, we will enter into the chapter.

Verse No .01

अथ षोडशोऽध्यायः ।

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१॥

अभयम् सत्त्व-संशुद्धिः ज्ञानयोग-व्यवस्थितिः ।

दानम् दमः च यज्ञः च स्वाध्यायः तपः आर्जवम् ॥ १६-१॥

अभयम्, सत्त्व-संशुद्धिः, ज्ञानयोग-व्यवस्थितिः, दानम्, दमः च यज्ञः च, स्वाध्यायः, तपः, आर्जवम्,

Lord कृष्ण begins the teaching, even without अर्जुन's asking for anything, because कृष्ण feels that this teaching is complete only when he talks about this also. If I have to talk about growing a particular plant, I am wise only when I talk about the conditions in which the plant will grow, because soils are different, clay soil, dark lava soil for cotton, for rice growing what is the soil, what type of water condition it should be, lot of water, limited water, what should be the temperature, what should be the height of land, etc. So when we went to the Yercaud camp and in every camp most of the campers love shopping, वेदान्त is there or not, shopping is an integral and inseparable part of the camp and in Yercaud there is no shopping facility. Therefore they went to some Nursery and there were lot of pots with plants. Yercaud is an elevated place and you know what चेन्नै is. So, many people came back with the pots. It won't work here. So therefore, आत्मज्ञानम् can work only when a particular way of life is also adhered to. That is why culture become very important. And in the olden days, when they glorified our culture and banned our people from mixing with other culture, it is not because we look down upon other culture, every culture is beautiful, but we had values because this culture is designed for a particular goal. Others are designed for a particular other goal. There is no inferior or superior culture, but what do you want in your life and therefore कृष्ण feels the teaching is complete, only when the way of life is also prescribed. Therefore in these three verses, he gives a list of virtues or traits which are conducive to Vedantic study, initially and later conducive to Vedantic assimilation. Both are equally important, *reception of knowledge is important, assimilation of knowledge is equally important, only after reception and assimilation, transformation can take place.* And

therefore he gives a list of virtues which he दैवी सम्पत्. And this is not completely new, कृष्ण has talked about them in the 13th chapter from verse no.8 to 12th.

अमानित्वमदम्भित्वमहिम्सा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-७॥

in four or five verses, and कृष्ण even gave a special name to those virtues, you know what was the name (we are the only people without monthly tests) I don't keep because I feel you are coming because there is no test - previously I used to have tests at the end of every chapter and then I found that students take French leave on that day. Then I thought that no more tests, at least let them come to the class regularly! In Yercaud also we had test. So, we had examination at the end and some of them were in the night walking up and down studying and another Lady said that स्वामिजि I went to the bathroom several times, then I said test and all is not necessary; you should enjoy the camp, therefore I dropped the tests. The name given there was ज्ञानम्. एतत् ज्ञानम् इति प्रोक्तम् अज्ञानम् यत् अतः अन्यथा. So the list of virtues.

The first virtue that कृष्ण emphasizes is said अभयम्. अभयम् means courage, self-confidence, faith in myself, faith in God is important, faith in गुरु is important, faith in the scriptures is important, but above all faith in myself that I can follow and accomplish. This self-confidence is important because spiritual life is an adventure. It is a greater adventure than reaching Everest, than going to Arctic Circle or Antarctic Circle. So many adventures are there, but this is the greatest adventure, the most challenging adventure. And therefore, it requires tremendous inner courage, not weight lifting, not using dumbbells, it means the inner strength. मुण्डकोपनिषत् says:

नायमात्मा बलहीनेन लभ्यः । ॥ मुण्डकोपनिषत् ३-२-४ ॥

A man who doesn't have the inner courage cannot succeed in spirituality and therefore it is an adventure or challenge. And a person

can continue with perseverance only when he appreciates its value, which is not that easy. Value of money you can easily appreciate. Even a child knows that. Value of position everybody knows. Value of possessions everybody knows. Value of power everybody knows; for admission. These values anybody and everybody will understand. If I have to perseveringly continue I should know the worth of spiritual goal. And since this requires lot of inner maturity, it is very very rarely understood thing. Most of the people do not know its value, therefore most of the people will not vote for this, कृष्ण said in the 7th chapter, मनुष्याणाम् सहस्रेषु कश्चित् यतति सिद्धये । And therefore, we are in minority. Spiritual seekers all are always in minority and therefore the spiritual journey is often a lonely journey. Therefore it requires tremendous courage to continue. Because people will say that it is better to be in hell with other people rather than alone in heaven. If the neighbors are also coming to नरकः, then I am prepared to go there, it doesn't matter. To travel alone it requires tremendous courage and there are other people always to tease and make fun of गीता. गीता? For गीता class? Are you going to गीता class? Now itself are you going? Then they ask what happened to you? What is wrong with you? Failed in love affair? Lost in business? It means you have to come only when some tragedy strikes. What a tragedy! So therefore, when four people ask we ourselves begin to wonder perhaps I will see whether to go for the next course. Therefore अभयम्, self-confidence, courage to continue this in spite of obstacles and in spite of being in a minority. अभयम्. And how to have that? One is, once I have a value for the goal, I won't mind the obstacles. So the size of the obstacle will depend upon the value for the goal that you have. If the value is lukewarm the obstacles appear bigger and if the value is intense the obstacles will appear smaller. Obstacles don't have a size of its own, the size and the weight is determined by your subjective projections. Everest. There are people who go. Even to walk to the bus stop we hesitate. Little bit rain is there,

you will phone and ask स्वामिजि whether the class is there is not, the slightest obstacle is the biggest excuse. Therefore what I am telling is *obstacles are obstacles when you lose sight of the goal*. Not only applicable to spirituality, applicable to anything. Therefore one method of discovering courage is learning to appreciate the value of the goal. Courage will come from somewhere. The second is of course, surrender to the Lord, seeking strength from the Lord and telling myself: अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते । Imagine a person who becomes a संन्यासि, without having a security around and at least now institutions are there for संन्यासि. In those days, institutions were not there, every संन्यासि was a possessionless person on the street, what gave him the courage to deliberately take to that way of life. It is a sheer surrender to the Lord. And therefore through भक्ति and विवेक one has to discover अभयम्, fearlessness.

Then the next virtue is सत्त्व-संशुद्धिः – purity of mind. सत्त्वम् here means अन्तःकरणम्, संशुद्धिः means purity. And what do you mean by purity? Those types of thoughts which will keep the mind healthy. Those which are not toxic to the mind or mental health, just as for the physical body we have got items which are conducive to health and which are not conducive. When those toxins are there inside, they damage the health and lead to physical destruction, extend that to the mind also. In the physical body the toxins are certain types of food items or chemicals. For the mind the toxic ones are certain patterns of thinking, certain types of thoughts like jealousy, hatred, fear, these are all toxic thoughts which if they remain in the mind for longer time, they will cause erosion and make the mind weaker. And therefore सत्त्व-संशुद्धिः means maintenance of healthy thoughts.

Then the next virtue is ज्ञानयोग-व्यवस्थितिः – in and through all this way of life you should not forget what is the goal or purpose for which this way of life I am following and what is that purpose, spiritual knowledge. And knowledge never happens naturally, knowledge never

happens naturally. Many other things happen in time, you need not work for it. Wrinkles, you didn't work, just survive, wrinkles will come. Grey hair, you need not work, it will come. Tooth loss, you don't require a साधन, it will come. Many things will happen in time, knowledge is one thing which can never naturally happen. Any knowledge, physics knowledge, you lead a moral life and what do you what, in due course I want to become M.Sc in physics. I will not go to college, because I lead a moral and ethic life. Fool, moral and ethical life is good, but that will not automatically lead to physics knowledge. It will not lead to chemistry knowledge, it is a separate pursuit you should undertake, you require a physics गुरु and a physics book and you have to study and if required fail a few times also, and then it becomes. Like that, knowledge doesn't happen. The word बोधोदयम् should not be misunderstood. Under a tree बुद्ध got बोधोदयम्, so बुद्ध got enlightenment under बोधि tree and many people sincerely believe that knowledge happens, either a leaf might fall or a fruit might fall, knowledge will not fall or descend down, *you have to work and work hard*. Therefore कृष्ण says: ज्ञानयोग-व्यवस्थितिः – *committed pursuit* of ज्ञानयोग, which means श्रवणम्, consistent and systematic study of the Vedantic scriptures for a length of time under the guidance of a competent teacher. You might have got bored, I will not get bored and therefore I will repeat. Therefore, श्रवणम्, then मननम्, reflecting over that and understanding and removing doubts and निदिध्यासनम्, internalizing to such an extent that my life and my knowledge there is no disparity. What I know and what I am there is no disparity. So व्यवस्थितिः means commitment, निष्ठा in ज्ञानयोग, श्रवण-मनन-निदिध्यासन. For that what should you do? Regularly attend the classes, come to the next class also.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 16, VERSES 01-02

As I said in the last class, Lord कृष्ण is dealing with the way of life that a spiritual seeker should lead, so that it is conducive to the reception of spiritual knowledge, as well as the assimilation of spiritual knowledge and this way of life, Lord कृष्ण calls दैव मार्गः. And this दैव मार्गः, the spiritual path, the सात्त्विक path involves the observation of certain virtues in daily life and Lord कृष्ण enumerates those virtues in these verses, which the Lord calls दैवी सम्पत्. In the first three verses, we are getting the list of these virtues. We were seeing the first verse in the last class, अभयम् सत्त्व-संशुद्धिः, ज्ञानयोग-व्यवस्थितिः. अभयम् means spiritual courage, to cross all the hurdles which come in the way of my spiritual path, the inner courage, सत्त्व-संशुद्धिः is the purity of mind, which is nothing but enjoying the virtues enumerated here, अन्तःकरण शुद्धिः. Then ज्ञानयोग-व्यवस्थितिः, which means वेदान्त श्रवण-मनन-निदिध्यासनम्. ज्ञानम् means श्रवण मननम् and योग means निदिध्यासनम्. So ज्ञान plus योग is equal to श्रवण-मनन-निदिध्यासनम्, I have talked about this before, I hope you remember. And this one is the primary साधन which should go along with the others, without ज्ञानयोग any amount of virtues will remain incomplete. Without morals ज्ञानयोग is impossible, without ज्ञानयोग a moral life is incomplete. It can never lead to liberation, therefore they are complimentary, therefore they should be given due importance. ज्ञानयोग-व्यवस्थितिः, the word व्यवस्थितिः means committed pursuit. It is निष्ठा, it is a casual pursuit, it is not a lukewarm approach, it is not an amateurish undertaking, but it should be sincere and serious and therefore He uses the word व्यवस्थितिः, commitment. Up to this we saw in the last class. Now we will go to the second line, दानम् or charity is another important virtue highlighted in the scriptures. बृहदारण्यकोपनिषत् enumerates three virtues as very important, तमेतम् वेदानुवचनेन ब्राह्मणाः विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

यज्ञ, दानम् and तपस् are considered the most important disciplines and Lord कृष्ण himself borrows from बृहदारण्यक and in the 17th and 18th chapters, कृष्ण highlights these three virtues again. So दानम् means charity. And why do we say दानम् is a very important virtue and also a very difficult virtue, we can follow everything else but दानम् is difficult. Why do we consider this important? दानम् has significance from different angles.

i) The first benefit of दानम् is that it serves as a remedy for a very serious mental problem called लोभः. लोभः is a very serious mental problem, which is caused by the sense of insecurity. One fundamental human problem is continuous sense of insecurity. What will happen to me, what will happen tomorrow, when I get old? This insecurity like the तम्बुर श्रुति, continues all the time. And we do not know why the insecurity is caused and the generally we have a misconception that this sense of insecurity will go away if we hold on to external possessions. We think that a possession is the only remedy for the problem of insecurity, even though there is no truth in that conclusion. Because there are people who have got lot of possessions and continue to be insecure. And there are many people who do not have any possessions and they have full sense of security. From this it is very clear people with possessions continue to be insecure, people without possessions are there with security sense, from this it is very clear, that the possessions and the security have no connection, but even though this is the truth, we have got the strongest मोह that the insecurity will go away as we increase our possession. And this sense of possession is so strong and this alone is called लोभः and this लोभः or sense of possession expresses in two-fold ways, one way is, it wants to grab more and more, get more, get more, get more. This is one expression of लोभः and the other expression is: whatever you get you very carefully hold on to, never give away. Therefore get more and give less. This is लोभः. In English we translate it as greed plus miserliness is equal to

लोभः and this greed miserliness problem, **लोभः** is because of the misconception that the greater the possession the greater is the security. And this **लोभः** leads to several problems in life. The first problem is that a person wants to grab more and more and therefore unknowingly he begins to compromise with **धर्म**, because beyond a limit, greed will force a person to cut corners to comprise with **धर्म**. Thus it will lead to **अधर्म**, it will lead to **पापम्**, it will lead to **हिंसा**, thus **लोभः** is a very very serious mental problem. And not only this is the problem, this person with **लोभः** begins to suspect every human being who comes near. Because we don't whether he is coming for me for whether he is coming for my money. Whether he loves me or my money. Thus the eye of suspicion will be there all around, even I look at my family members differently. Thus **लोभः** is a serious problem and the only remedy for **लोभः** is gradually developing the sense of charity. **दानम्** is the only remedy for **लोभः** disease. And therefore **दानम्** is important.

ii) And the second significance is, if **दानम्** is not there in society a person goes on amassing and accumulating without sharing, there will be a big disparity between the rich and the poor and when this gulf increases, then that society will have lot of problems like crime etc. Most of the crimes, economic crimes like kidnapping for ransom, murdering for gain, burglary, all these things will happen when there is a big gulf between the rich and the poor. And when we read such news items more and more in the newspapers, the rich person will feel more and more insecure than secure. The irony he has got lot of money for security, the very money has thus caused insecurity, because of the fear burglary, kidnapping and all those things. And therefore a healthy social order requires people who have should be willingly able to share with who needs. Therefore **दानम्** takes care of social order.

iii) And the third significance of **दानम्** is that it is the only touchstone to find out whether I have detachment or not. If I don't have detachment, **दानम्** will be the most painful affair, even though for

social purposes, I give, it will be with a lot of heart burn. If I have got inner detachment, दानम् will be the most happy discipline or साधन that I practice. Therefore दानम् becomes a test for my detachment. And therefore दानम् is significant.

iv) And fourthly, दानम् is considered a very important प्रायश्चित्त कर्म. We all have acquired lot of पापम्s, दुरितम्s, for which we have to do प्रायश्चित्तम्s and varieties of प्रायश्चित्तम्s are mentioned in our शास्त्र and one of the प्रायश्चित्तम् कर्म is दानम् and that is why at the time of death or immediately after death, varieties of दानम्s are given. In fact, we are supposed to do that before we die, but we don't have that heart, we will lose our life rather than losing the purse, remember this. And therefore at least our children are supposed to do that, so that the soul can soar high, rid of the पाप कर्म. 16 दानम्, 18 दानम्, those itself people don't do that. In one rupee all the 16 दानम्s are finished. So, क्षेत्र दानार्थम् अक्षतान् समर्पयामि, गो दानार्थम् अक्षतान् समर्पयामि. For all the दानम्s, we will manage with just water and अक्षता. दानम् is a very very important प्रायश्चित्त कर्म. This is the fourth significance.

v) And fifthly and finally, दानम् is the beautiful साधन, which makes our death peaceful, because death is an event in which everything that I have carefully earned will be taken away from me, whether it is house or bank balance, anything I have earned, sweating and toiling, everything including my physical body. After death, I cannot even own my physical body, everything I have to give back to the world or God Lord, as you look at it. If this release of all my possessions should be comfortable to me, I should have practiced दानम् in my earlier days and if I have enjoyed दानम् during my life, I will look upon death also as a form of दानम्. Till now whatever I had I am giving away. And it will give me pleasure, otherwise I will try to hold on, then यमधर्मराज snatches and painfully I die. Death will be peaceful for a person who has learned to enjoy giving away things because of these reasons. I can tell still more, but the rest is your home

work, दानम् is a very very significant spiritual साधन. Initially at least we should give away what we don't want. If you have heart burns even for that, what to do? Even though I don't want, this person cleans the house for पोङ्गल् (मकरसङ्क्रमण) and then keeps away things for disposal. 'After checking I will give' thinking he will keep and after cleaning he will sit in front of them and looking at them 'afterwards can be given' he will put and at the end everything he took out again goes back. Even a match box. Because great grandchild can play with that. My child is not yet married. I am planning for the great grandchild. That is why they said,

शतेषु जायते शूरः सहस्रेषु च पंडितः ।

वक्ता शतसहस्रेषु दाता भवति वा न वा ॥ संस्कृत सुभाषित संग्रह ॥

Among hundred persons there will be one शूरः, courageous person, सहस्रेषु च पंडितः, there will be one scholar at least among one thousand people, वक्ता शतसहस्रेषु, शतसहस्रेषु means hundred thousand, one lakh, among one lakh people at least you can find one good teacher, वक्ता means गुरु, even though they are rare, दाता भवति वा न वा, a real giver is very very difficult to find. It is difficult, but we have to practice as I said, start giving what you don't want and thereafter we can find whether we can give even those things that we want. If it is useful for somebody else more. Therefore, कृष्ण says, दानम्.

Then दमः, दमः means इन्द्रिय निग्रहः, sense control. Sense control does not mean suppression of sense organs, we never encourage suppression, because any form of suppression is an oppression. It will lead to depression, we never encourage. By दमः what we mean is voluntarily directing the sense organs which are born out of my conviction. I decide what is good for me for my spiritual growth and I decide what is not good for me and with conviction I myself turn away the sense organs. It is called mastery over the sense organs. But when I turn the sense organs away, because of somebody else's enforcement

then it is called suppression. The difference between suppression and mastery is what? When I do it for another's sake, it is suppression, when I do it out of my own conviction, it is never a suppression, it is called इन्द्रिय जयः. It is victory. Suppression will lead to mental health problems, mastery will lead to mental growth. Therefore दमः is mastery of the sense organs.

Then the next virtue is यज्ञः. यज्ञः literally means worship of the Lord. यज् means to worship, यज्ञः means the practice of worship and our scriptures talk about two forms of worship, one is the regular ceremonial worship, in the form of पूजा at home or पूजा in the temple etc., which is the regular ceremonial ritualistic formal worship. And there is a second form of worship which is conversion of all our activities themselves into a form of worship. As the well-known saying goes, work itself is a worship and this conversion is brought about by a change of attitude which is called कर्मयोग attitude, भावना परिवर्तनम्, सत्-भावना. And what is the भावना परिवर्तनम्, change of attitude? I look upon every कर्म as an offering to the Lord and therefore I cheerfully do all the कर्मस. Enthusiastically wholeheartedly, sincerely, cheerfully, I do, whether it is mundane action or the most important action. And that is called ईश्वर अर्पण भावना and more importantly I prepare my mind to face any consequences that will come out of my action. It may be good name or bad name, it may be acknowledgment or non-acknowledgment or it may lead to gratitude, people expressing gratitude or they may not be grateful to me. People may reciprocate or not any consequence I accept without resistance as प्रसाद of Lord. This is called प्रसाद भावना, ईश्वर अर्पण भावना with regard to कर्म, प्रसाद भावना with regard to कर्म-फलम् will convert every कर्म into an यज्ञ.

यद्यत्कर्म करोमि तत्तदखिलम् शम्भो तवाश्रयणम् ॥ शिवमानसपूजा ४ ॥

In the 9th chapter, यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत्. So this is an improvised form of यज्ञ. Which यज्ञ is important? Both are equally important, formal पूजा cannot be given up, at home पूजा must

be there, only then there will be an atmosphere of auspiciousness. We read in the papers, books and all, there are so many evil forces, people ask: What should be done to ward off evil eye? दृष्टि विनायक is now spreading like wild fire. It's a new invention, not in the वेदs. We are always afraid of evil forces, black magic. We do not know whether such things are there or not. Whether they are there or not, an atmosphere of divinity, lighting the lamp, chanting the prayers, etc., will insulate the house, serve as a कवचम् against all the invisible negative forces. And therefore formal external पूजा is a must and in addition to that, we also require second type of पूजा, what is that, converting every action into worship. कर्मयोग रूप पूजा and in this यज्ञ itself, in the 3rd chapter, I have talked about पञ्च महा यज्ञाः, I don't want to get into those details, you have to remember that topic also in this context. So यज्ञः.

स्वाध्यायः, स्वाध्यायः means scriptural study. So this is waning from our society, previously these things were there, but slowly we are forgetting that, this was called in the 3rd chapter, we named it ब्रह्म यज्ञ. All part of the हिन्दु society, it was all part of वैदिक कर्म. So they had सन्ध्यावन्दनम् and gradually they reduced from 3 to 2, from 2 to one and full सन्ध्यावन्दनम् has been dropped to just गायत्री, etc., and now-a-days they ask whether we have to chant, etc. So therefore, scriptural study is called स्वाध्यायः. This study is two-fold, one is called पाठयण, which is nothing but शब्द आवृत्तिः. पाठयण means recitation, which is considered to be a beautiful कवचम् against any type of evils, including materialism. In fact, whether ghosts are there or not, I consider the most powerful ghost is materialism. It is catching up fast with our society, our culture is eroding, 'Money is God' is coming, money is becoming the only God. If the other ghost is there or not, we don't know, there is one powerful ghost, that is materialism and one of the remedy for that is स्वाध्यायः. Give 15 minutes for some पाठयण. विष्णुसहस्रनाम, everybody may not know सन्ध्यावन्दनम्, some prayer

chanting is a must. It is called शब्द आवृत्तिः. And there is another type of स्वाध्यायः, which is अर्थ आवृत्तिः, dwelling upon the meanings of the scriptures. So first one is शब्द प्रधान, the second one is अर्थ प्रधान, the first one is simple recitation, even without knowing the meaning recitation will bless the home, स्वाध्यायः.

Then the next virtue is आर्जवम्. आर्जवम् means integrity, uprightness, enjoying a harmonious personality. We have talked about five layers of personality in तत्त्वबोध, अन्नमय, the physical body, प्राणमय, the pranic personality, मनोमय, the emotional personality, विज्ञानमय, the rational or intellectual personality, all the different layers of my personality, which is normally expressed as the thought, the word and the deed, all of them should be harmonious. So harmonization, integration, concordance of all my personality is called आर्जवम्. ऋजु means one line, आर्जवम् means all my personalities are in one line. I don't have a crooked personality, I don't want the company of persons who talk one thing outside, keeping something else in their minds - रामलिङ्ग अडिगल्.

मनस्येकम् वचस्येकम् कर्मण्येकम् महात्मनाम् ।

मनस्यन्यत् वचस्यन्यत् कर्मण्यन्यत् दुरात्मनाम् ॥ सुभाषितानि ॥

You can understand. महात्माs have oneness in the mind, in the word, in action. Whereas for दुरात्माs, what they think is one, what they speak is another and what they do is yet another. And when there is no आर्जवम्, a strain is created in the personality. Because one layer is pulling in one direction, another layer is pulling in another direction. So there is a stress and a strain formed within, it has nothing to do with the external society, I myself am creating a rift, a cleft in my personality. This strain will not be felt initially, but when I need such a hypocritical or double life, the strain gets accumulated and when the strain gets accumulated, goes beyond a limit it creates a rupture in the personality, which comes in the form of all types of ill-health, emotional ill-health, physical ill-health. All types of problems and therefore, integrity is required for my

survival as one whole person. Otherwise, I will have holes all over, can you understand the difference? आर्जवम्. So this word आर्जवम् has come in the 13th chapter also, I should not be explaining so much, अमानित्वम् अदम्भित्वम् अहिम्सा क्षान्तिः आर्जवम्. There I have said. Continuing;

Verse No .02

अहिम्सा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२॥

अहिम्सा सत्यम् अक्रोधः त्यागः शान्तिः अपैशुनम् ।

दया भूतेषु अलोलुप्त्वम् मार्दवम् ह्रीः अचापलम् ॥ १६-२॥

अहिम्सा, सत्यम्, अक्रोधः, त्यागः, शान्तिः, अपैशुनम्, भूतेषु दया, अलोलुप्त्वम्, मार्दवम्, ह्रीः, अचापलम्,

The next virtue is अहिम्सा. This also I have talked about elaborately in the 13th chapter, therefore I don't want to go to the details and we also know its importance. अहिम्सा is avoidance of nonviolence at the कायिक, वाचिक and मानस level. And the simple rule is what I give to the world that alone I will get back ultimately. So therefore it is like throwing a ball against a wall, when I throw the ball it hits the wall and comes back to me only. And the force of the ball will be directly proportional to the force with which I throw. And therefore, we should remember that the ultimate truth is what I get will be what I give. From the bank what I can take is what I have deposited in the bank. If I deposit violence in the world bank, world bank is not that world bank, the bank called the world, it will come back to me alone, if not now, later. And therefore for my own peace of mind I have to avoid हिम्सा. Of course, we never say that अहिम्सा is absolute. There may be occasions when हिम्सा becomes a necessary evil. And the best example is what? The भगवद्गीता occasion itself. गीता is a very interesting study. In several places, 2-3 places, कृष्ण says, अहिम्सा, 13th chapter, now here, further also He will tell. Then कृष्ण's

conclusion is what, अर्जुन, therefore, fight. How is it? After talking repeatedly about अहिम्सा, तस्मात् युध्यस्व भारत. Is कृष्ण contradicting himself? Here alone we should remember, अहिम्सा is a general value, but every value has got an exception, including अहिम्सा. There are cases when nonviolent methods miserably fail. Just as it failed in the case of दुर्योधन. And when nonviolent methods fail and for the protection of धर्म, the only available means is हिम्सा, then there is nothing wrong in taking. In fact, कृष्ण goes one step further and says: This धर्म युद्ध will not give you पापम्, on the other hand, it will give you पुण्यम्. And therefore, we should not blindly talk about अहिम्सा. Misplaced अहिम्सा will have very very negative consequences. Imagine a doctor who does not want to treat the patient, because it is painful. How will it be? Doctor has to do that and therefore judicious अहिम्सा is a value.

Then the next one is सत्यम्. सत्यम् means truthfulness or more correctly, avoidance of untruth. Because if speaking the truth is going to hurt a person, if speaking the truth is going to hurt a person then we have to follow the value of अहिम्सा and avoid speaking the truth, but that does not mean that we should speak untruth, avoid speaking untruth. So therefore सत्यम् is equal to असत्यवर्जनम्. And suppose you have to tell the truth to correct a person and telling the truth is going to be painful, what to do? We have got धर्म संकट, we have to tell the truth for correcting the person, it is going to hurt a person, it may be your own child, may be your own family member, anyone. Then we say you can do that but you have enough padding's to reduce the hurt caused by speaking the truth. And what is that method? Speak some other pleasant truth, there are unpleasant truths but there are so many pleasant truths, therefore talk about the pleasant truth predominantly and when that person's mind is well-cushioned, and with that cushioning speak the unpleasant truth, and don't dwell upon the unpleasant truth. Speak more of pleasant truth, dwell upon pleasant

truth and when the situation is ideal, as they say, strike when the iron is hot, speak pleasant truth, dwell upon pleasant truth and when the situation is ideal just mention the unpleasant truth briefly, don't dwell upon that and you will find that the person will be able to receive and improve. This is the psychology. When we are forced to tell the unpleasant truth. Therefore सत्यम्.

Then the next one is अक्रोधः, अक्रोधः means learning handle the problems of anger. Anger management, anger handling, because anger is a very powerful emotion, which can hurt the angry person and which can hurt the people who are around the angry person. And therefore one has to necessarily learn to handle anger. How to do that? Several methods are there, one of the methods is understanding anger as a form of emotional pain. Understanding anger as a form of expression of mental pain or emotional pain, because anger is the name of a mental condition. We think shouting is anger. No. Anger is an emotion belonging to the mind, shouting cannot be called anger, shouting is a consequence of anger. Hitting is not anger, it is a consequence of anger, anger has nothing to do with the body, nothing to do with speech, it is purely an inner emotional condition and I only know my anger. Others know only the expressions of anger, anger is purely a mental condition, which is a form of pain. And this mental pain is very very similar to physical pain. If you understand the role of physical pain, we can understand the role of mental pain or anger. If you look at physical pain, superficially seeing it is a curse, because pain who will like? It is a curse, nobody will like to have pain because it is a highly unwanted thing, but if you look at the pain from another angle, from medical angle, they will say pain is a great blessing. भगवान् has kept physical pain not with an intention of hurting you, but it has been kept with a noble motive, what is that? Pain is a signal which is meant to report to you that there is something wrong with your system. Any pain indicates that things are not functioning properly,

therefore it is red light. So भगवान् wants to say, please check up that location, any pain is a signal, a red light which tells you something is wrong within and therefore take care of that. And how to take care? Not immediately swallowing any tablet available. Once I have decided to take the pain as a signal, I tried to find out what is wrong within or without. The pain can be because of external or internal cause, which means I have to diagnose. Because headache itself 2,000 varieties they say and headache can be a symptom of any problem, it can be because your spectacles are wrong, you will get headache, may be problem with the tooth, it may be problem with stomach, it may be your wife or husband also. This is joke, don't take seriously. Understand joke as joke. Headache can be because of any blessed reason, I should never take a medicine impulsively, pain should not lead to impulsive medication, but I should do diagnosis and I should take the proper medication otherwise it can become counter-productive. If this is understood anger is also a signal in the form of mental pain, it should never lead to impulsive reaction. I should understand it as a signal, mind tells me that something is wrong, somebody's behavior is wrong or the set-up is wrong and I have to find out what is wrong and I should take deliberate steps. And therefore, management of anger is understanding anger as an internal signal. I should intelligently use it to find out a remedy to the cause of that anger, this is called अक्रोधः, so management of anger.

Then the next one is त्यागः, त्यागः means संन्यासः, संन्यासः means renunciation. The moment we say renunciation, everybody gets jittery. So the renunciation is two-fold, one is the external renunciation, which is called संन्यास आश्रम, चतुर्थ आश्रम, taking to a monastic lifestyle. Monasticism is one meaning of त्यागः. And there is another meaning for the word त्यागः, which is not external renunciation, but inner renunciation called detachment, वैशान्यम्. Or detachment is called त्यागः. And what do you mean by detachment? An appropriate attitude

towards my possessions. A right attitude. What is the right attitude towards the possession? It is the understanding that I really do not possess anything, I really do not possess anything, everything belongs to the Lord and Lord alone and God, out of his infinite kindness, have provided me with certain possessions for my using them and growing spiritually and I am supposed to use them and grow and it has to go back to the Lord only, I can never hold on to anything, including my own body. So everything belongs to the God and God can choose to take back anything as he wants, he might give one month notice, he might give three months notice, as you give for vacating the house, like that or he may not give any notice. And if God chooses to take away anything from me, I will voluntarily return it to the Lord with a note of thanks. Thank you note. Returned with thanks. This attitude is called त्यागः. You use everything, have house, have car, have people around, have jobs, anything you have, but remember that God can take away anything. I heard that in America and all, your job you might be dismissed from the job at any time and it means they will keep a yellow notice, a yellow slip. In our culture, yellow is मङ्गलम्, but there yellow slip is अमङ्गलम्. Here only 3 months notice, there hire and fire. So I asked some boy he said I have got a safe job, but in America, any job you can lose at any time, not only job, everything. So therefore, this readiness to lose anything is called renunciation. So त्यागः.

Then शान्तिः. शान्तिः means equanimity of mind, freedom from violent emotional disturbances. Balance of mind is called शान्तिः. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 16, VERSES 02-04

In the beginning of the 16th chapter, in the first three verses, Lord कृष्ण is giving a list of virtues which He names दैवी सम्पत् and when a person lives a way of life taking into account these virtues, then it will become conducive to आत्मज्ञानम्. वेदान्त-friendly character is the one in these verses. We completed the first verse in the last class and in the first verse, I had left out one word and I am happy that the students noted the omission and pointed it out to me. First I will take up the omitted word, i.e., the word तपः in the second line, दानम् दमः च यज्ञः च स्वाध्यायः तपः आर्जवम्. If you split it it will be तपस् or तपः. The word तपस् has several meanings. Lord कृष्ण himself will talk about तपस् in the 17th chapter elaborately and He will divided तपस् into three types also, सात्त्विक, राजसिक and तामसिक तपस्.

But here we will see one of the meanings of the word तपस्. It is deliberately and willfully going through a painful experience for toughening one's physical and mental personality. Voluntarily, deliberately going through some painful experience, of course, within a limit, in a controlled way, going through a painful experience so that my body and mind will get toughened enough, immunized enough to withstand pain or difficulty. So immunization of the body, toughening of the body is the purpose of any form of तपस्. And we have got many types of तपस्, in the form of व्रतम्s. For example, those who go शबरीमतै, the अय्यप्पा temple in केरल, they take a 41 day or 48 days of vow. Now-a-days they don't do at all and during these days, they willfully give up certain comforts. Certain types of physical comforts are given up and the body is allowed to go through discomfort and similarly, they walk 48 miles through thorns, stones and all those, without wearing a slipper, which is a voluntary invitation of physical pain. Even though now-a-days a person can very very comfortably go through the short route, they do that, sometimes we can see people going even to the हिमालय shrines of बद्रीनाथ and केदारनाथ, etc., it's

a higher altitude, it's very very cold, there also people go as a vow without proper covering, without slipper they go, this is a clean invitation of physical pain, but you don't call it suffering. A suffering is a suffering only when it is forced upon me by somebody else. Whereas a suffering becomes a तपस् when I myself voluntarily force on myself for the sake of toughening my body and mind. I have talked about this before, the difference between fasting and starving is purely based on the attitude. When I want to eat food and food is not available, it is starving, but food is available, but deliberately today happens to be एकादशि and in some places, today is वैकुण्ठ एकादशि also. In श्रीरङ्गम् there are people who fast the whole day, even when food is available I deliberately forgo and go through the pang and discomfort of hunger and this voluntary suffering is called तपस् शङ्कराचार्य calls it शरीर पीडनम्, पीडनम् word he is using, but it is voluntary. The benefit, advantage of this तपस् is the body gets a tolerance capacity, tolerance of heat, tolerance of cold, tolerance of pain, so increase of तितिक्षा or tolerance is the benefit. And in वेदान्त, tolerance is considered to be a very very useful साधन. It will help a person in several ways spiritually.

a) One benefit is that if I toughen myself and develop tolerance, later in life when I have to go through choice-less pain, everyone will have to face pain in life, sometimes there are remedies, but there are occasions when a person is forced to go through pain and there is no cure or remedy. Like incurable disease or anything, if I have got tolerance then choice-less pain in life will not disturb me too much. Thus tolerance prepares myself to face choice-less pains in life, which is caused by प्रबल प्रारब्धता. दुर्बल प्रारब्ध, weak प्रारब्ध gives me pain but I have remedy for weaker प्रारब्ध, but there are प्रबल प्रारब्धs, powerful प्रारब्धs which will give me pain for which I can have no remedy. How to face such choice-less pain? There is only one way, I have to raise my level of withstanding power, just as the military

people develop that power, so they have to learn to starve for days together, living with whatever available, they have got endurance tests, unimaginable and they should have even though we may not require endurance test to that extent, every human being requires increase in endurance power and therefore तितिक्षा is useful to face choice-less situations.

b) Then the second benefit of the तितिक्षा is, tolerance is, tolerance which is developed through तपस्, the second benefit of तपस् or increase of tolerance is we can avoid impulsive reactions to situations. Any impulsive reaction is because of lack of tolerance. I cannot tolerate nonsense, I cannot tolerate अधार्मिक action, I am extremely sensitive, many people say. When I am sensitive and intolerant, the greatest disadvantage that I face is I impulsively and immediately react to the situation without thinking. Any thoughtless action is reaction and any thoughtless reaction is improper, because we are not even judging whether our actions are right or wrong. The only solution for impulsive reaction is developing the tolerance power, so that even if somebody is doing improper action, I can wait, analyze, think well and react at the proper time. And when I react at proper time deliberately, thoughtfully it is no more a reaction, it is an action. If I have to postpone my reaction and deliberately act, I require तितिक्षा or tolerance and that tolerance comes by practicing तपस्. This is the second benefit.

c) The third benefit of tolerance is this. भगवान् has kept pain in life not merely for hurting us. The role of pain is not merely wounding us, but भगवान् wants to teach certain important lessons through pain also. So sufferings also have a very very important role in human life. And the important role of suffering is teaching, especially spiritual teaching and if I should have the capacity to learn from suffering, I should enjoy an undisturbed mind. If suffering emotionally disturbs me, I will not be able to learn from suffering. I will go through

sufferings but will continue to be where I am. So how can I learn from suffering? Only when my mind is calm, I can go through suffering and learn and that is possible only when there is तितिक्षा, there is tolerance. Therefore the third benefit of tolerance is developing the faculty of learning from pain. Learning from suffering. In fact, the very 1st chapter of the गीता is अर्जुनविषादयोगः. So अर्जुन suffering taught a lot, at least he learned that he requires external help to solve the problem of रागः, शोकः and मोहः. And that is how he decided to surrender. Therefore pain also has a role in spiritual growth and I can make use of it only if I have tolerance. Thus तपस् plays a very important role in developing tolerance and therefore it is included in spiritual साधन.

And now coming to the second verse, we saw the word अहिंसा, सत्यम्, अक्रोधः and त्यागः. The word त्यागः, I pointed out, refers to renunciation, renunciation can be either external or internal. External renunciation is taking to a monastic life, internal renunciation is mentally dropping the ownership notion. I don't own anything. भगवान् is the only owner, I am a trustee, I am supposed to only maintain things or maximum use the things for the time being. This freedom from ममकार is called त्यागः, ममकार त्यागः. Up to this we saw in the last class.

The next value is शान्तिः. शान्तिः means the equanimity of mind, poise of mind, tranquility of mind, freedom from stress and strain. Another word they use is अनायास, inner relaxation. And this शान्तिः is a virtue, which we have to try to maintain throughout the day, which कृष्ण called समत्वम् योगः उच्यते. The very कर्मयोगः way of life is to maintain this poise. And why this शान्तिः is important? Only when the mind has शान्तिः, intellect will be active and functional. When the mind is disturbed it will jam the intellect, like in computer and certain other gadgets they use the expression the instrument is jammed, it won't work. Similarly, the intellect will get jammed if the

mind is disturbed and a Vedantic student has to do श्रवणम्, मननम् and निदिध्यासनम्, all the three require an equanimous mind, therefore शान्तिः. We can say, it is the समत्वम् attained through कर्मयोगः. It is otherwise called शमः, previously दमः was mentioned. Now शमः is mentioned.

Then the next virtue is: अपैशुनम्. अपैशुनम् means not publicizing the defects of other people. It is very very enjoyable thing, it is a very very juicy topic to talk about what are the things happening in the neighborhood. Therefore whatever defects are there, whatever deficiencies are there, whatever weaknesses are there, I enjoy talking about and whatever virtues are there I carefully avoid. शास्त्र says it is never correct. If at all you want to talk about others, talk about their virtues. So परगुण प्रकटीकरणम्, परदोष तिरोधानम्. When it comes to our own virtues, that is why it is said परगुण, when it comes to our own virtue, first we should ask the question, do we have virtues, even if by some mistakes some virtues are there, we are not supposed to publicize. आच्छादय स्वान् गुणान्, cover up your virtues, publicize others' virtues. Now also we are doing cover up and publicity, only thing is reversed, we publicize others' weaknesses and we cover up over weaknesses. Therefore He says अपैशुनम्, never talk about the other people's weaknesses.

Then the next virtue is दया भूतेषु. दया means compassion, towards भूतेषु, here कृष्ण uses the word भूत instead of word मनुष्य. भूत means all living beings, human beings, animals, towards all of them compassion, that means learn to look at their suffering by standing on their shoes. Temporarily imagine what will it be if I am in their position. So then certainly it will be impossible for us to injure others. Therefore भूतेषु दया, or भूत दया is considered to be a very very important virtue.

Then the next one is अलोलुप्त्वम्, अलोलुप्त्वम् means not yielding to the temptations of sense objects. So the world is full of

माया. And the world is full of temptations, my sense organs can very easily become an addict to anything. So even when such temptations are there, not yielding to them, that self-control is called अलोलुप्त्वम्. Previously we saw the word दमः, दमः is general sense control, अलोलुप्त्वम् is specific sense control, when there are temptations. So, अलोलुप्त्वम्. They say in the advertisement, “say no to drugs”, one thing they write, “say no to drugs”, because there are certain temptations like drug, liquor, cigarette, etc., we have to yield only once, first time it is a deliberate mistake and second time, that object becomes the master and I become a slave. First I am master, the cigarette is slave, second time the cigarette becomes stronger, then third time it will still become stronger, after some time I am so utterly helpless that I can even imagine giving up. That’s why that person said, I was regularly reading the magazine, which says smoking is injurious, ultimately I gave up. What? Reading the magazine, not the cigarette. You will find that once a person becomes an addict it is almost impossible to get out. You have to read the book of Alcoholic Anonymous. They say God alone can help such an addict. For that one has to surrender to God. Even that becomes difficult. And therefore, always say No first. Afterwards we may not be able to and in रामायण, वालि represents that. When वालि comes in front of anybody, he is supposed to get half of his strength. Any temptation is like that, once it is in front of me it takes half of my free-will or three fourth of my free-will, therefore, better not to go in front at all itself and therefore अलोलुप्त्वम्.

Then the next one is मार्दवम्, मार्दवम् means gentleness, in handling people, in handling things, gentleness or politeness in manners, not being rude is called मार्दवम्. It is a beautiful श्लोक which says:

वज्रात् अपि कठोराणि मृदूनि कुसुमात् अपि ।

लोकोत्तराणाम् चेतांसि कः नु विज्ञातुम् अर्हति ॥

The mind of the wise people is very very unique. It has got two opposite virtues. One angle it is stronger and harder than even diamond, वज्रात् अपि कठोराणि and from another angle मृदूनि कुसुमात् अपि, they are tender, more tender than even flowers. How come one mind is both hard and tender? It is said when they are receiving experiences - people insulting, people criticizing, people misbehaving, when they are facing adverse situations, their mind takes the mode of hardness, the mind is so strong that any adverse situation cannot affect it, like the rock of Gibraltar, it will not get affected, but the very same wise people when they are handling other people, when they are talking to other people, their language and behavior is tender than even flowers. So as a कर्ता they have got a tender mind, as a भोक्ता they have got a diamond like hard mind. But the problem of the ignorant person is the other way around. He also has a hard and soft mind. The problem is what? When he faces situation it is too soft, that at the slightest insult he is affected, and when he handles people, it is so rock like and rude, neither he is happy nor the other people around are happy. Gentle in handling other people.

Then हीः, हीः means modesty and also a sense of shame, a healthy sense of shame. There are two types of shame, one is a healthy shame. A healthy shame is defined as that, which obstructs a person from doing wrong actions. Sometimes we feel ashamed to do certain things in front of others, when that shame restrains us from doing अधार्मिक actions, that sense of shame is worthy sense of shame, it has to be cultivated. Shamelessness in that respect is an evil thing. We also say shamelessly you are behaving, therefore healthy shame is called हीः or modesty is called हीः.

Then the next virtue अचापलम्, चापलम् means restlessness expressed at the body level. Restlessness which is primarily a mental condition and when the mind is highly restless, it overflows to the body level and through the body language, the person shows he is

uncomfortable. Hands are moving and legs are moving, facing is twitching or he is biting the finger, first nails then finger. They eat pencils and pens, all kinds of things happen, that fidgety character is called चापलम्, where the body does lot of movements purposelessly. Moving the legs purposelessly, moving the hands purposelessly, all of them are called चेष्टा. When we are children, parents used to tell us sit quietly without doing any चेष्टा. That इन्द्रिय चेष्टा is called चापलम्, अचापलम् is freedom from that, so body also is relaxed. Continuing;

Verse No .03

तेजः क्षमा धृतिः शौचमद्रोहो न्नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ १६-३॥

तेजः क्षमा धृतिः शौचम् अद्रोहः न अति-मानिता ।

भवन्ति सम्पदम् दैवीम् अभिजातस्य भारत ॥ १६-३॥

हे भारत! तेजः, क्षमा, धृतिः, शौचम्, अद्रोहः, न अति-मानिता (इति एतानि लक्षणानि) दैवीम् सम्पदम् अभिजातस्य (पुरुषस्य) भवन्ति ।

Then next virtue is तेजः. तेजः means not being a victim of exploitation. Goodness, simplicity does not mean idiocracy. Being simple does not mean being simpleton, it is not required. Be gentle, be good, be tolerant, all these virtues are very good, that does not mean that we should become door mats of other's exploitation. If somebody is committing a mistake, if somebody is improperly behaving, it should not mean I should silently suffer and victimize I can certainly take appropriate action. I need not be taken for a ride in the name of being a गीता student. Being a गीता student everyone is cheating me. Don't cheat and don't get cheated. So this uncheatable condition is तेजः. Only thing is when somebody is exploiting, it does not mean I should impulsively react and get angry. It is not necessary, we can study the situation and first we can use nonviolent methods of handling and later, even if we have to take violent steps, by all means take violent steps if that is the ultimate necessary evil. We have got certain necessary evils,

including the महाभारत war itself and कृष्ण says you can take steps but let it be thoughtful steps, after exhausting nonviolent methods you can handle, you need not be a victim of अधर्म. So this non-self victimization is called तेजः, because just as we should not hurt others, we should not hurt ourselves also. We have a duty to our own body, our own mind, it does not mean I should unnecessarily suffer, it does not mean I have to put up with nonsense. Need not. So, no nonsense attitude is तेजः.

Then the next virtue is क्षमा. क्षमा is otherwise called क्षान्तिः in the 13th chapter, it is called तितिक्षा, in the 2nd chapter.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४॥

And this word क्षमा has several meanings, one meaning is tolerance which we saw before, क्षमा is the benefit gained through तपस्. While explaining तपस् I said, by practicing तपस् a person will get lot of forbearance or tolerance. This is one meaning. But शङ्कराचार्य gives another meaning for the word क्षमा by contrasting it with the word अक्रोधः in the second verse. The second verse there was a virtue mentioned अक्रोधः. And here क्षमा. शङ्कराचार्य takes these two words and contrasts, अक्रोधः means capacity to handle anger. When the anger comes inside, before it is expressed outside, I allow that to go through the filter of discrimination. Before expressing, if I can use my discrimination, discreet expression of anger or discreet non-expression of anger or discreet partial expression of anger, that is the management of anger. This was called अक्रोधः in the second verse, शङ्कराचार्य says क्षमा here means the mind becomes free from anger. Very tough, in the first stage, anger was allowed but it should be under your control, let it be but it should be within your control, but क्षमा means enjoying a mind in which anger does not rise at all. So, *non-arrival of anger is क्षमा, management of arrived-anger is अक्रोधः*. Is it possible for a person to avoid the rise of anger at all? Looks it is almost impossible.

In fact, even psychologists say anger is a healthy sign, healthy part of a regular mind, psychologists will not accept that, but शङ्कराचार्य says it is possible. But he does not say how; you will get angry with him! You are telling no anger but you are not telling how to do that, I am getting angry with you. We get the clue in the 3rd chapter, we get the clue in the 3rd chapter, there he had mentioned:

कामः एषः क्रोधः एषः रजः गुण-समुद्भवः । ॥ ३-३७॥

There he defined anger is nothing but expectations converted to irritation when it is obstructed, obstructed expectation gets converted to irritation, obstructed expectation gets converted to irritation. And since irritation is the converted form of expectation, if you have to handle irritation you have to handle your expectation. Lesser the expectation, lesser the scope for anger and even if expectations are unavoidable, try to make them into preferences. All of these I have told earlier, even if you cannot avoid expectations, expect, but let it be in the form of preference, preference means if it comes - good, if it does not - OK. If the children behave like this, it will be wonderful, but who knows now-a-days children. Children rights are coming, they are taking away the word obedience from the dictionary. The psychologists are taking away the word obedience, they say it is improper. We should not force the children, so the children need not obey the parents. Even if they disobey you should not give cane treatment, one should smile and go! So therefore, obedience idea is going and therefore everyone wants freedom, and children beyond 13, 14, or 15 they have got their own likes and dislikes, therefore, the parents' expectation may be fulfilled, may not be fulfilled. If it is fulfilled, you are पुण्यवान्, otherwise be ready and therefore reduce the expectation and whatever minimum you have make it non-binding expectation called preference. That is the only way to avoid anger. There is no other remedy. Therefore क्षमा, angerlessness.

धृतिः. धृतिः means fortitude, perseverance or willpower is called धृतिः. The capacity to continue a साधन in spite of obstacles, in spite of hurdles is called willpower. You have the example of समुद्र मथनम्, how the देवs and असुरs continued in spite of varieties of obstacles, until they got अमृतम्. We have heard गङ्गावतरणम्, भगीरथ प्रयत्नम्, how he brought down the गङ्गा from the heavens. All these things indicate the willpower. कृष्ण will talk about the importance of willpower in the 18th chapter and there He will talk about three types of willpower, सात्त्विक willpower, राजसिक willpower and तामसिक willpower. I will not talk about it now, I hope you will have the willpower to continue the classes until the 18th. Therefore, धृतिः, धृ means holding on to. धृ, धारणे; धृतिः means holding power, willpower.

Then the next virtue is शौचम्. This also has come in the 13th chapter, आचार्य-उपासनम् शौचम्. शौचम् means cleanliness and orderliness. We should not stop with cleanliness only, we should include orderliness also, of the surroundings, we should start from our from surroundings. Looking at our streets we can know our condition! We have the best teaching and we have got the least implementation. We have got the best scriptures in the world, but we never implement. And the other countries they don't have such scriptures and they seem to implement. What a tragedy! We have the enclosure for putting the rubbish, but it is put everywhere else except that particular place. So therefore cleanliness of the surrounding, cleanliness of our dress, cleanliness of the body and above all, the toughest is the purity of the mind. I have talked in the 13th chapter and therefore I don't want to go to the details.

Then the next virtue is अद्रोहः, अद्रोहः is अहिम्सा at the mental level, not even desiring to harm others, not even tending to harm others. So they will not even think of हिम्सा. So, अद्रोहः हिम्सा इच्छा अभावः. अहिम्सा means हिम्सा अभाव अहिम्सा. अद्रोहः means हिम्सा

इच्छा अभावः, even having the desire, शङ्कराचार्य says, not only you should not hit others, even raising the hand saying that I will hit, not doing that is अद्रोहः, not even intending to harm others is called अद्रोहः.

Then the next one is न अति-मानिता. This is अमानित्वम् of the 13th chapter. Freedom from pride, freedom from superiority complex or positively put humility, humbleness is called न अति-मानिता. This is supposed to be a very important virtue for a spiritual student. Because, a spiritual student has to do the नमस्कार to the गुरु. If I have got arrogance, नमस्कार is the most difficult thing. And that too, नमस्कार to another human being is very very difficult and if a person does not have that humility, knowledge will not flow down, because if something has to flow down it has to be from higher level to lower level. If the knowledge should come I should bend humbly. And therefore न अति-मानिता means विनयः, humility.

All these virtues, भवन्ति सम्पदम् दैवीम् अभिजातस्य. All these virtues will be present in a person who has got दैवी सम्पत्, who is born with दैवी सम्पत्. So दैवीम् सम्पदम् अभिजातस्य – who is born with सत्त्वगुणः, or one who is a सात्त्विक person, he or she will have all these virtues and if these virtues or not there from birth we have to cultivate them. We need not say if they are not there, we need not say. 99% of the case we do not have them. Therefore in वेदान्त, cultivating these virtues alone will take more time. Vedantic study really does not take time, maximum time is getting this दैवी सम्पत्, दैवीम् सम्पदम् अभिजातस्य भवन्ति. Continuing;

Verse No .04

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ १६-४॥

दम्भः दर्पः अभिमानः च क्रोधः पारुष्यम् एव च ।

अज्ञानम् च अभिजातस्य पार्थ सम्पदम् आसुरीम् ॥ १६-४॥

हे पार्थ! दम्भः, दर्पः, अभिमानः च, क्रोधः, पारुष्यम्, एव च अज्ञानम् च (एतानि लक्षणानि) आसुरीम् सम्पदम् अभिजातस्य (पुरुषस्य भवन्ति) ।

So having talked about the दैवी सम्पत्, that is the virtues belonging to a spiritually oriented person, now कृष्ण wants to talk about आसुरी सम्पत्, which is naturally there in a materialistic person. As I said आसुरी सम्पत् does not mean a person who has got the protruding teeth like demon, etc., it is not, materialistic tendencies are here called आसुरी सम्पत् and what are they? कृष्ण is going to enumerate. In this verse, He presents them in a nutshell, संग्रह आसुरी सम्पत्. And later, from the 7th verse, He will elaborate the very same आसुरी सम्पत्. विस्तर आसुरी सम्पत् from 7th verse we will get up to verse no.21. So 4th verse and 7th verse to 21st verse, आसुरी सम्पत्. What is materialism? We get a very very beautiful list. What are they?

दम्भः, दम्भः means pomp and show, exhibitionism of their wealth, their position, their status etc., which is called ostentation, is no.1, दम्भः.

Then the next materialistic tendency is दर्पः. Along with money and power comes arrogance. Disrespect great people, disrespecting elderly people, we have got दुर्योधनs and रावणs in our पुराणs, Therefore दर्पः, arrogance.

Then अभिमानः च. अभिमानः means मानित्वम्, superiority complex, looking upon oneself as पूजा योग्य. One who deserve नमस्कार, honor, reverence, garlanding, if possible पादपूजा, if got it is good. The difference between दर्पः and अभिमान is, दर्पः is externally expressed arrogance, मानित्वम् is unexpressed internally thought. One is at भावना level another is at the कर्म, action level.

Then क्रोधः, क्रोधः you know, क्रोधः means anger, because there is power, because there is position and therefore he doesn't mind ill-treating anyone, क्रोधः means anger.

Then पारुष्यम्, rudeness, harshness, impoliteness, mannerlessness, all are called पारुष्यम्, in language, in action, etc.

Then अज्ञानम्, अज्ञानम् means ignorance and here the word ignorance means ignorance of धर्म शास्त्र. We are not talking spiritual about spiritual ignorance, because we are not dealing with philosophy in these two chapters, 16th and 17th chapters are dealing with ethics and morality and therefore here the word ignorance here means ignorance of ethics, ignorance of morals, धर्म-अधर्म अविवेक. All these are in full measure, he is rich in these characters. Therefore अज्ञानम् च आसुरीम् सम्पदम् अभिजातस्य भवति. These are all naturally there in a person who is born with राजसिक and तामसिक tendencies. Especially if he belongs to a rich family, परम्परा rich family, then they don't know what humility is, what नमस्कार is, becomes a very big obstacle.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदव्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 16, VERSES 05-09

In the 16th chapter of the गीता, Lord कृष्ण is talking about two types of lifestyles,

- One that is conducive to spirituality and मोक्ष and
- The other one non-conducive to spiritual goal.

And these two lifestyles are called दैवी सम्पत् and आसुरी सम्पत्. We can roughly translate as spiritual value system and materialistic value system. And what are the values which are based on this spiritual value system were mentioned in the first three verses, अभयम् सत्त्व-संशुद्धिः, etc. And the materialistic value system, कृष्ण summarized in the 4th verse and he will elaborately deal with that from the 7th verse up to 21st verse later. And before elaborating the आसुरी सम्पत्, कृष्ण points out that if you want to gain मोक्ष then your lifestyle should be governed by दैवी सम्पत्. That is mentioned in the 5th verse, we will read:

Verse No .05

दैवी सम्पद् विमोक्षाय निबन्धयासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ १६-५॥

दैवी सम्पत् विमोक्षाय निबन्धाय आसुरी मता ।

मा शुचः सम्पदम् दैवीम् अभिजातः असि पाण्डव ॥ १६-५॥

दैवी सम्पत् विमोक्षाय, आसुरी (सम्पत् च) निबन्धाय मता । हे पाण्डव! (त्वं) दैवीम् सम्पदम् अभिजातः असि, मा शुचः ।

दैवी सम्पत् विमोक्षाय भवति – the spiritual value system which I gave out in the first three verses will take you towards मोक्ष. It is conducive to Self-knowledge, मोक्षः हेतुः भवति. Whereas the आसुरी सम्पत्, the materialistic value system, निबन्धाय भवति – will keep only in संसार, only in bondage. And naturally अर्जुन is worried to which category he belongs to he wants to know, therefore, कृष्ण pats अर्जुन and says अर्जुन, fortunately you are with दैवी सम्पत् only. मा शुचः – so

don't worry, दैवीम् सम्पदम् अभिजातः असि – you are born with spiritual inclination. You have a value for spiritual growth, दैवीम् सम्पदम् अभिजातः असि, which is because of पूर्वजन्म सुकृतम् only. Interest in spirituality is possible only if we have got a little bit spark of spirituality inherited from the previous birth, अनेक-जन्म-संसिद्धः ततः याति पराम् गतिम्. कृष्ण said before, spiritual development takes place through many जन्मs. If we had such a lifestyle in this birth also we will have a natural inclination for religious or spiritual life. अर्जुन, you are born with such an inclination. You have got a सात्त्विक tendency, you are a गुण-ब्राह्मण by birth itself and therefore you can feel happy. And you can nourish that spiritual tendency more and more. Continuing;

Verse No .06

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ १६-६॥

द्वौ भूत-सर्गौ लोके अस्मिन् दैवः आसुरः एव च ।

दैवः विस्तरशः प्रोक्तः आसुरम् पार्थ मे शृणु ॥ १६-६॥

हे पार्थ! अस्मिन् लोके दैवः आसुरः च एव द्वौ भूत-सर्गौ (स्तः तत्र) दैवः विस्तरशः प्रोक्तः आसुरम् मे शृणु ।

So here कृष्ण says, हे अर्जुन! the entire humanity can be divided into two groups. Not merely Indians, not merely the वैदिक people, the entire humanity can be divided into two groups, based on their tendencies, their values. अस्मिन् लोके द्वौ भूत-सर्गौ – two types of human creations are there in this world. दैवः, one group of humanity we can call दैव group, which means naturally having a spiritual tendency. They might be born in a materialistic society, but something pulls them towards spiritual people, spiritual books, spiritual topics, something attracts them, they themselves don't know the reason. And there is another group, आसुरः एव च – utterly materialistic group, down to earth group, as a यमधर्मराज said in कठोपनिषत्.

श्रेयः च प्रेयः च मनुष्यम् एतः तौ सम्परीत्य विविनक्ति धीरः । ... ॥
कठोपनिषत् १-२-२ ॥

यमधर्मराज calls them श्रेयस् and प्रेयस् group. So आसुरः meaning materialistic tendencies, even though they born in a spiritual family, surrounded by वैदs, surrounded by ब्राह्मणs, surrounded by temples, father himself may be a ज्ञानि, but in spite of all these influences there are people who turn towards materialism. Therefore, आसुरः. And of these two, दैवः विस्तरशः प्रोक्तः – I have talked about the दैव group, the spiritual people, who have got a spiritual value system, I have talked about in the first three verses: अभयम् सत्त्व-संशुद्धिः ज्ञानयोग-व्यवस्थितिः, etc., but I have not elaborately talked about the materialistic value system. And I have briefly mentioned that in the 4th verse, but कृष्ण feels that it should be elaborated. Therefore he says, आसुरम्, the elaborate study of आसुरी सम्पत्, मे शृणु – अर्जुन may you learn from Me, so that you can avoid such a tendency, you can be forewarned. Thus कृष्ण gives an introduction to the आसुरी सम्पत् and hereafter He will elaborate that. Verse no.7;

Verse No .07

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७॥

प्रवृत्तिम् च निवृत्तिम् च जनाः न विदुः आसुराः ।

न शौचम् न अपि च आचारः न सत्यम् तेषु विद्यते ॥ १६-७॥

आसुराः जनाः प्रवृत्तिम् च निवृत्तिम् च न विदुः, तेषु च न शौचम्, न आचारः, न अपि सत्यम् विद्यते ।

All the human beings by nature, by birth are materialistic in character. Nobody knows that there is such a goal called मोक्ष. And nobody knows that there is such a thing called धर्म, because धर्म is not visible to our eyes, मोक्ष is also not visible to our eyes. Both of them are called अपौरुषेय पुरुषार्थs, goals not available for our sense organs or even for science they are not available. And since these two goals

are not known, every human being has got only two पुरुषार्थs, they are called अर्थ and कामः. अर्थ means money, value for wealth is very natural, even a child has value for money. And the second thing is काम - pleasure or enjoyment, therefore everybody by birth has a value for अर्थ काम पुरुषार्थ and therefore our mind develop its own राग-द्वेषs. रागः means likes and द्वेषः means dislike. Right from birth our life is governed by राग-द्वेषs, our instinctive likes and dislikes, which are again based on अर्थ काम पुरुषार्थ and our scriptures point out that this राग-द्वेष based life is OK in the beginning stages. But once a particular stage comes, that is once we are capable of discrimination and thinking, this राग-द्वेष based life should be changed and a new value system should replace the old value system and the new value system that is prescribed by our scriptures is the spiritual value system. And we do not know the importance of spiritual goals, because we are immature people at that time. And therefore, we should be guided by the scriptures which we look upon as वेद माता. Just as a baby does not know what is good for it and what is bad, a baby surrenders to the mother and the mother decides what is good for the child and what age liquid food should be withdrawn, at what stage semi-solid food should be given and at what solid food should be given, what all injections, in 15th day, 30 days, in 90 days, the child doesn't know anything, the mother decides what is good. And as long as the child goes by the mother's decision, it is ultimately for the good of the baby only. Just as mother decides what is good and bad for us, because we are immature, similarly, वेद is the mother, which decides what is ultimately good for us and the ultimate goal of human life has to be spiritual goal only. Therefore the श्रुति says: *you do not know what is good for you. I am deciding what is good for you. And what is good is Self-knowledge. Vouchsafe to listen what I say. You will know the value of Self-knowledge later and if you want to start your साधन in your later stage, you will be 90 years old and therefore follow what I tell you.* And the

श्रुति replaces the materialistic value system by a spiritual value system. It tells what is good and to be done by us which is called विधि. विधि means a thing which is good for me and निषेध means that which is not good for me. विधि means कर्तव्यम्, निषेध means अकर्तव्यम् or वर्जनीयम् and the श्रुति asks us to replace the राग-द्वेष based life by विधि-निषेध based life. And this transformation from the materialistic value system to spiritual value system is considered the second birth of the human being. This transformation is from प्राकृत पुरुष to संस्कृत पुरुष and it is generally symbolized by the sacred thread ceremony, whether a person wears the sacred thread or not this transformation, this second birth has to take place and कृष्ण says that the आसुराः पुरुषाः are those people who do not go through this transformation of life. Because they do not want to follow the spiritual value system prescribed by the scriptures.

And therefore कृष्ण says आसुराः न विदुः – this आसुरी people who are materialistic people, who are governed by राग-द्वेष, likes and dislikes, they do not know they do not educate themselves scripturally. They are literate materialistically, because they know physics or chemists or economics, they have got M.Sc or PhD, all the degrees they have got, but spiritually they are illiterate. And therefore this transformation does not take place. They continue to be प्राकृत जनाः, even though they are literate otherwise. And therefore what is their problem? प्रवृत्तिम् न विदुः – they do not know what is to be done, the कर्तव्यम् as enjoined by, as prescribed by the scriptures, what is to be done for spiritual growth they do not know.

Similarly, निवृत्तिम्, निवृत्तिम् means अकर्तव्यम् are to be avoided, what is not good for my spiritual growth and therefore to be avoided by me, that also they do not know. They do not have धर्म-अधर्म विवेकः. And therefore what do they do? Whatever they like they do and what do they avoid, whatever they dislike they avoid. And therefore, न शौचम् न अपि च आचारः न सत्यम् तेषु विद्यते. So the वैदिक scriptures

give us a daily routine to be followed for spiritual growth. Every minute detail the scriptures give for spiritual growth, right from getting up onwards, everything is given. So the first advice the scriptures give is to get up before sunrise. That itself is a problematic these days. The whole system is late to bed, we had early to bed and early to rise, so they come from office late, 7 o'clock, 8 o'clock or 9 o'clock and therefore late dinner, late TV programs, all TV programs starts at 10 p.m. or clubs and other things start, they go to bed at 1 o'clock or 2 o'clock and wake up at 10 o'clock or 11 o'clock. So शास्त्र says, आचार means wake up before sunrise. सूर्य भगवान् is a प्रत्यक्ष देवता and सूर्य भगवान् is rising to bless us and therefore we should be ready to welcome सूर्य भगवान्, therefore get up early, this is the first spiritual value. आचारः.

And after getting up what should you do? Start the day with spirituality, so that you will be reminded of the spiritual goal, earning, getting married, getting children, educating them, they are all OK, but none of them is 'the goal of life.' Therefore you have to give an auto suggestion in the morning, I am born for some other purpose. I should remind myself and therefore they say start with bath, go through ablutions and thereafter start the day with lighting the lamp and then doing some prayers, apply some तिलकम् and this is supposed to be the greatest protection against materialism. The onslaught of materialism is so powerful that if you have to protect, they say put some कुङ्कुम् or चन्दन or विभूति, if you don't to apply something. When they prepare विभूति, lot of मन्त्रs are chanted during the preparation of विभूति. विभूति preparation is not an ordinary thing, it is a very very elaborate ritualistic process and therefore it is not an ordinary ash, it is an ash with lot of मन्त्रs. And not only it has मन्त्रs spiritual values, even when a person is applying that he is asked to chant the नामs of the Lord. And that is why in वैष्णव सम्प्रदाय it is called नाम. Why do you call it नाम? Why it is called नामम्? When they are applying that they have to chant

the नाम of the Lord, therefore it is called नामः. And the ash is called विभूति because when the विभूति is applied, we have to chant the glory of the Lord. विभूतिः means भगवान् महिमा. When you are wearing the विभूति, one has to chant the त्र्यम्बकम् मन्त्र.

ॐ त्र्यम्बकम् यजामहे सुगन्धिम् पुष्टिवर्धनं । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥

This मन्त्र talks about विभूति, विभूति means glory of the Lord. Since you remember the glory of the Lord, the ash itself got the name विभूति and since this तिलकम् is associated with ईश्वर, it is supposed to protect us from the onslaught of materialism. Therefore get up early in the morning, do स्नानम्, light up the lamp, chant the prayers and remember the Lord and remember the goal of life also. And until you complete all these things, even a drop of water should not be drunk. What about bed coffee, bed tea? No, it is all अनाचार. Not allowed. Whether you follow or not, I am telling what has to be told. Nothing should go, only after completion of this reminder of the spiritual goal. Then you can take up Hindu newspaper, Express newspaper, where you will see so many people dead because of militant attack, all those terrible news may be read later. Start your day with आचार. What is materialistic life? None of them will be followed. Therefore न आचार, न शौचम् – there is no sense of religious purity at all for materialistic people. So they walk with the night dress all over the world, with the half cleaned teeth, with the brush in the mouth, with toothpaste, walking all over with a newspaper. It is certainly not a वैदिक lifestyle. So शौचम् religious purity is not there, आचार is not there. For us even brushing the teeth is a religious rite and there is a prayer मन्त्र addressed to वनस्पति देवता, because in the olden days they used the twigs of the trees for cleaning the teeth and therefore prayer to the twig. Have you heard about this in any other culture? Prayer to the twig: “हे वनस्पते! I am brushing my teeth to remove my दन्त मलः, the impurities of the teeth, along with that, Oh देवता, cleanse my mind

also.” And for what purpose? For आत्मज्ञानम्. All these are wonderfully designed by the वेद right from the very very young age to be followed, materialistic people do not believe in any one of them. So न च आचारः न च शौचम्. They don’t have the religious discipline, what about values? न सत्यम् तेषु विद्यते – they don’t believe in the values also. Their argument is “whatever is convenient is value, I will speak truth also,” how’s this? “I will speak truth also when it is convenient.” “You will get पापम् if you speak untruth.” “I don’t believe in पापम्.” “You will go to नरकम्.” “I don’t believe in नरकम्.” “You will not get मोक्ष.” “Who wants मोक्ष?” Nothing, absolute materialism. So न सत्यम् values also they don’t believe. This is the beginning of materialism. Now we can imagine the details.

Verse No .08

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ १६-८॥

असत्यम् अप्रतिष्ठम् ते जगत् आहुः अनीश्वरम् ।

अपरस्पर-सम्भूतम् किम् अन्यत् काम-हैतुकम् ॥ १६-८॥

(इदं) जगत् असत्यम्, अप्रतिष्ठम्, अनीश्वरम्, अपरस्पर-सम्भूतम् काम-हैतुकम् (च अस्ति) अन्यत् किम् (इति) ते आहुः ।

They are totally irreligious people. They don’t believe in any thing connected with religion or spirituality, which is based on the वैदिक scriptures. First they don’t believe in the वेदs. असत्यम् सत्यम् here means वेद प्रमाणम्, असत्यम् means that they don’t believe in वेद प्रमाणम्, even though वेद is like thousand mothers, शङ्कराचार्य tells elsewhere that the वेदs are like

मातृपितृसहस्रेभ्योऽपि हितैषिणा ॥ कठोपनिषत् भाष्यम् २-१-१७ ॥

It is superior to thousand mothers and fathers, it is interested only in our well-being but in spite of that, they don’t believe in वेद प्रमाणम्. They are utterly नास्तिक people. And if they don’t accept वेद प्रमाणम्, अप्रतिष्ठम् ते – they don’t believe in धर्म. प्रतिष्ठ means धर्म, धर्मः means

moral or ethical order of the universe. वेदs say धर्म or morality alone sustains the creation.

धर्मो विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठ प्रजा उपसर्पन्ति धर्मेण पापमपनुदति धर्मे सर्वम् प्रतिष्ठितम् तस्माद्धर्मम् परमम् वदन्ति ॥ महानारायणोपनिषत्, अनुवाकः - ७९ ॥

धर्म means that which sustains the universe. धृ means to sustain. धारणात् धर्मः. Moral order alone sustains. Once the morality goes from the society, there will be utter distress and confusion and a society cannot survive for long and therefore scriptures talk about धर्म and these people do not believe in धर्म because धर्म is not visible to our eyes. They believe in the physical order of the universe because it is scientifically provable. They believe in the scientific laws of the creation, like the law of gravitation, like the ecological laws, etc., they believe but the laws of धर्म they don't believe because it cannot be scientifically proved. And therefore they say there is no धर्म or अधर्म, there is no पुण्यम् or पापम् and therefore there is neither previous birth nor next birth. Enjoy this life, following whatever you fell like doing. Therefore, वेदः नास्ति, धर्मः नास्ति. And then who is the creator of this universe? We don't believe in all these things. Who is the creator of the universe? They don't believe in God also. जगत् अनीश्वरम् आहुः – they say the creation can come by itself, the scientists have proved that the Big Bang took place at such and such time, thereafter the world has evolved by itself with the help of chemical and physical laws, we don't see any intelligent principle behind and therefore we don't require a God. He doesn't have any other job and therefore ईश्वरः अपि न अस्ति. ईश्वरः न अस्ति, वेदः न अस्ति. धर्मः न अस्ति. Religion न अस्ति, everything they reject, they believe in only two things, money and entertainment. Therefore five days of a week, earn and two days of a week, go all out. खावो पीयो मजा मजा करो (Eat, drink and make merry). And again start Monday to earn. And enjoy. Earning means अर्थ पुरुषार्थ, enjoyment means काम पुरुषार्थ. Continue that till death.

This is the philosophy of materialistic people. And therefore जगत् अनीश्वरम् आहुः. Whereas what is the belief of the traditional people? We say God is the creator of the world and along with the world God has created the वेदs also. And वेदs are the manuals which are meant to guide our life, so that we can extract the best out of this human life. And the best we can extract is मोक्ष itself. Even though all these are all there they don't accept, however much you try to convince them you cannot change, on the other hand, they will change us. If we talk to them for 10 minutes we will also get doubts. That's why they say never have materialistic friends, until you clearly understand the role of the वेदs, until you thoroughly study and understand the वेदs, until you understand the value of धर्म, until you understand what is the concept of प्रमाणम्, till then avoid materialistic people. Therefore these people argue - no ईश्वर, no वेदs, no धर्म. Then how did this creation come? Very simple. अपरस्पर-सम्भूतम्. If God has not created us, how are we created? Very simple, we are created by our parents. Why is God necessary for that? Very simple. Therefore, because of the male-female union, which is caused by कामः or passion, we are born. And how are our parents born? Because of their parents. And how are their parents born? Because of their parents. Why do we require a God at all unnecessarily? And they will also argue, spending money on temples useless, spending money for अभिषेक etc., useless and can't that money and material be given to the poor and needy, why should we waste on the temples? And when we listen to those arguments, we also start having doubts, perhaps they are correct. Whereas वेदs says spending money on God or धर्म or पूजा etc., can never be a waste, it is like pouring water at the root of the tree. When you pour water at the root of the tree, water directly goes to the root, but in an invisible manner the water goes to all the branches, I don't see but every cell of the tree gets the benefit. Similarly, भगवान् is the root of this creation. Where did we see? In भगवद्गीता. In which chapter? 15th chapter. ऊर्ध्व-मूलम्

अधः-शाखम् we saw. अभिषेकम् you do, नैवेद्यम् you do, nothing goes waste, it will be ultimately for the benefit of humanity. But a materialistic person will not accept that. And therefore they argue अपरस्पर-सम्भूतम् – all beings are born out of the union of their parents, अपरः means male, पर means female, अपरस्पर means male-female, means parents, सम्भूतम् means born. All because of what काम-हेतुकम् – which union is caused by काम, desire for children.

Verse No .09

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६-९॥

एताम् दृष्टिम् अवष्टभ्य नष्ट-आत्मानः अल्प-बुद्धयः ।

प्रभवन्ति उग्र-कर्माणः क्षयाय जगतः अहिताः ॥ १६-९॥

एताम् दृष्टिम् अवष्टभ्य नष्ट-आत्मानः, अल्प-बुद्धयः, उग्र-कर्माणः, अहिताः जगतः क्षयाय प्रभवन्ति ।

एताम् दृष्टिम् अवष्टभ्य – these आसुरीक people entertain or hold on to the materialistic philosophy. Their philosophy is whatever the sense organs can see that alone exists. That there can be things beyond our sense organs and which can be known through other means of knowledge, they don't accept. It is like a person with four sense organs. Imagine a person has got only four sense organs by birth. He does not have eyes. He has got ears, tongue, nose and skin. And I talk about a field world called a field of colors, I say that there is a world of colors. He says I don't believe in that, I don't accept that, because I am not able to appreciate the colors with my four sense organs. And I say No. You cannot know that, because the available four sense organs do not have access to the colors. It has to be known through the fifth sense organs, called the eyes, I tell. And this person argues that No, I don't believe the fifth sense organ. I want to prove the colors with the help of the four sense organs, he wants the proof for the colors through the ears, or prove the color through the nose, through the skin, through the

tongue, through the available four प्रमाणs if proved he will accept. He is not interested in believing the fifth sense organ which reveals a field not available for these four. Similarly, our culture talks about a sixth sense organ. What is the sixth sense organ? That is called वेदः. And we want to prove that with the help of the available five sense organs, we can only say that the available sense organs do not have access to that, you have to use the sixth. And if a person refuses to use the eyes, which is the fifth sense organ, who is the loser? I will not believe the eyes and will not use it, he is only going to be the loser, neither the eye nor the world of colors. If I should benefit from the world of colors, I should be willing accept a fifth sense organ called the eye, which sense organ can never be proved by the other four sense organs. वेद is the sixth sense organ which can never be proved or disproved by the available five sense organs. You use the वेद प्रमाण and study with faith, you will be opened to a new wonderful field, which is not accessible to science, which is not acceptable to the sense organs. We are going to get an अपौरुषेय प्रपञ्चः, which is beneficial to us only. By rejecting the वेद, वेद is not the loser, not the new अपौरुषेय प्रपञ्चः, I am going to be the loser. But this materialistic people will never understand the significance of the sixth sense organ. They claim that they are rational people, they will believe in only those things which can be through five sense organs. Like the other fool. What does he want, he wants the proof for the color with the help of the other four sense organs. How can I prove it? It is not possible. And therefore the materialistic people will never understand and they are going to be the losers. नष्ट-आत्मानः – they are lost souls, because they are losing a huge chunk of the creation which is accessible to only वेद प्रमाण. The very definition of the वेद is what:

प्रत्यक्षेणानुमेत्या वा यस्तूपायो न विद्यते ।

एनम् विदन्ति वेदेन तस्मात् वेदस्य वेदता ॥ वैदिकसाहित्यम् ॥

वेद is a sixth sense organ as it were, which will reveal a new world which is not accessible to these regular five sense organs. How can you define the fifth sense organ the eye? Eye is a fifth sense organ, which reveals the colors, which are not accessible to the other four sense organs. Similarly, वेदs reveals a completely new field. It is for you to operate or make use of the वेदs, otherwise you are going to be the loser. So नष्ट-आत्मानः, they are lost souls. All because of what? अल्प-बुद्धयः – they don't understand the concept of प्रमाण. What the eyes reveal, the ears can never prove, the ears can never disprove. What the ears reveal, the eyes can never prove or disprove. Suppose I say this is orange color revealed by eyes, suppose the ears want to verify the orange color. No, the ears are great, but the ears can never prove or disprove, because their field is different. वैदिक field is different, scientific field is different. Science has got access only to a particular field, therefore science has no right to prove or disprove the वैदिक teaching. This is the significance of प्रमाणम्. This implication of प्रमाणम् they don't understand. Therefore they try to prove the वेदs scientifically. That is the greatest foolishness. It is like trying to prove the colors with the help of the ears. They will never succeed and when they don't succeed, instead of understanding it is their foolishness, they reject the वेदs. वेदs are unscientific and therefore I won't believe. That is the greatest foolishness to happen. Therefore कृष्ण says: अल्प-बुद्धयः, idiots, they try to prove वेदs through science, अल्प-बुद्धयः नष्ट-आत्मानः एताम् दृष्टिम् अवष्टभ्य – they hold on to a materialistic philosophy and once अर्थ and काम becomes dominant in life, when धर्म is not valued, then compromise with values become natural. Violation of values becomes natural. Telling a lie will become very very comfortable. First it will prick, second lie it doesn't matter, the third lie we are comfortable, thereafter lying become natural, cheating becomes natural, हिम्सा becomes natural, therefore they will be hurting the moral order of the universe. उग्र-कर्माणः – they are people of violence. Violating what?

The ethical or moral order of the creation, violating धर्म which is the health of the universe. It is like violating the rules of health, by following the rules of health, I keep my body fit. If I violate those rules, the body धर्म is disturbed, which becomes sickness physically, similarly, when धर्म is violated, the society becomes sick. अधर्म is the sickness of the society. A sick body cannot survive, a sick society also cannot survive. And therefore उग्र-कर्माणः, they hurt धर्म and the society indirectly प्रभवन्ति and जगतः क्षयाय – they become the cause of the destruction of the humanity and the tragedy is when the scientific knowledge increases and value for धर्म decreases, when scientific knowledge increases and value for धर्म decreases, the scientific knowledge also will be used for अधार्मिक purposes. And science gives enormous power and the increased power will be used for consistent ruckus. If medical science increases and kidneys can be replaced, kidney racket comes. Here all kinds of ruckus going on. Knowledge without wisdom becomes dangerous. Knowledge is material knowledge, wisdom is धार्मिक knowledge. When material knowledge increases without धार्मिक knowledge, that society will have problems. And therefore जगतः क्षयाय – they will cause destruction of universe. Militants will increase, terrorists will increase, train accidents will increase, naxalites will increase. They will have even atom bombs and chemical weapons. Science will become a curse of humanity. Science will be blessing only when it goes along with धर्म. Therefore, these people will become a curse to the society. Therefore अहिताः, अहिताः means they become enemies of humanity. Educated people without धर्म will become enemies. Somewhere it is nicely said: साक्षराः राक्षसाः भवन्ति. साक्षराः means literate people. अक्षरैः, man of letters, अक्षरम् mean letter. स अक्षरः means a man of letters. If साक्षराः do not know what is धर्म, they will be reversed. सा क्ष रा, if you reverse, राक्षसाः. Is it enough? More is going to come.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 16, VERSES 10-14

In our scriptures, they talk about four goals of human life known as पुरुषार्थः, पुरुष meaning human being, अर्थः means goals, अश्नते इति अर्थः. Therefore पुरुषार्थः means human goals. They are called human goals because, human beings alone can fix a goal and work consistently to accomplish that, because fixing the goal and working for that requires a free-will and human beings alone are endowed with this free-will and therefore they alone can have short-term and long-term goals and consistently work for the accomplishment. And since free-will and these goals are unique to human beings, they are called पुरुषार्थः.

Of these four पुरुषार्थs, the first one is well-known and every human being naturally goes after that and it is called अर्थः, अर्थः means material possession, अर्थः means material possessions to make sure that the life is secure. I saw an advertisement in some bus stand, “Life is beautiful, make it secure”, means what, take our policy or something like that, so material possessions for the sake of my security is very natural for even animals and certainly it is instinctive and natural for human beings and all material possessions are called अर्थः, it may be in the form of money, in the form of shares, in the form of landed property, in the form of real estate, that means others are unreal. Why this should only be said real estate, whatever it is I don’t why. So, real estate, unreal estate all of them come under अर्थः.

And the second is कामः, काम means all forms of sense pleasures or entertainment. This is a season of entertainment and therefore people know what entertainment is sense pleasures. This अर्थ and काम are called material pursuits and this is very very natural to human beings. One need not have any special training, we don’t require गुरुs, we don’t require scriptures to train people in these two pursuits.

But वेदs say no doubt that these two are human goals, but don’t stop with these two, there are two more human goals, uniquely human,

not available for other animals and the third in that list is called धर्मः, by which we mean inner refinement, refinement of the mind. In संस्कृत we call संस्कारः, चित्त संस्कारः. In fact, we have got several ceremonies from conception to death, 41 such ceremonies are mentioned. Each ceremony is called a संस्कार. गर्भाधान संस्कारः, पुंसवन संस्कारः, सीमन्तोन्नयन संस्कारः, जातकर्म, नामकर्म, चौल, अन्नप्राशन, उपनयनम्, समावर्तन, विवाह, 41 संस्कारs are mentioned, the culmination being the obsequies, the rituals done at the time of and immediately after death. All of them are called संस्कारs because, they are supposed contribute to the inner refinement. And not only the rituals contribute to the inner संस्कार, even a life of values contribute to this inner refinement. All the ethical values are part of the inner संस्कार and not only rituals and values, even healthy attitudes contribute to the inner refinement, our attitude towards the parents, मातृ देवो भव पितृ देवो भव, our attitude towards elders, which is unique to our culture, to elders we are asked to do नमस्कार. नमस्कार indicates our reverence for age, our reverence for experience, experience we respect, because certain type of refinement can come only through experience. Therefore attitude towards wealth, attitude towards people, attitude towards the environment, attitude towards the world in general, they also form part of the lifestyle contributing to inner refinement. This चित्त संस्कार is called धर्मः. Thus the third unique human goal is mental refinement. In वेदान्त it is called सूक्ष्म बुद्धि.

दृश्यते त्वय्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ कठोपनिषत् १-३-१२ ॥

But unfortunately, this inner refinement is not a gross tangible goal. Money is a tangible goal, people can understand, I can show dollars or rupees, this is goal. And entertainment is tangible, I can switch on and show what entertainment is, but धर्म is an intangible goal. Therefore it takes time for the human beings even to know the value of this goal. Why धर्म is very very important as a human goal? Even to appreciate that it requires a sensitivity. So thus धर्म is inner refinement attained

through religious life clubbed with values, not mere values, not mere religious life, but a lifestyle which combines religious life as well as ethics or morality. And this will lead to inner refinement. This is called धर्म पुरुषार्थः or in the language of 16th chapter, दैवी सम्पत्, inner wealth, invisible wealth.

And then the fourth पुरुषार्थः, which is the culmination of these three is मोक्ष, otherwise called spiritual enlightenment, spiritual knowledge. Spiritual wisdom is the fourth पुरुषार्थः, which is called मोक्ष. It is called मोक्ष means it is freedom from ignorance. Knowledge will give me freedom from what? Knowledge will give me freedom from ignorance. And freedom from ignorance means freedom from ignorance caused problems also and according to our scriptures, all human problems are caused by ignorance. And this spiritual knowledge or wisdom is also an intangible goal. I cannot show what मोक्ष is. Keeping a sample of मोक्ष in one glass case and exhibiting it - it cannot be done so. So, धर्म is intangible inner goal, मोक्ष is non-tangible inner goal, but the scriptures say they also must be included. And वेदसः says, even if you don't know the worth of these two higher goals, even if you don't understand what is धर्म, even if you don't understand what is मोक्ष, doesn't matter, you follow the lifestyle that I prescribe, then if you follow that, in due course you will know the value of धर्म and मोक्ष. Like a mother cannot teach everything to the child, because child is too young to understand what hygiene is. Child cannot understand, therefore mother blindly commands: wash your hands before eating, the child does not understand what is the significance of washing, what is infection, what is hygiene, what is bacteria, what is disease, mother cannot teach a small baby, therefore the mother says you will understand what is hygiene later, now vouchsafe to listen what I say, wash your hand. And if the child doesn't do that, the mother pulls and mother herself washes. Even though the child may be unhappy because the mother is forcing too many things, but mother doesn't feel bad

because, the motive of the mother is the well-being of the child. Therefore what the वेदs say is: *you may not understand the significance of inner growth, you may not understand the significance of a value based life, you may not understand the significance of religious life itself, even if you don't understand follow with faith in the वेदs, with the attitude that वेद is my mother, whatever it tells will be for my good.* And even if I don't understand the significance now, as I grow I will understand. Thus धर्म and मोक्ष पुरुषार्थs also should be included when a person is pursuing अर्थ-काम. Such a person is a religious person, a person given to दैवी सम्पत्.

And कृष्ण says the problem with the materialist people is they will value only अर्थ-काम पुरुषार्थः. A materialist person is defined as that person, who looks upon only two goals in life, अर्थ, काम पुरुषार्थः alone. He will not understand what is धर्म, he doesn't want to understand what is धर्म. He will not understand what is मोक्ष, he doesn't want to understand. At least if he blindly follows the वेदs, it will be fine, but he doesn't have faith in the वेदs. So no faith in God, no faith in वेदs, no faith in गुरुs and himself cannot understand also. Just remember our son-in-law, he doesn't know and if someone advices also he doesn't understand. These people, अर्थ-काम प्रधानाः are called materialistic people. कृष्ण is very strongly criticizing these materialistic people. He said, एताम् दृष्टिम् अवष्टभ्य. What is their दृष्टि? Two पुरुषार्थs - earn and enjoy, five day earn, two day enjoy and then die. That is life for them. नष्ट आत्मनः, they don't know the higher possibilities of human life, the wonderful आनन्द born out of धर्म and मोक्ष, they don't understand, नष्ट आत्मनः, spiritually lost, they don't understand what is inner growth, अल्प-बुद्धयः, they are short-sighted people and when I try to talk about धर्म, they only argue. They say I don't value धर्म or ethics, morality or devotion, because look at the world there are many धार्मिक religious people going through all types of problem. Devotees are suffering, ethical people are suffering

and all those violators, अधार्मिक people are enjoying. This argument they give. being a भक्त all along what life he got? What did he see? This is the silliest argument because, if you look in this way you cannot accept any law of life. There are so many health rules prescribed in health magazine. They tell these are not good for health and these are all good for health, they talk about these do and don'ts with regard to health. But if you observe, you will certainly find that there are many people who follow all the health rules and they fall sick. They don't smoke, they don't drink, they don't eat non-veg, they do regularly do the exercises and yet they suffer heart attack. There are others who violate all the rules of health and are still hale and hearty. Now can I argue therefore that all the health rules are meaningless? They say cigarette smoking is injurious to health, and it is not a casual statement, after a long research it has been said. There are people who smoke and who are healthy. And there are people who don't even touch a cigarette and have cancer. Therefore can you say that rules of health are meaningless? We can never give such an argument. Similarly, we say धर्म is good, अधर्म is bad. This is based on शास्त्रीय total vision, to argue that धार्मिक people suffer, अधार्मिक people enjoy is the silliest approach like saying that smoking people are health, slum people are healthy, they drink unprotected water and healthier and this man who boils Bisleri water and drinks. Bisleri he buys and at 200 celsius he boils it for 3 hours and gets stomach upset after drinking that. And there are slum people who drink Coovam water and are fit and fine. Therefore would you say that I don't believe in healthy water, protected water, I will drink any water, you don't do that. Because you are concerned about your health, therefore the laws of hygiene you follow. Even though the rules are never seen, there are violations both ways. Similarly, here also, we should not argue, धार्मिक people suffer and अधार्मिक people enjoy. अधर्म is not good for our spiritual health. And धर्म alone protects our spiritual health. And this आसुरीक people

will not accept and they argue. What to say to these people? We can only pray for them. Therefore कृष्ण says: नष्ट-आत्मानः, वितण्डावादीs, who only argue. अल्प-बुद्धयः, because they are short-sighted. What will happen to them? प्रभवन्ति उग्र-कर्माणः. Up to this we saw in the last class.

उग्र-कर्माणः प्रभवन्ति, they will take to violent lifestyle, उग्र-कर्म means हिम्सा कर्माणः, because even though हिम्सा is अधर्म, they don't believe in अधर्म, whatever is an obstacle to them they want to destroy, उग्र-कर्माणः and जगतः क्षयाय अहिताः – and they are enemies of the world. As I said in the last class, violation of धर्म will create an imbalance in the cosmic order, imbalance in the cosmic order will cause the destruction of the universe. And therefore they are enemies of the world and they cause destruction. Up to this we saw, continuing;

Verse No .10

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वा सद्ब्राह्मणप्रवर्तन्तेऽशुचिव्रताः ॥ १६-१०॥

कामम् आश्रित्य दुष्पूरम् दम्भ-मान-मद-अन्विताः ।

मोहात् गृहीत्वा असत् ब्राह्मणं प्रवर्तन्ते अशुचि-व्रताः ॥ १६-१०॥

दुष्पूरम् कामम् आश्रित्य, मोहात् असत् ब्राह्मणं गृहीत्वा, अशुचि-व्रताः दम्भ-मान-मद-अन्विताः प्रवर्तन्ते ।

दुष्पूरम् कामम् आश्रित्य. There is no limit materialistic desires. Fulfillment of worldly desires can never give total satisfaction. So it is like mirage water, from distance there seems to be water, when I go near it recedes further. And Similarly, we have a false hope that the fulfillment of materialistic desires will give us satisfaction, but we find once one set of desires are fulfilled, the next set is ready, स्वामि चिन्मयानन्द nicely says: Happiness is defined as the number of desires you fulfill divided by the number of desires you have. Suppose you have got 10 desires. You fulfill the first desire and we get 1/10 happiness, you fulfill second desire 2/10, third desire 3/10, happiness is

increasing, 3/10, 4/10, 5/10, 6/10 and when you fulfill the 10th desire, the fraction happiness will become one whole happiness 10/10 is equal to one whole happiness and therefore what is our attempt, keep on fulfilling the desire, so that one day we will reach 10/10. But the problem is we only study the increase in the numerator, we are assuming that the denominator, the number of desires will remain stationary. The problem is your fulfillment is one, two, three, four, but the increase of desires is 10, 100, 1,000, 10,000 millions. Therefore by the time you fulfill the 10th desire you discover the denominator has become 10 millions. Therefore you started from 1/10 and at the end you find 10/one million. So, is happiness increased or decreased? You will find that you have fulfilled so many desires, but instead of increasing, the happiness decreases because there is no end to the fulfillment of desires. Therefore कृष्ण says, दुष्पूरम् – nobody is satiated and they say it is like pouring ghee into the fire, you want to subside, you want to quench, the fire by offering ghee it will never be extinguished, it only increases. So दुष्पूरम् कामम् आश्रित्य. दम्भ-मान-मद-अन्विताः – so having fulfilled their petty desires, they have got दम्भ, दम्भ means, we have seen before, pomp and show, ostentation and मान means pride and मद means haughtiness or arrogance, they are full of these negative traits. All because of what? मोहात् गृहीत्वा असत् ब्राह्मन् – all because of delusion. What is the delusion? Finite plus finite is equal to finite only. By effort whatever I achieve in life, that will be limited both in time and in size. Any कर्म-फलम् is परिच्छिन्नम् only. I start as a finite being, by adding any number of finite goals, I only go from finitude to finitude, infinitude will not come. This they don't understand, because of delusion. So मोहात् गृहीत्वा असत् ब्राह्मन्, असत् ब्राह्मन् means false values, that the external objects will give me security is a false value, because the external object itself is insecure. Money is insecure, inflation problem and interest is coming down and the expenditure is increasing, cost of living increases and the interest

decreases. What security we have? Therefore money is insecure, property is insecure, people around are insecure, job is महा insecure. So by holding on to other insecure things, how can I find security? But the human beings never think. He has got a security outside the house, I told you outside the house, the security itself is thin and fly and this security is going to give security to this house and that is our sense of security and असत् ग्राहान्, thoughtless values people have, प्रवर्तन्ते अशुचि-व्रताः – they have got all kinds of व्रतम्s, which are all अशुचि, evil resolves. So instead of taking the religious व्रतम्s, शबरीमलै व्रतम्s, etc., in the olden days 41 days, now no व्रतम्, everything in one day. So the idea is under some pretext or other, why can't we follow certain disciplines. They are शुचि व्रतम्s, but these people have got अशुचि व्रतम्s. What is resolve? I will finish that competitor. All negative. अशुचि-व्रताः like the व्रतम्s of the राक्षसs. They also followed religious discipline but for the destruction of the world. Continuing;

Verse No .11

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६-११॥

चिन्ताम् अपरिमेयाम् च प्रलयान्ताम् उपाश्रिताः ।

काम-उपभोग-परमाः एतावत् इति निश्चिताः ॥ १६-११॥

(ते) अपरिमेयाम् प्रलयान्ताम् चिन्ताम् उपाश्रिताः काम-उपभोग-परमाः च, एतावत् इति निश्चिताः ।

These materialistic people learn only to depend more and more, depend on more and more on external factors, their very acquisition indicate they want happiness and security depending on external factors. Therefore the number of external factors they depend upon increases gradually. Whereas the वेदान्त tells, reduce dependencies. The fundamental motto of वेदान्त is सर्वम् परवशम् दुःखम्. Dependence on external factors is sorrow. External factors may be person, may be things, may be situation, सर्वम् आत्मवशम् सुखम्. Non-dependence on

external factors or Self-dependence or independence is joy. Whereas materialistic society will by repeated advertisements, they will make you buy so many gadgets and therefore we learn to depend upon so many things. Even soap, one for the hand, for the legs, head, five different soaps, everything different, that is consumerist society and the more the number of external factors are the more unpredictable my life will be. Because which factor will fail when I don't know. So therefore, hidden variables will increase, unpredictability increases. Therefore I don't know what will breakdown tomorrow and therefore whether I am happy or unhappy will depend upon perfect functioning of so many gadgets from telephone, from computer, so many things. And therefore the problem is the more the life becomes unpredictable the more the stress will be. Unpredictability leads to stress and strain and the materialistic person depends upon more unpredictable external factors for his comfort and happiness, whereas the spiritual person requires only one thing, आत्मनि एव आत्मना तुष्टः. Fortunately, आत्मा will not break down and therefore, these materialistic people are full of stress and strain. चिन्ताम् अपरिमेयाम्, चिन्ता means worry, anxiety, tension, stress and globalization means what anything happens anywhere. If America decides to start a war with Iraq, the whole global economy will get affected, the indexes, etc., all of them that will go up and down, along with this graph going up and down my happiness also will depend. Bush decides my happiness. Can you imagine? Isn't it true? Because the shares going up and down, the price of oil increase and decrease, all in the hands of Bush, so we are all bushmen only. So चिन्ताम् अपरिमेयाम् च – limitless worry, about what to worry don't know, no sleep in the night, that is another worry. Insomnia. अपरिमेयाम् च. Whereas a devotee who is a कर्मयोगि, a man of दैवी सम्पत्, he says,

यद् यद् भव्यम् भवतु भगवन् पूर्व-कर्मानुरूपम् ।

एतत् प्रार्थ्यम् मम बहुमतम् जन्म-जन्मान्तरेऽपि

त्वत् पादाम्भोरुह-युग-गता निश्चिता भक्तिः अस्तु ॥ मुकुन्दमाला ७ ॥

Let whatever happen what has to happen. Let my peace not depend upon these unpredictable factors, Oh Lord! Because I don't have control over Bush. I don't have control over Bush. Therefore Oh Lord give me the inner strength is the spiritual approach. But this devotion this materialistic person doesn't have. Therefore, swallow tablets for sleeping. So विन्ताम् अपरिमेषाम् च. And how many days he worries? प्रलयान्ताम्. Up to प्रलयम् he worries. That means what? Worry doesn't have an end at all. प्रलयान्ताम् उपाश्रिताः काम-उपभोग-परमाः and when I ask him to surrender to the Lord, he won't believe, he won't accept God, he won't accept कर्मयोग, he won't accept daily prayers. So he is committed to what? काम-उपभोग-परमाः – all the time money ध्यानम्, entertainment ध्यानम्. So परमाः means the highest goal, एतावत् इति निश्चिताः – they think life is only this much. All उपनिषत्s strongly criticize such people.

अविद्यायामन्तरे वर्तमानाः स्वयम् धीराः पण्डितम् मन्यमानाः ।

जड्घन्यमानाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥
मुण्डकोपनिषत् १-२-८ ॥

These materialistic people are miserable and unfortunately they convert other people also to materialism, because that is the most tempting philosophy and therefore एतावत् इति निश्चिताः. They think life is only this much. Continuing;

Verse No .12

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १६-१२॥

आशा-पाश-शतैः बद्धाः काम-क्रोध-परायणाः ।

ईहन्ते काम-भोगार्थम् अन्यायेन अर्थ-सञ्चयान् ॥ १६-१२॥

आशा-पाश-शतैः बद्धाः, काम-क्रोध-परायणाः, काम-भोगार्थम् अन्यायेन अर्थ-सञ्चयान् ईहन्ते ।

So these materialistic people are shackled by countless attachments, आशा-पाश, पाश means strings or shackles, not physical ropes but ropes of attachment. So आशा-पाश-शतैः in hundreds, whereas the दैवी सम्पत् approach is I don't own anything, this is the approach of दैवी सम्पत् person. His attitude is everything belongs to the Lord. I use them with the grace of the Lord. That is why when I build a house, I don't enter without placing the picture of the Lord. The idea is this house also not my house, this is a temple and I am using that house with the grace of the Lord. Therefore a सात्त्विक person disowns everything, whereas the राजसिक, तामसिक materialistic people, they hold on to things. So they are shackled by attachment and काम-क्रोध-परायणाः – they are rich in काम and क्रोध. And unfortunately, a materialistic society praises only these rich people. When there is a humble person who has value for धर्म, society doesn't honor, but when a person gets down from Mercedes or whatever the valuable car, that means what: a society itself can mislead the people. वैदिक society always valued renunciation. If बुद्ध was valued not because he was a king but he renounced everything, value is for

न कर्मणा न प्रजया धनेन त्यागेनैके ॥ कैवल्योपनिषत् १-३ ॥

Whereas a materialistic society will value possession and we also get confused, which is more important, inner wealth or external wealth - this is crucial question, so these people काम-क्रोध-परायणाः – given to काम and क्रोध, as the ultimate thing. ईहन्ते – they are busy, they work overtime, 16 hours a day, 18 hours a day, they slog with cell phone running all over, no time for पञ्च महायज्ञ. Do you remember, no time for remembering even what the पञ्च महायज्ञ are, let alone doing that. Seems having heard somewhere, because no time, so ईहन्ते, they are busy workaholics, new word workaholics, अर्थ-सञ्चयान् – they work for amassing wealth, heaps of wealth they want to hoard, they want to possess and they want to own in two colors, wealth in two colors, do you understand, black and white and in north call it 'राम और श्याम.'

OK. Therefore न्यायेन and अन्यायेन. न्यायेन means राम. अन्यायेन means श्याम. कृष्ण was black and therefore श्याम. So all for what purpose? काम-भोगार्थम् – for entertainment. Earning money itself is not bad, I have told about this before. You earn more and own less, you become a blessing to the society. In fact, a कर्मयोगि is one who earns more and owns less. A कर्मि is one who earns more and owns more, because when I earn more and own everything I earn, I have no money to share with others, Rs.1,000 I earn and Rs.1,000 I own, where is the question of sharing. There is another person who doesn't earn also and own also. Therefore another extreme is neither earning nor owning. One extreme is earning and owning. So one is कर्मि, who earns and owns, therefore he cannot do any good work, another is संन्यासि neither earns nor owns, what charity a संन्यासि can give, when he himself is on charity of others. कर्मयोगि is the most important person because he earns plenty and owns less, that means he has a big buffer which is available for पञ्च महा यज्ञाः. Therefore, we are not against earning, but what we are against is earning and owning all. These are the people अर्थ-सञ्चयान्. They earn wealth and they don't give to others. No दानम्. ईहन्ते. Continuing;

Verse No .13

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३॥

इदम् अद्य मया लब्धम् इमम् प्राप्स्ये मनोरथम् ।

इदम् अस्ति इदम् अपि मे भविष्यति पुनः धनम् ॥ १६-१३॥

अद्य इदम् मया लब्धम्, इमम् मनोरथम् (श्वः) प्राप्स्ये, इदम् धनम् (अधुना) अस्ति, इदम् अपि (धनम् च) मे पुनः भविष्यति ।

So generally these people are busy and their philosophy is: Time is money. I told you, one person's table I saw, this is the motto: Time is Money. Therefore don't waste time, utilize all the time to convert into money. This is the philosophy. Therefore generally they

don't have free time and even if they have some free time, what do they think? Is it गीता? or Is it हरे राम हरे राम chanting? No. Their thinking is like this. So, in three verses, कृष्ण talks about the thought pattern of the materialistic person. And what is a thought pattern? Calculation of the money that he possesses, in which bank what all is there and what are the interest rates and the next year how much it will increase. And thus go on projecting and day-dreaming, he doesn't have anything else to think of other than अर्थ and काम. And therefore कृष्ण says, इदम् अद्य मया लब्धम्. So they say this person is worth 20 million (just talking), we always calculate the worth of a person not in terms of धर्म or मोक्षः or ज्ञानम्, you calculate the worth of a person in terms of his property and this person also is constantly calculating the self-worth. कृष्ण says इदम्, इदम् means this much wealth मया लब्धम् – has been earned by me, अद्य – today or now. Whereas a कर्मयोगि has to ask, he takes his worth in terms of how much he has given. In fact, भगवान् also measures the worth of a person not in terms of taking but in terms of giving and our value increases not in proportion to earning, but in proportion to sharing, but this the materialistic person doesn't know. Therefore he says this much I have earned and next year how much I will get, calculation using the computer, same calculation again and again, इमम् मनोरथम् प्राप्स्ये – in future I will be able to fulfill these many desires of mine, इदम् धनम् अस्ति, इदम् धनम् भविष्यति, this much money I own now, this much money I will own in future. In short the idea is he also meditates, so meditation is very regularly followed, only difference is the object of meditation is slightly different, instead of विष्णु, he meditates upon लक्ष्मी. He ought to meditate on लक्ष्मी along with विष्णु, but he is doing on लक्ष्मी alone, if he does that, even लक्ष्मी won't accept that. She is such a great women that she says I will come only if you invite me with नारायण. Therefore money ध्यानम्. Continuing;

Verse No .14

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४॥

असौ मया हतः शत्रुः हनिष्ये च अपरान् अपि ।

ईश्वरः अहम् अहम् भोगी सिद्धः अहम् बलवान् सुखी ॥ १६-१४॥

असौ शत्रुः मया हतः, अपरान् च अपि हनिष्ये, अहम् ईश्वरः, अहम् भोगी, अहम् सिद्धः, बलवान् सुखी (च अहम् अरिम) ।

And once there is inordinate greed, naturally I will see all other people as my competitors. So greed means I see enemies everywhere, as obstructing my goals and therefore शत्रुs increase and in business field, liquidation of the competitors is part of the program and therefore different normal and abnormal methods are used to finish off the other people. So big-big companies swallow the small ones. And there is the cola-cola wars. See the language is what? It is not business, it is called 'wars.' कृष्ण has seen all these then itself, He is talking about the wars only, असौ शत्रुः मया हतः, this rival company, this competitor of my has been finished, sometimes it is figurative destruction, sometimes it is even literal destruction. They use dacoits and even physically liquidate the people, because of inordinate greed, असौ शत्रुः मया हतः, then हनिष्ये च अपरान् अपि, initially there may be some guilt, after some time, the heart gets benumbed that there will be no regret or guilt also. Therefore अपरान् अपि – the others also I shall destroy. One I have destroyed all the competitors I have got the monopoly in that field, I will be number No.1, nobody can come in front of me. अहम् ईश्वरः, a ज्ञानि also says, a ज्ञानि is not an असुर, अहम् ईश्वरः – I am the Lord, the king, I am the No.1, अहम् भोगी – I am the one who will enjoy all the wealth and the सिद्धः – I am the most successful person, but how he attained success is a big question. Over how many dead bodies he has attained success, and he is glorified; all those things happens. सिद्धः अहम् सिद्धः means successful. And बलवान् – I am the strongest

person, even the law cannot do anything because police are in my hands, because I know what is their rate, once I know the rate, everybody can be fixed. And politicians no problem. So therefore I hear that all the politicians are in the hands of big big business groups. So therefore, अहम् बलवान्, all are in my hands. And सुखी – and I am the happiest person in the world, thus these people dream their future. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 16, VERSES 15-19

From the 7th verse of the 16th chapter, Lord कृष्ण is talking about आसुरी सम्पत्, which we have to know as an obstacle to spiritual growth and therefore we should take all pains to avoid these traits and आसुरी सम्पत् includes, राक्षसी सम्पत् also. आसुरी सम्पत् means राग प्रधान life, a life in which राग or attachment is dominant, राजसिक राग is dominant and राक्षसी सम्पत् is that in which द्वेष प्रधान behavior, तामसिक behavior is dominant. In राग प्रधान life, one is utterly selfish and द्वेष प्रधान life, a person harms other people. Only difference is when I am selfish I don't directly and immediately harm the people, but in the long run a selfish person affects the society because he takes more and gives less to the society. And therefore this behavior will create a disharmony in the society in due course and it will hurt the society and also the very selfish person himself. But this disturbance is not immediately felt, it is a gradually poisoning of the society. Thus a राग प्रधान person hurts the society very gradually, whereas द्वेष प्रधान person hurts the society immediately, directly. But both of them harm the harmony of the society and both of them harm themselves ultimately. And कृष्ण is describing both आसुरी people as well as the राक्षसीक people, both are included. And we generally call them materialistic people or अर्थ-काम प्रधान people who do not value धर्म and मोक्ष. And we should remember when we criticize the materialistic people or materialism, we are not against the materialism totally. Criticism of materialism must be carefully understood. We are not against materials, because we need them for our living, we require money for food, we require money for shelter. So we are not against money and materials, we don't want to hate money and materials, but what we are criticizing is over-emphasis of अर्थ-काम to such an extent, that this person has no time for धर्म and मोक्ष. And therefore if we are not careful from attachment to money, we may go to the other extreme of hatred of money. If attachment to money is an evil, hatred of money

is also equally an evil. And that is why in our culture money is seen as लक्ष्मीदेवी. Please give respect to money, even संन्यासिs has to respect money, because money alone fetches the food that he eats, money alone fetches the dress that he is wearing and if he has an आश्रम money alone runs the आश्रम not गीता and उपनिषत्s. Therefore if attachment is an evil, hatred is an equal evil. A balanced attitude towards money is what we are recommending. And what is balanced attitude? Use the money for spiritual growth, earn the wealth and use it for spiritual growth of yourselves as well as the other people. And these materialistic people do not have this balanced vision and therefore they are obsessed with materialistic thing, they don't understand that behind the matter there is spirit, behind the body there is आत्मा, respect the body, respect the आत्मा also. This is the balanced approach which the आसुरीक people are missing. And therefore कृष्ण is describing their thought pattern, what preoccupies their mind most of the time, they are obsessed with what type of thinking most of the time. Our scriptures point out start the day with thought of the Lord as I said, think of लक्ष्मी, but have some time to think of नारायण also. How can you be so selective concentrating on लक्ष्मी only and miss नारायण? So, these people do not have the balance. And therefore what happens, we were seeing from verse no.13, the pattern of their thinking all the time they are calculative, what all things they have acquired in life and what all things they plan to acquire and how they want to implement those desires and not only they are interested in things, they are interested in wealth also, only for their well being and anybody who obstructs this they consider as a competitor, a rival and they don't have any scruples at all. They want to finish off all those obstacles without any compunction. So कृष्ण said, “असौ मया हतः शत्रुः” these are all within quotation, 13th verse is in quotation, this is the thought pattern of materialistic people, the 14th verse is also within quotation, असौ शत्रु मया हतः – this rival has been finished, liquidated, exterminated and

‘हनिष्ये च अपरान् अपि’ – and all others also I will finish off and once I have destroyed all of them, I am unrivaled master, I have the monopoly in everything. Just as big companies swallow the small companies. They say in globalization, at the end there will be only a few international giant companies and they can adjust the market itself in such a way, because they can afford that all this small people will be swallowed and they will be so powerful that they can even change the government. These are the materialistic people, therefore ईश्वरः –I am the most powerful person, अहम् भोगी – I alone enjoy the power and money, अहम् सिद्धः – the most successful person and अहम् बलवान् – the strongest and अहम् सुखी – given to all types of enjoyment. Up to this we saw. Continuing;

Verse No .15

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १६-१७॥

आढ्यः अभिजनवान् अस्मि कः अन्यः अस्ति सदृशः मया ।

यक्ष्ये दास्यामि मोदिष्ये इति अज्ञान-विमोहिताः ॥ १६-१७॥

आढ्यः अभिजनवान् अस्मि, मया सदृशः कः अन्यः अस्ति? (अहम् यक्ष्ये, दास्यामि, मोदिष्ये इति अज्ञान-विमोहिताः (ते सन्ति) ।

The quotation continues. These are the thoughts of the materialistic people. अहम् आढ्यः अस्मि – I am the richest person and my name occurs in Forbes magazine list. In that magazine my name comes, as one of the richest 20 people in the world, how many heads have rolled भगवान् only knows to come to this status, आढ्यः अस्मि – I am the richest person, अभिजनवान् अस्मि – and I belong a noble family, a noble birth. So therefore he talks his great grandfather, great great grandfather. He will say one is घनपाठि, another is जटा वल्लभ, another is सोमयाजि, he will name all those people. And you ask him what do you know? गायत्री doubtful! So he only talks about the परम्परा strongly, अभिजन is forgotten, he only talks about the great परम्परा, he

has not done anything to preserve this wonderful culture, What a culture which has started from millennia before, all of them have been surrendered at the altar of money hunt.

उत्खातम् निधिश्ङ्कया क्षितितलम् ध्माता गिरेर्धातवो

निस्तीर्णः सरिताम् पतिर्नृपतयो यत्नेन सन्तोषिताः ।

मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः

प्राप्तः काण्वराटकोऽपि न मया तृष्णे सकामा भव ॥ वैराग्यशतकम् ३॥

भर्तृहरि in his वैराग्यशतकम् looks back: Oh Lord in search money what all I did, I dug all part of earth hoping to get some wealth from ground, उत्खातम् निधिश्ङ्कया क्षितितलम् ध्माता गिरेर्धातवो, I went in search of all types of ores to extract the metals - gold, silver, etc., I went in search of, निस्तीर्णः सरिताम् पतिर्नृपतयो यत्नेन सन्तोषिताः – I went all round the globe in search of the wealth and for this travel I have to please so many bureaucrats and politicians and counsels and all types of people, I didn't propitiate the देवताs and gods, I propitiated all these arrogant human beings, प्रदक्षिण, नमस्कार and दक्षिणा, and not only that take them to the hotels and gave them all kinds of treats, What all should not be eaten, I eat, all for the purpose of business promotion, मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः, I went to the black magic people to destroy, and eat all kinds of things which are banned in the tradition, तामसिक food, what all should not be drunk, I drunk, what all should not be eaten, I eat, what all should not be done I did in concentrated form. Ok, at least am I happy now? At the fag end of my life, I have not improved anything at all, only losing the culture and tradition is only the thing that happens. You read भर्तृहरि, you will feel like running away, so powerful is his writing.

So He says, अभिजनवान् अरिम – I belong to wonderful family but I did not make use of the advantage that I had, like the fifth set, already I have got two sets and I have got the advantage, I have to hit the last shot properly, win the set and game and match and the cup. That is

मनुष्य जन्म upon this wonderful land, I squandered the advantage and rival won and I lost the match and cup, what is the cup? मोक्ष cup. I lost. कृष्ण says, अभिजनवान् अस्मि – he claims but doesn't make use of the advantage, कः अन्यः अस्ति सदृशः मया – he asks everyone who is there in the world equal to me, indicating the height of arrogance. In our tradition, everyone was embodiment of humility and here we find the embodiment of arrogance, he asks who is equal to me and यक्ष्ये, even though he doesn't believe in God or religion, he doesn't believe in the scriptural study or पूजा, but still he wants to certain rituals, not for inner growth, but for the publicity. And therefore he says, I will do big big rituals and make sure that it is captured in the photos and videos so that my name will spread. Even पूजा is done only to pump his arrogance. यक्ष्ये, यक्ष्ये means यागम् करिष्ये, I shall do big पूजाIs just to show off. दास्यामि – and I will give charity but I will make sure that my name appears in the appropriate newspaper in the appropriate magazine. If nothing else, at least on the tube-light (you might have seen in the tube-light in temples. It is already a tube-light, on that the the donors name will be displayed). Why can't we give some clean light, unfiltered light? There also I want to make sure that my name prominently appears. Therefore दास्यामि for publicity. मोदिष्ये – when person after person comes and glorifies, because the other institutions will glorify me because they need my money, and therefore there will be program, felicitation program and they will glorify and all adding to the ego which is the cause of spiritual destruction. More bloated the ego is, less the chances of spiritual growth. इति up to this is the quotation. And कृष्ण says, विमोहिताः – thus all these people are utterly deluded and confused, they don't know they are digging their spiritual grave, not knowing what is good and what is bad they are suffering. In fact, Lord is not angry with those people and Lord only feels pity for them. And Lord has provided methods of avoiding these traps. We have got महात्माs to guide us, we have got the scriptures to guide us

from these traps, but the problem is the only guiding factor he doesn't make use of is his arrogance doesn't allow him to go to a महात्मा, his arrogance does not allow him to read a few गीता verses and therefore भगवान् says, medicine is there, but he doesn't make use of. And भगवान् cannot come and force the medicine down his throat. भगवान् has given something called grey matter. Therefore कृष्ण says: अज्ञान-विमोहिताः – deluded by utter ignorance. And as I have often said, ignorance itself is not a sin, because all of us are born with ignorance. In fact, that is our capital, that is the only wealth we all uniformly brought. Therefore ignorance is itself is not sin, but perpetuation of ignorance is the greatest sin, because भगवान् has provided methods for the removal of ignorance, he has provided wonderful प्रमाणम्, but these people do not expose themselves.

अविद्यायामन्तरे वर्तमानाः स्वयम् धीराः पण्डितम् मन्यमानाः ।

जङ्घन्यमानाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥
मुण्डकोपनिषत् १-२-८ ॥

मुण्डकोपनिषत् strongly criticizes these people. Therefore अज्ञान-विमोहिताः, deluded by ignorance. Continuing;

Verse No .16

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६-१६॥

अनेक-चित्त-विभ्रान्ताः मोह-जाल-समावृताः ।

प्रसक्ताः काम-भोगेषु पतन्ति नरके अशुचौ ॥ १६-१६॥

अनेक-चित्त-विभ्रान्ताः मोह-जाल-समावृताः काम-भोगेषु प्रसक्ताः, अशुचौ नरके पतन्ति ।

अनेक-चित्त-विभ्रान्ताः – lost in, carried away by the above mentioned thought patterns, चित्तम् means thinking pattern, अनेक means varieties. And what are those patterns given in the previous three श्लोकs, 13, 14 and 15, in these thought patterns they are

immersed. Our शास्त्र says: ‘at least half a second at Your lotus feet.’ Can you think of the Lord for half a minute? That is great! But this person doesn’t have even half a minute. So विभ्रान्ताः – lost in, मोह-जाल-समावृताः – they are encircled by a network of मोह or delusion or misconception; the misconception being that money and possessions will give the ultimate goal, will give the ultimate security, will give everything that I want. As we have a set of beautiful saying, they say “money can buy a house but it cannot buy a home, money can buy bed but money cannot buy sleep, money can buy people but money cannot buy love. In fact, money can buy many things but all important things in life, like peace, like knowledge, like love, all these things money cannot buy” But that these people do not understand that is what is called मोह. So मोह-जाल-समावृताः. And प्रसक्ताः काम-भोगेषु, a materialistic society will use all its resources only to improve methods of entertainment. That is the indication of a materialist society, whether there is material resources or scientific advancement, all of them will be used to improve sense pleasures improvements and they think that is the growth of the society and that is why, you can find in India any scientific improvement comes first it will be used in religious field, if TV comes then रामायण and महाभारत serials, all स्वामिs will start appearing in TVs. That is our culture, any scientific advancement, we imagine, we think of using for spiritual purpose, that is called a healthy society, a materialistic society will think of improving sense pleasures and these materialistic people प्रसक्ताः – lost in entertainment, काम-भोगेषु – in the enjoyment of sense pleasures, काम means sense objects, भोग means enjoyment, काम भोग means the enjoyment of sense objects, प्रसक्ताः, they are lost in. And even medical advancement, they want to use the body younger and younger so that again that the body can be used for what, not for spiritual साधन, how I can be young at the 90th year. Again for what? I can use my sense organs for sensory pleasures. Even medical advancement is directed towards that, that is

the typical materialistic society. Therefore, प्रसक्ताः काम-भोगेषु. What will happen to them? कृष्ण gets so wild, He says, नरके पतन्ति, animals are the only living beings which have got only two पुरुषार्थः – अर्थ and काम, after all animals work for their security, animals work for their enjoyment, animals do not know what is धर्म, animals do not know what is मोक्ष, animals don't require वेद-पूर्व, animals do not require वेद-अन्त. Catch a buffalo and say:

सत्यम् वद । धर्मम् चर । स्वाध्यायान्मा प्रमदः । ... ॥ तैत्तिरीयोपनिषत् १-११ ॥

all these to the buffalo. It doesn't have four, it has got only two pursuits, अर्थ-काम. If I am going to dedicate my life at the altar of अर्थ-काम, I am telling the Lord that I am as good as an animal and therefore भगवान् notes in the diary, that I have committed a mistake of giving human birth to this जीव, therefore I will correct the mistake, how? Make him an animal so that no guilt or regret or anything, no need to study वेद, धर्म शास्त्र, no need of सन्ध्यावन्दनम्, no prayers, no सत्यम् वद धर्मम् चर talk; without all these things we can wallow. So, this inferior life is called नरकम्. अशुचौ नरके – in spiritually inferior जन्मs called नरक, which are spiritually backward he falls. Continuing;

Verse No .17

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६-१७॥

आत्म-सम्भाविताः स्तब्धाः धन-मान-मद-अन्विताः ।

यजन्ते नाम-यज्ञैः ते दम्भेन अविधि-पूर्वकम् ॥ १६-१७॥

आत्म-सम्भाविताः स्तब्धाः धन-मान-मद-अन्विताः, ते दम्भेन अविधि-पूर्वकम् नाम-यज्ञैः यजन्ते ।

When our धर्म शास्त्रs talk about a धार्मिक way of life, it is a way of life in which I maintain harmony at all levels. It starts with internal harmony, harmony between my thought, word and deed is

internal harmony. Even my eating, sleeping, etc., should have a harmony, if you remember 6th chapter,

युक्त-आहार-विहारस्य युक्त-वेष्यस्य कर्मसु ।

युक्त-स्वप्न-अवबोधस्य योगः भवति दुःखहा ॥ ६-१७॥

Even among the various organs of the body there should be harmony. It starts with internal harmony, then I lead a lifestyle in which there is harmony in the family among the various members. There is no stress, strain or tension, I am not uncomfortable I should feel at home. That is why it is called a home, interaction should be smooth, well-oiled, there should not be any friction, there is a window which is not well-oiled, it makes a sound each time it is opened, there is a friction. Then you put oil. Similarly, when in human interactions there is no harmony, what happens? There will be unwanted sounds, i.e., all the time fighting and the only interaction is fighting. And similarly, I should have harmony in the society and therefore social customs, social manners, politeness, etiquettes, all of them are also part of धर्म. धर्म is not mere religious activity but even social interaction must be in keeping with harmony. And therefore every refined civilized society has its own manners and customs, all indicating what? My refined conduct and behavior expressed in my body language. We have got rules, when they talk about etiquettes and manners, now-a-days big thing they talk about is body language. The way you stand, the way you sit, the way you talk, the way you eat, because the body language communicates something and therefore in our culture, they say, we all have as children we have experienced, when some महात्मा or somebody comes, our parents will say sit properly, how you should hold your hands, your head, your legs, therefore these are all body language, which should convey respect, love, humility and not only body language should convey my refinement, even my words should convey my refinement, that in a group I don't dominate by talking all the time. You will find that in any group there will be one, who will never allow others to speak and if I

start something interrupting talking so loud that you can hear in neighborhood block, all those things also disturbs the harmony of the set-up. Open contradiction, telling a person is wrong in front of all others, all these things also come under behavior. And Lord कृष्ण says when a materialistic person grows in money and power, chances are he becomes more and more puffed up with power and pride. He becomes more and more gross. He becomes more and more desensitized and he doesn't bother about his behavior, his conduct, his manners, his language, the first causality is humility and the unfortunate thing is when I become a man of power and wealth there will be always a coterie of sycophants around. Because they want to take advantage of my power and money and therefore they will come and they will glorify me, you are great, you are wonderful, they will do अर्चन,

यस्यास्ति वित्तम् स नरः कुलीनः स पण्डित स श्रुतवान् गुणज्ञः ।

स एव वक्ता स च दर्शनीयः सर्वे गुणाः कांचनमाश्रयन्ते ॥ सुभाषितानि ॥

It is a very oft quoted श्लोक. Once you have got money and power, everybody will come and say, that you are beautiful, your language is wonderful, you are cultured and educated, they will do नमस्कार, etc. Already arrogant, these people will pump and my ego gets bloated and bloated, and first humility goes and then devotion to God disappears. Because arrogance and ईश्वरः भक्ति cannot go together. You study the life of all our राक्षसs, whether it is रावण or कंस, or हिरण्यकशिपु, or हिरण्याक्ष, as money and power comes, arrogance comes humility goes, next devotion goes. Once humility and devotion goes, the महात्माs will begin to avoid me, because where there is ego, the great people do not go because where ego is there, God is absent and therefore महात्माs avoid. Therefore my few chances of correcting myself is also gone. If I have at least some great people around, they will tell, सत्सङ्गत्वे निरसङ्गत्वम्. Today it is coming out from भर्तृहरि only:

पापान् निवारयति योजयते हिताय गुह्यानि गूहति गुणान् प्रकटीकरोति ।

आपद्रतम् च न जहाति ददाति काले सन्मित्रलक्षणमिदम् प्रवदन्ति सन्तः
॥

A few cultured and refined people you associate with, they will guide me, but in the case of this person, महात्माs go away gradually and sycophants surround me and they will further see that all my culture, manner, politeness, all of them goes away. As we have read in पुराण, कंस refused to even to get up when Lord कृष्ण came. So these are all the problem. Therefore, कृष्ण says, अहङ्कारम्, every नमस्कार I receive from others can blot my अहङ्कार. That is why there are many people who don't take नमस्कार from others, there are some स्वामिs who don't allow or if at all they do, they say that you don't receive the नमस्कार, quietly hand over to your गुरु, let him handle it and what will your गुरु do, he will give to his गुरु and thus ultimately it will go to God, no problem, because God deserves all the नमस्कार. Therefore, glorification, नमस्कारs etc., are deadly and these people, अहङ्कारम् – they are egoistic, बलम् – they are power hungry, lot of power they have, दर्पम् – arrogance, कामम् – you know desire, materialistic desires, क्रोधम् – full of anger, because they can get away with any form of behavior, because money and power compensates. Therefore nobody will criticize me, nobody will correct me. आत्म-सम्भाविताः – they will be dominating any group. First thing is they will not allow others to talk and if they talk about something noble it is fine, all their talks are dominated by self-glorification. आत्म-सम्भाविताः means they glorify themselves either directly or indirectly. Self-publicity. स्तब्धाः – their body will never bend in नमस्कार to others, stiff bodied and stiff necked, like the person who has got the neck covered because of spondylosis, but these people have got a different type of inner spondylosis or sickness called arrogance, it is impossible for them to do नमस्कार to anyone including God. स्तब्धाः, धन-मान-मद-अन्विताः – full of मदम् i.e., arrogance, मानम् – pride, the difference मान and मद is मानम् is at the thought level, I consider I am the greatest, whereas

the मदम् is is at the verbal and action level, all because of दानम्, Money-arrogance, because of wealth, they have these weaknesses, यजन्ते नाम-यज्ञैः ते – they do lot of पूजा alright, but the पूजा should give them more humility, but if पूजा is not approached properly, instead of giving humility that पूजा itself will add to arrogance, he will say that I have done this, I have done that. So, नाम-यज्ञैः, means पूजा is for names sake, there is no heart in the पूजा. दम्भेन – with pomp and show, in any ritual the most important part is the वैदिक part, the मन्त्र part and you will find that in the case of these people they will miss that, so the priest is given least importance, मन्त्रs are given least importance, all the social aspect, crucially when they are going to tie the मङ्गलसूत्र, that video fellow will come and say stop, in the most auspicious moment it is stopped and when these days when the marriages are already in danger, so somehow we see the मुहूर्तम् and all and somehow you want to do, at the crucial time stop he says, because somebody is obstructing. So all the other aspects are given importance, what is important they ignore. That is why it is called दम्भेन – with pomp and show and अविधि-पूर्वकम् – without following any rules and regulations. So there is a मन्त्र in which they have to see the धृव नक्षत्रम् and अरुन्धती नक्षत्रम्, so that there bond will be धृव means strong and firm and अरुन्धती नक्षत्र is just to remind वसिष्ठ-अरुन्धती, how they are the first made for each other couple and this धृव, अरुन्धती नक्षत्रम् they see at 12 noon. How it will be? अविधि-पूर्वकम्. And this person doesn't have time to chant the मन्त्र, because the other visitors are coming and shaking hands and giving gifts and therefore, the priest chants all the मन्त्रs, holding the hand of the bridge-groom. And all the मन्त्रs are what? “Oh Girl you should be nice to me.” Who should chant? Everything is going falsely. So therefore the girl will be nice to the priest and horrible to the husband. So अविधि-पूर्वकम् – violating all the rules and regulations.

Verse No .18

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८॥

अहङ्कारम् बलम् दर्पम् कामम् क्रोधम् च संश्रिताः ।

माम् आत्म-पर-देहेषु प्रद्विषन्तः अभ्यसूयकाः ॥ १६-१८॥

अहङ्कारम् बलम् दर्पम् कामम् क्रोधम् च संश्रिताः आत्म-पर-देहेषु (स्थितं)
माम् प्रद्विषन्तः अभ्यसूयकाः (ते भवन्ति) ।

So all the refinement in his behavior is the causality, all the social etiquettes, humility, politeness in manners everything goes away, because nobody to correct and he can get away with all those things. Therefore what all things happen? अहङ्कारम् – full of bloated ego, बलम् – power, born out of status, then दर्पम् – arrogance and कामम् – desire, क्रोधः – anger, संश्रिताः – all of these will begin to dominate his life. And gradually this will lead to a नास्तिका स्वभाव also, because it is unconducive to devotion and therefore devotion will gradually get eroded. That is why हिरण्यकशिपु, हिरण्याक्ष, etc., said don't say ॐ नमो नारायणाय, you chant हिरण्याय नमः. So माम् प्रद्विषन्तः – they begin to hate Me. And where am I? आत्म-पर-देहेषु – who am the very life in every one including himself, आत्म देहे, पर देहे च, I am there occupying his own body and blessing him with life and I am in every beings' body and that Lord प्रद्विषन्तः – this person begins to hate and not only he begins to hate the Lord, he begins the hate the scriptures also, he becomes highly critical of the scriptures, which are supposed to be the gifts from the Lord himself. So अभ्यसूयकाः means criticizers, slanderers, degraders, is called अभ्यसूयकाः, Continuing;

Verse No .19

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६-१९॥

तान् अहम् द्विषतः क्रूरान् संसारेषु नराधमान् ।

क्षिपामि अजस्रम् अशुभान् आसुरीषु एव योनिषु ॥ १६-१९॥

तान् द्विषतः क्रूरान् अशुभान् नराधमान् संसारेषु आसुरीषु एव योनिषु अजस्रम् अहम् क्षिपामि ।

So thus religious life disappears from them and you can see at home also, traditional homes you can feel the presence of the Lord, whether it is the pictures are hanging or the पूजा room, all those things you can feel, but you will find all the pictures, now-a-days, are secular pictures, they don't want even to show their religion. So therefore I don't want to go to the details, so religion goes away, religious life goes away, religious practices goes away and of course spirituality also disappears. Therefore कृष्ण says, द्विषतः – they dislike all these things, we can see in India also, in the modern society that is coming, as I said the other day, even they don't want to put the तिलकम्, because that is again declaring their religion that I am a devotee, I am a हिन्दु, why I feel bad to declare that I am a वैदिक, I heard that the शिख् religious people, (not sick) they are all over world, some of them are also in the army of other countries and they have fought with the Government and said that we will keep our turban, our hair and we will keep our 'किरण' and they fought and won the case, they feel so proud to declare that I belong to Sikhism. All people proud, the only people who don't feel pride is we, the miserable हिन्दुs. We don't want to declare to anyone. And even the names are chosen in such a way that you don't know what they are. Original name will be मीनाक्षि, कामाक्षी, रामकृष्ण etc., but they call by nick names which don't have any meaning. They don't want to even reveal their identity. Materialism is overwhelming. Only the Lord can save us. Therefore, द्विषतः – they are haters of religion, God, temple, etc. And they are क्रूरान् – they are very very rude in their behavior, lacking politeness, culture, refinement and नराधमान् – they are the meanest among the human beings and अशुभान् – so they are all representative of अशुभ, अशुभ means deterioration in spirituality, अमङ्गलम्, means धर्म and मोक्ष

deterioration, they are representatives of अमङ्गल. And कृष्ण says what can I do, I have to throw them into नरक.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८॥

First I try through scriptures and महात्माs hoping that the scriptures and महात्माs will change the society and when the society is so corrupted that even the महात्माs and scriptures cannot change, I will take अवतार and knock their heads.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 16, VERSES 20-24

In these verses of the 16th chapter, beginning from the 7th verse onwards, Lord कृष्ण is dealing with आसुरी सम्पत्, which includes राक्षसी सम्पत् also. आसुरी सम्पत् means that character or lifestyle in which तमोगुण is dominant. And राक्षसी सम्पत् is that character and lifestyle in which रजोगुण is dominant. And when तमोगुण is dominant a person will become द्वेष प्रधान, overpowered hatred and anger towards others and therefore such a person will harm the society and it will spiritually bring him down. And therefore तामसिक lifestyle is that which will bring a person down spiritually. Whereas राजसिक lifestyle is that in which a person is राग प्रधान, more selfish, he does not directly harm the society and therefore, there is no spiritual downfall, but because of his selfish and materialist desires there is no scope for spiritual progress. And therefore a राजसिक person does not spiritually fall down, but he has no scope for spiritual growth, which means there is spiritual stagnation. And spiritual stagnation in human life is a very big loss because human birth is the most precious birth and thereto we have got a very very short productive life.

आयुर्वर्षशतम् नृणाम् परिमितम् रात्रौ तदर्थम् गतम्

तस्यार्धस्य परस्य चार्धमपरम् बालत्व वृद्धत्वयो ।

शेषम् व्याधि वियोग दुःख सहितम् सेवादिभिर्नीयते

जीवे वारितरङ्ग चञ्चलतरे सौख्यम् कुतः प्राणिनाम् ॥ वैराग्यशतकम् ४९

॥

आयुर्वर्षशतम् नृणाम् परिमितम् रात्रौ तदर्थम् गतम् out of the hundred possible years, 50 years gone in the night. तस्यार्धस्य परस्य चार्धमपरम् बालत्व वृद्धत्वयो of the rest of 50 years, 25 years gone in childhood state which we do not know what is good and bad and another part gone in old age, we may know what is good but we cannot implement what we want to. शेषम् व्याधि वियोग दुःख सहितम् सेवादिभिर्नीयते so

50 gone, half of it 12-1/2 years gone and we have got another 12-1/2 years, most of the time, cold, cough, stomach upset, of course सेवादिभिर्नीयते, varieties of service, now-a-days we have to add queue आदिभिर्नीयते, standing in queue for various things. जीवे वारितरङ्ग कचलतरे सौख्यम् कुतः प्राणिनाम् - भर्तृहरि says that our productive precious part of life is very short and if we are in spiritual stagnation this is a very very huge waste. So राजसिक people will waste their life, तामसिक people will destroy their life and therefore कृष्ण strongly criticizes those people and He said in the 19th verse, which we completed in the last class, कृष्ण said that since these people did not make use of this wonderful human life properly, I decide to give them an inferior शरीरम् in the next जन्म. 'Like giving a garland to a monkey' I don't know whether it is prevalent here. If you give a beautiful well arranged garland, flower garland to a monkey, what will it do? It doesn't how to utilize it properly, therefore it will only tear of or eat it. Similarly, these people like monkeys, they have abused this wonderful human body and therefore next birth, I will give them आसुरी योनिः. आसुरी योनिः means a body in which धर्म पुरुषार्थः and मोक्ष पुरुषार्थः are not possible. It may be an inferior human birth or it may be an animal birth or it may be a plant birth or it may be a birth in the lower लोकs, अतल, वितल, सुतल, रसातल, महातल, तलातल, पाताल. So, therefore अर्जुन don't take this life for granted. Up to this we saw. Continuing; verse no.20;

Verse No .20

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६-२०॥

आसुरीम् योनिम् आपन्नाः मूढाः जन्मनि जन्मनि ।

माम् अप्राप्य एव कौन्तेय ततः यान्ति अधमाम् गतिम् ॥ १६-२०॥

हे कौन्तेय! आसुरीम् योनिम् आपन्नाः जन्मनि जन्मनि मूढाः (सन्तः) माम् अप्राप्य एव, ततः अधमाम् गतिम् यान्ति ।

And कृष्ण feels pity for these people, these materialistic आसुरीक people. Once they get into the downward slide, they get into a vicious cycle and getting out of that becomes extremely difficult, because when I don't use my free-will properly, when I abuse my free-will and take to a wrong action, two things happen. First thing is the wrong action itself will produce a पापम्. That is one negative point and another worse thing is every action that I do creates a वासना, an inclination in my mind, because the mind has the capacity to form addiction in whatever it does, the mind has the capacity to form a habit of whatever we do, anything you do for a few days you form a habit. As I often say, if you sit in a particular place in the class for a few days, later you begin to claim that it is 'my place' and ask others to get up, you get addicted to that particular place, in that particular pillar if you sit only you will understand गीता. Thus the mind has the capacity to develop शुभ वासना also, it has the capacity to develop अशुभ वासना also. You eat a particular type of food you form a habit, you drink a particular type of drink you form a habit, you come to गीता classes regularly you form a wonderful habit. I have to tell that 'wonderful' or else, you will not come, I have to make sure that you come. So thus we have got the capacity to develop शुभ वासना and अशुभ वासना and once I form a वासना, these वासनाs will begin to govern my life more than my will. And especially, as I grow old, वासनाs take over and if I am going to develop अशुभ वासनाs they are going to become so powerful that they conquer my free-will, my intelligence, my power of discrimination, all of them are overpowered by these वासनाs, that even if I want to change I will not be able to. Don't we say that, I want to do that स्वामिजि, new year decisions are all there in the diary, but they are only in the diary. Why we are not able to do what we want to do even we have a willpower given by the Lord? If we are not able to do, the responsibility is ours, we ourselves have developed certain वासनाs, which become a Frankenstein, our own Frankenstein. And कृष्ण says

these आसुरीक people have developed असुर वासनाs and because of the कर्म, वासनाs develop, because of the वासनाs, I repeat the same कर्म. Like any addiction, first cigarette is smoked because of the will and then a वासना - smoking वासना comes, not वासना is smoking. वासना for smoking and the second time there is a वासना which is pulling more, free-will's contribution is lesser and if he has smoked a few hundreds of cigarette in few months or few years, with regard to cigarette his willpower is zero. Simply he will not be able to get out of it even though I tell him he is all powerful ब्रह्मन्, in front of cigarette he is भ्रमन् only and not ब्रह्मन्, he is wonderful in all other places, in this place he will not be able to do anything, it may be drug, it may be liquor, it may be smoke, cigarette, in fact, even our activities are capable of forming addiction and this can be favorably used, the addiction forming capacity can be favorably used by us, how, by developing शुभ वासना.

शुभ-अशुभाभ्याम् मार्गाभ्याम् वहन्ती वासना-सरित् ।

पौरुषेण प्रयत्नेन योजनीया शुभे पथि ॥ योग वसिष्ठ सार संग्रह २-६ ॥

Develop addictions, but let it be noble addictions. कृष्ण says this आसुरीक people have developed आसुरीक addictions, therefore He says, आसुरीम् योनिम् आपन्नाः, these आसुरीक people not only they form additions which enslave them in this जन्म, the वासनाs are carried forward in the next जन्म also. That is why all human beings remaining the same, some human beings are naturally dragged towards noble thing. How do you account for that? Spiritual inclination in young life is because of शुभ वासना developed in पूर्वजन्म. We saw this before in a particular chapter, I don't know whether you remember,

तत्र तम् बुद्धि-संयोगम् लभते पौर्व-देहिकम् ॥ ६-४३॥

Not only we are bringing पुण्यम्s and पापम्s, we are bringing our वासनाs also. बृहदारण्यकोपनिषत् says:

तम् विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ बृहदारण्यकोपनिषत् ४-४-२ ॥

पूर्वप्रज्ञा means वासना. And therefore these unfortunate आसुरीक people, आसुरीम् योनिम् आपन्नाः – being born in inferior wombs, योनि means womb, here it represents bodies, for having taken to inferior शरीरम्, मूढाः – they continue to be enslaved by their own thinking, मूढाः, they are deluded and not in one जन्म, but जन्मनि, जन्मनि because कर्म is responsible for वासना, वासना is responsible for further कर्म, further कर्म is responsible for further वासना. Thus जन्म after जन्म they come more and more down. And the more they come down spiritually, the more away I am. God is away, scriptures are away, साधुs or महात्माs are far far away. And therefore कृष्ण says माम् अप्राप्य एव – they get farther and farther from Me. The chances of coming to religion and spirituality become more and more rare. And thereafter अधमाम् गतिम् यावन्ति – they go to अधोगति. Up to पाताल they go. They don't go further down because, that is the down most possible, what a tragedy! And therefore, use your free-will in the beginning itself, that is why they say, “saying ‘No’ to any addiction is easier in the beginning.” The first ‘No’ is the easiest. Second ‘No’ is more difficult and therefore they say don't go near it, even friendship you keep only with those people who are धार्मिक, सत्सङ्गः सर्वदा कार्यः, नारद tells in भक्ति सूत्र,

सत्सङ्गः सर्वदा कार्यः दुस्सङ्गः सर्वथैव त्याज्यः । ॥ नारदभक्तिसूत्राणि ४३ ॥

Otherwise I feel like experimenting. Also they write in the books, a little bit of liquor is good. As such it is bad, they say that social drinking is OK and all those things, कृष्ण says remain far far away from such things, so therefore, prevention is better than cure. Continuing;

Verse No .21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१॥

त्रिविधम् नरकस्य इदम् द्वारम् नाशनम् आत्मानः ।

कामः क्रोधः तथा लोभः तस्मात् एतत् त्रयम् त्यजेत् ॥ १६-२१॥

कामः क्रोधः तथा लोभः इदम् त्रिविधम् आत्मानः नाशनम् नरकस्य द्वारम् (अस्ति), तस्मात् एतत् त्रयम् त्यजेत् ।

Now the entire आसुरी सम्पत् कृष्ण is condensing into basic three problems. So if a human being learns to tackle these three fundamental problems intelligently then he is safe. So what are the three fundamental traits, आसुरी traits? He says, त्रिविधम् नरकस्य द्वारम् – there are three roads, highways to नरक, there are three roads which take a human being to नरकम्. So द्वारम्, द्वारम् means gateways or roads, they are three-fold. And what is नरकम्? Whether नरकम् as a place exists or not we need not bother, He defines नरकम् as anything that obstructs spiritual growth or anything that takes a person spiritually downwards is नरकम्. Therefore कृष्ण defines नरकम् as आत्मनः नाशनम् – which destroy a person spiritually, which blocks the gateway to मोक्ष. आत्मनः नाशनम् – self destruction, spiritual destruction. And what are those three basic things?

- i) काम,
- ii) क्रोधः and
- iii) लोभः.

कामः means desire, क्रोधः, you know we have seen, क्रोधः means anger and लोभः has two meanings, one meaning is greed another meaning is miserliness, not sharing one's resources with others, this non-sharing tendency, this miserliness is also called लोभः, or greed also is called लोभः, both are essentially the same, because in miserliness also I want to possess everything. In greed also I want to possess everything. That possessor-hood is called लोभः and these three are gateways to hell. And therefore अर्जुन what do you do? तस्मात्, therefore, एतत् त्रयम् त्यजेत् – learn to give up these three things, these three roads you avoid. What do you mean by that? Give up काम, क्रोधः and लोभः. And

when कृष्ण says give up काम, we should very very carefully understand. शास्त्र itself clearly says total giving up of काम is neither possible nor necessary. We are not taking about total physical renunciation of काम. That is neither possible nor necessary. Then what do you mean by काम त्यागः? काम त्यागः means refinement or transmutation or qualitative change of काम. By qualitative change of काम is mentioned here. And what do you mean by qualitative change? Convert तामसिक कामs into राजसिक कामs, convert राजसिक कामs into सत्त्विक कामs. Remember, even to come to the class, you require what, you should have what? Desire. Desire for what? Coming to the class. Desire for what? Learning गीता. Suppose I say, give up all desires. Next lass, I will be अद्वैति. Nobody will be there. स्वामिजि we gave up the desire to attend the class, what will happen to me. We should understand convert तामसिक काम into सत्त्विक काम. What do you mean by तामसिक काम? Any desire which is illegal, which is immoral, which harms other people, or in short, which will take you spiritually downwards. They are all तामसिक कामs. Destroying other people, cheating other people, all those things will come under तामसिक कामs, give them up straightway. Then what is राजसिक काम? Apply the same principle, there are so many धार्मिक कामs, legitimate desires, but they are all materialistic desires, which will help in the enjoyment of life, like desires for अर्थ and काम, I have desires for अर्थ and काम, अर्थ and काम means money and entertainment and I may desire them in a धार्मिक way without cheating others, they all will come under राजसिक desires, which means legitimate enjoyment of sense pleasures. But in these, in fulfillment of these desires, a person will thoroughly enjoy his life, but there is no scope for spiritual growth, he will be materialistically well off, he will enjoy all the worldly desires, he doesn't harm a single person, but the problem is what, he doesn't work for धर्म and मोक्ष. Therefore राजसिक काम is a काम which will not bring down spiritually but there will be spiritual

stagnation. But it is better than तामसिक काम, want to enjoy dance and music and all kinds of entertainments are there and you legitimately enjoy, it is not immoral, it is not illegal and you spend the whole life in that. Certainly, it is harmless, it is धार्मिक only, but the problem is, if the person spends his entire life in these dance, drama, music, etc., only when will he study गीता, when do you think of higher pursuits. Therefore, राजसिक काम is better than तामसिक काम, therefore first is convert तामसिक into राजसिक. Then what is the next change of काम? From राजसिक काम to सात्विक काम, in which desire for अर्थ-काम will gradually recede and in that place I have got desire for धर्म and मोक्ष. I have a desire for वित्तशुद्धि, it is a desire but it will come under सात्विक काम, I want to गुरु प्राप्ति, it is a desire but it is a सात्विक काम, in fact, I want a healthy body to study the scriptures, that desire for health will come what सात्विक desire,

शरीरम् मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।

Oh Give me healthy body, whether other things are healthy or not, let me have a good ears so that I will listen to the शास्त्रs. What purpose? For वित्तशुद्धि, गुरु प्राप्ति, श्रवण प्राप्ति, मनन प्राप्ति, निदिध्यासन प्राप्ति, they are all what desires, सात्विक desires. So convert तामसिक काम into राजसिक काम, convert राजसिक काम into सात्विक काम. And remember all these three कामs are bondages, because if it is not fulfilled, you will be upset, exactly at 5 o'clock a guest comes, in-laws, difficult to manage. You cannot say anything, your mind is in the class, you cannot come, you are upset. So, even सात्विक काम is, as we saw in the 14th chapter, also a bondage only. Through Self-knowledge, the सात्विक काम is converted into बाधित कामः, non-binding desire. सात्विक काम will continue but it will become a preference, a non-binding desire. Once your desires have become non-binding, it is as good as no desire, non-binding धार्मिक desire is as good as no desire. All the आचार्यs in our tradition had a desire to promote our religion, without desire शङ्कराचार्य would not have written commentaries on

गीता, उपनिषत्s, ब्रह्मसुत्र, प्रकरण ग्रन्थs, स्तोत्रम्s etc. Without desires how can he do that? He established मठs because of desire. What desire? वैदिक धर्म should spread. But what is the type of desire? If those desires are fulfilled by the grace of the Lord, wonderful, if they are not fulfilled also, ईश्वर प्रसाद. Such desire you can have any amount, even भगवान् has such desires. परित्राणाय साधूनाम् (in संस्कृत when 4th case comes it is desire only), परित्राणाय for the protection of साधुs. This is whose desire? भगवान्'s desire. विनाशाय च दुष्कृताम्, again desire. For what? दुष्कृताम् विनाशाय, धर्मसंस्थापनार्थाय, again desire, for धर्म-संस्थापनम्. And for that what does भगवान् do? सम्भवामि, what is that, desire. Desire to appear on the earth and तैत्तिरीयोपनिषत् says:

सोऽकामयत । बहुस्यां प्रजायेयेति ॥ तैत्तिरीयोपनिषत् २-६-४ ॥

Therefore giving up desire means convert तामसिक into राजसिक, राजसिक into सात्विक and सात्विक into बाधित, it is a technical word, बा (3rd ब, in तमिळ् everything is अद्वैत. In संस्कृत, 3rd ब and 4th) ध, बाधितम् means non-binding noble desires, have any amount. And therefore त्यजेत्. And what about क्रोध and लोभ? Once you handle काम, the other two are handled, because क्रोध and लोभ are only another version of काम. How do you know? कृष्ण himself said this in the 3rd chapter,

कामः एषः क्रोधः एषः रजः गुण-समुद्भवः ।

महा-अशनः महा-पाप्मा विद्धि एनम् इह वैरिणम् ॥ ३-३७॥

He enumerates काम and क्रोध, and He says they are born out of रजोगुण and grammatically He uses singular number. When He has used काम and क्रोध, what should be the number? one plus one two and in संस्कृत there is a dual number, He says रजः गुण-समुद्भवः and uses a singular number. What does it mean? काम obstructed is क्रोध, obstructed desire transforms into anger and therefore if you learn to handle काम, क्रोध also will be changed form तामस anger to राजस

anger to सात्त्विक anger to बाधित anger. Similarly, लोभः. Therefore अर्जुन refine these three. Continuing;

Verse No .22

एतैर्विमुक्तः कौन्तेय तमोद्गारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६-२२॥

एतैः विमुक्तः कौन्तेय तमो-द्गारैः त्रिभिः नरः ।

आचरति आत्मानः श्रेयः ततः याति पराम् गतिम् ॥ १६-२२॥

हे कौन्तेय! एतैः त्रिभिः तमो-द्गारैः विमुक्तः नरः, आत्मानः श्रेयः आचरत्, ततः पराम् गतिम् याति ।

So this conversion of काम, क्रोध and लोभ is conversion from आसुरी सम्पत् to दैवी सम्पत्. And a person of दैवी सम्पत् also has desire. What is the desire? My विवेक must be very strong, my वैराग्यम् must be very strong, शमादि षट्क सम्पत्ति I should enjoy amply, मुमुक्षुत्वम् is in trouble it should be adjust. Thus he wants these qualifications in what you call in abundance, but that is a noble desire, therefore दैवी सम्पत् it becomes. And how to do these things? कृष्ण does not say, how to accomplish this conversion. He only says, you have to change from आसुरी सम्पत् to दैवी सम्पत्. He doesn't say how to do that, the religious way of life prescribed in our tradition is meant for that. पञ्च महायज्ञs prescribed and I don't expect you to ask me what are the पञ्च महायज्ञs. So therefore, a religious way of life, which is the वैदिक teaching, the entire वेद-पूर्व भाग only talks about that lifestyle, which will bring about this conversion. And therefore, एतैः विमुक्तः – having been freed from the tyranny of काम-क्रोध and लोभ, what are they, तमो-द्गारैः त्रिभिः – which are the three gateways, which are the roads to नरकम्, you turn away from them very carefully. And once you have turned, you can start the spiritual pursuit, आत्मनः श्रेयः आचरति, you can concentrate more and more on चित्तशुद्धि. So you begin to give importance to internal growth rather than external growth, even though society values the external possession and status only, you

are not carried away by the society, they may say they may not respect me if I don't have that status, and I don't develop an inferiority complex also just because society does not respect me, because my values are different from the common values they are prevalent, I value inner growth not external possession, not that they are not required, but they are always subservient to the inner growth and therefore कर्मयोग becomes more dominant in his life, that is called आत्मनः श्रेयः, श्रेयः means here मोक्ष मार्ग. श्रेयः च प्रेयः च मनुष्यम् एतः, previously he was in प्रेयो मार्ग, now the track has been changed, now he is in the श्रेयो मार्गः and ततः, once he has got into this spiritual groove, चित्तशुद्धि is faster and his desire is for leaning the scriptures more and more. His desire is for getting a गुरु to guide. And once this sincere desire is nourished more and more, भगवान् tells it is my responsibility to provide him a proper गुरु. Because that person does not know who is proper गुरु. Therefore I have got a गुरु agency. Like local security agencies, etc., who send people to you, similarly, भगवान् is running a गुरु agency, He will send. And if no गुरुs are available around, He will himself come, as in the case of अर्जुन, भगवान् himself will take the role, you need not worry about that, you do what you have to do, things will happen. It is the law of the universe. Therefore ततः – before long, so he will get चित्तशुद्धि, he will get गुरु प्राप्ति and thereafter श्रवण प्राप्ति, because गुरु cannot give मोक्ष by touching, there is no touch मोक्ष. So that is श्रवणम्, श्रवणम् means consistent and systematic study of the Vedantic scriptures for a length of time under the guidance of a competent आचार्य. ततः पराम् गतिम् यान्ति, so he will very very smoothly land in मोक्ष, even before he knows he discovers अहम् ब्रह्मास्मि, like the eating of the peeled banana.

Verse No .23

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ १६-२३॥

यः शास्त्र-विधिम् उत्सृज्य वर्तते काम-कारतः ।

न सः सिद्धिम् अवाप्नोति न सुखम् न पराम् गतिम् ॥ १६-२३॥

यः शास्त्र-विधिम् उत्सृज्य, काम-कारतः वर्तते, सः न सिद्धिम्, न सुखम्, न (च) पराम् गतिम् अवाप्नोति ।

On the other hand, these verses from 22nd onwards, this is the conclusion of the teaching, with the 21st verse आसुरी सम्पत् topic is over. It started from the 7th verse and now from the 22nd verse onwards Lord कृष्ण is talking about the further stages. So mere change from आसुरी सम्पत् to दैवी सम्पत् alone is not enough, a good character does not guarantee liberation. A moral or ethical life by itself will not lead to liberation because an ethical life does not remove ignorance. Only difference is now he is an ethically ignorant person. Therefore if ignorance has to go away he has to pursue spiritual साधन. And that he said ततः पराम् गतिम् यावन्ति – he will attain परम् गतिम्, i.e., मोक्ष. And on the other hand, if a person does not change the direction of life what will happen to him? Statutory warning! One side they will say, *Every Puff Is A Promise*, in big letters, or something like that and down below they write, *cigarette smoking is injurious to your health*. कृष्ण is doing exactly the same thing. The best thing is to follow My teaching and if you don't follow, the statutory warning, what is that? यः शास्त्र-विधिम् उत्सृज्य – one who does not make use of this wonderful traditional teaching, it has been coming down from time immemorial, thousands and thousands of years, just being born in the society it is available freely. शङ्कराचार्य never asked for intellectual property rights. How much he could have made, शङ्कराचार्य doesn't ask, व्यास doesn't ask, all are freely available, you have to be only born in the society and keep your ears open. You don't have to do any other thing. So, if you don't make use of this wonderful opportunity, उत्सृज्य, then what does he do? वर्तते काम-कारतः – lives a life according to his own राग-द्वेष, he takes to a प्राकृत lifestyle instead of a संस्कृत lifestyle, instead of धर्म-अधर्म based lifestyle, he takes to राग-द्वेष based lifestyle 'should the legs follow wherever the eyes lead to, should the mind follow

wherever the legs lead to, should the man follow wherever the mind leads to?’ Like that, going as per one’s whimsies, the one who leads a licentious life, सः सिद्धिम् न अवाप्नोति – he has no chance of getting वित्त शुद्धिः, he has no chance of getting ज्ञानयोग्यता. And ज्ञानयोग्यता itself is not possible, न पराम् गतिम् – where is the question of ज्ञान प्राप्ति. And ज्ञानयोग्यता itself is not there, there is no possibility of ज्ञानम्. When साधन चतुष्टय सम्पत्ति itself is not possible, no ज्ञानम् is possible. And then कृष्ण makes another startling statement, not only he will not get spiritual joy, really speaking, these materialistic people in due course even loose the capacity to enjoy worldly pleasures. So the nature of world pleasures are such that they will be appealing and attractive for a short period of time and thereafter, this person will be incapable of enjoying even विषय सुखम्. Therefore कृष्ण says: न सुखम्, because he will take to over indulgence and will lose the health and mind and everything. Therefore this also gone and that also gone. As they say, first you squander your health in search of wealth and later you squander your wealth in search of health and ultimately loose both. This will be the lot of that person, अर्जुन do you want such a tragedy. And now कृष्ण concludes,

Verse No .24

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४॥

तस्मात् शास्त्रम् प्रमाणम् ते कार्य-अकार्य-व्यवस्थितौ ।

ज्ञात्वा शास्त्र-विधान-उक्तम् कर्म कर्तुम् इह अर्हसि ॥ १६-२४॥

तस्मात् कार्य-अकार्य-व्यवस्थितौ ते शास्त्रम् प्रमाणम् (अस्ति), शास्त्र-विधान-उक्तम् कर्म ज्ञात्वा (तत् त्वं) इह कर्तुम् अर्हसि ।

तस्मात्, therefore. Therefore means wherefore? Because of the idea given in the previous verse. And what was the idea given? If you don’t make use of the शास्त्रिय guidance, if you don’t make use of the शास्त्रीय manual like using any gadgets, you have got a manual to use

that particular instrument, it may be television, , it may be computer, it may be anything, along with that the manual comes, if you use the manual and use the instrument, you will get optimum benefit, if you don't follow that it will be waste of money. Similarly, here also, if you give up the शास्त्रीय guidance, you will lose this wonderful opportunity. Therefore, you have to connect like that. Therefore, make use of the वैदिक teaching. तस्मात् शास्त्रम्, शास्त्रम् originally is वेद शास्त्रम् and all other secondary literature also स्मृति, इतिहास, पुराणs, सूत्रम्, प्रकरण ग्रन्थ, all these literatures are there, which are based on the वेदs. शास्त्रम् alone is प्रमाणम्, that means the guidance for you. With regard to what? कार्य-अकार्य-व्यवस्थितौ – with regard to the norms of what to do and what not to do, व्यवस्थिति means the norms, the standard, with regard to the do's and don'ts. कार्यम् means do's, अकार्यम् means don'ts. It is called विधि and निषेध. And here we are talking about विधि-निषेध or धर्म-अधर्म and therefore the word शास्त्रम् must be translated as वेद-पूर्व शास्त्रम् or धर्म शास्त्रम्. With regard to विधि-निषेध, we don't go to वेदान्त. वेदान्त does not deal with धर्म and अधर्म, वेद-पूर्व भाग deals with that. And therefore may you first follow the वेदपूर्व, the धर्म शास्त्र and prepare the mind, ज्ञात्वा and with regard to धर्म शास्त्रम् mere knowledge is not enough, you have to implement what you know. So I know all the योगासनs, suppose, I know what is मयूरासन, I know what is शिर्षासन, सर्वाङ्गासन, there are so many आसनs, I know all of them, how many hours you practice, I know but I don't practice. Knowledge will not bless you, you have to do. In ज्ञानकाण्डम् knowledge itself will bless. In कर्मकाण्ड ज्ञानम् should be followed कर्म, अनुष्ठानम्. Therefore कृष्ण says: ज्ञात्वा शास्त्र-विधान-उक्तम् – first learn what is right and wrong, and don't stop with learning. Then you have to implement that, कर्तुम् इह अर्हसि – you should do what you know. So thus, Lord कृष्ण tells how to change yourselves from आसुरी/राक्षसी सम्पत् to दैवी सम्पत् and then pursue वेदान्त, attain ज्ञानम् and मोक्ष. With this 16th chapter is over.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे दैवासुरसम्पट्टिभागयोगो नाम षोडशोऽध्यायः ॥ १६॥

Thus ends the 16th chapter of the गीता titled 'दैव-आसुर-
सम्पत्-विभाग-योगः'.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 16, SUMMARY

Today I will give you a summary of the 16th chapter. The two chapters, 16th and 17th chapter do not deal with Self-knowledge at all, even though Self-knowledge is the central theme of the भगवद्गीता, कृष्ण deals with a different topic in chapters 16 and 17. The reason is that the scriptures point out and कृष्ण also feels that Self-knowledge can be useful only for a prepared person. For an unprepared person Self-knowledge will not be beneficial at all or sometimes it can be even counterproductive. And this being very very important, all the scriptures uniformly talk about the preparatory steps before talking about Self-knowledge. If you take the वेदs themselves, Self-knowledge is never given in the beginning, Self-knowledge occurs only in वेद-अन्त, the final very very small portion, the bulky beginning portion of वेद-पूर्व deals with only preparation, which is technically called संस्कारः. And if you take the human life itself, of the four आश्रमs that are envisaged, ब्रह्मचर्य, गृहस्थ, वानप्रस्थ and संन्यास, three आश्रमs are dedicated for preparation only. 75% of life, 75 years of life, assuming that we are going to live for 100 years, 75% is allocated for संस्कारः, refinement, only the last संन्यास आश्रम is designed for Self-knowledge. From all these things it becomes very very clear that we should not take the preparation for granted, we should give extreme importance to the refinement of the person. Without refinement, knowledge will not be received, even if the knowledge is received, it will not be retained, even if the knowledge is retained, it will not bring about a transformation if the individual has not refined himself or herself. Before sowing the seeds, the farmer has to prepare the ground a lot and only after that the seed can be sown. Without the preparation of the ground even the best seed cannot sprout or grow and produce the फलम्. Therefore कृष्ण feels that he has to dedicate two exclusive chapters, the 16 and 17th, for मनुष्य संस्कार. संस्कार अनन्तरम् एव ज्ञानम् मोक्ष ददाति. And कृष्ण has elaborately talked about the संस्कार

by enumerating those things which are to be very deliberately avoided and those practices which are to be deliberately resorted to: विधि and निषेध, दैवी and आसुरी सम्पत्, कृष्ण enumerated. I don't want to go into each value once again, because we have seen them elaborately. But as a summary, I would like to present the संस्कार, the refinement, in a different format. I am only going to change the format, but the ultimate purpose is human संस्कार, संस्कार means refinement. This refinement of the individual as a preparation for Self-knowledge can be dealt with from four different angles.

i) Refinement of myself, as I, an individual human being, different from animal. I am a human being and as a human being what type of refinement I should bring about. मनुष्य दृष्ट्या.

ii) And then the second दृष्टि is, as a human being endowed with a free-will and choice, I become a कर्ता, a doer of action. Unlike an animal, which leaves an instinctive and programmed life, a human being is capable of taking to deliberate actions by which he becomes a कर्ता. Therefore, as a कर्ता, a doer or a performer, how can I refine myself, this is the second approach. मनुष्य दृष्टि, कर्तृ दृष्टि (in English, performer or doer). And as a कर्ता, I influence the surroundings more, not as a मनुष्य.

iii) And the third angle from which we can look at ourselves, you can guess, once I am a कर्ता, helplessly I am going to become a भोक्ता, a receiver of experiences. I have to face the onslaught of situations, which all the time bang me, I have to face the brunt. This is as a भोक्ता, how can I refine, improve myself.

iv) And finally and most importantly, as a मुमुक्षु, a spiritual seeker, what type of refinement, improvement, I can bring about in me.

As a मनुष्य, as a कर्ता, as a भोक्ता, as a मुमुक्षु. The first three are common to the entire humanity, in fact, every human being requires the first three. First three means मनुष्य, कर्ता, भोक्ता refinement. The

fourth one is extremely important for the spiritual seekers like us, I hope we all come under this spiritual seeker variety. So we have an extra responsibility, extra duty, extra discipline. The local person on the road is not a मुमुक्षु. मुमुक्षु means seeker of मोक्ष, he is not. We will briefly discuss each one of them.

A) Let us take the first one, मनुष्य. What are the refinements I should and I can have.

i) The first one is my health. The scriptures repeatedly warn never take your health for granted, without health nothing can be accomplished in life and therefore in all prayers, before every उपनिषत्, even though we are interested in the highest मोक्ष, the scriptures repeatedly say Oh Lord, let me enjoy health, so that I can come to the class and sit for an hour, without back pain for front pain, without top pain or bottom pain, without knee pain or joint pain. Nothing can be accomplished without health. As somebody said, one of the greatest wealth is health and therefore health refinement is No.1. And when we talk about the refinement of health, we only think of physical health but the scriptures strongly warn, health means physical, emotional and intellectual health, of which physical health is known to us all, all magazines talk about health, how to practice योग, how you should be walking, what should be the diet you should be taking, what all you should be avoiding, all magazines talk about health; physical health, everybody knows.

ii) The next one is emotional health, which is nothing but enjoying a mind which is calm, which is peaceful, which is poised. When the physical body enjoys health, the body is my friend, कृष्ण tells in the 6th chapter, when the physical body suffers from ill-health the very same body becomes a burden, the very same body becomes an obstacle, the very same body an enemy to me. Similarly, कृष्ण warns, a mind which does not enjoy शान्ति and समत्वम् is a mind which is a भारम्. अशान्तस्य मनोभारः, my own mind is a burden to me and the

mind becomes an enemy to me and the mind becomes the biggest obstacle to me and therefore health means emotional health also. In fact, the entire list of दैवी सम्पत् and आसुरी सम्पत् is given only to enjoy emotional health. All the thoughts which are in alignment with दैवी सम्पत् will contribute to mental health and all the thoughts which are in alignment with आसुरी सम्पत् they will only cause mental ill-health. And therefore emotional health is nothing but enjoying शान्ति, freedom from stress (if we tell this everyone understands) because stress management is the biggest topic now-a-days. Emotional health means managed stress.

iii) And then comes the next layer of health which is intellectual health. Intellectual health is nothing but enjoying an intellect which is capable of learning, which is capable of thinking with clarity, clear thinking and which is capable of communicating clearly. Clear communication is also a virtue of the intellect, because if thoughts are muddled and messed up then the words also be muddled and messed up. You can see many people, I suffer regularly, who come and talk for hours and I don't know what they want to tell, beating about the bush, whether about the family, whether about the government, there is no focusing, there is no crystallization, what exactly they want to communicate and after one hour I have to abstract then I know it could have been communicated in one minute, they will have taken one and half hours. It is all lack of clarity in thinking, which will create problem throughout life because, in life, all the time we are communicating, communicating. And that is why in the olden days, they designed a special शास्त्रम् to train the intellect to clearly think. तर्क शास्त्रम् is specially designed to train the intellect to think with clarity and focus. We find in all the traditional संस्कृत Vedantic works, you can find, certain great people write the footnotes, that the first part is writing footnote, they will present the thought of the original author in one sentence. Whatever you want to communicate, it's a very interesting

exercise, even after every class you can try, what I have spoken in one hour you must be able to abstract. In fact, we had in our school, we had something called precis writing, I don't know now-a-days whether it is there or not. And what do we generally do? Four sentences we choose, one from the top, one from the middle and one from the end. We will be thinking that precis writing means making 15 sentences into 3. The teacher doesn't have time also and therefore he also doesn't read and somehow we also get the marks and somehow got the degree also. The teacher also is saved, we are also saved. The capacity to abstract and present a thing in a सङ्क्षेप form. So clarity, capacity to learn, capacity to think clearly, तर्क शास्त्रम् is beautifully designed and we have a beautiful व्याकरण शास्त्रम् of पाणिनि, in सूत्र form he tells, he communicates, whatever I think I should be able to communicate without communication gap. If we communicate gaps are more than what is communicated and I have talked about donkey and that person has understood about a monkey. So therefore, not only physical health, a Vedantic student, in fact, every person, because everytime we have to communicate with children, with wife, with husband, with parents, otherwise all the time people around are hurt. They say I am hurt and you say I did not mean this. It is a constant dialogue, hurting/consoling, hurting/consoling, because I am not careful about the language. So physical, emotional and intellectual health is a form of refinement. And not only health of all the layers of my personality, most importantly, all the organs have to function in integration. This is another important form of refinement, whenever I am in a particular task, whether all my organs are converting to that particular task or body is doing something, sense organs are elsewhere, mind is elsewhere, if they are distracted then the actions are not efficient and therefore integration of this thought, the ज्ञानेन्द्रियम्, the कर्मेन्द्रियम्, the अन्तःकरणम्, because when all the organs converge into one focused field, the power that I enjoy is infinitely higher, like the sunlight which is converged on

to a point with the help of a magnifying glass. When an unconverged sun beam cannot burn but when I use a magnifying glass it is capable of burning things. So integration which कृष्ण calls आर्जवम्. In fact, the entire अष्टाङ्ग योग is designed for integration, अष्टाङ्ग योग cannot give Self-knowledge. Many people are not clear about the role of अष्टाङ्ग योग. It should be very clear, अष्टाङ्ग योग is extremely important for the integration but they cannot give knowledge. After integration one has to come to वेदान्त श्रवण, मनन, निदिध्यासन, but from integration angle - अष्टाङ्ग योग (don't ask me, what is अष्टाङ्ग योग. In my 6th chapter introduction I have talked about, in fact, the योगशास्त्रम्). Thus, health and integration are very very important for me as a human being. This is मनुष्य दृष्ट्या संस्कार.

B) Now we will go to the next aspect of my personality. As a कर्ता, as a doer of action, whether it is mundane, worldly actions or whether they are religious actions, sacred or secular, as a कर्ता what do you mean by refinement? The scriptures point out that the first step in refinement is the reduction in the number of impulsive action. As a कर्ता, refinement is impulsive actions, thoughtless actions, mechanical actions, instinctive actions should come down. Because instinctive and impulsive action belongs to animals. Animals can do what they feel like doing. Dog feels like barking, it barks; donkey feels like kicking, it kicks, that it is in the domain of animals. As a human being my progress is reduction in the number of impulsive actions and replacing them with the deliberate thoughtful actions and when I say thoughtful actions, we should include our speaking also, because speech also comes under a form of वाचिकम् कर्म only. And that means whatever actions come out of me at the word level or at the body level, all of them are done by me, deliberately, thoughtfully, after taking into account, all the factors that are to be taken into account, our past experiences have to be taken into account, because past experiences will be useful in doing the present action and the present condition

should be taken into account and of course, the future should be taken into account, short-term future, long-term future and I should take into account my own conditions as an individual and I should take into account the surrounding, the family, the community, the environment. So, past factors, present factors, future factors, subjective factors, surrounding factors, in fact, if you plan to take into account all the factors you can never impulsively act, it will take lot of time to do every action. In fact, we cannot even talk. And if I train myself to act deliberately and thoughtfully, initially it will take long time, but भर्तृहरि tells in his किरातार्जुनीयम्, very oft quoted verse,

सहसा विदधीत न क्रियाम् अविवेकः परमा-आपदाम् पदम् ।

वृणते हि विमृश्यकारिणम् गुणलुब्धाः स्वयम् एव हि सम्पदः ॥
किरातार्जुनीयम् २-३० ॥

Never act impulsively. That is your worst enemy. And initially, it will take lot of time and if I practice that, even in small things, thereafter I will be able to do them quickly. Even if I have to decide within one minute, the intellect gets the capacity to quickly scan through the past, present, future, my benefit, others' benefit, after seeing all the time, like the computers, but it requires tremendous training initially. Initially, if you want to learn a राग, they will teach you the आरोहणम् and अवरोहण स्वरः, सा रि ग म प ध नि सा, सा नि ध प म ग रि सा, then they ask you to say सा रि, etc. Where the रि should come, what type of ग, what type of रि what type of म, etc., etc. And I have to very carefully and deliberately say, because otherwise they say this is शुद्ध मध्यमम्, this is not प्रति मध्यमम्, अन्तर गान्धारम्, साधारण गान्धारम्... I have to be very very careful. First I will make thoughtless mistakes, then I will make thoughtful mistakes and before that I have to learn to say सा प सा that itself is exacting and then I learn आरोहणम् and अवरोहण and learn to say quickly, and then they teach me वर्णम्s where I learn to sing शिष्ट स्वरम्s very carefully, not विट् स्वरम्s, शिष्ट means designed by the गुरुs, the आचार्यs. And later I have to go to

कल्पना स्वरम् and you can see musicians singing the कल्पना स्वरम्s very fast, but even when they sing very fast, their सा will fall in सा, रि will be exactly रि. Even though they are singing in TN express, the fastest version, how? Because of sheer training, similarly, if I train my intellect, to go through past, present, future, myself and other, initially it will take time, later even within a minute, I can go through them and my actions will be very very deliberate. And therefore refinement of कर्ता is replacement of impulsive actions with deliberate action and the next thing refinement is the wise or noble or सात्त्विक action. Replace the indiscriminate unintelligent actions are replaced by सात्त्विक and wise actions. And how do you differentiate unintelligent and intelligent actions? According to the scriptures, wise actions are those which are beneficial to more and more number of people. An action done keeping in mind the larger good and an unintelligent action is that in which the beneficiaries or lesser and lesser and the worst action is that in which there is only one beneficiary. Who, should I tell, I am the only beneficiary, not even the family members, even they are neglected. And still worse, not only the other people are not the beneficiaries, they are even affected adversely. So wise actions are those, in which the other people are not affected and the other people also benefit, सात्त्विक कर्माणि. So thus संस्कार of the कर्ता is, deliberate and wise action. The more it increases, the more संस्कृत I become. This is the refinement of the कर्ता.

C) Now we have to go to the refinement of the भोक्ता. Very important. Because we are constantly भोक्ताs, भोक्ताs doesn't mean just eating only, भोक्ता means constantly experiences like the waves in an ocean, experiences are constantly lashing us right from the first moment of waking, until we go to bed, experiences after experiences. How can I refine myself as a भोक्ता? भोक्ता requires a tremendous refinement.

i) The first refinement is wisdom. I should be wise enough to know as a भोक्ता, that the experiencer of life, what all I have to experience I never know, my future experiences are unpredictable and even among many predictable experiences most of them are uncontrollable. And therefore choice-less. As a भोक्ता I will have to go through choice-less experiences. Growing old is choice-less, our children's behavior is choice-less, what they will do we don't know. I should clearly know that I can only contribute to the future, I have got only a contributory role, I don't have control over the future. This must be very very clear, choice-less situations are inevitable in life. This awareness is the first step, कृष्ण tells in the गीता, तस्मात् अपरिहार्ये अर्थे न त्वम् शोचितुम् अर्हसि. अर्जुन, you know, that choice-less situations are inevitable in life.

ii) And once this wisdom has come to the भोक्ता, now what is the next step? If the situations are choice-less, I can have only one choice, what is that I have to strengthen myself to go through the choice-less situations with minimum damage or no damage. If I cannot stop the rain, I should know how to put on a rain coat or how to use an umbrella, that is called strengthen, immunizing myself. And therefore the second refinement of भोक्ता is strengthening the mind to go through choice-less situations with minimum damage. So that I can continue with my life, I won't get frustrated, I won't get suicidal thoughts, I won't curse God and the world, I can withstand. So strength is the second refinement, which can be done either by auto suggestion, that I can face, I can face, I can face, you have to go on telling and also with the help of devotion - Lord is there with me, even if others are cooperative or not, I have the Lord with me, therefore I can go through even गुरुणा अपि दुःखेन and the greatest strengthening factor is Self-knowledge. Self-knowledge is the one single factor, which strengthens the भोक्ता infinitely. So this is the second refinement. What is that? Strengthening.

iii) And the third refinement is being skillful. I should become a skillful भोक्ता. Wise भोक्ता, strong भोक्ता, skillful भोक्ता. What do you mean by skillful भोक्ता? Suppose I go through some painful experiences and naturally it is going to affect me, at least to some extent, there is some bitterness, there is some frustration, there is some anger and what happens is, the disturbance of the भोक्ता gets carried to the कर्ता, the disturbance of the भोक्ता gets carried to the कर्ता and the कर्ता's performance is affected when the भोक्ता transfers this to the कर्ता. Imagine a boy has to go to the examination and the boy has learnt very well, he has to write as a कर्ता. Some event happens at home in the morning and it disturbs the mind as a भोक्ता the child is disturbed. And imagine the disturbance is carried to the कर्ता, what happens, that day's examination gone, one day only, there are many children who after the examination they answer very well. So, intelligence is I should be able to keep the भोक्ता separate from the कर्ता, I don't allow the भोक्ता to adversely affect the कर्ता. If the भोक्ता affects the कर्ता, what will happen, I will get into a vicious cycle, भोक्ता affects the कर्ता. Therefore कर्ता's performance is poor and if the कर्ता performs poorly what will happen, it will affect the भोक्ता adversely and the adversely affected भोक्ता will again affect the कर्ता, I will get into a vicious cycle. Therefore a skillful भोक्ता is one, who doesn't adversely affect the कर्ता, the doer. This is the third refinement of the भोक्ता. Wise, Strong, Skillful.

iv) And fourthly and finally and very importantly, if the भोक्ता is a receptive भोक्ता, every experience has a capacity to teach me. In fact, भगवान् has kept experiences only to teach me and good experiences also can teach me, bad experiences also can teach me. In fact, bad experiences can teach more than good experiences, Every adverse experience has got a hidden lesson in it. If the भोक्ता is a receptive to that he can learn and grow. In fact, साधन चतुष्टय सम्पत्ति is attained only by learning through life's experiences,

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात् ॥ मुण्डक उपनिषद् १-२-१२ ॥

An intelligent भोक्ता converts a painful experiences into educative experiences. This I call a receptive भोक्ता, learning भोक्ता and I am not receptive, I will only curse the world, all the time murmuring, grumbling and say that God is giving problems only to me, I will have time only to grumble, I have only time pass on my gloom to other people. One दानम् that we do properly is our gloom and worries we freely distribute to others and because of that, bitterness of the mind, I lose the wonderful chance of learning. Therefore refinement of a भोक्ता is making him a learning भोक्ता.

And therefore what are the four things? Wise, strong, skillful, receptive भोक्ता I have to become. What type of कर्ता I should become? Thoughtful and wise कर्ता. What type of मनुष्य I have to become? Healthy and integrated मनुष्य.

- ❖ Healthy and integrated मनुष्य,
- ❖ Thoughtful and wise कर्ता,
- ❖ Wise, strong, skillful and receptive भोक्ता.
- ❖ And what is the fourth angle I said?
- ❖ As a मुमुक्षु, spiritual seeker, what type of refinement I need? As a spiritual seeker I require faith and association with three factors, faith and association with three factors. What are they?
 - No.1. God.
 - No.2 गुरु and
 - No.3 शास्त्रम्,

i) Faith in God is a must for a spiritual seeker. Without ईश्वर कृपा spiritual journey is impossible. कृष्ण himself will tell in the 18th chapter,

मत्त्वितः सर्वदुर्गाणि मत्प्रसादातरिष्यसि ।

अथ चैत्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ १८-५८॥

अर्जुन with my grace and blessing, for you the spiritual journey will be a walkover and therefore faith in God, even though I am not able to give a clear explanation to what God is, even though I don't clearly understand what God is, it is better that I have a faith in God in some form or the other. One great philosopher said that even if God doesn't exist it is worth having faith, because faith is useful even if God is not there. Faith is very very useful to life, even if God is not there, I don't say God is not there, even if God is not there. Faith is useful for physical health, faith is useful for emotional health, faith is useful for intellectual health. Faith in God and association, not mere faith, I should spend some time with God either in the form of prayer or in the form of पूजा, I have to allocate some time for some devotional exercises. स्वामिजि can I tell the prayers while I am traveling in the car, in the train, while I am walking, early morning walk, etc. They are all bonus, but we should be able to exclusively devote some time, may be 10 minutes, may be 15 minutes, doing nothing else, exclusively for that. Then during your walking and bus-ride and all those, in bed also if you want you can do, but exclusive time has to be allocated that I will call as faith and association. Prayer is a form of association with God, which will do immense good for all especially for a spiritual seeker.

ii) Then the next one is faith and association with a गुरु. Faith in the गुरु, that the गुरु will do only good to me and this faith and association with गुरु means learning from the गुरु. Association means not just sitting along with the गुरु, it will be a problem. So it is impractical and problematic to everyone. Association, सत् सङ्ग, गुरु सङ्ग is learning from the गुरु, गुरु उपदेश श्रवणम्, with faith that it will only do good to me. This is the second part.

iii) And finally faith and association, faith in and association with the scriptures that the scriptures will not mislead me, 'Believer shall not perish.' If I feel the scriptures are misleading it is only I don't know

how to study the scriptures properly, there is no problem with the scriptures and association with the scriptures means regular स्वाध्यायः, not that I touch the भगवद्गीता only on Sunday evening, between 7 and 8 p.m. In fact, association with the scriptures is more useful because गुरु association will not be available at all time, whereas scriptural association it is in your hands, you can take and try to read your notes, I say try to read because you might have just scribbled, therefore मननम् and निदिध्यासनम् will come under within and association with the scriptures.

So this faith in and association with the ईश्वर, गुरु and शास्त्रम् is the refinement of myself as a मुमुक्षु. And if I take care of these four-fold refinement, as a मनुष्य, as a कर्ता, as a भोक्ता and as a मुमुक्षु then मोक्ष will come to me, even if I don't want. मोक्ष will come. And therefore, one has to give importance to संस्कार, refinement. This is the essence of the 16th chapter.

If I have to classify verse wise, I will tell quickly. Verse no.1 to 3, कृष्ण talks about दैवी सम्पत्, which will positively contribute to spiritual or refinement, refinement of मनुष्य, कर्ता, भोक्ता and मुमुक्षु. So दैवी सम्पत् or संस्कार friendly they contribute to संस्कार.

Then from verse no.4 to 21, कृष्ण talks about all those traits and activities, behavior and conduct which will adversely affect a human being, not only संस्कार will not take place but the person will go down spiritually. So, 4 to 21 आसुरी सम्पत्.

Then from verse no.22 to 24, कृष्ण talks about importance of शास्त्रम् or scriptural study. And in the olden days, in our tradition scriptural study was given extreme importance and in गुरुकुल, during education, compulsorily they had to study the scriptures, not only priest or Brahmins only, everybody has to study the scriptures in the olden days. If you remember, शीक्षावल्ली of तैत्तिरीयोपनिषत्:

ऋतम् च स्वाध्याय प्रवचने च । सत्यम् च स्वाध्याय प्रवचने च ।

स्वाध्याय is repeated. And then that उपनिषत् says

स्वाध्याय प्रवचने एवेति नाको मौढ्यः । तद्धि तपस्तद्धि तपः ॥ १-९ ॥

The greatest spiritual साधन is systematic scriptural study and after our educational system changed from गुरुकुल सम्प्रदाय to Macaulayan सम्प्रदाय, it seems Macaulay wrote to somebody in England after introducing, he said if the Indians follow my system that I have envisaged then there will not be a single idol worshipper in India. So the hidden agenda was destruction of वैदिक or हिन्दु culture, which he himself writes. And that is what is happening, in this modern educational system there is no scope for scriptural study and elsewhere also people don't emphasize, people think that this is only an intellectual exercise, doing ध्यानम् योग etc., are emphasized but scriptural study is not emphasized. But कृष्ण gives a warning, तस्मात् शास्त्रम् प्रमाणम् ते – अर्जुन never under emphasize the role of scriptural study. You study, of course with the help of गुरु, with the backing of ईश्वर अनुग्रह, you will certainly succeed in your spiritual pursuit, thus importance of शास्त्रम् in the last three verses and since the main topic is दैव and आसुर सम्पत्, the chapter is called दैव-आसुर-सम्पत् विभाग योग. With this, the 16th chapter is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ सप्तदशोऽध्यायः । श्रद्धात्रयविभागयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 17, VERSE 01-04

In the last portion of the भगवद्गीता, consisting of the last six chapters known as चरम षट्कम्, Lord कृष्ण initially dealt with Self-knowledge. In the 13th, 14th and 15th chapters, Lord कृष्ण predominantly dealt with Self-knowledge, which is the only means of liberation. And having dealt with आत्मविद्या in three chapters, in the next two chapters viz., the 16th and 17th chapters, Lord कृष्ण wants to convey a very important idea. That is a person's lifestyle should be adjusted in such a way that Self-knowledge can be received by the person without any obstacle. Because according to our वेदs, and according to Lord कृष्ण the very lifestyle has got an influence on our capacity to receive the knowledge and also our capacity to retain the knowledge. Just as a particular type of plant can grow only in a particular type of earth and particular type of weather, only in a particular type of lifestyle, वेदान्त friendly lifestyle the knowledge can take place. And therefore the way of life is as important as the committed study of the scriptures. Whereas when you study the other material sciences, like physics or chemistry, your result has nothing to do with your way of life. A person can be absolutely immoral and he can get No.1 rank in his university. So there is no connection between lifestyle and the knowledge of material sciences but when it comes to spiritual knowledge, the very way of life plays a very very important role, we cannot ignore that aspect. And that is why we have got a वैदिक lifestyle itself prescribed in the वेद-पूर्व भाग. The वेद-पूर्व deals with the lifestyle that you lead, वेद-अन्त deals with philosophy or the knowledge that you work for. One is called धर्म शास्त्र, another is called ब्रह्म शास्त्र and in the two chapters, 16 and 17th, Lord कृष्ण is

concentrating on the way of life. In the 16th chapter, that we completed just now, कृष्ण pointed out दैवी सम्पत् has to be there in the life that a person follows. दैवी सम्पत् विमोक्षाय that alone will help in receiving and retaining and absorbing the teaching, whereas if आसुरी सम्पत् a person has, he might be academically brilliant and therefore he might be able to understand the logic of the उपनिषत्s. Perhaps माण्डूक्य he can brilliantly grasp and perhaps he can give even a brilliant discourse. So academically he may be sound but it आसुरी सम्पत् goes along with Upanishadic study, the knowledge will remain as an information, it can never bring about a transformation in his life. He will be an educated यक्षसः. साक्षरः यक्षसाः भवति. साक्षरः means educated person. अक्षर means letter, साक्षरः means a man of letters, man of letters means not postman, a man of letters means an educated person. And if a person has education without दैवी सम्पत्, the साक्षरs will be reversed, साक्षरा if reversed it becomes यक्षसा. In fact, they will become worse यक्षसs than the illiterate one, because they know how to mask or cover their यक्षसत्वम् also. Therefore Upanishadic study will be meaningful only if the lifestyle is उपनिषत् friendly lifestyle and that is called दैवी सम्पत् and the opposite is called आसुरी सम्पत्. And this topic being very very important, Lord कृष्ण deals with the same topic in the 17th chapter also. In the 17th chapter also the stress on the way of life, what you know कृष्ण asks us to keep aside, what you practice, what type of lifestyle you lead, how do you treat the people, what type of language you use in your communication. That way of life is being focused in the 16th and also in the 17th chapter. And this chapter is triggered by a question coming from अर्जुन. So अर्जुन asks a question based on the 16th chapter and by way of answering that question कृष्ण deals with a little bit more on the way of life. This is the background of the 17th chapter. With this background, we will enter.

Verse No .01

अथ सप्तदशोऽध्यायः ।

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १७-१॥

ये शास्त्र-विधिम् उत्सृज्य यजन्ते श्रद्धया अन्विताः ।

तेषाम् निष्ठा तु का कृष्ण सत्त्वम् आहो रजः तमः ॥ १७-१॥

हे कृष्ण! ये शास्त्र-विधिम् उत्सृज्य, श्रद्धया अन्विताः (सन्तः) यजन्ते, तेषां तु का निष्ठा? सत्त्वम् रजः आहो तमः ?

So अर्जुन उवाच. अर्जुन asked a question based on the 16th chapter. In the 16th chapter, towards the end, Lord कृष्ण said

तस्मात् शास्त्रम् प्रमाणम् ते कार्य-अकार्य-व्यवस्थितौ ।

ज्ञात्वा शास्त्र-विधान-उक्तम् कर्म कर्तुम् इह अर्हसि ॥ १६-२४॥

In the last verse that is the 24th verse, therein कृष्ण said, if you want to know what is a spiritual way of life, what is a धार्मिक way of life, what is दैवी सम्पत् if you want to know and if you want to diligently avoid आसुरी सम्पत्, the best guide is the scriptures. So शास्त्र प्रमाणम् – शास्त्रम् is the guiding manual, as I have often said, before you operate any costly machine or gadget, it may be a TV, a Radio, a CD player, before you start operating that, first you take the manual or you ask a person who has studied the manual and you know what is to be done and what is not to be done. The do's and don'ts with regard to the operation so that you will get maximum benefit out of the machine. So just as we have a manual with regard to every gadget, with regard to our life also, how to handle the costliest machines, every valve in our body if it has to be replaced, you have to spend 50,000, 60,000, 70,000. A kidney transplant costs 3 or 5 lakhs, a bone marrow transplant costs 7 lakhs or 10 lakhs, I don't know what is the present rate. We have got the costliest machine called the human body, if I don't know how to handle then it becomes as the story goes - "The soul or the jivatma is the mendicant who seeks human birth from the Divine (who is referred to as The Potter), and obtains a 'pot' (which refers to an earthly body)

which is formed in around ten months. Without realizing the divine nature of his self and the true purpose of his life, man then indulges in materialistic pleasures and destroys the divine gift that is the human body.” Similarly, we have a wonderful world in front of us and we can use the body and world to accomplish the highest पुरुषार्थ or we can make our life a spoilt one, reduce to rubble. And what is the manual that will guide me, to make the best use of my life, कृष्ण says, शास्त्रम् प्रमाणम्. Because शास्त्र is given out by the Lord himself,

यो ब्रह्माणम् विदधाति पूर्वम् यो वै वेदांश्च प्रहिणोति तस्मै तँ ह देवम् ॥
श्वेताश्वतरोपनिषत् ६-१८ ॥ etc.

वेदs has come from the Lord and the गीता has also come from the Lord only and therefore कृष्ण says use the शास्त्र manual, प्रमाणम् means guidelines with regard to कार्य-अकार्य-व्यवस्थितौ – with regard to what is to be done and what is not to be done. This was कृष्ण’s instruction in the 24th verse of the 16th chapter. Now अर्जुन’s worry is this. हे कृष्ण! most of our scriptures or all of our scriptures are in the inaccessible संस्कृत language. वेद is in वैदिक संस्कृत, classical संस्कृत and all our commentaries are in संस्कृत, भगवद्गीता has got many भाष्यs, all best भाष्यs are written in संस्कृत and you want to know more about शङ्कराचार्य, शङ्कराचार्य’s भाष्य, there is a sub-commentary which is in संस्कृत. We have got a sub-sub-commentary which is again in संस्कृत. And therefore अर्जुन says, it is not accessible to all the people. There are many people who have the best intentions, who want to learn the scriptures, but they don’t have the facilities to learn, because of one obstacle or the other and they have got faith in God. अर्जुन says, श्रद्धया अन्विताः – they have got faith in God, they have got faith in prayer, they have got faith in पूजा and therefore they want to do the पूजा but they don’t know what is the right method of doing the पूजा. Therefore अर्जुन says श्रद्धया अन्विताः ये. Suppose there are some people who are scripturally illiterate, that we have to supply, suppose there are some people who are scripturally illiterate and they have not studied the पूर्व

मीमांसा, the कर्मकाण्ड and the कल्प, you know what is कल्प? People don't know even what is कल्प? कल्प is that book which gives the method of doing the rituals and पूजा. How to do आसनम् समर्पयामि, पादम् समर्पयामि, अर्घ्यम् समर्पयामि आचमनम् समर्पयामि, etc. When I say आचमनम् समर्पयामि, whether should I take it or offer it to the Lord, etc. And which comes first and also they talk about varieties of offerings for varieties of deities. विष्णु should not given this, शिव should not be given that, I don't all these things and even in which direction the deity should face, whether east or west or look at the sky, I don't know, I have not studied, but I have got श्रद्धा. अर्जुन says suppose there are such scripturally illiterate but faithful people, devotees. And what do they do? यजन्ते – because of their enthusiasm and love suppose they practice regular पूजा. To which deity? Whichever deity they know of, whichever deity is available, whichever deity they love they choose the deity and they do the पूजा, यजन्ते. What is their problems? शास्त्र-विधिम् उत्सृज्य – because they are scripturally illiterate they don't know what is the right method and what is the wrong method, they don't know how to sit in front of the deity facing it or to sit on the left and offer the things on the right or to sit on the right and offer the things on the left, etc., even that they don't know. And therefore what do they do? Every step they violate the शास्त्रीय rule, शास्त्र विधि means शास्त्रीय injunctions, उत्सृज्य means they violate, they don't follow. Why they don't follow? Because they are scripturally illiterate, but they have got something else, very important, what is that something else they have in plenty, श्रद्धया अन्विताः, emotion is intense. And now हे कृष्ण! what type of devotees they are? तेषाम् निष्ठा का, निष्ठा means their status, their standing, their level, their classification will be what, how will you classify them, because they have a got a powerful plus point, what is the plus point, श्रद्धा, they have got a powerful minus point, what is that, illiteracy and therefore violation of the rules. So what will be their standing, हे कृष्ण!

please tell me, सत्त्वम् आहो रजः आहो तमः, will you classify them under सात्त्विक भक्त or सात्त्विक devotee or सात्त्विक worshippers or will you classify them under राजसिक worshippers or तामसिक or what type of श्रद्धा will be their श्रद्धा? श्रद्धा backed by illiteracy. So he asks, का तेषाम् निष्ठा, निष्ठा here refers to श्रद्धा, is it सात्त्विक, राजसिक or तामसिक श्रद्धा. And because the question is regarding श्रद्धा, the very chapter is called श्रद्धा-त्रय-विभाग-योगः, an analysis of the faith of the devotee. This is the अर्जुन's question, for which Lord कृष्ण gives the answer in the following verses.

Verse No .02

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ १७-२॥

त्रिविधा भवति श्रद्धा देहिनाम् सा स्वभावजा ।

सात्त्विकी राजसी च एव तामसी च इति ताम् शृणु ॥ १७-२॥

देहिनाम् (या) स्वभावजा श्रद्धा, सा सात्त्विकी च राजसी (च) तामसी च एव इति त्रिविधा भवति, ताम् शृणु ।

श्रीभगवान् उवाच - the Lord answers. Lord कृष्ण says I cannot give you a one liner answer, I cannot tell you they have सात्त्विक श्रद्धा or राजसिक श्रद्धा, I cannot say. Why? Because if a person's श्रद्धा or पूजा is governed by scriptural injunctions, I can uniformly say that all of them will come under सात्त्विक variety. Because scriptures guide a person towards सत्त्व predominance, therefore any action which is scripture-governed action that will be invariably सात्त्विक, because scriptures take a person gradually towards सत्त्वगुण. Therefore, the rule is any scripture-governed action will be सात्त्विक. But in the case of these devotees, what is the problem? Their पूजा or their activities are not governed by the scriptures. Why it is not governed by the scriptures. Because they are scripturally illiterate. And if the scriptures do not guide their activity, the question will be what will be guiding

their activity, what will determine the type of पूजा they do, the type of motive they have, the type of deity they will worship, what will determine the पूजा of an illiterate person? Certainly not scriptures, then what? कृष्ण says that if the scriptures do not determine, it is going to be my own character that is going to determine the type of पूजा. Because a person's activities can be governed either by an external guideline or it is going to be guided by what, his own likes and dislikes, his own वासनाs, his own स्वभावः, his own character. These are the only two possibilities: scripture governed or character governed. And in the case of this particular devotee it is not scripture governed because, he is illiterate. Therefore कृष्ण says it will be governed by their character. Therefore first कृष्ण says देहिन्म् श्रद्धा – the श्रद्धा or the faith of the scripturally illiterate people, देहि means here an अज्ञानि भक्त, here देहि refers to a devotee who is not scripturally literate is देहि and श्रद्धा and his type of पूजा, his attitude, his motive, everything will be स्वभावजा – governed by his personality, his mind-set, his inclination, his पूर्वजन्म वासना. And now the next question is what will be character of a devotee? If the action is governed by character, the next question is what, what will be the character of a devotee. कृष्ण says character of a devotee will not be same in the case of all human beings, because human character varies from individual to individual. I cannot say uniformly all are सात्त्विक, I cannot say all are राजसिक or तामसिक, therefore कृष्ण says, the devotees character is three-fold. What are the three-fold? The three characters, सात्त्विक स्वभावः, राजस स्वभावः and तामस स्वभावः. Devotees themselves are सात्त्विक, राजसिक and तामसिक and since the character is three-fold, the character based faith also will be three-fold. And therefore कृष्ण says श्रद्धा त्रिविधा भवति – the faith will be of three types. And what are they? सात्त्विकी च एव – सात्त्विक श्रद्धा. And what is सात्त्विक श्रद्धा? कृष्ण will explain later, therefore we will note this much, a सात्त्विक person will have सात्त्विक faith. What is सात्त्विक faith, have faith in कृष्ण, He will answer. And

what is the second one? राजसी – राजसिक devotee with राजसिक faith. And what is the third one? तामसी श्रद्धा – a तामसिक devotee with तामसिक श्रद्धा. And there पूजा will be governed by the सात्विक, राजस, तामस श्रद्धा, it is never governed by the scriptural injunctions. कृष्ण himself says ताम् शृणु – so don't be in a hurry, शृणु, I will systematically step by step I will tell you, only listen patiently.

Verse No .03

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७-३॥

सत्त्व-अनुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयः अयम् पुरुषः यः यत् श्रद्धः सः एव सः ॥ १७-३॥

हे भारत! सर्वस्य सत्त्व-अनुरूपा श्रद्धा भवति, अयम् पुरुषः श्रद्धामयः (अस्ति), यः यत् श्रद्धः (भवति), सः एव सः ।

So कृष्ण says अर्जुन the श्रद्धा of a person, the faith of a person depends upon his mind or his character. सत्त्वम् here means mind. Very careful, here सत्त्व means अन्तःकरणम्, mind and not सत्त्वगुण, but it refers to सत्त्वगुण कार्य भूत अन्तःकरणम्. And depending upon the type of mind, mind is not the same for all, for one parent if there are three children, त्रिविधम् दुष्ट लक्षणम् they say, if there are different children they have different characters. So श्रद्धा सत्त्व-अनुरूपा भवति – the faith will depend upon the character or the mind of a person. The next question is, is the mind of the children controlled by the parents or not? Or controlled by the genes of the parents or not? Genetic study is there now-a-days, there is a genetic study of all the criminals. And Hitler's genes they are making special study, to find out what exactly causes this particular type of thinking. Therefore what determines if you ask, certainly parents do contribute to the children's character, the parents' lifestyle does contribute, the parents' genes do contribute, but they are all contributory factors, they don't totally determine, because every child comes with a पूर्व वासना also. A हिरण्यकशिपु can have a प्रह्लाद, a

ब्राह्मण विश्वस् ऋषि can have a राक्षस रावण, रावण is a ब्राह्मण पुत्रः, but रावणो नाम राक्षसः, it should not be read as नाम राक्षस, it is रावणो नाम राक्षसः. Therefore parentage do not totally determine, the पूर्वजन्म also has a hand. Thus, dependent on innumerable factors every individual is born with a certain inherited character, dependent on that character श्रद्धा भवति, हे भारत! हे अर्जुन! And by addressing अर्जुन as भारत, कृष्ण is saying अर्जुन you are lucky that you are born in the भरत वंश and you all belong to भारत, we are all भारतs. I have told you the meaning of भारत, भा means ब्रह्मविद्या, प्रकाशात्मिका ब्रह्मविद्या – भा. रताः means those who revel, those who value spiritual knowledge more than anything else. So, we are all supposed to value spirituality. India is supposed to be the land of spirituality, even though we are getting doubts now-a-days, but we are supposed to be inheritors of that. Therefore हे भारत! श्रद्धा भवति. And then Lord कृष्ण makes a warning. Don't take this श्रद्धा for granted, because this rudimentary श्रद्धा, the faith of a person which gradually manifests in his younger age that alone determines his future, because as a person thinks, as a person believes so he becomes in future. Therefore श्रद्धा alone moulds a person. Therefore कृष्ण says, अयम् पुरुषः – every adult human being is a product of his childhood values, his childhood heroes, his childhood models (when I say models, don't think of somebody else). It is heroes whom we worship. As children we all have certain heroes and that determines the direction of our journey, they say, the child is the father of man. That means your childhood श्रद्धा will determine what type of adult you are going to be. Child is the father of man has come just now, but this was said by कृष्ण then itself. He says, a beautiful statement, अयम् पुरुषः श्रद्धामयः. मयः means product, पुरुषः means the adult human being. So any adult human being is a product of the childhood श्रद्धा, the childhood value. That is why we always say catch them young. Like a plant, when a tree is in a plant condition it is pliable, it is a plastic, it is flexible, you can direct it in any way you want. And if

you neglect the plant and it grows wildly, thereafter once it becomes a tree you cannot change it, you have only two choices, either you allow it as it is or you have to uproot. You cannot change the direction of the hardened trunk of the tree. Similarly, changing an adult is almost impossible whereas changing a child is possible. Therefore कृष्ण says a human being is a product of his childhood values and that is why I said a well-known saying which goes, “watch your thoughts they become your words, watch your words they become your actions, watch your actions they become your habit, watch your habit it becomes your character and watch your character it becomes your future personality.” There is no use of regretting later, better take care in the beginning. Therefore कृष्ण says, यः यत् श्रद्धः – whatever a person values in his early stages of life. That is why parents have to give good values, that is why पौराणिक stories were taught when we were children. So, यः यत् श्रद्धः – whatever a person values in his earlier days, सः एव सः – तत् अनुरूप एव सः, सः एव सः means तत् अनुरूप, in keeping with those childhood values his personality will develop. And that alone is: As a person thinks so he becomes. Thought is pliable and changeable but once it has become crystallized into character, they say स्वामिजि I want to stop that bad habit, but it is not possible, I want to stop that particular trend, I am not able to, even though he tries to use his willpower, all the willpower fails because I have allowed that thought and that character to grow to such an extent, that it has become a Frankenstein, destroying myself and therefore अर्जुन, श्रद्धा is important, यः यत् श्रद्धः सः एव सः. Continuing;

Verse No .04

यजन्ते सात्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७-४॥

यजन्ते सात्विकाः देवान् यक्ष-रक्षांसि राजसाः ।

प्रेतान् भूतगणान् च अन्ये यजन्ते तामसाः जनाः ॥ १७-४॥

सात्विकाः देवान् यजन्ते, राजसाः यक्ष-रक्षांसि (यजन्ते), अन्ये तामसाः जनाः प्रेतान् भूतगणान् च यजन्ते ।

Therefore an illiterate (means scripturally-illiterate) person's श्रद्धा can be either सात्विक or राजसिक or तामसिक, depending upon the character I have come with, I am born with. Now the question is of these three which one is the best, which one is conducive to spiritual knowledge? सात्विक श्रद्धा alone is a healthy श्रद्धा which is conducive to spiritual growth. And therefore my question is how do I know whether I have सात्विक श्रद्धा, राजसिक श्रद्धा or तामसिक श्रद्धा, so that if I have सात्विक श्रद्धा I can nourish it, if I have राजसिक श्रद्धा, I can gradually change it, if I have तामसिक श्रद्धा, I can immediately drop it. How do I know what type of श्रद्धा a person has? कृष्ण says, श्रद्धा or faith is an invisible thing, because it is a mental state, it is not physically perceptible. And since श्रद्धा cannot be perceived, it will have to be inferred through some other thing, whatever is not प्रत्यक्ष गोचरम् we have to know through अनुमानम्. If a person falls sick the doctor cannot know the sickness by seeing the body, because it is not physically visible and therefore he infers by taking the blood sample, etc., which is प्रत्यक्ष, blood is प्रत्यक्ष, he takes the sample and he has got certain parameters and if such a such things are there it must be typhoid, jaundice, kidney problem, pressure, etc. Therefore, श्रद्धा will have to be inferred from the type of activity a person takes to. श्रद्धा will have to be inferred from the type of activity. Any activity we can take, where does he go on holidays, what types of books he reads, what type of friends he has, what type of foods he likes, that also he says, what type of movies he goes to, what type of serials (that is important, I forgot!!) he watches, everything can be used as a हेतु to derive the साध्यम्. But कृष्ण here takes the type of पूजा that he takes to; even from पूजा we can find out what type of श्रद्धा he has. How will the पूजा help in knowing the श्रद्धा of a person? Every पूजा or worship has three factors, every पूजा has three factors and the three factors are

- a) No.1, the object of worship. What type of deity I worship? देवता or object.
- b) And the second is mode of worship. पूजा can be done in several ways, what method of worship I am attracted to naturally. Mode, in संस्कृत means प्रकारः. First one is देवता; to which देवता attraction is there. Second one is which method is attracting.
- c) And the third one is the motive or भावना. Through this पूजा what do I expect to get, what do I say after ममोपात्त, very important, ममोपात्त समस्त दुरितक्षयद्वारा श्रीपरमेश्वर प्रीत्यर्थम्, he will do it and then he will add a list, that list will know what type of motive I have got.

These three things will determine whether the पूजा is सात्विक, राजसिक or तामसिक and whether the श्रद्धा is सात्विक, राजसिक or तामसिक, which कृष्ण is enumerating in these verses. In the 4th verse, कृष्ण talks about the object of worship; the three types of deities. In our वैदिक pantheon, in हिन्दु pantheon of gods, all other religion has got only one God, we have got innumerable deities. People say it is disadvantageous, it is a minus point in Hinduism, the other religion they have got only one God which is not confusing, they say. But I will say Hinduism is great. Suppose you want to purchase a dress, which shop you will choose? One shop which sells only काषाय वस्त्रम्, काषाय alone will be available. But there is another shop, a huge shop, all varieties of clothes from Rs.100 to 10,000 different colors, designer clothes, etc., are available. Which one you will vote for? You say स्वामिजी here there are so many choices. Human beings want choice in everything, human being is choosy. Therefore whatever provides maximum choice is the best one and in Hinduism, there is no problem, we have got thirty three crores देवताs to chose. So animal-god, man-god, woman-god, mixed-god, animal-man, man-woman mixture, animal-man mixture. And all these deities are divided into three groups, सात्विक देवताः, राजस देवताः and तामस देवताः. सात्विक

deities are those which will bless the devotee with spiritual growth, with values, with character,

तत् आत्मनि निरते यः उपनिषत्सु धर्माः ते मयि सन्तु

They bless me with values, with inner strength. They are called सात्त्विक deities, they contribute to inner growth. In fact, generally the deities that we worship राम, कृष्ण, देवी, गणेश, अय्यप्पा, which our forefathers have chosen for us, and they are all सात्त्विक deities. And we have got a second group of देवताs called राजसिक deities, who are supposed to bless the devotees with all materialistic well being. यक्ष, किन्नर, गन्धर्व, सिद्ध, उरग, all those देवताs, यक्ष-रक्षादि गणाः like कुबेर; many people like कुबेर, why you know! I have told you when we were going to बद्रीनाथ (I will never forget it!). Somebody gave a coin, I thought he is giving गुरुदक्षिणा but he said स्वामिजी in बद्रीनाथ there is a कुबेर and you have to keep that coin there. And I thought he is going to give it to कुबेर. No, you have to keep the coin there (and I thought he will give it to me afterwards) and bring it back and hand over to me. That money will multiply. So कुबेर is more popular than even poor बद्रीनाथ. So therefore कुबेरादि देवताः are called राजसिक deities. And then we have got तामसिक deities they are called प्रेत-भूत-पिशाच-डाकिनी-शाकिनी-सर्प श्वापद-वृश्चिक-तस्कराद्युपद्रवाद्युपगताः etc, the list is there, डाकिनी, शाकिनी etc., they are used by the black magic people. All ghosts and spirits, which represents evil forces, negative forces, they all represent तामसिक deities, they are not used for my spiritual growth, they are not used even for my material growth, they are used for destroying other people. And therefore कृष्ण says सात्त्विकाः देवान् यजन्ते – people with सात्त्विक श्रद्धा they worship the Lord and ask for

अन्नपूर्णे सदापूर्णे शङ्करप्राणवत्लभे ।

ज्ञानवैराग्यसिद्ध्यर्थम् भिक्षाम् देहि च पार्वति ॥ अन्नपूर्णास्तोत्रम् ११ ॥

What a beautiful prayer! Therefore सात्विकाः देवान्, देवान् means सात्विक देवान् यजन्ते, who will give अमानित्वम्, अदम्भित्वम्, or who will give दैवी सम्पत्. Then राजसाः यक्ष-रक्षांसि यजन्ते, यजन्ते you have to supply. The राजसिक people means people with राजसिक values, they are religiously materialistic people. Remember religious people themselves can be religiously spiritual people or religiously materialistic people. What is the difference? Religiously spiritual people use religion for spiritual growth, whereas religiously materialistic people will use religion for material growth and therefore राजसाः यक्ष-रक्षांसि यजन्ते. And तामसाः जनाः – the तामसिक people, यजन्ते – they worship, अन्ये – all other deities. Who are they? प्रेतान् – all the प्रेतस, spirits, भूतगणान् – the भूतस्, ghosts, all of them they worship. Spirit, ghost etc., represent negative forces. They यजन्ते, which will come under black magic पूजा, they are called in our tradition, आभिचारिक कर्माणि or अभिचार कर्माणि. And they do that and that is तामसिक श्रद्धा based on the object of worship. Similarly, you can decide the type of श्रद्धा based on the motive as well as the mode of worship which will be explained in the next two verses, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 17, VERSES 05-08

The 17th chapter begins with a question from अर्जुन. अर्जुन imagines a भक्त, a devotee who has got faith in the Lord, who has got faith in पूजा as an important religious साधन and therefore he performs पूजा with श्रद्धा. श्रद्धा सहित पूजकः. But the problem is even though he has got faith in the Lord and the पूजा, he does not know the method of doing the पूजा, because he has not studied the scriptures. So he is a scripturally-illiterate person, so अज्ञ-श्रद्धालु-पूजकः, a rare combination, scripturally illiterate but full of faith and he performs the पूजा in any way that he likes. And now अर्जुन's question is under what category will his श्रद्धा come under? It is a श्रद्धा which is mixed with mistaken पूजा, even though श्रद्धा is proper the mode of पूजा is improper, and under what category will his श्रद्धा come. Because from one angle it should be सात्त्विक because it is श्रद्धा, from another angle it cannot be सात्त्विक because it is full of mistakes. So what will be the categorization? This is अर्जुन's question for which कृष्ण gave the answer. When such a faithful devotee worships the Lord, the type of श्रद्धा that he enjoys will depend upon the type of mind that he has, the type of character that he has. And since the mind will vary from individual to individual, the श्रद्धा will also vary. And therefore कृष्ण said the illiterate (scripturally-illiterate) person's श्रद्धा will come under three categories, it can be either सात्त्विक or राजसिक or तामसिक. Now the question is, how will I know whether it is सात्त्विक, राजसिक or तामसिक श्रद्धा, because firstly श्रद्धा itself is an invisible faculty. Faith is an attribute of the mind, mind itself being invisible, faith which is the attribute of the mind is also अप्रत्यक्षम्. धर्मिणः एव अप्रत्यक्षत्वे कथम् धर्मस्य प्रत्यक्षत्वम् स्यात्. And therefore श्रद्धा is invisible and if श्रद्धा itself is invisible, whether it is सात्त्विक, राजसिक or तामसिक, I have no way of knowing. And therefore, कृष्ण presents an alternative method by which we can infer the श्रद्धा, because what is not perceptibility available can be known through inference. That you have

got a great great grandfather, how do I know, certainly not through perception, I know through the inference. If you are there solidly sitting, you must have parents and your parents should have parents, how do I know, through inference and for any inference I require data and the data for your grandparents is you. So your physical presence that I see you and that becomes the clue for the existence of your grandparent. And therefore कृष्ण says that the type of श्रद्धा can be inferred based on three observations. And what are the three observations which will help in inferring the quality of faith? I told you in the last class,

i) one is the type of deity this devotee is attracted to. Because in वैदिक pantheon of deity, in other religion it is not possible as only one is there, but in Hinduism we have got सात्त्विक देवताः, राजस देवताः and तामस देवताः or दुर्देवता. सात्त्विक देवताs contributing to spiritual growth, राजसिक देवताs contributing to material growth and तामसिक देवता contributing to destruction, violence, as I said black magic, etc. And depending upon which deity attracts me, which deity becomes my इष्टदेवता, I can know what type of श्रद्धा I have. So one factor is the object of worship.

ii) And second factor is the motive of worship, which I called सङ्कल्प or उद्देश्यम्. What is the motive of my worship? If the motive is spiritual growth it is सात्त्विक, if it is material growth it is राजसिक and if it is destruction of others it is तामसिक. So the second is motive.

iii) And the third one is the mode of worship and कृष्ण is going to point out later, if the mode of worship involves torture of the body, hurting oneself or others, all such worship will come under तामसिक worship. And therefore the श्रद्धा will come under तामसिक श्रद्धा, the mode of worship will be violent. And if it is a राजसिक mode of worship, it will be a type of worship in which lot of extrovert activities are there, it is heavily ritualistic, it is heavily extrovert, noisy, not only disturbing me but even disturbing the neighborhood. So, that is

राजसिक worship, highly physically oriented, highly verbally oriented is राजसिक. And सात्त्विक worship is a worship which is more turned inwards, it is not highly physical and verbal but mostly it is mental and it turns my mind inward. So thus depending upon the mode of worship I can find out the type of श्रद्धा I have.

Of these three factors, कृष्ण has enumerated the first factor in the 4th verse, which we completed in the last class, सात्त्विक people love सात्त्विक deities. In fact, most of the popular deities we have are all सात्त्विक, राम, कृष्ण, शिव, विष्णु, etc., are all सात्त्विक. यक्ष-रक्षांसि किंनर गन्धर्व etc., which we don't worship, are all राजसिक deities. And spirits and ghosts who are invoked by going to the burial ground, cremation ground and oblations involving blood, etc., and generally the time पूजा is midnight, everything is wrong. Such types of worship invoking the deity in the skull, (recently they caught someone) all kinds of those देवताs will come under तामसिक deities. Up to this we saw. Continuing; Verse no.5;

Verse No .05

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ १७-५॥

अशास्त्र-विहितम् घोरम् तप्यन्ते ये तपः जनाः ।

दम्भ-अहङ्कार-संयुक्ताः काम-राग-बल-अन्विताः ॥ १७-५॥

In these two verses, Lord कृष्ण talks about the राजसिक and तामसिक forms of worship based on the mode and the motive. कृष्ण does not segregate them, you have to classify appropriately. अशास्त्र-विहितम् – राजसिक and तामसिक worship involve violation of all the शास्त्रीय injunctions. So, अशास्त्र-विहितम् violations of all the scriptural rules and regulations and घोरम्, घोरम् means terrible, frightening even to hear. You would have seen people in which they torture the body, putting hooks all over the body and शूलम् through the tongue and all kinds of things you cannot even see, how can you imagine doing that

and in the पुराणs, we hear people cutting their own body, cutting the hands and offering, cutting the head (if there are many heads!) and offering and if you go to हिमालयs and all, you can see all kinds of terrible things. One स्वामि we saw on the way of बद्रीनाथ, he never sits or lies down, all the time standing and he has got a wooden plank hanging from a tree branch and keeping his hand on it. So, everything he does sleeping also, he has to keep his hand over that wooden plank and he has been standing there for days and months together and his legs have swollen so much and he is doing तपस्. For whom, what benefit? All ignorance and illiteracy regarding religion and spirituality and people also are illiterate. If anyone does anything extraordinary, they consider it is very great and of course in front a cloth has been spread, you know for what purpose, everybody puts Rs.5, Rs.10, Re.1, etc. This is clean torturing of the body and staying there up in the हिमालयs without proper clothing and remaining in the cold Ganges waters. All these things many people mistake as तपस्, but they are all घोरम् and तामसिक. And therefore, घोरम् तपः जनाः तप्यन्ते. And all these they do for what purpose? दम्भ-अहङ्कार-संयुक्ताः – because of their publicity seeking, for pomp and show, to tell the public that I am a great तपस्वि, so दम्भ and अहङ्कार, pride and vanity संयुक्ताः and काम-राग-बल-अन्विताः – their desire is not मोक्ष at all, their desire is worldly name or fame or money, so काम means desire for worldly things, राग means attachment and बलम् means power. You will see in the पुराणs most of the राक्षसs begin with तपस् only and if you read the तपस् it will be घोरम् and after several centuries or even thousands of years, ब्रह्मा or विष्णु or शिव will come and they will say, in TVs also you can see such things and they will say: I am pleased with your devotion. What boon do you want? And invariably they ask for certain powers. At the very outset they say ‘I should not die,’ then the deity will say not possible and they will ask for something and the moment they get the power, the first thing they do is go to heaven, dethrone

इन्द्र and take all रम्भा, उर्वशी and kidnap all of them. तपस् for this! So they are all devotees, they are all religious people and they are so great devotees that भगवान् they saw प्रत्यक्षम्. So seeing the Lord प्रत्यक्षम् does not make a person spiritual, a person can have ईश्वर दर्शनम् and still he can be a महा materialistic or he can use even god to threaten other people and there are some राक्षस who threaten the very Lord who gives boon. Like भस्मासुर. On whosoever's head I put my hand, that person should die. And शिव, आशुतोषि, we don't want to say, namby-pamby, because that is not correct. He is आशुतोषि, therefore He just gives, recklessly he fulfills the desire of the devotee and भस्मासुर says I want to try to somewhere, nobody around, therefore I will keep it on your head itself, he said. Therefore, remember, religion need not make a person spiritual. Materialistic religious people are also there, राक्षसीक religious people are also, Vedantic religious people also are there. Therefore here these people are full of काम-रग and बलम्, brutal strength रावण had, हिरण्यकशिपु had, शिशुपाल had. They were all worshippers of the Lord. This will come under राजसिक and तामसिक variety. And not only that

Verse No .06

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ १७-६॥

कर्षयन्तः शरीरस्थम् भूत-ग्रामम् अचेतसः ।

माम् च एव अन्तः-शरीरस्थम् तान् विद्धि आसुर-निश्चयान् ॥ १७-६॥

दम्भ-अहङ्कार-संयुक्ताः काम-रग-बल-अन्विताः ये जनाः अशास्त्र-विहितम् घोरम् तपः तप्यन्ते, अचेतसः च (ये) शरीरस्थम् भूत-ग्रामम् अन्तः-शरीरस्थम् माम् एव कर्षयन्तः तान् आसुर-निश्चयान् विद्धि ।

Continuation of राजसिक and तामसिक form of worship. कर्षयन्तः – tormenting their body, starving their body too much, depriving the organs of the body of the required nutrition. Body is a gift from the Lord, I should not pamper the body alright, but I should

not torture the body, both extremes are equally dangerous. One person pampers and the other tortures. And therefore कर्षयन्तः means making the body weak by over-fasting, it is never good for the system. Initially he can do all these, but later his health is shattered and with a shattered health, what type of religious or spiritual साधन he can do? Therefore destroying the body is never the aim of any type of पूजा or व्रतम् or तपस्. It is a controlled austerity that is talked about so that I am not a slave to the body. Torture is not the intention, mastery is the intention. Once in a while, monthly once एकादशि उपवासम् very good. But for days together I don't eat, it is dangerous. Similarly, one day मौनम् is good, avoid noise pollution and others also will get some peace of mind, but there are people who have not talked for 10 years and then you have to struggle to communicate, making gestures, showing hands, writing notes, etc. भगवान् has given us the mouth for communication. If I don't use that properly, भगवान् will think human birth is not what you require. One person went to the doctor and said I have problem. The doctor asked, what is the problem? The man said that I will not tell it, you are the doctor and you have to find it out. Then the doctor gave a letter and asked him to go and see the other doctor and the other doctor was a veterinary doctor. Naturally. Is it not? When you have mouth, why can't you clearly use it for communication. Once in a while मौनम् is very good. In fact, if you don't abuse our organ of speech, that is the best मौनम्. Anyway, we are going to deal with वाक् तपस् later. So कर्षयन्तः, over austerity. भूत-ग्रामम् means all the organs. Each organ requires a particular nutrition, calcium, potassium, sodium, etc. If I don't give the food properly, in ऋषीकेश you will find all the स्वामिs take food from क्षेत्रम्, क्षेत्रम् means there are certain places where they give food to साधुs and there are only two types of food, रोटि and दाल् and only variety is दाल् and रोटि, this is the only change. Only order is changed and there also दाल् will be floating here and there little bit and they live on that for a few years, initial stages it

will be fine. Thereafter all साधुs have got varieties of health problems. And that is how स्वामि शिवानन्द went and served those साधुs. Before स्वामि शिवानन्द went, they didn't have even treatment, they all suffered and died of sickness. With a sick body, what type of साधन one can practice? That's how he went and served. So, the body requires nutrition. The body need not be pampered but body has to be taken care of. So this person in the name of तपस्, what does he do, भूत-ग्रामम्, ग्राम means group, भूत means organs, भूत-ग्रामम् means the group of organs, like heart, lungs, kidney, pancreas, brain, etc., all of them they torment. अचेतसः, all because of what? They don't know the importance of the body. As they say, If the wall is not there, how can one cannot draw pictures. Without body nothing can be done, शरीरम् आद्यम् खलु धर्म-साधनम्. When पार्वती does तपस् to get Lord शिव as husband, in one of her अवतारs, she is doing तपस् and Lord शिव himself comes and he talks to पार्वती and कालीदास in that particular portion says:

अपि क्रिया-अर्थम् सुलभम् समित्-कुशम् जलानि अपि स्नान-विधि-क्षमम् ते।

अपि स्व-शक्त्या तपसि प्रवर्तसे शरीरम् आद्यम् खलु धर्म-साधनम् ॥
कुमारसम्भवम् ७-३३ ॥

Do you have good water? शिव asks do you have good water, do you get all the things needed, अपि स्व-शक्त्या, do you have enough health and strength to practice your साधन? And why? There He says शरीरम् आद्यम् खलु धर्म-साधनम्. Body is the first instrument of धर्म. Therefore अचेतसः means unintelligent people, neglect the physical health and by doing that, माम् च एव कर्षयन्तः, कर्षयन्तः you have to repeat again, not only they are tormenting themselves, but they are tormenting, wounding the Lord also. Insult to the body, is insult shown towards the Lord. Therefore कृष्ण says they are indirectly hurting me. Why do we say, they are hurting the Lord? Two reasons, firstly when the temple is ill-treated it is as good as ill-treating the Lord. देहो देवालयः प्रोक्तः जीवो

देवः सनातनः । It is ill treatment of the Lord and the second reason is ill-treating the body is violation of the duty given by the Lord in the scriptures. Lord has given in the scriptures our duty and one of the duties is taking care of the body. Insult of the Lord. Therefore माम् च एव अन्तः-शरीरस्थम् who is seated in their own body they are hurting. तान् – all such devotees are आसुर-निश्चयान् – they are devotees of आसुरीक resolve, negative resolve, violent resolve; it will come under राजसिक and तामसिक श्रद्धा. So with this the three types of श्रद्धा topic is over and you have to add the motive also, कृष्ण has not said here, we have to add. Any type of पूजा for spiritual growth is सात्त्विक, for material benefit is राजसिक, for harming others is तामसिक. Continuing; Verse no.7;

Verse No .07

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७-७॥

आहारः तु अपि सर्वस्य त्रिविधः भवति प्रियः ।

यज्ञः तपः तथा दानम् तेषाम् भेदम् इमम् शृणु ॥ १७-७॥

सर्वस्य प्रियः आहारः अपि तु त्रिविधः भवति, तथा यज्ञः, तपः, दानम् (च सर्वस्य त्रिविधं भवति, त्वं) तेषाम् इमम् भेदम् शृणु ।

With the previous verse, Lord कृष्ण has answered अर्जुन's question and therefore really speaking, the 17th chapter must be over, even the title is श्रद्धा-त्रय-विभाग. अर्जुन asked about श्रद्धा, कृष्ण has answered, ॐ तत् सत् must have come. But कृष्ण himself voluntarily chooses to add some more items, some more topic He chooses to discuss, for which कृष्ण gives an introduction in this verse. He says, हे अर्जुन! I will talk about four more topics, which are very very relevant for a spiritual seeker. What are those four items? आहारः – the food that a person consumes is also of three types, त्रिविधः भवति. त्रिविधः means सात्त्विक, राजसिक and तामसिक categories are there, in the type of food that we eat, सर्वस्य, a person eats and the यज्ञः – the type of पूजा

that a person performs. Even though कृष्ण has talked about पूजा before, it is from the standpoint of श्रद्धा that is talked about before. Here directly कृष्ण wants to talk about पूजा, therefore यज्ञः, worship is also त्रिविधः, three types, सात्त्विक, राजसिक and तामसिक. Then तपः, means austerity, penance is also of three types. Then finally, दानम्. All these four are very very important for a spiritual seeker. दानम् means charity. Charity is very good, but even in charity there are three types, सात्त्विक, राजस, तामस दानम् and तेषाम् भेदम् शृणु – may you know their classification, their category. And the general rule is a सात्त्विक person will be naturally attracted towards सात्त्विक food and सात्त्विक यज्ञ and सात्त्विक तपस् and सात्त्विक दान, because as your mind is so will be your desire. Therefore what is सात्त्विक food? Very easy definition is whatever food a सात्त्विक person is attracted to is सात्त्विक food. But the problem is who is सात्त्विक person? Similarly, what is सात्त्विक यज्ञ? Whatever be the type of यज्ञ a सात्त्विक person is attracted to. Therefore कृष्ण says त्रिविधः प्रियः भवति – a person depending upon the temperament is attracted towards one of the three types of food. And from that description, I will be able to know where I stand and also I can regulate my life. And therefore कृष्ण introduces them, शृणु, may you carefully listen to them. So hereafter, we will get three types of आहार, in the same order He will say, three types of यज्ञः, three types of दानम् and three types of तपस्. This is to going to be topic of the following verses. We will see Verse no.8;

Verse No .08

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ १७-८॥

आयुः-सत्त्व-बल-आरोग्य-सुख-प्रीति-विवर्धनाः ।

रस्याः स्निग्धाः स्थिराः हृद्याः आहाराः सात्त्विक-प्रियाः ॥ १७-८॥

आयुः-सत्त्व-बल-आरोग्य-सुख-प्रीति-विवर्धनाः, रस्याः स्निग्धाः स्थिराः हृद्याः आहाराः सात्त्विक-प्रियाः (सन्ति)

So in these three verses 8, 9 and 10, Lord कृष्ण deals with सात्विक राजसिक and तामसिक foods respectively. One of the greatness of our वैदिक tradition is, in this tradition even our natural and instinctive activities are elevated to the level of spiritual साधन. In addition to the special spiritual साधनs, there are many special spiritual साधनs, but one uniqueness is even our natural activities, even our instinctive mundane worldly activities, our scriptures elevate into spiritual साधन by appropriate modification. One of the most instinctive activities is what? Most fundamental and instinctive activity is an activity which starts at the time of birth and an activity which will continue up to death and which is an activity maintained throughout the life, (can you guess what is that activity? Even in sleep you continue) that is breathing. And it is not only an instinctive activity of the human being, in fact, it is the most fundamental activity of all the living beings, that is why they are all called प्राणी. प्राणी means what? प्राणीति इति प्राणिन्; 'प्राण + इन् = प्राणाः सन्ति अस्य' इति प्राणिन्. And the glory of our scriptures is they point out that if you deliberately practice this instinctive operation, you deliberately practice in a regulated manner and with a proper attitude, even this breathing can become a spiritual साधन. Can you think of it anywhere else? If you deliberately in a regulated manner, with a proper attitude you do the most fundamental action of breathing, even that becomes a साधन, which is called प्राणायामः. प्राणायाम is transmutation of instinctive activity into spiritual साधन. You deliberately breathe in and hold it for some time and you deliberately breathe out. In fact, only when you start प्राणायाम, you know you are doing something called breathing. Many people do not know that they are breathing and when it stops also, only others will know. There is no chance at all. So this deliberate regulated breathing is one of the most beautiful disciplines invented by the वैदिक tradition and they say it is one of the most wonderful disciplines for health. In readers digest there was an article a few months before, the

title of the article is “Health under your nose” and he has talked about the glory of प्राणायाम and then at the end he has written this wonderful discipline has been (written by an American, if they say only we listen) and he has said that this has been invented by the Indians centuries before and there also they prescribe प्राणायाम only for physical health, whereas in our tradition, प्राणायाम is converted to even a religious and spiritual साधन. In the 4th chapter, while कृष्ण enumerates the varieties of यज्ञs or पूजाs, one of the पूजा is

अपाने जुह्वति प्राणम् प्राणे अपानम् तथा अपरे ।

प्राण-अपान-गती रुद्ध्वा प्राणायाम-परायणाः ॥ ४-२९ ॥

It is converted into a यज्ञ called प्राणायाम यज्ञः and if you change your attitude by chanting the name of the Lord, which is called सगर्भ प्राणायाम, 4th chapter I have told, ॐ भूः, ॐ भुवः, ॐ सुवः ...or यम, यम, यम, कृष्ण, कृष्ण, कृष्ण or नमः शिवाय, नारायण, something then that becomes a type of पूजा and in our scriptures for some types of पापs or sins, प्राणायाम itself is prescribed as a type of प्रायश्चित्तम्. Especially for संन्यासis, they don't have money to do प्रायश्चित्त कर्मs and the संन्यासि cannot do rituals also, so ritualistic प्रायश्चित्तम्s are not possible, so for many of the violation of the संन्यास आश्रम धर्म, (he has no other job and he can sit catching the nose), so therefore, the प्रायश्चित्तम् prescribed for some of the slips from संन्यास आश्रम धर्म is प्राणायाम; three times, eleven times, 108 times, etc. What I want to say is that the most natural कर्म is converted. What is the next most natural activity, after breathing? Eating is the next most natural and universal activity of all living beings, the glory of our tradition is they have converted even eating into a form of spiritual साधन, if it is practiced deliberately with proper attitude. Eating becomes a यज्ञ and in the 15th chapter we saw

अहम् वैश्वानरः भूत्वा प्राणिनाम् देहम् आश्रितः ॥ १५-१४॥

Lord is in my stomach as वैश्वानरः and whatever I am eating is an offering, then the eating is called प्राणाग्निहोत्रम्. Breathing becomes

प्राणायाम deliberately done, eating becomes प्राणाग्निहोत्रम्. And even bathing which is the next natural activity, which not only human beings practice, even many animals have the habit of bathing, that bathing also is converted into an यज्ञ in our tradition, it is अभिषेकम् of the Lord who is seated inside, that is why we chant,

गङ्गे च यमुने चैव गोदावरि सरस्वती । नर्मदे सिन्धु कावेरि जलेऽस्मिन्
सन्निधिम् कुरु ॥

We deliberately take bath and look upon the water as गङ्गा or यमुना and we pour water uttering the name of the Lord; स्नान is one of the नित्य पूजा कर्म, because it purifies not only the physical body, but it also purifies the mind. So thus वेद converts our natural activities into यज्ञ and आहार यज्ञ is one of the important types of spiritual साधन. And therefore कृष्ण divides them into three categories. This categorization of the food can be from different angles. We can take four factors into account to determine the type.

i) One is the source of food. Our tradition gave lot of importance to the very source of food from where it comes and who cooks the food and what is the attitude, is it for commercial purposes, or it is done out of love and compassion, who cooks, what is the attitude with which it is cooked and who serves the food and what is the attitude, etc., what attitude, all these things we give importance because according to शास्त्र, when the food is received, depending upon the source we are receiving the invisible vibrations or पुण्य-पापम् also. We are not only receiving the physical nourishment, we are receiving the spiritual nourishment also depending upon the source. And if the source is negative, it is going to add पापम् to me and that पापम् is called असत् प्रतिग्रह पापम्, असत् प्रतिग्रहम् means, असत् means what: a person or a source which is impure is called असत्; प्रतिग्रह means receiving. So असत् प्रतिग्रहम् means taking food from an impure source. And that is why in those days, they generally avoided taking food from outside. Now-a-days eating out is a very very big thing, everybody considers it

as very important and that is why any number of hotels you go, you will see that all are full and they generally avoided, because you don't know how it is cooked, who is cooking and the attitude will be not 'service' and done with a grumbling attitude and out of commercial interests, not cooked with love and respect, the very owner has got only a commercial motive and therefore they said पराब्जम् प्राणसङ्कटम्. Therefore avoid eating outside, if you can, but if that is possible, from angle they say, असत् प्रतिग्रह can pollute. So therefore one factor is what, source and therefore in the next day bathing, they say if you utter the name of the Lord, not only the water will wash your body, असत् प्रतिग्रह पापम् is washed if you chant the नाम of the Lord. There is an अधमर्षणसूक्तम्,

अत्याशनादतीपानाद् यच्च उग्रात् प्रतिग्रहात् । तन्नो वरुणो राजा पाणिना ह्यवमर्शतु । सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः... ॥ अधमर्षणसूक्तम् ७९- ६०॥

उग्रात् प्रतिग्रहात्, all junk food from all sources, soft and hard drinks, all things, let वरुण wash off all the पापम्s {so that I can take fresh things today (not in that meaning). Anything you can abuse, be careful!} And in the daily सन्ध्यावन्दनम् also,

असताम् च प्रतिग्रह स्वाहा ॥ महानारायणोपनिषत् ॥

असत् प्रतिग्रह is considered to be a पाप. So therefore source.

ii) The second factor is the quality of food; first is the source, the second is the quality of food. There also they talk about सात्विक, राजसिक and तामसिक; कृष्ण is going to elaborate that, but generally we consider the type of food that has been coming down in our tradition is well designed. Therefore, normal regular vegetarian food comes under सात्विक. Therefore, any serious spiritual seeker should be a vegetarian according to our शास्त्र. And not only that, any food that is offered to the Lord will be सात्विक in quality. These are the two

general rules, vegetarian food, which comes after offering to the Lord. This is quality. The other details कृष्ण will tell, we will see that later.

iii) The third one is the quantity, very important, quantity of the food, this I have discussed in the 6th chapter and I don't want to go again into the details. So the first rule is eat only when you are hungry, food is not a sense pleasure, food is meant for removing the hunger and suppose you ask, स्वामिजि if I am not hungry, how much I should eat? How is this?! Like that person, the doctor said, in the night eat only two chapattis, then this person asked after dinner or before dinner. The doctor said during dinner. Therefore, if you are not hungry, to save yourselves and the society, don't eat and if you are hungry, how much to eat? Sufficient to remove the hunger, in fact, according to शास्त्र, a little bit hunger should be there. If you eat one more dosa then stop at that time. Three साधनs they tell in तमिळ्.

- a) A little bit of hunger should be there constantly,
- b) Learn to be alone for some time daily,
- c) Be alert or otherwise I will be sleeping or sleepy. Only two अवस्थाs will be there,

So therefore, the next one is quantity.

iv) Then the last one is mode of eating, mode or manner of eating, we will use appropriate manner, if we remember that eating is a form of यज्ञ. It is a form of पूजा, therefore I reverentially approach the process of eating. First rule is I do the पूजा sitting. It has to be started from there, I do the पूजा sitting, therefore I am supposed to eat not running, not standing, buffet, one has to stand and walk, all those things, because that is not the method in which I do the पूजा and also the attitude. The attitude is what: that it is an offering going to the Lord inside and therefore

अन्नम् न निन्द्यात् । अन्नम् न परिचक्षीत । ॥ तैत्तिरीयोपनिषत् ॥

Reverentially approach, at the time of eating also, I am not supposed to indulge in any other activity. Imagine you doing the पूजा while talking on the phone or to the neighbor, etc. How will it be, what is more insulting than this!! Therefore, during पूजा we are not supposed to simultaneously do anything. Similarly, I don't say that you should not talk at all, at least the content of the talk, like scolding someone, etc., it is not supposed to be good; reverentially approach. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 17, VERSES 08-11

Lord कृष्ण answered अर्जुन's question regarding श्रद्धा by categorizing श्रद्धा into three types, सात्त्विक, राजसिक and तामसिक, based on the mental make-up of a person. When a person uses his श्रद्धा to the Lord and scriptures for spiritual progress, then it is called सात्त्विक श्रद्धा, when a person uses his faith in the scriptures and God for material benefits, it is called राजस श्रद्धा and when a person uses the faith in the Lord and scriptures for the negative result or harming other people, then it is called तामस श्रद्धा. And there are differences also in the mode of worship, these people resort to and also the type of देवताs these people are attracted towards. And with this कृष्ण concludes his श्रद्धा analysis and without अर्जुन's asking, कृष्ण himself voluntarily promises to discuss four more topics for which he gave the introduction in the 7th verse and the four topics are आहारः – food, यज्ञ – worship, तपः – austerity and दानम् – charity. And कृष्ण himself divides them into three types, सात्त्विक, राजस and तामस and कृष्ण discusses them in the same order as he has introduced in the 7th verse and in that order the first topic is आहारः, or food and in the three verses – 8th, 9th and 10th, Lord कृष्ण talks about सात्त्विक, राजसिक and तामसिक food respectively. And we should remember that according to our scriptures, the food that we eat has got a great influence in the individuality. As I said, they talk about

- The source of food and its influence in the person and
- The second is the quantity of food and its influence and
- The third is the mode of eating and its influence and
- Finally the quality of food and its influence.

I talked about the source, if it is a सात्त्विक source, then it will influence us positively and therefore they generally avoid taking food from unknown sources as much as possible, of course it may not be possible for all, because of the type of profession, but if there is a choice, they

say, they take food from a known source and when it is cooked at home itself, there is no risk at all and also we have a tradition when the ladies cook the food, if they cook (I don't know) when they cook the food, they have the habit of chanting the श्लोकs, I don't know whether you have experienced or whether it is diminishing now-a-days, many श्लोकs they know by-heart. While cooking they chant, two-fold benefit, one is they know it and they can keep in their memory and the other is with the Lord's नाम food is cooked, then it is the most सात्विक food imaginable, because the person is a well-wisher, after all the mother, the heart is clean, the motive is good and with Lord's नाम in the mouth it is cooked, the children can be but सात्विक only, it will have a tremendous influence. So therefore source of food they insisted, असत् प्रतिग्रह, they generally criticize. And the second is quantity I said, moderation in the amount of intake and also in the frequency, how many times, if at all there is a gap given, if there is no gap you cannot say, how many times. So moderation in quantity and frequency is the second rule we saw in the 6th chapter. The third aspect is the mode in which we eat and the scriptures point out the approach should be such that the very eating should be taken as a form of ritual, a ritual in which the food is offered to the वैश्वानरः Lord who is inside our stomach, अयमग्निवैश्वानरो योऽयमन्तः पुरुषे । येनेदमन्नम् पच्यते । यदिदमद्यते । तस्यैष घोषो भवति । ॥ बृहदारण्यकोपनिषत् ५-९-१ ॥

In बृहदारण्यकोपनिषत् a special उपासना is prescribed upon the वैश्वानरः Lord who is seated in our stomach, digesting the food and therefore eating is looked upon as प्राणाग्निहोत्रम् and if eating is a form of ritual, it is reverentially approached, beginning of eating is prayerful and the process of eating is prayerful and the conclusion of eating is also prayerful. It starts with अमृतोपस्तरणमसि. I spread with अमृतम्. And then after the food is covered with अमृतम्, अमृतापिधानमसि. First you spread with अमृतम्, then again you close it with अमृतम् with such a prayerful attitude food is taken and not only the mode is sacred,

whatever is served in the leaf or plate that is also looked upon as the Lord himself. So अन्नम् ब्रह्मेति व्यजानात्,

अन्नम् ब्रह्मेति व्यजानात् । अन्नाद्भयेव खल्विमानि भूतानि जायन्ते ।

अन्नेन जातानि जीवन्ति । अन्नम् प्रयन्त्याभिसंविशन्तीति ॥
तैत्तिरीयोपनिषत् ३-२-१॥

अन्नम् ब्रह्म रसो विष्णुः भोक्ता देवो महेश्वरः ।

इति सञ्चिन्त्य भुञ्जानः अन्नदोषैः न लिप्यते ॥ श्रीलटकन तनय
श्रीमन्मिश्रभाव विरचिते भावप्रकाश - पञ्चमं दिनचर्यादिप्रकरणम् - १३१॥

There will neither be spiritually poisoning, nor there will be physically poisoning, if a person approaches eating in a prayerful manner. The source is important, then the quantity is important, frequency is important, the mode of eating is important and above all, most importantly the very quality of food कृष्ण wants to highlight in these verses. Because according to the scriptures,

आहार शुद्धौ सत्त्व शुद्धिः ॥ छान्दोग्योपनिषत् ७-२६-२॥

छान्दोग्योपनिषत्, 7th chapter, भूमविद्या, at the end of the ब्रह्मविद्या teaching, the उपनिषत् says that आहार शुद्धौ सत्त्व शुद्धिः, if the food is pure, it will make the mind pure, सत्त्व शुद्धौ ध्रुवा स्मृतिः, if the mind is pure a person will be able to receive the knowledge, Self-knowledge and also retain it, ध्रुवा स्मृतिः and स्मृतिलभ्ते सर्वब्रन्थीनाम् विप्रमोक्षः, when a person gets a steady knowledge, that is liberation. And thus there is a connection between the food and liberation and therefore don't take it for granted. We don't say, food itself will give liberation, then you won't come to the next class, food also is an important contributory factor in spiritual pursuit and then in the 6th chapter of छान्दोग्योपनिषत्, the teacher says, the food that we consume has got three layers, स्थूल भाग, मध्यम भागः and सूक्ष्म भागः. The स्थूल भागः, the gross part of the food will only cater to the taste and it will be evacuated as a waste, that is called स्थूल भागः, the gross part, then there is a मध्यम भाग, the middle portion, which is supposed to cater to

the physical nourishment, in the form of carbohydrates, fats, minerals, salts, etc. The मध्यम भाग does not contribute to the taste, but they contribute to the physical nourishment. And then the शास्त्र says, there is a सूक्ष्म भागः and the सूक्ष्म भाग, the subtle part of the food will contribute the nourishment of the सूक्ष्म शरीरम्, the type of mind that we enjoy, whether we have a calm, spiritually friendly mind, or whether we have a highly restless and extrovert mind and similarly, our sense organs are alert or dull, all the subtle 17 organs of सूक्ष्म शरीरम् are nourished by the सूक्ष्म भागः,

अन्नमशितम् त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषम् भवति यो मध्यमस्तन्मांसम् योऽणिष्ठस्तन्मनः ॥ छान्दोग्योपनिषत् ६-७-१॥

So whatever you consume, स्थूल, मध्यम and सूक्ष्म भागः cater and if a person is interested in the nourishment of the सूक्ष्म शरीरम् also, which is very very important for spiritual साधन he should choose सात्विक diet which will be good for सूक्ष्म शरीर growth also, if he consumes राजसिक or तामसिक food, it may nourish the physical body, but it will be working against the subtle bodies, spiritual growth. And therefore सात्विक diet is supposed to be conducive to spiritual growth. And then the next question is what is सात्विक, what is राजसिक and what is तामसिक diet and as I said we can have a general rule, generally the vegetarian diet is सात्विक, which is in our वैदिक tradition. परम्परा food is सात्विक, non-veg food and drinks like alcohol etc., they are all considered to be highly राजसिक and तामसिक and therefore a serious spiritual seeker should avoid them and confine to vegetarianism. And of course within vegetarian food itself there say सात्विक, राजसिक, तामसिक food, we need not go to that, because now the vegetarianism itself is in problem, I don't want to go into further details, if people become vegetarians, especially spiritual seekers and that too serious spiritual seekers, if they give up meat and alcohol it is a very very important step in spirituality. And thereafter कृष्ण gives certain general rules regarding the diet; in the 8th verse,

सात्त्विक diet is defined, what is that? He says, आयुः-सत्त्व-बल-आरोग्य-सुख-प्रीति-विवर्धनाः, सात्त्विक diet will nourish all these, what are they, आयुः, आयुः means longevity, सात्त्विक diet will increase the longevity. Then सत्त्वम्, सत्त्व means मनो बलम्, the strength of the mind is called सत्त्वम्, mental strength, mental resistance, mental immunity to violent emotions is called सत्त्वम्. Then बलम् is physical strength, then आरोग्यम् – health, so generally vegetarians are more healthy, the chances of diseases are very very very low in vegetarianism. Of course vegetarian congress people are there, books and books are written on vegetarianism, I don't want get into that, we can read books. They have clearly scientifically and statistically proved that all organs are generally healthy in vegetarianism. Therefore आरोग्यम्, then सुखम्, सुखम् means what: the internal relaxation, comfort, physical and mental comfort, freedom from tension, stress and strain, etc., are called here सुखम्, long-term comfort in life, then प्रीति, प्रीति means comfort and happiness, even at the time of eating. So प्रीति stands for the comfort at the time of eating, सुखम् refers to the comfort after. Because in राजसिक and तामसिक variety, one may enjoy the food at the time of eating, spicy and chilly, next day you will understand in the bathroom, so later problems will be more. They will eat then, but suffer later, therefore, सात्त्विक diet means while eating and later also, there is a lightness in the body and lightness in the mind also. So सुख-प्रीति-विवर्धनाः, all these things increase if it is a सात्त्विक diet and रस्याः, रस्याः means delicious, it is only we have to develop the habit, a person who is not used to that he will say, what is in vegetarian diet, but if a person develops a taste, it is very very delicious and also रस stands for sweet. Sweet is generally considered to be सात्त्विक in a limited quantity, very careful, one kg sugar don't consume in the home, saying it is सात्त्विक. Sweet in limited quantity is called सात्त्विक, रस्याः, means sweet and delicious, then स्निग्धाः, food which are not very dry, that is sufficient oil or ghee is there, ghee is also supposed to be a

सात्विक dish. Again be careful, within moderation, according to शास्त्र, ghee is very good in moderation, so सिग्धः, which is not too dry, then स्थिरः, which are nourishing physically also. Not only it should help me in nourishing my सूक्ष्म शरीरम्, it should take care of my physical need, there is a very big misconception that the vegetarian food will not give all the required nourishment and they have medically and scientifically proved that all the nourishment we can happily and comfortably get through vegetarianism. Therefore वेद prescribes that only, स्थिरः, means physically nourishing and हृद्याः, हृद्याः means even visually pleasing, therefore सात्विक food not only it should be good for the tongue, according to शास्त्र, even by seeing that one should feel that one should consume it. Therefore हृद्याः, even pleasing to the sight, such foods are सात्विक foods and if a person is सात्विक person, he will be naturally attracted to such foods. And therefore कृष्ण says सात्विक-प्रियाः. All सात्विक people naturally like this food. This is सात्विक आहारः. Then what about राजसिक diet, कृष्ण gives,

Verse No .09

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७-९॥

कट्वम्ल-लवण-अति-उष्ण-तीक्ष्ण-रूक्ष-विदाहिनः ।

आहाराः राजसस्य इष्टाः दुःख-शोक-आमय-प्रदाः ॥ १७-९॥

कट्वम्ल-लवण-अति-उष्ण-तीक्ष्ण-रूक्ष-विदाहिनः दुःख-शोक-आमय-प्रदाः
आहाराः राजसस्य इष्टाः (भवति) ।

So राजसिक food कृष्ण defines here, he says, other than the sweet, because sweet is considered सात्विक, other than the sweet, all the other tastes, of षड्रसम् all the other five रसs in excess is considered राजसिक. What are they? अति कटु, in the श्लोक it is difficult to read, it should be split like this, कटु-अम्ल-लवण-अति-उष्ण-तीक्ष्ण-रूक्ष-विदाहिनः, in that अत्युष्ण there is अति, that अति should be added to everyone, अति-कटु, अति-अम्ल, अति-लवण, अति-उष्ण, अति-

तीक्ष्ण, अति-रूक्ष, अति-विदाहिनः. Even as you pronounce you can see it is kada bada, see the reading of the राजसिक, even the reading is not सात्विक, so अति-कटु means what extremely bitter, अति-अम्ल – very sour, अति-लवण – too much saltish and अति-उष्ण – very hot, hot is here temperature, very very hot and they don't talk about very cold, because perhaps in India we don't have that problem, we should add extremely sub-zero ice-cream, problem. Therefore extreme cold and extreme heat also is not good, the food should be closer to the body temperature and therefore अति-उष्ण, then अति-तीक्ष्ण, here तीक्ष्ण means very hot in the sense of chilly hot, अति-तीक्ष्ण means too much chilly, too much mango pickle, too much chutneys, if you don't know, take any Andhra chutney, instantly you will know what is the 7th heaven, immediate experience and water will come out of all the holes, nose, ears and eyes, I am talking from experience, somebody gave some chutney and I only touched with the tip of my finger and touched and immediately I was affected, they say generally they neutralize it with lot of ghee, generally they say it is not good, अति-तीक्ष्ण, chilly hot makes you angry, therefore you become, that is why angry person, hot tempered we say. तीक्ष्ण, then रूक्ष, रूक्ष means very very dry, with no oil, no ghee, nothing, very dry food and विदाहिनः, any type of food which burns or eats up or corrodes the inner tender organs, certain types of food are supposed to corrode the inner lining of the stomach, like the mustard etc., some people like the mustard, as they pick and eat it with interest. They say too much of mustard is also not good, it will come under विदाहि, that which it eats inner tender organs, all these come under राजसिक food and a राजसिक person generally likes that food only. If you give him सात्विक food, he will say: this is only bland, give me some chillies and they will eat chilly directly. Chilly, garlic and mustard oil combination, they will enjoy, anyway राजसस्य इष्टाः, they are liked by राजसिक people and they cause दुःख-शोक-आमय-प्रदाः. These types of food will have adverse effect, short-term as

well as long-term. So दुःखम् stands for short-term adverse effect, like what: the eyes' tears coming and शोक is long-term, the system also will get spoiled, so long-term adverse effect and also आमय-प्रदाः, it will give, cause varieties of diseases like ulcer, etc. But these people will be highly active, so if it has got a advantage or plus point, they are so dynamic, it will make the person highly active, he can work 20 hours a day. That is the plus point, but the minus point, highly un-conducive for spirituality, because that person cannot sit an hour for वेदान्त श्रवणम्. Or he cannot sit for 15 minutes for जप or पूजा and therefore spiritually disadvantageous, materially may be advantageous, therefore दुःख-शोक-आमय-प्रदाः, this is राजसिक food. Then comes the तामसिक one in the next one,

Verse No .10

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७-१०॥

यातयामम् गत-रसम् पूति पर्युषितम् च यत् ।

उच्छिष्टम् अपि च अमेध्यम् भोजनम् तामस-प्रियम् ॥ १७-१०॥

यत् यातयामम्, गत-रसम्, पूति, पर्युषितम् च उच्छिष्टम् अपि च अमेध्यम् भोजनम् (तत्) तामस-प्रियम् (अस्ति) ।

So तामसिक food is defined here, यातयामम्, means undercooked or uncooked food. In the tradition they say cooking is important, अग्नि सम्बन्ध is important, because अग्नि also is looked upon as a deity and therefore that brings about a change, not only it removes all the bacteria and other things, they say water also has to be boiled, milk has to be boiled, cooking will remove not only physical toxins, it is supposed to remove spiritual toxins also, therefore salad and all in trouble now. Therefore, it is cooking is considered important. So यातयामम् means under cooked or uncooked food will come under तामसिक variety, then गत-रसम्, over cooked food, it is cooked so much that all the nourishment has evaporated or it got mixed with

water and the water they throw away the vegetable they keep, it has no nourishment at all and therefore over cooked food also comes under तामसिक variety, गत-रसम्, nutrient-less, nourishment less food, then पूति means the food which has become foul smelling by keeping for a long time, so पूति means दुर्गन्ध युक्तम्, foul smelling, पर्युषितम्, food that is kept overnight, outside the fridge or inside the fridge, any food which is kept overnight is considered to be तामसिक food. Ladies will get very very angry if I tell all these, because I hear that now-a-days they cook for 7 days at one go, I don't know, therefore even dates are marked and then it is kept, micro oven, heat and eat, heat and eat, every time. And the primary reason that is not accepted is it is said that the food is cooked not only for our eating, the food is cooked for offering to the deity at home, we may say the food is not spoilt and I like it and I can eat, but they said that should not be done because you cannot give the micro oven food to भगवान्. Since the Lord at home cannot be given yesterday's and last week's or last month's or last year's; now last year's things also they can keep, they say. I don't want to dwell on that, therefore पर्युषितम् means kept overnight. The idea is daily something has to be cooked to offer to the Lord, because we look upon the Lord as the live Lord and therefore that Lord has to be worshipped only then the home will be a temple and minus that cooking, it is no more a temple, it become some kind of lodge or building and if you have to convert home into a temple, these things are important, but now-a-days I don't know how far such things are feasible, because everybody is working, cooking is not there at all, fast food has taken over. As somebody said the best wife is one who knows the best foods liked by her husband and also the hotels which supply them! Can you understand, therefore fast foods have come, if I talk, they will say that I am still in the 17th century, etc., therefore at least out of academic interest it is nice to know the वैदिक concept of daily cooking, supposed to be important. And therefore पर्युषितम् च यत्, उच्छिष्टम् means what:

the left over half दोसा I ate in the morning, other half I keep for the night, that is called उत्छिष्टम् and अमेध्यम्, अमेध्यम् means a food which is not offered to the Lord. Because in our tradition, food has to be offered to the Lord, when I am eating yesterday's or last week's food, I will never be able to offer it to the Lord and if it is not offered to the Lord, food is no more a प्रसाद,

यज्ञ-शिष्ट आशिनः सन्तः मुच्यन्ते सर्व-किल्बिषैः । ... ॥ ३-१३॥

In the 3rd chapter, कृष्ण said that when the food is offered to the Lord and eaten, that food is called यज्ञ-शिष्टम् or यज्ञ-प्रसाद. यज्ञ-प्रसाद purifies the mind, but when it is not offered to the Lord, it is called अमेध्यम्. मेधः means यज्ञः, so मेध्यम् means sacred, which is fit for यज्ञ, अमेध्यम् means unsacred food, which is not fit for offering and that which has not been offered to the Lord. अमेध्यम् is also considered to be तामसिक food and you can find generally, wherever such habits in whichever family, such habits grow up, generally religion will go away from that family. Spirituality will go away from that family. It will become an embodiment of materialism. You can watch these things, these are all truth, materialism will become predominant, God will disappear, religion will disappear, because if you have to offer to the Lord, you have to get up early in the morning, early morning getting up is itself disappearing and early morning taking bath is a big question, early morning waking up is going, early morning स्नानम् is going, early morning cooking is going, early morning prayers are going, you will find a typical house will be an embodiment of materialism in play. If we want to make it a religious spiritual centre, all these things are inevitable. We have to change our very way of life, if it requires going to bed early, we have to change that habit also. But everything is changing, people come from office at 10 p.m. and therefore relaxed eating is only in the night. In office only stuffing, therefore, generally best cooking is done in the night and eating itself is at 11 p.m. and generally night show in TV is at 11 p.m. Then see all that till 12 –

12.30 p.m. and sleep, then when you get up, it will only be सूर्यास्तमनम् what you will be seeing. Somebody said when the sunlight falls on my face, I wake up. Wonderful! Then only we knew that the window was on the western side!! OK. उत्छिष्टम् अपि च अमेध्यम् वैदिक lifestyle is unfortunately disappearing, something very unfortunate, but it is happening. भोजनम् तामस-प्रियम्, this is generally liked by तामसिक people. These are three types of food. And शङ्कराचार्य adds a note, if you want to change your character, you have to change so many things, which includes the change in food habits also, we don't say the change in food habits alone will make all the things, that is one important factor to be taken into account, along with so many other factors also. Thus change your character by changing your food habits. Thus त्रिविधः आहारः topic is over. Now कृष्ण enters into three types of यज्ञ.

Verse No .11

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७-११॥

अफल-आकाङ्क्षिभिः यज्ञः विधि-दृष्टः यः इज्यते ।

यष्टव्यम् एव इति मनः समाधाय सः सात्त्विकः ॥ १७-११॥

अफल-आकाङ्क्षिभिः (पुरुषैः) यष्टव्यम् एव इति मनः समाधाय विधि-दृष्टः यः यज्ञः इज्यते, सः सात्त्विकः (यज्ञः मतः) ।

So three types of यज्ञ are being talked about, the 11th verse defines सात्त्विक यज्ञ, 12th राजस यज्ञ, 13th तामस यज्ञ. What is सात्त्विक यज्ञ? According to वेद, we are involved in varieties of activities, physical, verbal, mental activities galore and the more advanced the society is, the more the number of activities are and a spiritual seeker should do certain activities which are meant for the inner spiritual growth also, we do require lot of activities for physical nourishment. In fact, right from LKG onwards our education is meant for what. Now-a-days nobody thinks of inner growth, the very purpose

of education is what: where do you get the best job and job is meant for what? Maximum money, money is meant for what? For taking care of the physical and other material needs, it is required, वेद is not against that, but वेद asks what type of education and activities do you have for the sake of your inner growth, for your spiritual growth. For साधन चतुष्टय सम्पत्ति, what are you doing? And the scriptures say, you have to allot, you have to dedicate a part of the day exclusively for this inner growth which alone, we saw in the 3rd chapter as पञ्च महायज्ञ, which are called निष्काम कर्माणि. They will not contribute to our material growth, they will not give me, they will not give me name and fame, they will not give me status in society, they will not improve my material environment, they purely contribute to my inner growth, for that I should definitely do some कर्म, beginning from देव यज्ञ in the early morning, before we start our earning work, let the day start with those activities which are meant for spiritual growth. Because morning time is supposed to सात्विक time. And as the sun rises and the heat of the sun increases, the body becomes more and more राजसिक. Therefore the later time is ideal for राजसिक activities, ब्राह्म मुहूर्त is fit for वेद प्रधान, spiritual activities. And then as the evening set, the sun sets, the सत्व goes away, रजस् goes away and along with the setting of the sun, तमस् takes over. So the body clock, the body cycle is सत्व to रजस् to तमस् and therefore the scriptures prescribe spiritual activities in the morning and for what purposes, i.e., meant for only inner growth and therefore कृष्ण says, यज्ञः, that यज्ञ or कर्म or activity, विधि-दृष्टः, which has been prescribed by the scriptures for your inner growth, morning prayers, morning जप, morning पूजा, morning temple visit, all those have been prescribed in our culture for what if you ask, meant for inner growth, विधि-दृष्टः, just as they prescribe morning walk is the विधि given by the modern medical people, and whether people like or not you can find now beach walkers association, or park walkers, even if you don't want to walk, you would like to walk because health

requires that. Just as a person forces himself in the physical walking because, it is good for my physical health. Similarly, the scriptures prescribe certain inner exercises, which are meant for the spiritual health of the person. And therefore विधि-दृष्टः, prescribed by the spiritual doctor called the ऋषि. ऋषिs were the spiritual doctors taking care of our spiritual health, विधि-दृष्टः and अफल-आकाङ्क्षिभिः and when they do the morning walk, what money do they get. They are not getting any money because they are not working anywhere, even though they do not get any money or increase in salary or position or name or fame, still they allot that time. Busiest executives are walking, even they don't get any money, because they know the value of the physical health. Similarly, the spiritual people who know the value of the spiritual health, they follow these rites, without expecting any material benefit. No money, no promotion in job, they don't expect anything, अफल-आकाङ्क्षिभिः, फलम् means material benefit, आकाङ्क्षिभिः means desirous, अफल-आकाङ्क्षिभिः means without desiring any material benefit, they follow these rituals like सन्ध्यावन्दनम् or morning जप, purely for spiritual benefit, they are called निष्काम कर्माणि, they are called सात्त्विक कर्माणि, they are called नित्य नैमित्तिक कर्माणि. And the world, the materialistic people will tease them, they don't feel bad, they don't have any complex, because they know the value of spiritual health. Just as the walkers know the value of physical health, you can see in the beach, they do the exercise, they don't bother about what the other people think, wearing the half pant and they are coming to the class with the same half-pant, because only place where dress code is not there is the class. After the beach walk, they take the दूर्वा extracted juice and directly come to the class. Anyway it is OK, if they come to the class. Therefore, they don't bother about their dress, or what they do because they have a value for physical health, they don't bother about what others' think. Similarly, those people who value they don't bother about what the society thinks,

they do what they value. So therefore how do they do, यष्टव्यम् एव. I have to necessarily practice these things, for my own benefit, not whatever the society says or thinks. It is not done for others' sake, it is done because I value this. यष्टव्यम् it has to be done under all circumstances and how it is done, मनः समाधाय, with concentration, with application. So any पूजा, any जप, any ध्यानम्, anything practiced with total commitment for inner growth is called सात्त्विकः यज्ञः. In short the कर्मयोग of the 3rd chapter is called the सात्त्विकः यज्ञः. नियतम् कुरु कर्म त्वम् कर्म ज्यायः हि अकर्मणः । That is सात्त्विक कर्म. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 17, VERSES 11-14

By way of answering अर्जुन's question, Lord कृष्ण first dealt with three types of श्रद्धा, three types of faith. Thereafter the Lord himself voluntarily promised to talk about four more topics, viz., आहारः, यज्ञः, तपः and दानम्. Food, worship austerities and charity. And then the Lord himself explains each one of them, by dividing them into three varieties, सात्त्विक, राजस, तामस आहार, similarly, सात्त्विक, राजस, तामस यज्ञः, etc. Of these four topics, we have completed the first topic, viz., the three types of आहार, which was dealt with in verse no.8, 9 and 10. And now we have entered into three types of यज्ञः in the three verses, 11, 12 and 13. I introduced the 11th verse in the previous class, in which सात्त्विकः यज्ञः is being talked about. The scriptures prescribe varieties of कर्म for human benefit and all these कर्म are called यज्ञ, because in all these कर्म, indirectly or directly, worship of the Lord is involved. In the वैदिक tradition, there is no secular कर्म separate from sacred कर्म, even secular कर्म are converted into sacred कर्म by entertaining the भावना of dedicating the action to the Lord and once we develop that भावना, all the कर्म are called यज्ञः. As I said in the other day, even the most mundane activity of eating becomes a यज्ञः, bathing becomes a यज्ञः, walking becomes a यज्ञः. And these यज्ञs or scriptural कर्म are divided into several types and there are certain types of कर्म, which are meant exclusively for spiritual growth, there are certain कर्म which are meant primarily, I will not say exclusively, but primarily meant for spiritual growth. And these कर्म primarily meant for spiritual growth are called नित्य and नैमित्तिक कर्म or विहित कर्म or नियत कर्म or पञ्च महायज्ञ. And all these कर्म are in the form of some form of contribution to the others' in the society, contribution to the Lord, contribution to the nature, fellow human beings, other living beings, contributory कर्म are called नित्य-नैमित्तिक कर्म. They are primarily meant for spiritual growth and separate from these नित्य-नैमित्तिक कर्म, they are many other कर्म which are meant for material

benefit. They are all called सकाम कर्म or काम्य कर्माणि. And as far as काम्य कर्म are concerned, Lord need not give publicity to them, because all the people will naturally go after काम्य कर्म. Because human beings are riddled with desires and they have got umpteen desires, they will go to different people, they will read different books and they themselves will find out, what कर्म will lead to health, what कर्म will lead to wealth, what कर्म will give admission for my son and what कर्म will get my son married. So these कर्म, भगवान् need not publicize, people themselves will go after that कर्म, but the कर्म which are meant for spiritual growth people will never give importance. Because if I have to do कर्म for spiritual growth, I should know first what is spiritual growth and I should develop a value for spiritual growth and generally people never develop value for spiritual growth throughout the life, or if at all they develop the value, it is at the fag end of the life, or 90th of 95th year. By the time, they are unfit for that. And therefore वेदs are worried, भगवान् is worried, how can they make the human being perform the कर्म for spiritual growth and what is the best method, वेद tells these कर्म are compulsory. If they are given as optional कर्म, nobody will do that कर्म and therefore वेद commands, “You have to do these कर्म.” Like certain traffic rules meant for our own safety, they are meant for our safety, but still we are so immature, that we don’t want to follow those rules, even it is going to hurt ourselves. So what should the government do? Even though the government is not going to lose anything by our violation, government has to make those rules compulsory and not only compulsory, government has to threaten, if you don’t follow the rules, there will be अपराधम् fine they have and the government has to do for what purpose, not for their benefit, but because of the consideration for our own health. Similarly, the scriptures want all of us to grow spiritually also and spiritual growth takes lot of time and therefore the journey should start from the earliest period. And therefore what do these

scriptures do, they make the पञ्च महायज्ञs, compulsory. And not only they make them compulsory, they warn, if you don't do these कर्मs, you will have पापम्, fine. What is the fine given by the scriptures, special पापम् and the fine पापम् is called प्रत्यवाय पापम् and the वेदs threaten this प्रत्यवाय पापम् will take you to special hell, प्रत्यवाय नरकम्. The idea is at least out of fear the person will do that कर्म and unknowingly, that person is reaping the spiritual benefit. Therefore the first method the scriptures use is what? Frightening, you have to do this कर्म. Then the next method the scriptures use is this: The scriptures point out all these compulsory actions have got two-fold benefit, all these compulsory actions like daily morning prayer, etc., or कर्म for पितृs, like श्राद्धम्, etc., or daily पाशयणम्, etc., for all these compulsory कर्मs, two-fold benefits are prescribed. And what is that? They can be used for material benefits also if you want, the very same सन्ध्यावन्दनम्, if it is not performed it will produce पापम्; if you don't do श्राद्धम्, it will produce पापम्, which is called पितृ शापम्, it is not that पितृs do शापम्, but the idea is the पापम् born out of omission of the duty. So if you don't do them it will produce पापम्. On the other hand, if you do them you will get the benefit and the benefit is of two types, which benefit you want you can choose and one benefit is material benefit, it will give you lot of money, promotion, name and fame and after death, स्वर्गलोक also. Doing सन्ध्यावन्दनम् gives you स्वर्ग definitely they said. This is the material benefit. On the other hand, suppose a person is mature enough and he has understood the value of spiritual growth, then the वेद points out you do those compulsory action without seeking material benefit, then those very compulsory कर्मs will produce spiritual benefit called अमानित्वम्, अदम्भित्वम्, अहिम्सा, क्षान्तिः. All the दैवी सम्पत् mentioned in the 16th chapter will automatically come to you if you perform those compulsory actions. And therefore कृष्ण talks about them in this 11th verse, यष्टव्यम् एव, you look upon those actions as compulsory and

also be afraid of प्रत्यवाय पापम् and नरकम् and at least to avoid पापम् and नरकम् and at least to avoid the fine from the policeman obey the traffic rule. If you are not mature enough to understand the principle of traffic rules, at least follow them out of fear. Therefore, यष्टव्यम् means I have to compulsory do them. May you develop that attitude and once you have decided to do that like daily prayers, once you have decided to do that, you have two options. What are those options? You can use those prayers for material benefit, or you can use those prayers for spiritual growth, but you cannot choose both of them. And therefore कृष्ण says: अफल-आकाङ्क्षिभिः, if you refuse to use those कर्मस for material benefit and if you are interested in spiritual growth, use those daily कर्मस for what: चित्तशुद्धि. Therefore अफल-आकाङ्क्षिभिः, it should be done by those people who are not interested in material benefit. Here फलम् means material benefit, but they have a desire for फलम्. But what type of desire? Desire for ज्ञानयोग्यता, desire for साधन चतुष्टय सम्पत्ति. Oh Lord! I should develop ज्ञानयोग्यता, so that माण्डूक्योपनिषत् can be understood, I heard somebody was telling, स्वामिजि, two people were talking at the end of the class, nothing is understood, so this is the conversation, the whole माण्डूक्य seems to go above the head, so I require a lot of ज्ञानयोग्यता and this is only वैतथ्य प्रकरणम्, the 3rd chapter is still tougher, be ready. If we have to understand such subtle teaching, we require a special type of mind, Oh Lord!, माण्डूक्य ज्ञानयोग्यताम् देहि, do सन्ध्यावन्दनम्, do daily prayer. That is called ममोपात्त समस्त दुरितक्षयद्वारा श्रीपरमेश्वर प्रीत्यर्थम्. Therefore, अफल-आकाङ्क्षिभिः, these people want only spiritual growth. And विधि-दृष्टः and they follow all the instructions given in the scriptures. विधि means rules and regulations given in the scriptures, with regard to time, etc. and when they do that, what is their attitude, it is not, just a compulsory duty, but with मनः समाधाय, with sincerity, the time is not wasted, even though I spend time for my daily prayer, I won't get any money out of it, but I should know a subtle

benefit is accrued to me. Even one second is not a waste. If I have that conviction, I will put my heart and soul in those activities. Therefore, **मनः समाधाय** means whole heartedly, sincerely, **मनः समाधाय यः इज्यते**, when those **पञ्च महायज्ञ**s are done. I am not spending my time on **पञ्च महायज्ञ**. If you don't remember, go back to the 3rd chapter and revise. Generally, it is activity in the form of contribution to others. We are very good in activities which will benefit us, selfish activities nobody need prescribe, that is natural, but activities of contribution, scriptures have to tell that and they are called **पञ्च महायज्ञ**s and such a यज्ञ is called **सात्त्विकः यज्ञः**. Then what is **राजसः यज्ञः**, those activities which are most common and natural to us. The scriptures need not ask us to do, we will naturally do it, because they are selfish activity. **कृष्ण** defines them:

Verse No .12

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७-१२॥

अभिसन्धाय तु फलम् दम्भार्थम् अपि च एव यत् ।

इज्यते भरत-श्रेष्ठ तम् यज्ञम् विद्धि राजसम् ॥ १७-१२॥

हे भरत-श्रेष्ठ! फलम् तु अभिसन्धाय, अपि च दम्भार्थम् एव यत् इज्यते, तम् यज्ञम् राजसम् विद्धि ।

So **राजसिक यज्ञ** all these **सकाम कर्माणि**. All the activities done for external growth. Therefore, **फलम् अभिसन्धाय**, **फलम्** means external benefits, gross benefits, tangible benefits like name, fame, money, status, position, possession, power, influence, pull, all kinds of benefits here are all called **फलम् अभिसन्धाय**, that is kept in mind all the time. 'What will I get out of these activities?' with that meditation all the time. If I don't expect any money out of it, the next thing I expect is name and fame, acknowledgment in the souvenir book my photo should appear preferably in the front page and in the vote of thanks, my name should be mentioned, therefore, **दम्भ**, name and fame,

अपि यत् कर्म क्रियते, whatever action is done, इज्यते, तत् राजसम् विद्धि. So the main difference between सात्त्विकम् and राजसम् is: in सात्त्विक कर्म I concentrate on what I give, in राजस कर्म I concentrate on what I get. Give-oriented कर्म is सात्त्विकम्, get-oriented कर्म is राजसम्. And when I take the balance sheet at the end of my life, suppose I think that I have got more and given less, from materialistic angle it is called success. What is success from materialistic angle? I should have got more in life and I should have spent less. This is material success whereas spiritual success has got a totally different balance sheet. What is that? In life, if I have taken less and if I have given more to the society, that is the measure of success. This is the basic difference between a सात्त्विक कर्म and राजस कर्म; सात्त्विक and राजसिक person. So, हे भरत-श्रेष्ठ! अर्जुन, when it is done with this attitude, तम् यज्ञम् राजसम् विद्धि. Selfish activity is राजसिक activity. Then what is तामसिक activity?

Verse No .13

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७-१३॥

विधि-हीनम् असृष्ट-अन्नम् मन्त्र-हीनम् अदक्षिणम् ।

श्रद्धा-विरहितम् यज्ञम् तामसम् परिचक्षते ॥ १७-१३॥

विधि-हीनम् असृष्ट-अन्नम् मन्त्र-हीनम् अदक्षिणम् श्रद्धा-विरहितम् (च) यज्ञम् तामसम् परिचक्षते ।

So तामसिक यज्ञः is a worship or a पूजा or a rite, in which everything is negative. What is that? विधि-हीनम् – all the scriptural injunctions are violated to our convenience, so विधि-हीनम्, violating all the rules; असृष्ट-अन्नम् – all the यज्ञs are an opportunity to share my possessions with the other people. It is a natural socialism, voluntary socialism. The very purpose of the यज्ञम् is I take it as an opportunity to share my possessions with others, because at the end of every यज्ञ, दानम् is an integral part, वस्त्र दानम्, अन्न दानम्, धन

दानम्, गो दानम्, क्षेत्र दानम्, दानम् is kept as an integral part, so that I get an opportunity to share. And in this तामसिक यज्ञ this person does not give any दानम्, or this person gives minimum दानम्, because शास्त्र has given various options, they say if you want to give a cow, you can give and if you cannot give a cow, you can give a coconut. If you cannot give a coconut, you can give Rs.1.25 (what is the calculation, the Lord alone knows!) and three options are given and this person chooses this 1.25. But शास्त्र has given this option, not for all, but for those people who cannot afford. But the person who can afford, doesn't give and he thinks, he is smarter, do you know what भगवान् does, भगवान् is smarter, when I can afford and I don't give, भगवान् makes my position such that in due course, I will not be able to afford that. He will make me incapacitated. And therefore, असृष्ट-अन्नम्, there is no दानम्, I have told you before, for everything अक्षतान् समर्पयामि, वस्त्रार्थम् अक्षतान् समर्पयामि, उपवीतार्थम् अक्षतान् समर्पयामि, आभरणार्थम् अक्षतान् समर्पयामि and in the end दक्षिणार्थम् अक्षतान् समर्पयामि, if you say, the priest will not agree. That he doesn't want. अक्षत is only in extraordinary cases, if you use the excuse in a wrong way, you will get the negative result, so असृष्ट-अन्नम्, without दानम्; मन्त्र-हीनम्, without chanting the मन्त्रs properly. So it is said श्रीराम राम राम रामेति रामेति रामे रामे मनोरमे । सहस्रनाम तत्तुल्यं रामनाम वरानने ॥ What does that this मन्त्र mean? That three times you chant राम and it is equal to entire श्रीविष्णुसहस्रनाम. Wonderful, from tomorrow onwards I will just chant राम, राम, राम and I will run away. शास्त्र is very considerate, but we should not abuse the options given in the शास्त्र. Thus, मन्त्र-हीनम्, violating the मन्त्रs; then अदक्षिणम् – nothing should be taken free, nothing should be taken free, that is the rule, as they say, there is no free lunch, so whether the other person gives you free or not is not the question, I cannot take anything free, whatever I get free, I compensate proportionately and here also दक्षिणा is important for the priest. Even if

the priest does not ask, he is not supposed to ask, he is not supposed to fix the दक्षिणा, a ब्राह्मण is supposed to be satisfied with whatever दक्षिणा comes, असन्तुष्टो द्विजो नष्टः, a discontented ब्राह्मण is spiritually lost. This is the law of the शास्त्र. Therefore a ब्राह्मण should not fix the दक्षिणा, he should receive whatever दक्षिणा is offered, but what do these people do, because ब्राह्मण doesn't fix, he says that my great grandfather gave Rs.2-1/2 as दक्षिणा and I will also give the same, that is the tradition. After all a very very very obedient follower of the great great great grandfather! Then what will the poor ब्राह्मण do. Therefore, now-a-days he fixes contract. Do you want उपनयनम् of A type, B type, C type? For everything A, B, C types. And depending upon that he fixes and we complain, but he is forced to do that, because when a person does not voluntarily give, the other person becomes commercial, they are driven to become commercial. If everybody voluntarily gives, this will not be required. वैदिक society is based on voluntary growth, there should be no rule at all, they say a perfect society is one in which rules are minimum. If we require more and more rules, it means that we are more and more gross. वैदिक society had minimum rules, but now rules are required. This much दक्षिणा. गीता course program दक्षिणा Rs.7,000. Don't worry, I am not going to ask. That is not supposed to be done, that is the वैदिक society rule. What a beautiful society! अदक्षिणम्, in तामसिक यज्ञ, this person doesn't do that. Like the King wanted to do a रुद्राभिषेकम् and he wanted one glass of milk from every member in the village and a huge Vessel was built. So many villagers, they have to come and so you cannot see, because it is a huge container and therefore a ladder was kept and everybody had to climb and pour his contribution of glass of milk. And the first person came, he was very intelligent, when everybody is pouring milk, if I pour one glass of water, it will go unnoticed. Therefore we went and poured a glass of water, the second villager also did the same thing, the third villager also and the next day,

the whole Vessel was full of water only!! So thus everybody think, let somebody else contribute, then that society cannot survive, I should know that I am the part and I should voluntarily contribute. तामस यज्ञ is that in which voluntary contributions are not there. अदक्षिणम्. And श्रद्धा-विरहितम् and there is no श्रद्धा. What is the guarantee that these पूजा will benefit, how do you know that the श्राद्ध will go to the forefathers, you say that पुनर्जन्म is there and therefore they will have been reborn already!! So why should I do श्राद्ध, primary mistake we commit is we think that the श्राद्ध is meant for the forefathers, we should remember, श्राद्ध is not primarily meant for the forefathers, this must be clearly grasped. The primary benefit of the श्राद्ध is for the performer, the forefather might not be there, he might have been even liberated, but we are not giving to him, that कर्म gives me चित्तशुद्धि, like offering नैवेद्यम् to the Lord. Lord does not depend upon our miserable banana, is He going to fill his stomach by eating this small banana you give! If He has to depend upon our banana, he would have become emaciated long before. So remember, we are offering to the Lord not because the Lord wants, our offering is going to give us चित्तशुद्धि. Similarly, whether your offering goes to your grandfather or not, we don't care. Even if it goes, it is only a by-product or secondary benefit, श्राद्ध is one of the पञ्च महायज्ञ, पञ्च महायज्ञ is meant for my चित्तशुद्धि and if I value चित्तशुद्धि, I have to do that and how the चित्तशुद्धि will come, I should have श्रद्धा, and if that श्रद्धा is not there, that यज्ञ will become तामस यज्ञ, that is why the ritual itself is called श्राद्धम्, श्रद्धया कृतम् श्राद्धम्. It benefits me, full stop. Spiritually. So श्रद्धा-विरहितम् यज्ञम् तामसम् परिचक्षते, that is तामसिक यज्ञ. And what are we supposed to learn from these three verses? The lesson that we should learn is तामस यज्ञs should be given up straightaway. If you are a spiritual seeker, तामस यज्ञs you give up straightaway, राजस यज्ञs, let the proportion become gradually lesser, let the selfish activity become lesser and lesser gradually and let the selfless activity meant for the benefit of

others increase gradually and that is called कर्मयोगः. कर्मयोगि is one who gives more to the society and take less from the society. They give the example, we have seen in the 3rd chapter, they give the example of the tree.

सञ्चरणम् अन्वेषणम् छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।
फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव ॥ सुभाषितसङ्ग्रहः ॥

They stand under the hot sun and they give shade to others and whatever fruits also they generate, they are all meant for others, the trees are like कर्मयोगिs and therefore they say let there be more and more trees and I should live such a life, that the society must be interested in my survival, now it is the other way round. I want to survive and the society is praying for my death, society is praying for my quitting. We should become other way round, I should not mind quitting and the society must do its best to keep me going, because the society considers my existence to be useful to the World. सत्पुरुषाः वृक्षाः इव. That is the definition of कर्मयोग, so कर्मयोग is सात्त्विक यज्ञः. Continuing;

Verse No .14

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिम्सा च शारीरं तप उच्यते ॥ १७-१४॥

देव-द्विज-गुरु-प्राज्ञ-पूजनम् शौचम् आर्जवम् ।

ब्रह्मचर्यम् अहिम्सा च शारीरम् तपः उच्यते ॥ १७-१४॥

देव-द्विज-गुरु-प्राज्ञ-पूजनम्, शौचम्, आर्जवम्, ब्रह्मचर्यम्, अहिम्सा च (इति) शारीरम् तपः उच्यते ।

With the previous verse, three types of यज्ञ topic is over. Of the four promised topic, आहार and यज्ञ are over, now we have to see तपः and दानम्. तपस् means austerity. And with regard to तपस्, कृष्ण makes a division of तपस्, based on two different angles. In previous case, आहार, श्रद्धा, यज्ञ etc., all these three were divided based on the three गुणs, सात्त्विक, राजस and तामस, but with regard to तपस्, कृष्ण

is going to divide, based on two different norms, one is three types of तपस्, based on the instrument of तपस्, based on the organ with which you practice the तपस्, organ-based classification. And this classification is three, what are they:

- कायिकम्, वाचिकम् and मानसम्. कायिकम् means physical austerity, austerities undertaken by the physical body.
- The next one is वाचिकम् तपः, austerities undertaken at the verbal or oral level, वाक् इन्द्रिय दृष्ट्या, वाक् तपस् and
- The third one is मानसम् तपः, the austerities based on the mind or the thought level.

And after dividing तपस्, based on these three, कृष्ण will later talk about सात्त्विक, राजस and तामस. So first करण दृष्ट्या त्रिविधम् तपः. And in the 14th verse, कायिकम् तपः is talked about, 15th talks about वाचिकम् and 16th मानसम्. What is physical austerity? कृष्ण says, पूजनम् – all types of rituals will come under physical तपस्, all types of rituals come under physical तपस्, they are wonderful set of disciplines. We should know the importance of rituals, many people strongly criticize rituals unfortunately, but we should know the importance of rituals.

- Firstly rituals are important to remove the तमोगुण or laziness from the body. The greatest problem is laziness.

आलस्यम् हि मनुष्याणाम् शरीरस्थो महान् रिपुः ।

The greatest enemy for an individual, especially at the body level is laziness and the modern scientific developments promote laziness. You need not get up at all, for everything switches are there. At least to change the channels of the TV set we had to get up and walk, now that is also not required, everything is remote-controlled. Now that is causing varieties of problem like cholesterol, obesity etc., and you know what is the latest advice given, Readers Digest says, 'hide your remote.' First they give you the remote and they tell you hide the

remote, because let at least the minimum activity be walking from the chair to the TV. So rituals are wonderful because, all the rituals प्रदक्षिणम्s are there, we have to do. In the olden days, temples are very huge, one प्रदक्षिणम् will be 3 kms and all our नमस्कारs are सत्सङ्ग नमस्कारs and if one does that itself, all the cholesterol, everything will go away, therefore it is a beautiful medicine against तमोगुण. That is No.1.

b) And the second thing is the rituals are most beautiful method of reviving our relationship with the Lord. One of the most beautiful and important relationship in our life, is our relationship with the Lord. We are primarily related to God, because we are born of, sustained by and ultimately go back to the Lord only. And that is the primary relationship because that is the universal relationship. All of us are uniformly related to the Lord in the form of कार्य-कारण संबन्ध. So it is universal and not only it is universal, it is eternal also, because in every जन्म, I am related to the Lord. So therefore, it is eternal relationship and it is universal relationship and therefore, that is the primary relationship, whereas all the other relationship with the other people and other pets and other things, they are all only temporary. Any relationship that you have with any other human being, how long it will last? 50 years, 60 years, 70 or 80 years and in the next जन्म, where are we going to go and where are they going to go, who knows, we may not be even human beings, one may be a cockroach and the other may be a octopus. What is the relationship between the cockroach and the octopus? Is it Uncle? No. So we are over obsessed with the incidental relationship and we are carried by the incidental relationship and we are forgetting and missing the primary relationship and according to वेदान्त, all the human problems are because the fundamental relationship being overshadowed by incidental relationship. So we have to find out some method by which we can invoke the fundamental relationship and any relationship is invoked only by physicalization.

Because relationship is an invisible thing and how do you express your feeling to the other person, feelings or thoughts, thoughts are invisible and therefore you have to express through some physicalized action, so you have to smile, that is a physical action or you have to shake hands or you have to do नमस्ते or you have to say honey, honey, etc., you have to give valentine card or else प्रलय will come in the house, you forgot my/our wedding day. He says in his mind, I am trying to forget that bad day! This is only a joke, you have to keep on telling, 'I have married you, I have married you, I have married you,' how to tell that, give the card regularly. What are these things? These are all rituals. If you give up traditional rituals you will have to replace them with new rituals, rituals cannot be replaced or avoided and the complaint they give is all our rituals are meaningless, the complaint is all the rituals are meaningless. No ritual is meaningless, every ritual has a meaning, every मन्त्र has a meaning, see the wonderful मन्त्रs of the विवाह मन्त्र, I put a book, संन्यासि should not have put that book, anyway, so विवाह मन्त्र अर्थ. See that how beautiful मन्त्रs are. So anything will be meaningless, if I don't learn the meaning. Even Valentine day is meaningless, if I don't know the meaning. I don't know whether it is good or bad, I am not saying anything on that, I have not enquired on that, any ritual is meaningless, if I don't attempt to know it. So the deficiency is not in the ritual, deficiency is in me. So if you take all the varieties of offerings, they all mean it.

हं आकाशात्मने पुष्पाणि समर्पयामि । यं वाय्वात्मने धूपमाग्रापयामि । रं वह्न्यात्मने दीपम् दर्शयामि । वं अमृतात्मने अमृतम् निवेदयामि । सं सर्वात्मने सर्वोपचारान् समर्पयामि ॥

Everything that we offer in rituals represents one one element, आकाश, वायु, अग्नि, आपः, पृथिवी. And I am telling the Lord, Oh Lord! you have given me all these wonderful five elements. And of course I am polluting them and spoiling them, that is a different issue, but you have blessed me with all these things, for that I am giving my thanks, I

acknowledge your contribution. What a beautiful ritual! And when I do the नमस्कार, it is total आत्म निवेदनम्, in which I want to tell even my body I cannot claim, because very cell of the body is taken from the अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिम् प्राप्य ... ॥ तत्त्वबोध ॥

It has come from the five elements only, therefore, even my physical body is not mine, it is Your gift, I want to remind myself and acknowledge.

Thus the rituals is a very very meaningful thing to revive my relationship with the Lord and therefore the first कायिकम् तपस् is what, पूजनम्. So पूजा is a very very important part of spiritual religious discipline and also ritual helps for the family members to join together. Now family life is disintegrating, because every member has got his own or her own activities, they come at different times and they take everything from the fridge, heat it, eat it and go and thus every member does and walks off, they enter the house at different times, they don't even meet in the house, they don't have time even to say hello. Now-a-days to keep the family together, modern psychologists are suggesting invent rituals and invent such rituals in which all the family members will be together, so that there will be togetherness and if you cannot invent any rituals, at least make it a point that you eat at least one time a day with all, together. Now we had wonderful rituals and ceremonies and rites, it is an opportunity to bring the family members together and in bigger rituals, we can bring even other people, remote relations also and if there is some strain in relationship, it becomes an opportunity for them to forget all misunderstanding, let us have a fresh beginning, it is a wonderful social unification method and once in a while they will have महारुद्रम्, अतिरुद्रम्, etc., where all the members of the community will join together. Thus you can write pages and pages on the glory of the पूजा, micro as well as macro, therefore पूजनम्. Worship of whom? देव-द्विज-गुरु-प्राज्ञ, देवः means God, God in any form, God is really formless, God is all-pervading, but

you cannot offer worship to the all-pervading Lord, because where will you offer flowers, it is not possible, so we create an alter. Not because वेदs think that God is this height, वेद knows God is formless, knowing well वेदs have invented idols, as स्वामि दयानन्द says, we are not idol worshippers, we are worshippers of the Lord represented by the idol. We don't worship the idol, we worship the Lord, represented by the इष्ट देवता, in any form you like; then द्विज, द्विज means those people who know the scriptures and follow the scriptures, द्विज represents शास्त्रम्. So द्विज, those people who know the शास्त्र and follow the शास्त्र and the values mentioned, द्विज literally means twice born. So the first birth is before the study of the शास्त्र and the second birth after the study of the शास्त्र, from a wild life to a refined life, whoever follows a refined way of living, worship them, if you see a respectable person, do नमस्कारम्, it is a beautiful tradition, thus you don't develop an ego. Therefore द्विज पूजनम् and then गुरु पूजनम्, worship all your गुरुs, whether they are teachers in the L.kg. or whether they are teaching you music or mathematics, any गुरु, of course including ब्रह्मविद्या गुरु, so therefore गुरु पूजनम् and finally प्राज्ञ, प्राज्ञः means a ज्ञानि. So previously द्विज means one who is a धार्मिक person, may not be a ज्ञानि, whereas प्राज्ञ means not only he is a धार्मिक person, he has got the ब्रह्मविद्या also. All these पूजनम्, that is कायिकम् तपः No.1. Minimum benefit is cholesterol reduction.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 17, VERSES 14-15

Of the four topics that Lord कृष्ण promised to discuss, two topics have been completed, viz., त्रिविधः आहारः and त्रिविधः यज्ञः; आहारः means food, यज्ञः means worship. And now कृष्ण has come to the third topic viz., तपस्. The word तपस् has two meanings one is a general meaning another is a specific meaning. Here it is used in a general meaning, the specific meaning of the word तपस् is willful self-denial to establish my mastery over my own organs of the body. Willful self-denial. Whatever I have been giving to my organs, whatever comfort I have been giving to my organs and to the body, once in a while I say No. To find out whether I am the master of my sense organs or whether the sense organs are my master. Initially I might have been the master and I would have allowed the sense organs to enjoy something, but in due course, the sense organs become addicted to them and after some time, they begin to demand those things. And I would have thought I am the master, capable of saying no to the sense organs and often I discover that is not the fact, the sense organs have become so powerful, that when I say No to the sense organ, they begin to protest and the protest of the sense organs is in the form of creating mental turbulence. The eyes will say I want that or otherwise I will not allow you to do your work. The tongue will say that I need that cup of coffee and if you don't provide me, I will not allow you to do any anything and if you sit on meditation, you will be meditating on coffee. Once the sense organs are capable of creating mental turbulence, it means they have become my master. To find out whether this conversion is taking place, what conversion? Instead of I being the master of sense organs, whether the sense organs are becoming my master, to find out, once in a while, I say No to whatever the sense organs have been doing regularly. And this voluntary self-denial is a तपस्. A forced self-denial is a suffering, it is a suppression, it is bad to mental health. Therefore तपस् should never be enforced by

other people, but I should myself decide on शिवरात्रि, I will not eat, suppose I say, it should be my own decision and based on my volition, when I say No, certainly I will go through certain discomfort. If I don't eat on an एकादशि day or a शिवरात्रि day, hunger is certainly a discomfort, but I willfully go through the discomfort to establish my willpower, my धृति and this willful self-denial will give me this inner strength and therefore तपस् becomes a spiritual साधन. And therefore शङ्कराचार्य defines तपस् as शरीर पीडनम्, voluntarily giving discomfort to the body. One day there is no fan, see what happens. Let me see what happens if AC is not there, one day pillow is not, one day slipper is not there. In fact, all our vows associated with various ceremonies, all the vows are different forms of तपस् only. So this willful self-denial is the first specific meaning of the word तपस्. Then there is another general meaning for the word तपस् and that is the meaning to be taken in this context and that general meaning is any form of discipline. Any form of discipline, especially religious or spiritual discipline that I practice can be called तपस्. महानारायणोपनिषत् gives:

ऋतम् तपः सत्यम् तपः श्रुतम् तपः शान्तम् तपो दमस्तपः शमस्तपो दानम् तपो यज्ञम् तपो भूर्भुवः सुवर्ब्रह्मैतदुपास्वैततपः ॥ महानारायणोपनिषत् १०-१ ॥

Can you follow? ऋतम् तपः, सत्यम् तपः, श्रुतम् तपः, शान्तम् तप, दम तपः, शमस्तपो, दानम् तपो, any साधन that you practice can be called तपस्. Sense control, is a तपस्. Regularly attending the class (I have to tell this regularly), it is a तपस्. Thus सत्यम्, speaking truth is तपस्. पारायणम् is तपस्. Getting up regularly at a particular time is a तपस्. Thus the second meaning of the word तपस् is what: any discipline and it is in this meaning the word तपस् is used in this 17th chapter. And this तपस्, कृष्ण divides in two different ways. One is तपस् based on the instrument with which I practice the discipline, viz., physical discipline, verbal or oral discipline and the third is mental discipline –

कायिक, मानस तपः. This is करण दृष्ट्या त्रिविधम् तपः. And कृष्ण will later talk about तपस् from another angle and this is गुण दृष्ट्या त्रिविधम् तपः – सात्त्विक, राजस and तामस तपः. Of these two, first we are seeing करण दृष्ट्या तपः, करणम् means instrument and later, गुण दृष्ट्या division will come, the 14th verse is कायिक तपस्, 15th वाचिकम्, 16th मानसम्, then 17th will be सात्त्विकम्, 18th राजसम्, 19th तामसम्. This is how the development is going to be, of which we have completed half of the 14th verse, in which physical discipline is talked about. And what is the first physical discipline? Any type of ritual that I regularly practice, any type of physical ritual that I practice is कायिकम् तपः, देव, द्विज, गुरु, प्राज्ञ पूजनम्. So in our tradition, people take up one type of पूजा or another type regularly, so that for the sake of पूजा, he will have to get up early in the morning. Therefore, getting up will become automatic, because पूजा has to be done and पूजा you cannot do with night dress, you will have to take at least a काक स्नानम्, some kind of स्नानम्, so thus, you will be forced to get up early, which is a wonderful discipline or you decide to go to a few temples or at least one temple, you have to walk, they say walking is the best exercise and you do प्रदक्षिणम्, you do नमस्कार, you have सूर्य नमस्कार, all these things will come under physical पूजनम्. So देव, द्विज, गुरु, प्राज्ञ पूजनम्. And I make sure that all the नमस्कारs are not the shorter ones, we have several नमस्कार, just moving the hand, instead of taking to the shorter ones, take to the longer साष्टङ्ग नमस्कारम्, so that tummy will go a little inside. So पूजनम्. Up to this we saw in the last class. The next one is शौचम्. Physical purity or physical cleanliness is a form of कायिकम् तपः. Taking regular bath, even though in चैत्रे, it may be a little bit difficult, taking regular bath and make sure that the hands are clean, the legs are clean, the nails are cut properly, (many people are even unaware of the existence of nail cutter) and hand nails they cut, legs nails they don't cut, all those things are kept clean and not only the physical body, the clothes that I wear

and the place that I live and the surroundings they are clean and hygienic. कृष्ण has to teach us even hygiene. See that. These are all supposed to be normal things, but कृष्ण, out of compassion chooses to talk about even these basic disciplines and the tragedy is we have got all these scriptures talking about hygiene and what I hear is in the entire world, one of the most unhygienic countries is ours. That is what I hear. We have got गीता, but in practice we are zero. Anyway what to do. Therefore शौचम्. And in many countries, for Indians separate place, even to get out of the airport for them separate door. Not because of greatness, separate door not for VIP, it is IP and in certain countries even if you see the street, you can identify as Indian street, so very very tragic, unfortunate thing we hear, with wonderful गीता, which has been written 5,000 years before and we have successfully managed not to practice it. That is a great thing!! Therefore शौचम्. Then आर्जवम्. आर्जवम् means making sure that *all the physical actions are in alignment with my thought and word*. All my physical actions are in keeping with my thought and word, this alignment is called आर्जवम् and I consider the most important alignment is punctuality. When we plan to go to a place at a particular time or when we tell someone that we will come at a particular time, if we keep up that, it is आर्जवम्. And often because of reasons, various unavoidable reasons, we may not be able to keep up our timing, but the tragedy that I see is, if a person is not able to come at a particular time, the next best thing that he can do is inform the person concerned. I consider that as more important than punctuality. If I am not able to be punctual, there can be reasons unavoidable, but I see greater tragedy is, nobody thinks of informing, “I have told you I will come at such and such time, I am not able to come,” they will not tell. Out of experience I am talking. A person says I will come on Tuesday and such and such time and he doesn’t come at all and doesn’t inform he is not able to come. And even next day, there is no information and then again when he meets me he tells, I could not

come, next week I will come and again next week same thing happens and that person doesn't even feel something grave is happening in his behavior, this awareness itself is not there, which is still tragic I feel. We may not be able to keep up the timings, but at least more importantly I should be able to tell. Now-a-days everyone has cell phones and even in traffic jams one can use it to inform about the delay. Or at least after going home one can call and inform that I got caught up in the traffic jam, etc. This information giving that discipline is lacking in our culture, neither punctuality nor informing the other person nor regret or apology, nothing exists, this is a very very serious problem, serious spiritual problem, I consider. And therefore कृष्ण says आर्जवम्. Spirituality is not doing great things, but spirituality is doing small things in a great way. You need not climb the Everest. Even climbing the bus is difficult for us, what to talk about Everest! We need not climb. These small things go a long way towards spiritual progress, आर्जवम्. ब्रह्मचर्यम् – in the case of a गृहस्थ, ब्रह्मचर्यम् means chastity. And in the case of the other three आश्रमस, i.e., ब्रह्मचारि, वानप्रस्थ and संन्यासि, ब्रह्मचर्यम् means celibacy. This ब्रह्मचर्यम् or celibacy or chastity is the physical discipline. Then अहिम्सा, अहिम्सा we have seen often, nonviolence. Of course nonviolence at all the three levels, but in this context, since we are talking about physical discipline, अहिम्सा means physical nonviolence. Physical nonviolence not only of people, even of things, even the way we handle the book. One can understand by seeing the book the way it is handled. Book cover is somewhere, pages are folded... Remember, nonviolent handling of even any book and particularly, the spiritual books, if you go and ऋषिकेश and watch those संन्यासि, they have got a special cloth, काषाय वस्त्रम् to keep गीता, उपनिषत्, etc. And they very very carefully tie it and carry. They never keep the book on the ground. And before we study, before we start the ब्रह्मसूत्र class, the student has to carry the ब्रह्मसूत्र book on the head and go round the आश्रम and a special पूजा is done and in certain

आश्रमस, every day the class starts after पूजा to that particular page, suppose if it is 38th page today, you start doing पूजा to that page, that means I learn to handle even the books properly. Now, what we are doing? If one of the legs of the table is shorter, then any of the उपनिषत्s or गीता book we keep, as a height adjuster. I have seen it, therefore I am saying this, otherwise how do I know that such things can happen, because गोरखपुर ईशावास्योपनिषत् book is only twenty paise and we can buy another copy!! Or if you have got a coffee and there is no cover for the coffee and after getting no plate, I use the गीता book as a coffee cup cover. So even things are to be handled properly. Therefore अहिंसा. All these things will come under शारीरम् तपः उच्यते. Continuing;

Verse No .15

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१७॥

अनुद्वेगकरम् वाक्यम् सत्यम् प्रिय-हितम् च यत् ।

स्वाध्याय-अभ्यसनम् च एव वाङ्मयम् तपः उच्यते ॥ १७-१७॥

यत् अनुद्वेगकरम् सत्यम् प्रिय-हितम् वाक्यम् च (यत्) स्वाध्याय-अभ्यसनम् च, (तत्) एव वाङ्मयम् तपः (इति) उच्यते ।

So now comes वाक् तपस्, verbal discipline or oral discipline. First we have to understand the importance of वाक् इन्द्रियम्. There are 10 sense organs for us. Five ज्ञानेन्द्रियs are there, श्रोत्रम्, त्वक्, चक्षु, रसना, घ्राण – eyes, ears, nose, tongue and skin and we have got five कर्मेन्द्रियs, वाक्, पाणि, पाद, पायु and उपस्थ. Of these ten sense organs, कृष्ण is specifically choosing one कर्मेन्द्रिय. He doesn't talk about the other four कर्मेन्द्रियs. He doesn't talk about the other five ज्ञानेन्द्रियs. Why should the scriptures choose the वाक् इन्द्रियम् only for separately dealing with its तपस्? From that itself it is clear, out of the दश इन्द्रियाणि, the most powerful इन्द्रियम् is वाक् इन्द्रियम्. First we have to assimilate this fact. And then alone we can appreciate the

significance of वाक् तपस्. Generally, when we talk of superiority of human beings, how the human beings is superior to all other animals, generally we enumerate or mention only the intelligence or बुद्धि as the main faculty, which differentiates, distinguishes the human being from all others. Animals do not have great intelligence, of course they have got some intelligence, especially some of the animals like gorilla, or dolphins or some animals may have some intelligence, but compared to human intelligence animals have got very very very inferior intelligence, human beings have a very very great superior intelligence. So generally, we talk about the intelligence faculty only, but we should remember, as important is the intelligence faculty is the importance of the organ of speech, which makes the human vastly different from all animals and especially the speaking organ, the animals can produce maximum certain sounds, but human species can have highly developed language, highly developed grammar and to understand the superiority of वाक् इन्द्रियम्, you imagine that we don't have the organ of speech. Imagine. Imagine only. Though we have. But let us imagine. We have got this same superior intellect. But imagine only the organ of speech is not there, it is very good to think of the consequence. What will be the type of world that we have, if we have got the same level of intelligence, but no organ of speech. In fact, you can ask your children to write down what will be the condition. The first things will be, all the schools and colleges will have to be abolished, because they are all based on written words and spoken words, both written and spoken words are possible only because of organ of speech. You may wonder for written words, why organ of speech is required? For written words, you require only hand and book. Remember, written words are only symbols of spoken words. Written words are only visual symbols of, representative of spoken words. If I cannot use the words table, you cannot write t a b l e, it will not mean anything. Therefore, all the spoken and written words will go away, all the schools are gone, all the

colleges are gone, all the books are gone, all the radio program will disappear and the television programs will be like the old dump movie, all the postal services gone, courier services gone and all the phones useless and the greatest tragedy will be what you know? Every human being will have to discover the scientific laws independently. Now we need not discover the same scientific laws because what the scientists have discovered he transfers to me through words. Therefore I need not separately work for it, I can stand on the shoulders of another scientist and progress further; now the progress will be completely gone, because every will have to gain the knowledge for himself or herself, all developments in arts, science, music, economics, in all fields it will disappear. And the peace of mind that we derive by sharing our problems with others will go away, all the counseling, etc., will become meaningless. In fact, we can go on and on and on. In fact, if you wonder whether intellect is more important or speech is more important, you will know that both of them are equally important, we can benefit from the superior intelligence only if we have the organ of speech. We can benefit from the superior intelligence, only if we have the organ of speech. In fact, ultimately, मोक्ष itself is possible through श्रवणम्, मननम् and निदिध्यासनम्. Where is श्रवणम्, without the organ of speech? If you say that I will do the मननम्, even if श्रवणम् is not there, what will you do मननम् on? Therefore the more you study, you will find that the organ of speech is an extremely powerful instrument, this I have to analyze first and assimilate. Then once I understand the power of speech, then I have to understand the power of words which come out of my mouth. We generally take the words for granted, because it is easily manufactured and let out and there is no tax also and we have got in our constitution, freedom of expression. स्वामिजि says: if you go to some Gulf countries, you will know. स्वामिजि says if you have got dental problem, they have to reach through your ears, because you cannot open your mouth. Only then we will know the

importance of freedom of speech. So the words that are coming out of my mouth are extremely powerful. They can spread like the smoke, they can spread and the words are capable of destroying the people, destroying the families, destroying the society, destroying the country, the words can do. At the same time, the words which are spoken properly and intelligently, the words can give even immortality and peace of mind. So my words can be like the smoke of the incense stick, which spreads and gives happiness to others or my words can be like the cigarette smoke, making all the other people passive smokers, the words can harm others also. Since the words are capable of harming others also, I should be a very very responsible speaker. This is the second thing I have to assimilate. Recently, you saw in the newspaper how all the bottled waters are polluted, with insecticide or pesticide. So much furor was created, even in other countries this news spread, because foreigners are very very particular. It has become a very very issue because, the water that comes out of the factory can affect the people and we consider it as very very important, but we don't think. Similarly, the words which are manufactured in my brain and which are let loose in the society can damage, cause havoc to other people. Therefore, being a responsible speaker means, before letting out the words outside I have to make sure that it has the quality check. Now the government is putting condition that so many parameters should be checked. Here we have got some Institute, the water has to be checked before it is allowed. Similarly, shouldn't I be responsible before letting the words outside, because these words can cause greater destruction than even the water. Water may not kill, but words can even kill a person. A sensitive person insulted through words may even commit suicide, we are seeing. And therefore, the second lesson that I have to think and assimilate is I have to be a responsible speaker, which means I have no right to allow loose words to go out. Before every word comes out, it should go through the intellect and the ISI certificate must

be there. The stamp must be there. This is the second lesson that I have to learn and assimilate, before thinking of वाक् तपस्. *The first lesson is that the speech is the most powerful organ and the second lesson is I have to be a responsible speaker*, because my words can destroy. I may not contribute positively, but I have no right to contribute negatively. Every gossip is a destruction. Every rumor is a destruction. Every sentence made based on incomplete information is a destruction, because it spreads from person to person to person. Then the third lesson I have to understand and assimilate is if I have to produce quality words, if I have to produce quality words out of my mouth, the quantity must be limited. Because, when the quantity is unwieldy, quality check becomes poorer. Any company, any organization, you can see, quality will be good initially and the demand increases, because the news spread, that quality is good, quality is good and then their customers increase and gradually you will find that the quality comes down. It is a natural law because, it is very difficult to maintain the quality, when the quantity is unwieldy. Therefore, if I want to be a responsible speaker, I have to reduce the quantity of my speech. Without quantity control, quality control is impossible. Now the question is how to control the quantity? There are several methods, but we have to only follow one rule, the easiest method of quantity control: I will talk to only those people who are interested in listening to me, one small law, I will talk to only those people who are interested in listening to me and once I decide to apply this law, I discover a startling fact. Why are you laughing? You seem to have already discovered. The truth is nobody is interested in listening to us. Nobody is interested in listening to us. If you have not discovered this fact yet, you can try. Whenever you are in conversation, you study the body language of the person, we can see his rejection, restlessness, etc., he will look this side, that side, see the watch and will be thinking that when this man leaves me alone, etc. The body language will show the

restlessness and you can see that that person wants to either go away and he is not interested in talking to you. He has come not for listening, but for talking. How do I know? From experience. People come to listen to me and they declare स्वामिजि I want your valuable advice, they talk for one hour and say thank you for your advice. I have not opened the mouth and they go away. Because of observing this principle, I never found an opportunity to talk. In fact, my head would have burst, but it doesn't because I have some classes, where I can talk without interruption. And if you are still not able to understand from the body language, don't give long talk, after two minutes talk wait for a moment and see, you will see the other person was waiting for the break, the moment you give a break after two minutes, you watch, either he will go or he will start talking endlessly. In fact, the only occasion when the other person will listen to you is when you have juicy gossip or about the neighbors. That is the only condition; you can try that. So tell that person, I have to tell you something important and look around here and ask, I hope others are not here and say then kindly don't tell anyone and then you see the attention of the person, निर्विकल्पक समाधि. Who says निर्विकल्पक समाधि is difficult? And the best way is after giving such an introduction, you try telling, 'Why gossip and all, why should I say, forget it, etc. I am not saying.' I tell you that person will die on that spot. Other than that any other topic nobody is interested in listening. And therefore, have this one principle, I will talk only to a listener, quantity will come down. *This is the third lesson, we have to learn. Reduce the quantity.* Know the value of speech, and be responsible and understand that quantity has to be reduced. And *fourth lesson is what are the parameters to check the quality of the words*, just as for water they have the parameters, good water means what all should be the chemical composition and what are allowed in so many ppm, .. parts-per-million...Similarly, for air quality, for food quality parameters are prescribed, based on those parameters I

check the quality, norms in industry they talk about TQM, Total Quality Management. But we never think of TQM at the level of speech. They are four parameters which have to be observed before allowing the words to come out of the mouth and कृष्ण gives us those four parameters. So if you are a responsible speaker and if you check these four parameters before speaking out, you are observing वाक् तपस्. And society will be far better, many quarrels in the family can be avoided, many problems in the companies can be avoided, many problems can be avoided. What are the four parameters or norms? कृष्ण gives in this श्लोक.

i) The first parameter is अनुदेगकरम्. First understand that the words are capable of hurting other people. Words can hurt other people, words can do हिम्सा to others and the verbal हिम्सा is generally deeper than physical violence. What is that तिरुवकुरल् that you know? 'A wound caused by Fire will eventually heal. But a wound caused by the tongue leaves a scar that never heals.' ... you know better, just note it, enough. The scar, the physical scar may go away, but the deep scar caused in the heart through loose words can never go away and we should remember, हिम्सा is a पापम्, हिम्सा is a पाप कर्म and हिम्सा will bring me down spiritually, पाप कर्म means what, for a spiritual seeker पाप कर्म means, he spiritually falls down every time he commits a हिम्सा. Therefore अनुदेगकरम् means make sure that the words won't hurt or injure the other person. And of course, people ask, sometimes we have to use strong words in व्यवहार, in transaction, we have to use words; स्वामिजि, you have to come to our house and see. And if you are going to use goodie, goodie words, with the servants and other people, they will sit on our heads and squeeze, etc., you may say. We do accept that the value of अहिम्सा is not absolute, हिम्सा may be required, but शास्त्र gives a warning that हिम्सा must be only as a last resort, after exhausting nonviolent methods of speaking. So now that Iraq issue is going. America is feeling the itch to attack Iraq. And all

the world countries are warning strongly, that war must be last resort, this is not in politics, even in शास्त्रम्, after साम, दान, भेद only दण्डम् comes. We can use verbal violence only after making sure that nonviolent methods have been exhausted. That means what. I should be very very deliberate. My conscience should be clear that I have tried all other methods, so अनुद्वेगकरम्. The words should be non-hurtful.

ii) Then the next parameter is सत्यम्. सत्यम् means truthfulness, truthfulness is defined as the alignment of the speech with the thought or the mind. Harmony of speech and mind, harmony of thought and word is called सत्यम्, avoidance of a divided personality. So what do you mean by harmony. The thinker I and the speaker I, should be in harmony. What I know and what I speak should not have a division, because the universal rule is that divided we become weak, united we become strong. Haven't you read this slogan or the proverb? 'Divided we fall, united we stand.' A divided family will perish soon. A divided country will perish soon. A divided political party will perish soon. Anything divided will perish, anything united will be strong. This is not only empirical truth. Even in वेदान्त, द्वैतम् makes me suffer from संसार, अद्वैतम् is आनन्द. If it is true at all those levels, that is true at the level of my personality also. All my organs must be united, then I am strong enough to attempt मोक्ष. If I have a split personality, if I have a multiple personality syndrome and if I am a Dr. Jekyll and Mr. Hyde, if I know something and say something else, I am weakening myself at all levels. Therefore, असत्यम् is the greatest obstacle to spiritual growth. Untruth is the greatest obstacle. Not only it is obstacle, every untruth brings me down spiritually. Every truth supports me spiritually. Therefore, सत्यम् is the second parameter to be checked. We have a special वैदिक prayer for that: ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमावीशवीर्म एधि । A beautifully शान्तिपाठ, Oh Lord! When I talk, let my mouth be rooted in my intellect. Let there not be any disparity in my thinking and speaking. And मनो मे वाचि प्रतिष्ठितम्.

Let my thoughts be in harmony with the words. This is another very important value. And how to practice this value? स्वामिजि, in this age, in कलियुग, is it possible? So the implementation of this value is first, we take a list of our lies, we need not tell others, you need not show me also, take the list of untruth. So many pages you may require in the beginning. Then, by looking into your conscience, divide them at them into avoidable untruths and unavoidable untruths and to your surprise you will find there are many avoidable untruths. And first I start attacking the avoidable lies which itself is big and then it will come down. And if I am sincere, you will find the list-number changes and even the unavoidable untruth will come down. But for that I should start with what? Avoidable untruths. It is a very interesting experiment, which every seeker can practice with advantage. सत्यम्. And for every unavoidable untruth we utter, प्रायश्चित्तम् is a must. For every unavoidable untruth I utter, प्रायश्चित्तम् is a must, प्रायश्चित्तम् – either verbal or physical or mental, I have to do. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 17, VERSES 15-16

In this 17th chapter, after completing the topic of श्रद्धा, आहारः and यज्ञः topics, now Lord कृष्ण has come to the topic of तपस् and as we saw before, तपस् is viewed from two different angles, one is from the standpoint of the instrument and the other is from the standpoint of the गुण and from instrumental angle – कायिकम्, वाचिकम् and मानसम् तपः, He deals with. Of these, कायिक तपः or physical discipline topic is over in the 14th verse, now in the 15th verse, which we are seeing, कृष्ण is dealing with वाचिकम् तपः, oral or verbal discipline and as I said in our tradition, the organ of speech is highly respected, because the more you think of organ of speech, the more you will understand its power and it is as great as the intellect itself. And that is why for the intellect, the presiding deity is ब्रह्मा and for the organ of speech, the presiding deity is सरस्वती, just as ब्रह्मा and सरस्वती are together contributing to the growth of the universe, my बुद्धि and वाक् should be together contributing to my growth. Therefore, in the वेद, there are several सूक्तम्s glorifying ब्रह्मा and सरस्वती, सरस्वती is given a very very high ranking position in वैदिक literature. In fact, when the child is born and when the mother gives milk to the baby, immediately after the birth, the baby's father is supposed to chant a मन्त्र, when first time the baby sucks milk from the mother,

यस्ते स्तनः शशयो यो मयोभूर्येन यो रत्नधा वसुविद्यः सुदत्रः । येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे कः ॥ उर्वन्तरिक्षमन्वेमि इति । ॥ ऋग्वेद, शुक्लयजुर्वेद, अथर्वणवेद ॥

The first when the baby is taking the milk, सरस्वती देवी is invoked and the prayer is that both the speech nourished by the milk of the mother and also the brain nourished by the milk of the mother, both of them should contribute to the well-being of the baby as well as others. And सरस्वती is invoked, सरस्वती is requested to occupy the mother's body when the milk is given. Thus the more you think of the organ of speech, the more we will understand its importance along with the

intellect and any powerful organ can function both ways, it can be a great blessing also and being powerful it can be a great curse also. And because it can create a hell in a family, a man of uncontrolled speech can create hell in a family, and therefore वाक् तपस् is considered very important. And as I said, first we should know the importance of वाक् तपस्. And later we should know that the quality of speech can be improved only when the quantity is decreased and once I have decreased the quantity and decided to improve the quality, कृष्ण says you have to take into account, four parameters, four factors to determine the superiority in the quality and those four parameters are enumerated in the first line of the verse.

i) So the first parameter to be taken into account is अनुदेगकरम्, make sure that you don't cause verbal violent, verbal violence is a powerful हिम्सा and हिम्सा is a महापापम् and therefore make sure that the words do not hurt other people. Which means I should be sensitive enough to know what are the words which will hurt others, general norm and this we can easily find out, whatever words used by others hurt me, I should note those words, such a language the other person speaks, hurts me, therefore, I should carefully avoid those words. Thus, I should have a general knowledge of the सामान्य hurting words and thereafter there are particular words which will hurt particular people, विशेष hurting words and if we are regularly interacting with family members or office members, I should know what are the sensitive issues which can hurt. Every married person should know that criticizing his spouses' family will create a very very big turmoil in the family. Don't drag my father into this. Whatever you say, you tell anything about me, but don't criticize the parents. Thus, I should know what are the taboo area. Similarly, for everyone I have to note and be alert and of course there may be occasions when we will have to use strong words, violence cannot be absolutely avoided, शास्त्र allows strong words, firm words when they are necessary but the warning is

before using them, make sure that all nonviolent methods have been exhausted. That means what, I cannot afford to be impulsive, before I use hurting words, I should have scanned and made sure that the other words have failed and only after the failure of nonviolent words, then alone I have a right to use stronger hurting words and that too to the limited extent required. Therefore the first norm is nonviolent words.

ii) Then the second norm is सत्यम्, सत्यम् means truth and I was talking about truth in the last class, that truth is a condition in which my organ of speech, i.e., I, the speaker and I, the knower, there is no disparity. The thinker 'I' and the speaker 'I' must be in harmony, every time I am telling a lie, I am creating a rift, I am creating a friction, I am creating a division in my personality. And division is disintegration, when they are in harmony, it is called integrity, when they are not in harmony, it is called disintegration and in English language itself, disintegration means destruction. Disintegration literally means when the parts are separating, that is called dis-integration and it is a synonym of destruction. Therefore, every time I am lying, I am causing a rift or disintegration in my personality, that means spiritual disintegration is taking place, spiritual destruction is taking place, invisibly I am slipping down spiritually. This awareness must be intensely there, I must make my mind sensitive enough to intensively feel the spiritual hurt that I am causing to myself. And I should become so sensitive that I should feel the hurt every time I am telling a lie. And it should be so sensitive that I should lose sleep for days together for every life. Now my life is like what? Better not said! Therefore, the mind should become so sensitive that I should feel the hurt. Therefore, सत्यम् means integrity, non-divisiveness and that is अद्वैतम् in व्यावहारिक plane. अद्वैतम् in व्यवहार is harmony among the members. At the पारमार्थिक level, अद्वैतम् means absence of a second thing, in व्यावहारिक plane, अद्वैतम् is not absence of a second thing, but in व्यावहारिक plane, अद्वैतम् means harmony of things. And when many

things are in harmony, I am in अद्वैतम्. When my whole system is functioning in harmony, even though organs are many, people take me as one individual. Why they are taking me as one individual, when I have got several parts? It is only because it is a system in which there is an organization, integration and if there is no harmony, there is no अद्वैतम्, it is a broken system. When there is no harmony in the family it is called a broken family and psychologists call it nonfunctional family. Similarly, when the बुद्धि and speech, बुद्धि is husband and speech is wife or the other way round also, when there is disharmony between बुद्धि and वाक्, it is a non-functional system. In non-functional family, the children will not grow well. In a non-functional individual there will not be the growth of spirituality. Therefore, सत्यम् is considered a very very important thing. In मुण्डकोपनिषत्, we have the word सत्यम् एव जयते, सत्यम् alone wins. Wins what? That is not said; Wins मोक्ष. There may be material failures by speaking the truth, there may be material disadvantages, but the उपनिषत् declares spiritual victory depends upon सत्यम्. Therefore, सत्यम् is important.

iii) Then the next one प्रियम्, when we are using our organ of speech, certainly it is meant for communication. Communication means what transferring information from one head to another. Like copying the cassette from one cassette to another. Similarly, it is transference of information from one brain to another. But communication is not mere transference of information. There are so many other factors involved when I am speaking with another person. First there is a body language, which is now becoming so important, they are studying that so much. Even in management sciences they have included. When Vajapeyi and Musharaff met in आग्रा or somewhere, they were interpreting even their body language. Lot of study going, therefore my body language communicates pleasantness or unpleasantness, love or hatred, my facial expressions convey things. They are all called non-verbal communication. Along with every verbal

communication I am communicating a lot, non-verbally, through my body language, through my facial expression, through my eye contact, or absence of it. In communication science, they say, eye contact is very important and the communication becomes powerful when there is eye contact. That is why दयानन्द स्वामिजि always tells, never listen with closed eyes, eye contact won't be there and not only that, the teacher will not know whether the student is in meditation or asleep. Now-a-days they give a very great importance to eye contact. That is why a live गुरु becomes more important than a non-live गुरु. In theosophy they talk about invisible masters, we don't recommend invisible masters floating in the sky. We don't give importance to distance communication, i.e., physics, chemistry, economics, OK. But it is always said that spiritual communication should have a live गुरु, then alone the role of eye contact can play its role, it can be materialized. And therefore body language, facial expression, eye contact, then the pitch, then the choice of words, the manners like politeness, etc., they always write the power of thank you and the power of please, two words, they say, they are very important. In western, what you call, children, they are taught, every time you receive something say Thank You, say Please. Even when they get a banana from a स्वामिजि, they say thank you. Otherwise the parents scold, therefore pleasant manners, so many other non-verbal communications are there. And here कृष्ण says the non-verbal communication should be such that the other person must feel comfortable. Therefore, प्रियम् means the receiver of the communication must feel comfortable. In English, they say pleasing manners. Whatever be the content of the verbal communication, irrespective of the content of the verbal communication, the non-verbal communication should be pleasing. And if that is kept pleasing, the beauty is even when the content is unfavorable, an unfavorable content can be communicated pleasantly and when it is pleasantly

communicated, the sting of the unfavorable content will come down. And therefore प्रियम् means once a person talks to me, he must feel like talking to me again, whereas we know some other people, whom we won't like to meet in life for the second time. The people feel should feel comfortable. And that is called प्रियम्. I remember, I was in Bangalore giving a series of talk. I was giving a talk in one school and the school is founded by one great शास्त्री and he is a learned person, respected person, very powerful person and very philanthropic also, he has a set of institutions and he is very old also and he also gives his school for any good cause without any charge and he also cooperates and the whole staff is available for that. And at the end of my talks, we had a get together and that person could not attend the lectures even though he loves it, and for the last day get-together he came and they had told me that he wants to meet you and he has come and then I met him, he is very old 95, 96 years. He came straight in front of me staring at me. I was petrified, I thought I have violated something. Then next he said: स्वामि and he was showing the finger also, स्वामि (I got scared), you are doing a great work, you should never take this as my school, it is your school and you should not come here only once every year, you should come very often (goodness gracious). Content is wonderful, but no प्रियम्. It is not that he had negative motive, perhaps he has been the head therefore, all the time got used to commanding. What I am telling is, good content you can convey in an unpleasant manner, a negative content we can be convey in a pleasant manner also and that is also an equally important, प्रियम्.

iv) Then the fourth one is हितम्. Whenever you are communicating, there are two people involved, the speaker and the listener. Sometime people speak without a listener also. That we are not taking into account normally. There is a speaker and a listener. And we should remember the best communication is that in which both the speaker and the listener are beneficiaries. When the speaker also

benefits, of course the speaker will benefit or else he will not speak, the speaker benefits and the listener also benefits, it is a twice blessed gift in which the giver and receiver are beneficiaries. That is उत्तम communication. And the मध्यम communication is that in which speaker bothers about only his benefit, he doesn't bother about the listeners', even time availability, whether can he spare some time, especially when you call a person on phone, our general tendency is call and bombard. Shouldn't we ask in what condition the other person is, especially on phone I don't know whether he is busy or not. Therefore Shouldn't I consider the other person's condition? If I don't take that into account, if I am only an utterly selfish person, only telling what I want to say, that is मध्यम communication and अधम communication is that where neither the speaker, nor the receiver gets any benefit. All the gossips, spreading the rumor all these will come under अहितम् for both the speaker and listener, useless for both. After one or two hours, if I ask what did I get out of taking about different family people, neighbors. What do I get? Only I have spread rumors, unconfirmed information I have spread which only causes havoc in the society. Therefore कृष्ण says, when I speak, I should ask the question: Will it benefit the listener also? I may benefit that is not enough; will it benefit the listener also and such a speech is called हितम्.

So अनुद्देशकम्, सत्यम्, प्रियम्, हितम्, all the four factors must be taken care of. And शङ्कराचार्य in his commentary says that they are not optional conditions. Not any four, any three, any two, any one, as in school. Like that person - that would be son-in-law was interviewed, so this would be father-in-law asked the question. Do you smoke, do you drink, etc., various questions he asked to find out the character of that youngster. For everything he said, No No No No. He was so happy that my daughter is going to get the best husband in the world. Then he was curious, any bad habit I asked, you said Not there. Now you tell me do you have any bad habit, then the youngster said, only one bad habit – I

tell lies. Therefore, all the four are equally important, शङ्कराचार्य emphasizes. Then sometimes people ask, स्वामिजि, when we speak certain truths, they are truths alright and it may be even for the well-being of another person, we talk about constructive criticism and all, it may be सत्यम्, it may be हितम्, but it will not be प्रियम्. In English, we use the expression unpalatable truth. So when सत्यम् is अप्रियम्, what am I to do? When telling the truth is going to be unpleasant, my motive may be good, my intention may be good, I want the other person to learn and grow, like the opposition criticism in the Parliament, intention is supposed to be good, if at all constructive criticism should be done, but now-a-days the problem is whatever the other people do you have to criticize. Now what are we to do, when सत्यम् and हितम् are अप्रियम्? What is the solution? There is only one solution, when we talk about unpalatable truth, we should remember that there are many palatable truths also. We only talk about unpalatable truths, we should remember that there are palatable truths also. So before talking about unpalatable truth, I ask a question, do I ever speak a palatable truth? If a person has a good virtue, do I talk about that and congratulate and praise and glorify. Our general problem is we want to talk about only the unpalatable truth. When a person speaks of only unpalatable truth then it becomes a problem. So a person should develop a habit of speaking palatable truths first. Whether it is with regard to children, if they do some good thing we should practice praising that and if I generally speak palatable truth, which the other person likes and enjoy, when I am speaking unpalatable truth it will be taken in a proper spirit. Unpalatable truths hurt only when unpalatable truths alone are spoken. Develop the habit of speaking palatable truths also, then unpalatable truths will not hurt or the hurt will be far far less, motive will be misunderstood and therefore bad unpalatable truths with palatable truths. So to praise in the beginning, then one criticism, followed by two praises, even three or four, minimum two praises, before and after,

in between one criticism. In that also we do like this. Two praises we finish in half a minute and criticism we dwell upon. Another important law is don't dwell upon the unpalatable truth. If you love dwelling upon, dwelling upon palatable truth, virtues, which is truth. So, therefore, it is possible to communicate unpalatable truths also. All these four parameters should be taken into account before I open my mouth.

Then you will ask, स्वामिजि, if that be the case, we cannot speak at all! I think you will have to observe मौनम् only and that too when there is a conversation, when there is an exchange, quarrel, etc., where is the question of time to think, because I have to immediately answer in exchange, where is the time to take into account all these four factors, it appears impossible. But remember, it is possible, because शास्त्रम् will never teach what is impossible, ऋषिः are never impractical, they are practical. How it becomes practical? If a person trains himself to look into these factors sincerely, because of sheer training he gets a facility and he will be able to do these things quickly. Initially it will take time, but in due course a person can do all those things quickly, like operating a machine, driving a cycle, driving a car, initially, you have to take into account so many accessories, to see this and that etc., it looks impossible, but you go on operating a machine, then you get the facility that even in the nick of a moment you are able to do several thing, otherwise when there is a car coming in front, how does a driver put a brake, does he start thinking which is the clutch, which is the brake, etc? While learning to drive he often gets confused, which is which. But by sheer practice in a nick of moment he is able to do, I give the example of the divers in the sports, when in the Olympic games or Asian games and all, you would have seen the diving, if you have not seen, better you see it, he jumps from a few meters and before entering the pool of water, how much time he has? Maybe a few seconds. But within that seconds, he is able to do so many somersaults

in perfect harmony and they show it in slow motion, even in slow motion it won't be one minute. How is he able to control the body and do all these things within a few seconds? It is sheer practice. If that is possible, in our case, suppose if we fall, before we know we are falling we are on the ground. So if I ask you to do all these things, you will ask whether all these are possible, but it is possible. Similarly, observing all these factors, when we are conversing appears to be an impossible task. It only requires sincerity and practice. And when in music, they have the कल्पना स्वरम्s, initially singing the वित स्वरम् itself is difficult, but the musician within the तालम् range, he is able to sing that स्वरम् and the throat has to produce that री, that ग, that म, how does he do? Sheer practice. And therefore, it requires practice and which means it requires a value for that. And if a person values spiritual growth is not easy, all these are part of spiritual growth. Therefore, अनुदेगकरम्, सत्यम्, प्रियम्, हितम् च वाक्यम्. वाक्यम् is not the fifth factor. वाक्यम् means the speech, the other four words are the adjectives. अनुदेगकरम् वाक्यम्, सत्यम् वाक्यम्, प्रियम् वाक्यम्, हितम् वाक्यम् यत्. That is called वाक् तपस्. And that is why one सुभाषितम् nicely tells: whatever a wise person speaks casually, even those casual words are golden words. A wise person's casual words are golden words, which means what? There are no casual words. They appear to be casual words, but even they are thoughtfully uttered, whereas in the case of an unrefined person, even thoughtful words are worthless words. What a beautiful सुभाषितम्!

सद्भिस्तु लीलया प्रोक्तम् शिला-लिखितम्-अक्षरम् ।

असद्भिः शपथेन अपि जले-लिखितम्-अक्षरम् ॥ सुभाषितानि ॥

सद्भिस्तु लीलया प्रोक्तम्. Can you understand? When great people speak even casually, you can walk with a tape recorder and record and you can learn, लीलया प्रोक्तम् means casually spoken words are शिला-लिखितम्-अक्षरम् – they are so valuable words, whereas असद्भिः शपथेन अपि – an unrefined person, when he speaks शपथेन – strongly,

swearing, that is also जले-लिखितम्-अक्षरम् – like the words written in water, they are valueless words. Therefore अनुद्वेगकरम्, सत्यम्, प्रियम्, हितम् च यत् वाक्यम् तत् is सात्त्विकम् वाक्यम्. And स्वाध्याय-अभ्यसनम् च एव, स्वाध्याय-अभ्यसनम् means scriptural study. स्वाध्याय-अभ्यसनम् means study of scriptures or reading of scriptures, स्वाध्यायः means शास्त्रम्, so पारायणम् is also called स्वाध्याय, but in this context, स्वाध्याय means शास्त्रम् and अभ्यसनम् means पारायणम्. So स्वाध्याय-अभ्यसनम् means शास्त्र पारायणम्, is also considered to be a वाक् तपस्, वाङ्मयम् तपः उच्यते. Continuing;

Verse No .16

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७-१६॥

मनः-प्रसादः सौम्यत्वम् मौनम् आत्म-विनिग्रहः ।

भाव-संशुद्धिः इति एतत् तपः मानसम् उच्यते ॥ १७-१६॥

मनः-प्रसादः सौम्यत्वम्, मौनम् आत्म-विनिग्रहः भाव-संशुद्धिः इति एतत् मानसम् तपः उच्यते ।

So now comes मानसम् तपः. This is the toughest, because कायिकम्, the physical body is the grossest instrument and therefore physical discipline is easier, because it belongs to the स्थूल शरीरम्, वाचिकम् तपस् is more difficult, because वाक् इन्द्रियम् is a subtle organ belonging to the subtle body, therefore it is more difficult and still more difficult is मानसम् तपः – mental austerity, because mind is an internal instrument, whereas वाक् is an external instrument, वाक् is बाह्य इन्द्रियम्, मनस् is अन्तर इन्द्रियम्, therefore it is more difficult. And what are the mental disciplines? The first one is मनः प्रसादः, मनः प्रसादः means a mind which is free from stress and strain, freedom from mental stress is the first mental discipline, freedom from stress, अशान्तिः – restlessness of the mind is called मनः प्रसादः, because of worry about the future, what will happen tomorrow? What will happen

tomorrow? भर्तृहरि tells in his नीतिशतकम्, addressing the mind, once in a while address your own mind,

परिभ्रमसि किम् व्यर्थम् क्वचन चित विश्राम्यताम् स्वयम् भवति यद्यथा ततथा नान्यथा । अतीतमपि न स्मरन्नपि च भाव्यसङ्कल्पय-
न्नतर्कितगमनाननुभवस्व भोगानिह ॥ भर्तृहरिवैराग्यशतकम् ३-६२ ॥

Oh Mind! Why are you wandering all over and by your wandering is the future going to be influenced? Planning for the future is a deliberate action, it is great, it is wonderful. But wandering, worrying, concerned, anxious mind is not doing a deliberate action. It is a reaction to the future. Planning for the future is action, worrying about the future is reaction. Therefore he asks, by such reaction is tomorrow going to change. So why are you unnecessarily going round and round, not only it is not going to improve the future, your efficiency in the present is affected. Planning improves efficiency, worrying decreases efficiency. Worrying causes deficiency, planning causes efficiency. We are not against planning, but we are against the worrying business. Why are you worrying too much? स्वयम् भवति यत् यथा भवति न अन्यथा, what has to happen tomorrow let it happen. We have entered the super six, one good news is shared, cup may come or not, what are they going to do, therefore why are you worrying too much about that, स्वयम् भवति यत् यथा भवति न अन्यथा. अतीतम् न स्मरन् – don't brood over the past. Similarly, brooding is different from learning from the past, recollecting the past and learning adds to my present efficiency, nothing wrong in recollecting the past and learning lessons. But brooding over the past reduces my efficiency. Remember the past for learning, think of the future for planning, that is healthy, remembering the past for brooding and thinking of the future for worrying, both are unhealthy and therefore अतीतमपि न स्मरन्नपि च भाव्यसङ्कल्पय- न्नतर्कितगमनाननुभवस्व भोगानिह. So face the present, which alone is available in front. This relaxed condition of the mind is called मनः प्रसादः, stress free mind. Then सौम्यत्वम् –

gentleness of the thought, gentleness of the thoughts is called **सौम्यत्वम्**, you may ask what do you mean by gentleness of thought? Thoughts gentleness means what, we should remember, thoughts alone gets crystallized into words, thoughts alone get crystallized into action and therefore rude words and rude actions originate in the mind alone and therefore rude thoughts are those thoughts which lead to rude words and actions. Gentle thoughts are those thoughts which will lead to gentle words and actions. Therefore, **कायिक, वाचिकम् तपस्** is really possible only if the mind is also handled properly. Therefore, **सौम्यत्वम्**, let your thoughts be gentle. Then **मौनम्** – learn to remain silent for a few minutes, at least daily, it may not be possible for long time, but daily for a few minutes, when you do your prayer at the end of the prayer learn to be free from deliberate thinking. Thoughts may occur, because of the **वासना**s and habits, thoughts may occur, but just remaining without judging the thoughts, without labeling the thoughts as good or bad, just being aware of the thought. If good thoughts come you need not congratulate, if unhealthy thoughts come you need not feel guilty and reject, you need not do, just learn to have; this is called **साक्षि भाव**, it is a wonderful experience. There is a group called **विपश्चना (विपश्यना)** group. They have a meditation. It is a buddhistic meditation and they have camps. For 10 days or so you are not supposed to speak, you are not supposed to read, you are not supposed to write, you are not supposed to listen, nothing doing, you are just asked to watch, for 10 days. I am not asking you to do such rigorous thing, not even one day, I am suggesting the simplest version, five minutes just being the **साक्षि** of the mind. That is called **मौनम्**. It is not thoughtlessness, freedom from deliberate thinking or joining the thought pattern, **मौनम्**. Then **आत्म-विनिग्रहः**, **आत्म-विनिग्रहः** means the direction of the thoughts. So directing the thoughts in such a way, that positive thoughts are encouraged, unhealthy thoughts are discouraged. **दैवी सम्पत्** is encouraged, **आसुरी सम्पत्** is discouraged,

that is called आत्म-विनिग्रहः. Here आत्मा means mind, विनिग्रहः means disciplining. Disciplining the mind is disciplining the thoughts, disciplining the thoughts is non-cooperation movement with regard to unhealthy thoughts. Unhealthy thoughts will come, hatred will come, but I refuse to cooperate, that is called आत्म-विनिग्रहः. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 17, VERSES 16-20

Lord कृष्ण is dealing with the topic of तपस् which in this context means any form of discipline and this तपस् he divides into three types. First from the angle of instrument and later from the angle of the three गुणs. Now we are seeing the कारण दृष्ट्या तपस् topic. Of these three, physical discipline, i.e., कायिक तपस् has been talked about in the 14th verse, then वाक् तपस् has been talked about in the 15th and now मानसम् तपः, mental discipline is being talked about in the 16th verse, which we were seeing in the last class. The first mental discipline that कृष्ण mentions is मनः-प्रसादः – enjoying a relaxed mind, enjoying an equanimous mind, enjoying मनश्शान्ति. That means developing a capacity to retain the poise of mind in and through the ups and downs of life, कृष्ण does not mention here how to achieve that, because कृष्ण has already talked about it in the 3rd chapter in the form of कर्मयोग, He defined कर्मयोग as समत्वम् योगः उच्यते. And there we have talked about how to develop an appropriate attitude towards action and appropriate attitude towards the results of action, if we have a healthy attitude towards these two, equanimity is a natural consequence, Thus मनः-प्रसादः essentially means follow कर्मयोग, read 3rd chapter once again and practice, that is मनः-प्रसादः. Then सौम्यत्वम् – gentleness at the thought level, so that it will reflect in both the words as well deeds, if the thoughts are not gentle, words and actions cannot be gentle, because the character of thought alone flows down to the words and action. Thought is like a seed, word is like a plant and action is like a tree, if you take care of at the thought level, at the seed level, the tree will take care of itself and that is सौम्यत्वम्, gentleness. Then मौनम्, मौनम् means silence, generally the word मौनम् refers to verbal silence. Naturally the question will come, मौनम् is a discipline at the वाक् level, how come कृष्ण is using मौनम् in मानसम् तपः? Is it the tongue of the slip or the slip of the tongue, that मौनम् is put in this verse, the doubt may come, so therefore

शङ्कराचार्य gives a particular meaning in this context, primarily मौनम् means वाक् तपस् or verbal silence only but to practice that verbal silence, a mental control is required because वाक् is controlled by the mind. And therefore शङ्कराचार्य says मौनम् means that mental control by which one is able to silence the वाक्, that mental control by which one is able to silence the वाक्. That is the meaning of मौनम् according to शङ्कराचार्य or you can take another meaning also, मौनम् means mental silence, freedom from mental noise, a noisy mind is a disturbed mind and therefore मौनम् can be taken as freedom unwanted thoughts. It is not freedom from thoughts totally, freedom from unwanted thoughts, because unwanted thoughts alone become noise of the mind. So when it is a deliberate healthy thought, we don't look upon it as a disturbance. You don't say one hour between 7 and 8 we have mental disturbance caused by स्वामिजि. Even though you are supposed to receive thoughts from me, I hope you are receiving and certainly your mind is entertaining thoughts in keeping with my words, but we don't look upon it as disturbance. So thought itself is not a disturbance. A thought which is unhealthy that alone is disturbance and therefore मौनम् means freedom from unhealthy thoughts, like jealousy, etc. So मौनम्. Then, आत्म-विनिग्रहः, आत्म-विनिग्रहः means management or mastery of the mind, so that mind will be my instrument rather than I being the instrument of the mind. Here the word आत्मा means mind, not सत्-चित्-आनन्द आत्मा, here आत्मा means mind, विनिग्रहः means directing the mind properly, in the healthy field, is आत्म-विनिग्रहः. Up to this we saw in the last class.

Now coming to the 2nd line, भाव-संशुद्धिः. भावः means motive, संशुद्धिः means purity. So भाव-संशुद्धिः means purity of motive, freedom from hidden motive, expressing one motive outwardly but having a hidden agenda. In newspaper, we constantly hear of hidden agenda. So not having a hidden agenda, my heart must be available to openly see by any one. That open heartedness is called भाव-संशुद्धिः. All these

things will come under तपः मानसम् उच्यते, all of them is मानसम् तपः, mental discipline. So with this division of तपस् based on instrument, i.e., the organ based division is over. From the next verse, कृष्ण is going to divide तपस् once again based on the गुणः. That is सात्त्विक, राजस and तामस. 17th verse deals with सात्त्विकम् तपः, then 18th राजसम् and 19th तामसम्. We will read:

Verse No .17

श्रद्धया परया तप्तं तपस्तन्निविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७-१७॥

श्रद्धया परया तप्तम् तपः तत् त्रिविधम् नरैः ।

अफल-आकाङ्क्षिभिः युक्तैः सात्त्विकम् परिचक्षते ॥ १७-१७॥

अफल-आकाङ्क्षिभिः युक्तैः नरैः परया श्रद्धया तप्तम् (यत्) त्रिविधम् तपः, तत् सात्त्विकम् परिचक्षते ।

So what is सात्त्विक तपस्? कृष्ण defines, त्रिविधम् तपः नरैः तप्तम्. When these three-fold discipline is practiced by people, three-fold means कायिक, वाचिक, मानस तपस् mentioned in the previous three verses, when a person practices any one of them, how does he practice, what is his attitude towards this तपस् and what is the value that he has. Based on the mode of practice, कृष्ण wants to name it. कृष्ण says परया श्रद्धया तप्तम्, this is practiced not for the sake of others, not because of pressure from the scriptures, not because of pressure from some स्वामिः or गुरुः, not because of some threat of health, it is not because of any of those reasons, परया श्रद्धया – because of great reverence, value for this discipline. When they are voluntarily practiced, out of value and regard, so परया श्रद्धया तप्तम् and अफल-आकाङ्क्षिभिः – without expecting any result for this तपस्, आकाङ्क्षा means expectation, फलम् means reward or benefit, फल-आकाङ्क्षि means one who expects a reward, अफल-आकाङ्क्षि means without expectation of any reward, i.e., without asking if I follow this तपस् what will I get? Will I get money? Will I get promotion? Will my

business run in a better profit? What will I get out of it? Because human being is always a utilitarian. Therefore, whatever I prescribe the first question asked is what will I get, if nothing, I should at least say, पुण्यम् you will get or I should say स्वर्गम् will get. So, some result or the other a person asks, कृष्ण says, अफल- आकाङ्क्षिभिः – without expectation of any result. This is repeatedly said in the गीता, right from 2nd chapter you will find कृष्ण uses this word repeatedly, योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय, so, don't expect result, don't expect result is an oft-quoted expression, this is confusing thing. People will ask, If I don't expect any result, what will be my motivation to practice that? The very motivation is I should be promised of some reward. So what is the significance we should understand. When we ask what is the benefit I get out of this तपस् or any साधन for that matter, I want to look upon this तपस् as a means and through this means I am asking for some end. Therefore, when I am asking for some benefit out of these values, actually it means, I am looking upon all these values as a means and I look upon something else as an end, means what profit in business, or name, or fame, or पद्मभूषण or भारतरत्न or Magsasay award, or I don't know, some award. So what the शास्त्र says, as long as you love something, or you follow something as a means, your love is never true love. When you follow anything as a means for some other goal your love is never true love, because love for the means is never true, because a person loves the means not for the sake of the means, a person loves the means only for the sake of the end and that means what: love for the means is nothing but love for the end transferred to the means, it means it is a borrowed love, it is a fake love. When I say, I love you because you are rich, what does it mean? It is very clear that I don't love you; I love your riches. My love for you is fake, it is my love for the money transferred to you. That means I will love you as long as you have the riches, the moment you lose the wealth, I will drop you like a hot potato. Similarly, if you are going to

follow सत्यम्, तपस्, etc., for the sake of business success or money or credibility or name or fame, that means you really don't have a value for them, because you look upon them as a means and therefore कृष्ण says, never ask what will be the benefit out of it, that means don't look upon it as a means for some other end, and therefore, without looking for some other benefit you practice this. Then the question comes, if I am not promised any benefit, I will not have a motive to follow that, what will be the motivation to tell the truth. कृष्ण says you should follow them, at the same time, it should not be a means for some other end. You should follow them, follow them means तपस्, धर्म, सत्यम्, all of them, but you should not treat it as a means for any other end. How is it possible? This is a quiz, you have to follow them, you should not treat them as a means for some other end, what does it mean? It means you should value them so much that they themselves should become an end-in-itself, धर्म should not be a means for money, धर्म should not be a means for profit, धर्म should not be a means for material success, धर्म should not be a means for name and fame, you should value धर्म so much, that it should become an end-in-itself and धर्म will become an end-in-itself, only when you know its value. This is what दयानन्द स्वामिजी repeatedly says, you have to know the value of every value and you will know the value of धर्म only when the mind becomes mature and therefore कृष्ण is asking us to become more sensitive, more mature, so that you will follow धर्म as an end-in-itself and you will never treat धर्म as a means for some worldly benefit. And even if some worldly benefit comes for you, you should not look upon them as the benefit, it should become an incidental by-product. Money should become not an end achieved through धर्म, money if at all it comes, it should be a by-product of धर्म, that even if that by-product of money doesn't come, I should not feel I have failed. I should become so happy that I have been able to follow धर्म, because following धर्म itself I value as an end. In fact, for a mature person धर्म makes a person

a human being, a human being enjoys human status only when धर्म becomes a naturally valued thing, he doesn't ask the question, what will I get if I follow values, or a person complains, स्वामिजि, I followed all of them, I only suffer as a consequence of that. As long as a person complains धर्म doesn't pay, as long as a person asks what will be the result of धर्म, it means he is an immature person, प्राकृत पुरुष. कृष्ण says, you grow up from animal-man to man-man, प्राकृत पुरुष to संस्कृत पुरुष. That means धर्म must be an end-in-itself. That is why in the four पुरुषार्थs, धर्म is given not as a means for अर्थ, धर्म is never given as a means of काम, धर्म is given as an end-in-itself. Therefore, when कृष्ण says don't expect any result, कृष्ण says, kindly don't go down to the level of treating धर्म as a means, seeking an end. Raise your emotional maturity level and treat all these तपस् as an end-in-itself. And once it is an end-in-itself, you don't ask what is the benefit, because for an end there is no benefit. For a means alone there is benefit. And therefore, अफल-आकाङ्क्षिभिः means by mature people who value this तपस् as an end-in-itself and when they practice and enjoy the very practice itself. Somebody said: "The problem of being punctual is there is no one to appreciate your punctuality." Can you understand what it is? Everybody comes late and that when you are punctual, there is no one to acknowledge and reward you. That means what: even for punctuality you want somebody to reward you. For attendance in schools they want some reward. I should enjoy my very attempt to practice all of them, that means I am a सात्त्विक person. So, अफल-आकाङ्क्षिभिः, by mature people who have converted this as an end-in-itself and युक्तैः – those who are integrated, that means they don't externally follow, intellectually they have a value for that. It is practiced out of conviction, not because of any external compelling factors. Therefore युक्तैः, people of integrity. यत् तपः तप्तम् – that तपस् which is practiced, that is सात्त्विकम् परिचक्षते – such a तपस् is called सात्त्विक तपः. And शङ्कराचार्य tells elsewhere that you should not

practice धर्म even for the sake of मोक्ष, that is wrong to say. Even though sometimes we say, if you follow धर्म you will get चित्तशुद्धि and it will give you enough पुण्यम् and that you पुण्यम् will give you गुरु, पुण्यम् will give you शास्त्रम्, even those carrots we dangle, the carrot of मोक्ष, the carrot of गुरु, the carrot of शास्त्र, शङ्कराचार्य says in his commentary, you should not follow धर्म even for the sake of मोक्ष, you should value धर्म for the sake of धर्म only. That is maturity. So, सात्त्विकम् परिचक्षते. Continuing;

Verse No .18

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमधुवम् ॥ १७-१८॥

सत्कार-मान-पूजार्थम् तपः दम्भेन च एव यत् ।

क्रियते तत् इह प्रोक्तम् राजसम् चलम् अधुवम् ॥ १७-१८॥

सत्कार-मान-पूजार्थम् दम्भेन च एव यत् तपः क्रियते, तत् इह राजसम्, चलम्, अधुवम् प्रोक्तम् ।

So this is the तपस् practiced by the immature people. They are interested in the reward that will come through सत्यम्. They say if you speak truth you will have credibility in society. People will have trust in you, then naturally, they will give more and more orders, that means you will get plenty of profit, therefore tell truth so that you will get such and such result, you have reduced सत्यम् to a means, which again means the value of सत्यम् is made lesser than the value of something else. Because remember, means love is always lower love, it is a fake love, it is a temporary love. That means what: if I can get the profit without telling the truth, I will vote for that, why struggle? So therefore, an emotionally immature person practices all these values, but he says if I practice I will get either अर्थ, अर्थ means what: profit, or काम, i.e., worldly pleasures, which is the result of wealth again, or I will get पुण्यम् so that after death I will go to स्वर्ग. With some motive of other, because of the emotional immaturity, he practices, but one

thing is there, he practices them, तपः यत् क्रियते – तपस् done by those immature people who don't look upon तपस् as an end-in-itself, but they look upon it as a means, means for what: सत्कारः, सत्कारः means praise or glorification, they want to be known in the society as a धार्मिक पुरुषः. So they want that VIP treatment in the elite circle and therefore सत्कारः means स्तुतिः or प्रशंसा or मानम्, मानम् means honor. Honor means front seat even if you are late, if you are a VIP you have to go late. That is one of the qualifications required, I didn't know, I was caught up many times by going early. So if you are a VIP, you are supposed to go late and that late VIP will be brought through the middle of the crowd and putting a chair at front, cleaning the chair and will ask him to sit. So, मानम् for VIP treatment. Then पूजा, पूजा means worship like पाद पूजा, garland etc., for getting all these elevations a person practices धर्मः, पुण्यार्थम्, इह अमुत्र फल भोगार्थम् a person practices, and also done with दम्भः – since he wants recognition from the society, he wants to make sure that whatever he follows is known by the society. So if it is done without others' knowledge, how will I get that recognition? And therefore, publicity becomes very very important, therefore दम्भेन, with all form of publicity, pomp and show, whatever तपस् is practiced that is called राजसम् तपः. And which will certainly produce worldly result, but the problem is the materialistic or worldly result for तपस् has got two disadvantages, one is अध्रुवम् – it is indefinite, sometimes recognition comes, often recognition doesn't come. How many people complain, I have been doing, working, but the other person applied butter to the boss and he was promoted, I do all the job and that person does only some extracurricular services to bosses' wife. Therefore, he gets something for the home and therefore he is promoted and I feel cheated, because I want to do my job properly for the sake of promotion and you are never guaranteed of promotion even if you work well. Therefore, he says, अध्रुवम्, reward and recognition and promotion is indefinite and not only that even if it

comes, चलम् – even if you are elevated, even if you are getting some other benefit, some extra money you will get, that is चलम्, चलम् means fleeting, it is perishable, it is subject to end. So such a तपस् is राजसम् तपः. Thus, in सात्त्विक तपः, तपस् is an end, in राजसम् तपः, तपस् is a means for selfish, materialistic benefit. Then what is तामसम् तपः? कृष्ण says:

Verse No .19

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा ततामसमुदाहृतम् ॥ १७-१९॥

मूढ-ग्राहेण आत्मानः यत् पीडया क्रियते तपः ।

परस्य उत्सादनार्थम् वा तत् तामसम् उदाहृतम् ॥ १७-१९॥

मूढ-ग्राहेण आत्मानः पीडया परस्य उत्सादनार्थम् वा यत् तपः क्रियते, तत् तामसम् उदाहृतम् ।

For a तामसिक person also तपस् is only a means. He doesn't know the value of तपस् and therefore he uses it for inferior ends, just as a person using the sandalwood as a fuel. Will anybody use sandalwood as a fuel? Because he doesn't know its value. Here this person मूढ-ग्राहेण यत् तपः क्रियते – that तपस् which is practiced with false notion, false resolve, unhealthy resolve, inferior resolve for revenge, etc., you will find in पुराण, many people practice तपस् to get power for the sake of revenge. In fact, the whole महाभारत is a series of tit for tat. Somebody does a huge याग to get a child, धृष्टद्युम्न is born, just for the sake of destroying द्रोण. Can you imagine? And for that तपस् is practiced. अम्बा practiced तपस् to be reborn to take revenge on भीष्म. So, such false and mean and lower resolve, that is also resolve, there is also willpower, but the willpower is negative. Therefore ग्राहः means resolve or vow, मूढ means born out of delusion, delusion based false resolve is behind this तपस् and आत्मनः पीडया and invariably such तपस् will involve torturing the body, etc., which शास्त्र never recommends, because body is a sacred gift from the Lord, we should

not pamper the body, but we cannot injure the body, but these people take to extreme torture. So, आत्मनः, here आत्मा is not सत्-चित्-आनन्द आत्मा, सत्-चित्-आनन्द आत्मा can never be tortured, here आत्मा means शरीरम्. शरीरस्य पीडया, how one word आत्मा has so many meanings, two verses before we saw. आत्म-विनिग्रहः, there we said आत्मा is mind and here we say आत्मा is body, according to context we have to take. So, आत्मनः पीडया क्रियते. Not only that, the motive also is negative, परस्य उत्सादनार्थम्, it is for the destruction of other people, destruction of the competitor in the business, destruction of the enemy, like black magic, etc., all of them come under तामसम् तपः, परः means a शत्रु, whom I look upon as my enemy, उत्सादनम् means destruction, whatever तपस् is practiced, in our पुराणs all the राक्षसs performed तपस् and Lord came and Lord asked, oh devotee! I'm pleased by your तपस्, ask for the boon. This is an invariable regular routine. First they will ask for immortality. Lord will say No and then they will get some powers and the first thing they do is to go to स्वर्गलोक, arrest इन्द्र and kidnap all the अप्सराs, women. This is the next step. Here also तपस् is involved, but what a motive! So परस्य उत्सादनार्थम् वा whatever तपस् is done, तत् तामसम् उदाहृतम् – that is तामसिक तपस्. Thus with that verse, three types of तपस् based on गुण is also over. करण दृष्ट्या त्रिविधम् तपः, गुण दृष्ट्या त्रिविधम् तपः. So now how many topics कृष्ण has covered? कृष्ण promised four topics, what are the four topics:

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७-७॥

That is what he said before. आहार, यज्ञ, तपस् and दानम्, Of the four, आहार, यज्ञ, तपस् are over, what is left out is दानम्. Now the topic of दानम् comes from the next verse, we will read.

Verse No .20

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७-२०॥

दातव्यम् इति यत् दानम् दीयते अनुपकारिणे ।

देशे काले च पात्रे च तत् दानम् सात्त्विकम् स्मृतम् ॥ १७-२०॥

दातव्यम् इति यत् दानम् देशे च काले च पात्रे (च) अनुपकारिणे दीयते, तत् दानम् सात्त्विकम् स्मृतम् ।

I had pointed out before that among all the spiritual साधनs, the scriptures consider three साधनs as very important and significant and they are specially mentioned in the उपनिषत्s, in बृहदारण्यकोपनिषत्, there is a very famous statement:

तमेतम् वेदानुवचनेन ब्राह्मणाः विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

A person spiritually progress through three significant disciplines and बृहदारण्यकोपनिषत् enumerates यज्ञः, तपः and दानः. And कृष्ण borrows these three from the उपनिषत्s, after all भगवद्गीता is उपनिषत् सारम्. सर्व उपनिषदो गावः दोग्धा गोपाल-नन्दनः (do you feel familiar? I've not told in tune, this is गीता ध्यान श्लोक) If उपनिषत् is taken as a cow, गीता is the milk extracted from the Upanishadic cow and three साधनs are highlighted in the उपनिषत्s they are यज्ञ, दानम् and तपः. कृष्ण repeats them often. In the 18th chapter also he repeats,

यज्ञ-दान-तपः-कर्म न त्याज्यम् कार्यम् एव तत् ।

यज्ञः दानम् तपः च एव पावनानि मनीषिणाम् ॥ १८-७॥

Thus these three are very significant. Of them two we have seen, the third significant साधन is दानम्. दानम् is very much highlighted in our scriptures, दानम् has got several multifacets are there to दानम्.

i) Firstly, दानम् is a very very powerful medicine to remove certain unhealthy traits in our personality. We have got certain unhealthy traits which are great obstacles to spiritual growth, which are all born out of ignorance, Self-ignorance born problems. What is that problem? Right from birth we feel that we are insecure by ourselves, a

sense of insecurity is inborn in every human being, because of Self-ignorance and this insecurity is expressed right from birth, the child clings on to the mother, even within a few weeks the baby is able to differentiate mother's face from others and somebody else comes, the baby turns the face and clings to the mother strongly. The sense of insecurity is an instinctive problem and because I feel insecure, I seek security from external factors either in the form of things or in the form of possessions or in the form of wealth or in the form of relationship. So I turn outwards and I expect security from the external world. Thus my fundamental conclusion is I am insecure and world has to give me security. And वेदान्त says this is the greatest delusion of the human being, it is the basic मोहः. Why it is मोहः? Because both these ideas are wrong. Both these ideas means which ideas? I am insecure by myself is basically wrong, because according to वेदान्त, my real nature is आत्मा, which doesn't require any security, because आत्मा can never be affected by anything.

अच्छेद्योऽयमदाह्योऽयमवलेद्योऽशोष्य एव च । ... ॥ २-२४॥

That I am insecure is delusion no.1. And the greater delusion is I will get security from the external world. This is a greater delusion because no object outside is secure in itself. No object outside is secure in itself, because everything outside is perishable. And when that object itself is insecure, how can an insecure thing give me security. But unfortunately, I never question this assumption. I take this assumption for granted, I am insecure by nature and I have to get security from outside. This is first unhealthy trait called मोहः and this मोह will further unhealthy traits.

ii) The next unhealthy trait is what: Since I think security should come from outside, I go on a spree of acquisition. There is a greed in acquisition, because it is based on the delusion "I am insecure and acquisition is required for my security" and this is called लोभः. The

hoarding tendency, the accumulating tendency, greed is the result of मोहः.

iii) And not only I go on acquiring more and more, I never like to part with anything. I want to cling to everything, even an empty match box. You can see all the disposable coffee cups, people wash and bring home after the train journey, we don't want to dispose of even the disposables. I don't want to part with anything. This stinginess of the mind is called कार्पण्यम्. I cling on to everything, because according to my calculation, giving means becoming insecure. Because possession, I have equated with security, this possession I have equated to insecurity, since I don't want insecurity, I have to cling on to everything until death, remember, 'Even if I give up my life I won't give up the key.' We will not leave. So that is called miserliness, called कार्पण्यम्. So मोहः is unhealthy trait is one, लोभः is unhealthy trait is two, miserliness, कार्पण्यम्, is unhealthy trait three.

iv) And above all, constant fear of losing, because all these have to give me security, I am worried about their loss, I am worried about their insecurity. So by possessions, what have I achieved, if you ask, previously I was worried about my security and for the sake of my security, I have a few people and possession around, now I am worried about their security. And you look at the security guard in houses, generally, 75 years, only khaki shirt, who will fly if blown and keep him as the security and that person will sleep in the night. How are you going to feel secure with the insecure security? Therefore the fourth unhealthy trait is constant fear of losing people, losing things.

All these four are based on delusion. What is the delusion? I am insecure by myself and I need security from others and therefore I hold on to. वेदान्त says as long as you hold to things, your insecurity will only increase, learn to part with things and see for yourselves. Thus दानम् is the first powerful spiritual discipline to break these four-fold unhealthy traits. The मोहः, the लोभः, the कार्पण्यम् and the भयम् I

have and that I get only by dropping my hold, like a child, who is holding on to mother's hand, will never discover independence. If the child wants to be independent, the child has to drop mother's hand and mother also should allow the child to walk, the child will fall a few times, then the child will find strength and security on its own feet. Similarly, if I have to discover security and strength in myself, I should try sharing or giving, at least initially want I don't want. What I don't want, I can't give up, thinking my great grandson may require to play. Therefore, first start parting with the unwanted thing, then gradually try to share other things also. Thus दानम् is a very very powerful and significant साधन to break the unhealthy trait. This is significance No.1, then some more significances are there, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 17, VERSES 20-22

In these verses, viz., the 20th, 21st and 22nd verses of the 17th chapter, Lord कृष्ण is dealing with the final topic, that he had promised before, viz., the significance of दानम् and कृष्ण divides दानम् into three types, सात्त्विक, राजस and तामस दानम् and in the last class, I was pointing out that दानम् is considered to be a very very important spiritual साधन. In addition to various worldly and social benefits, there is a great spiritual benefit also, I was discussing. The first benefit of दानम् is removing our erroneous pattern of thinking. We are in a grip of an erroneous pattern of thinking, which is the cause of all संसार and the pattern is I have concluded that I am insecure by myself. Because of the sheer ignorance of my nature, आत्मस्वरूपम् अभय स्वरूपम्, I have wrongly concluded that I am insecure by myself. And this wrong conclusion is called मोह and because of this wrong conclusion, naturally I am forced to seek security from external sources, even though the fact is that no external factor can give me security, because they themselves are perishable and therefore insecure in themselves, an insecure object cannot give security. Therefore because of ignorance I have got into this मोहः or delusion and because of this delusion, I am in a spree of acquiring more and more, accumulating more and more, amassing more and more, however much I amass, I never feel secure in myself. This लोभः or greed for accumulation is the third pattern of thinking and finally, however much I accumulate and amass, I don't feel like sharing anything with other people, even with my own brothers and sisters. In many families there is a very big problem, whether daughters can inherit the property of the parents. In the olden days, the daughters are not given anything. I don't want to say whether it is right or wrong, but that is the fact, conventional. Now legally they can claim inheritance. Now the problem is the son wants to go by the present law by everything, but when it comes to sharing the wealth, they don't want to include their sisters and the sisters are in very big

dilemma, should I fight with my brother for money. It is a big problem and they come ask स्वामिजि; that's why I know. How do you think the story is coming? Should I pretend magnanimity, should I pretend magnanimity and forgo or should I claim my legitimate rights, these are all the issues. Should not the bothers feel nice enough, after all they are not sharing with anybody else, but even sharing with their own direct sisters, they feel the pinch and pain. All because of what, again insecurity, miserliness reaches such an extent, thus अज्ञानम्, मोहः, लोभः and कार्पण्यम्, कार्पण्यम् means miserliness. This is the vicious pattern of human thinking and this itself is संसार, the constant continuous sense of insecurity is संसार. And if this pattern of thinking should be shaken a little bit, it cannot be removed totally, आत्मज्ञानम् alone will remove it totally, but if this erroneous thinking should be shaken, दानम् will help a little bit. So therefore the first benefit is shaking wrong and deluded pattern of thinking.

And second pattern of second benefit or significance of दानम् is in दानम् alone, I am in harmony with nature. If I study nature, I find everything in nature functions in the form of give and take. Everything functions in the form of give and take, which means everything is a cyclic process. See how the carbon dioxide or oxygen or nitrogen or anything is maintained in the creation, it is because of the cyclic process of receiving and giving. That means nothing in the creation, whether it is a plant or animal or inert thing, nothing in the creation keeps anything with itself, it receives and immediately it gives. It is a constant flow of receiving and giving, the rivers get water from the mountains and they give it to the ocean. Ocean receives the water and during summer it gives up the water and it goes to the sky. The clouds do not keep the water to themselves, in the form of rains it gives to the mountains, mountain again gives to the river. There is a beautiful water-cycle, it is possible only because of give and take. Since I am an integral part of the creation, I can never think of holding on to

anything. What I receive, I should pay back or give abck to the creation. Only then, I will be maintaining the cyclic pattern, otherwise there will be stagnation. If there is a stagnant pool of water and if there is a flowing river, which water is healthy water? We always say, take bath in the flowing water, we know anything stagnant is unhealthy. Even the food that we take is an input I receive from the world and suppose I only eat which is called input and there is no output at all, just sitting is called couch potato. Haven't you heard, all the time lying on the sofa, and you have got stretching something called the lazy boy, it seems. OK. It is coming from US. And you sit there and go on eating and watching cricket match, I don't say that you should not watch. There is input, but there is no output. And you go to the doctor and say there is a problem of obesity or cholesterol and therefore you have to spend your energy. Spending energy means what: whatever you are taking, you have to give out, otherwise, what is the definition of obesity, you remember. Excess food gone to waste. The waste has two spellings – one minute it will take to understand, excess food gone to w a i s t and excess food gone to w a s t e also. Then all kinds of diseases come, that means you have to give out at least, proportionate to what you take in and when I do that, whether it is energy that I am consuming or water, excess water I drink, again nature itself balances, the water has to go out also, so that the balance is maintained or in the form of sweat it is removed and in the same way, possessions or money or knowledge, anything when it is flows through me, rather than remains with me then I am in harmony with nature, that is health. In दानम्, I am in harmony, therefore I have physical health and I have mental health also. Therefore दानम् is very very important.

Then the third benefit is social benefit, only when the rich people voluntarily share their wealth, should not be forced, but because of sheer maturity, when the rich people voluntarily share their wealth, only in that society the gap between the rich and poor is lesser. When

the rich refuses to share, the rich becomes the richer and the poor becomes the poorer. In that society, all forms of crime increases, daylight robbery, all forms of crime increase, when there is such a gap between rich and poor and therefore they said instead of forcibly parting, voluntarily part. When it is forced there is pain, when it is voluntary there is joy and therefore दानम् is important from the standpoint of social order. And finally and most importantly, दानम् is a rehearsal for ultimate संन्यास, the fourth and the most important significance of दानम् is that it is the rehearsal for the ultimate संन्यास. संन्यास is not a physical action of giving up your family and going to another place. संन्यास is a mental stage, in which I don't own anything, संन्यास is a mental state, in which I relinquish the idea of ownership with regard to everything I use. I look upon everything that I possess as only things that I use, but I do not own anything, there is only one owner of everything and that is the Lord and I only use the things and when I do not own anything there is no question of losing anything. And since there is no question of losing anything, there is no question of fear of loss. In fact, संसार is nothing but the fear of losing things and a संन्यासि alone can totally get out of all forms of fear, because he is not going to lose anything, because in his mind he doesn't own anything to lose. And even his own physical body, he doesn't claim as his possession, it is a gift from the Lord for me to use for some time and attain मोक्ष. And once I have utilized it properly, I have to give it back to the Lord. If I have to relinquish the ownership of everything, I should initially start relinquishing the ownership of a few small things. At least a few rupees, a few minutes of my time, if I learn to relinquish the ownership of a few, small, little things, later I can hope to relinquish the ownership of everything. And भर्तृहरि tells in his वैराग्य शतकम् only a संन्यासि can be totally fearless, because he cannot lose anything, because he doesn't own anything. As long as you

have ownership in anything, भयम् can never be avoided. He writes a beautiful श्लोकः

भोगे रोगभयम् कुले व्युतिभयम् वित्ते नृपाताद्भयम्

माने दैन्यभयम् बले रिपुभयम् रूपे जराया भयम् ।

शास्त्रे वादिभयम् गुणे खलभयम् काये कृतान्ताद्भयम्

सर्वम् वस्तु भयान्वितम् भुवि नृणाम् वैराग्यमेवाभयम् ॥ वैराग्यशतकम्
३१॥

You can understand, भोगे रोग-भयम् – when you want to have भोग, there is a constant fear of रोग. Any भोग can lead to indulgence and any indulgence can lead to ill-health, any indulgence including eating, भोगे रोग-भयम् कुले व्युति-भयम् – if you have got a अभिमान in your कुलम् or family, that I belong to घनपाठी family or दीक्षित family, this family, that family and you want to preserve the glory of your family and you want to preserve the कुल सन्तति, you are always afraid of your children, because you want to choose your son-in-law or daughter-in-law in keeping with your कुलम्. And the son or daughter is in America and you plan the spouse, after जातकम्, which family, etc. and the son is going to come on 21 days leave and you have fixed a few girls and he has to see all the girls, fix up and get married, like a hawk he should swoop and take the girl and go to America, this is the arrangement. And the son comes and tells, oh parents! I didn't want you to give that trouble, I have fixed my own, because the present generation considers that choosing the spouse is not the job of the parents, because parents are not marrying, but I am going to marry and therefore it is ridiculous that somebody else chooses and I have to live life long, therefore it is my right. In the West, marriage is an individual's activity or decision, in Indian culture, marriage is between two families and their aim is to preserve the कुलम् and when such a news comes, the parents are shattered. How do you know? Come to स्वामिजि. He has fixed a Chinese American girl, स्वामिजि. I have

nothing against Chinese American girl, but what I am saying is as long as you have children of marriageable age, be always prepare for this news to come; if it doesn't come, you are a महापुण्यशालि and if it comes, it is the natural thing now-a-days. Every parent should be forewarned now. This is called कुले व्युति-भयम्, व्युति means fall from the कुल परम्परा and then you are worried whether your son can do श्राद्धम् for you, you are still alive, but you are worried about post-death scenario. Whether he will do it or not is a different matter. So, कुले व्युति-भयम् काये कृतान्तात् भयम् – if you are attached to the body, if you own your body यमधर्मराज is the greatest source of fear; माने दैन्य-भयम् – if you are a man or women of reputation, you are always worrie about, afraid of your reputation being tarnished. Anybody can spread any rumor, which is not in your hand and my name and fame may get tarnished. When there is मानम्, there is दैन्यम्, दैन्यम् means helplessness with regard to the preservation of my reputation, माने दैन्य-भयम्; बले रिपु-भयम् – if you are a king of a country with a powerful army, you are always worried of another country, which has got a more powerful army, example America. America is always afraid Iraq, Iraq, this is only worry, बले रिपु-भयम्, we don't have, because he has army, power, etc., रूपे जराया भयम् – if you are proud of your physical beauty, (whether it is there or not), good skin, wonderful hair, shining teeth, as they show in advertisement, then you are frightened of growing age. So the skin losing the smoothness, the wrinkles attacking, therefore रूपे जराया भयम्. That is why the industries - youthful looking industries, industry which deals with youthful look is growing. Why? People are so conscious of their रूपम्. They want to cover up their age. That is why somebody said you cannot cheat every one except a staircase, because when you use it you will know the age, रूपे जराया भयम्; शास्त्रे वादि-भयम् – if you are a scholar, you are always afraid of another scholar, who will question you, who will argue with you; गुणे खल-भयम् – if you are a गुणवान्, who values religion and

scriptures, all of them, you are always afraid of the materialistic people, who will make fun of you. You are going to गीता class! Therefore गुणे खल-भयम्, noble people are always afraid of the wicked ones, who criticize, make fun. That is why our children, now-a-days, don't even want to apply तिलकम्, why because other people will make fun. They remove before they go out, because others will make fun of. गुणे खल-भयम्, even भक्ति I have to keep secret, I cannot declare that I am a हिन्दु. दयानन्द स्वामिजि says हिन्दुs feel inferior to claim that I am a हिन्दु, in India. That is the tragedy of our country, you don't want to show that we are proud वैदिकs or हिन्दुs. Anyway, गुणे खल-भयम् and वित्ते नृ-पालात् भयम् – when there is lot of wealth, I am always afraid of tax, नृ-पाल means king or the government. Whatever you possess, there is a threat. Therefore, he concludes, सर्वम् वस्तु भयान्वितम् भुवि नृणाम् – anything you possess is a source of fear. Then what is the source of fearless? Possession of one thing, only possession of one thing is the source of fearlessness, what is that: वैराग्यम् एव अभयम्, वैराग्यम् means detachment, detachment means I use everything, everything belongs to the Lord only. That is the ultimate state, but before that, I start with small दानम्, so that I can discover सर्व सङ्ग परित्याग, spiritual साधन.

Now कृष्ण is going to talk about three types of दानम्. First one is सात्त्विक दानम् in this verse. यत् दानम् दीयते – when charity is made, दातव्यम् इति – with the understanding of the importance of दानम्, its spiritual relevance, its importance in social harmony, with that understanding when I give as a value, voluntarily, without any external force or threat, दीयते – whatever charity is made out of maturity and अनुपकारिणे – even to a person, who may not reciprocate my दानम्, who may not express gratitude, who may not be grateful to me in future, even the children when we take care of the children and give everything, how to we know what they are going to do in old age and parents are not doing all these things with an expectation of return,

then they are not true parents at all and therefore that which is done without expecting anything in return, that means, I don't use दानम् as a means for some future benefit. If I look upon दानम् as a means that indicates that I am not mature enough. For mature सात्त्विक person, दानम् itself is an end-in-itself. And if I am mature enough, to see it as an end itself, the very दानम् gives me joy, it is not a means for future joy, but the very practice of दानम् is आनन्दः and that means this person has understood the value of दानम् and therefore his mind is सात्त्विक and mature mind and अनुपकारिणे – for a non-reciprocating person what is given, देशे काले पात्रे च – a gift given at the right place. So, if you want to gift a shawl in चेन्नै, that too in summer when the temperature is 43°, you give shawl; in बद्रीनाथ, केदारनाथ it will be useful. So देश – at the at the right place and काल – at the right time and पात्रम् – to the right and deserving person. पात्रम् here means a deserving person, यत् दानम् दीयते तत् सात्त्विकम् स्मृतम्. People ask, many people come and ask for charity, how do I know whether that person is deserving or not and now Police department has given a warning also, when unknown people come don't even open the door, let alone give anything. How do I know whether it is a deserving person or not? Certainly we have a right to enquire, whether that person is deserving or not and if we don't know the credentials, there is nothing wrong in not giving दानम्. Then that means I think that is why I am not giving दानम्! Because I find nobody deserves!!! No No No! दानम् is important, if the people who are coming to you, you have no method of finding out, you go and find out some appropriate institution, which is making use of the money for good and noble causes. There are so many wonderful institutions, which are doing service for charitable work, if I don't have time to enquire, I can always make it a point to give to some institutions, they will take care of it properly. The idea I should include दानम् as a part of my साधन. If I don't have money for दानम्, I can have time दानम्, service दानम्,

knowledge दानम्, if nothing, smile दानम्. And according to the people who know about the anatomy of the body, they say, in smile you have to use lesser number of muscles, than frowning. Thus, even smile is economical gift than frown. Minimum you can do that. Therefore, देशे काले च पात्रे च तत् दानम् सात्त्विकम् स्मृतम्. Continuing;

Verse No .21

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिविलाष्टं तद्दानं राजसं स्मृतम् ॥ १७-२१॥

यत्तु प्रति-उपकारार्थम् फलम् उद्दिश्य वा पुनः ।

दीयते च परिविलाष्टम् तत् दानम् राजसम् स्मृतम् ॥ १७-२१॥

यत्तु प्रति-उपकारार्थम्, फलम् उद्दिश्य, वा पुनः परिविलाष्टम् च दीयते, तत् दानम् राजसम् स्मृतम् ।

In the previous verse, we saw सात्त्विक दानम् is a दानम् in which the giver looks upon दानम् as an end-in-itself. Therefore the very दानम् gives him joy. And therefore if there is acknowledgment or gratitude from others, that is only a bonus. Gratitude is not an expectation, it is only a bonus. Because already I have benefitted in the very process of दानम्, because of my value for it. Whereas in the case of राजसिक दानम्, the person is not mature enough to see the दानम् as an end-in-itself, he looks upon दानम् as a means for some other worldly benefit, कृष्ण says, doesn't matter, at least he looks upon as a means. It is better at least he looks upon it as a means and therefore naturally, he always expects something in return. प्रति-उपकारार्थम्, so he says, if I do something to the neighbor now, tomorrow they will also help me. That is always there behind, this is called प्रति-उपकारः – expectation or फलम् उद्दिश्य – he expects पुण्यम् for this दानम्, because according to शास्त्र, when you give दानम्, even though your material possession is getting depleted, your पुण्यम् bank balance is increasing. So externally you are losing, but your पुण्यम् balance is increasing and because of the पुण्यम् in your next birth you are going to get in return

for whatever you have given. Anything you give, by the same law of cyclic process, whatever you deposit in the world, world is like a bank, at the right time in the next जन्म, you will get the return from World Bank, the world which itself is like bank and that is why it is said,

आदानदोषेण भवेत् दरिद्रो दारिद्र्यदोषेण करोति पापम् ।

पापादवश्यम् नरकम् प्रयाति पुनर्दरिद्रः पुनरेव पापी ॥ सुभाषितानि ॥

A frightening श्लोक! आदानदोषेण भवेत् दरिद्रः – if you don't give anything in this जन्म, in the next जन्म you will not get anything, because whatever you have deposited alone you can draw later. Only name is देना Bank (there is a bank called देना bank), suppose I just ask for Rs.1,000, I will only get beating. Remember, every देना (lending) bank is first लेना (borrowing) bank. But they won't write लेना, they will write only देना, that is marketing strategy. If I don't give to the World Bank in this जन्म, I won't get anything in the next जन्म, I will be born a दरिद्र, आदानदोषेण भवेत् दरिद्रः. And दारिद्र्यदोषेण करोति पापम् – when there is poverty the tendency to violate धर्म is more. It requires tremendous self-restraint to avoid corruption in poverty. Therefore, the chance of the दारिद्र्य does पापम्. दारिद्र्यदोषेण करोति पापम्. पापात् अवश्यम् नरकम् प्रयाति. पाप leads to नरकम् and again he becomes पुनः दरिद्रः, पुनः एव पापी. If you want to get out of this cycle, you start दानम् at least a little. So therefore, फलम् उद्दिश्य वा – at least for the sake of पुण्यम् and better birth in the next जन्म. You do that दानम्, even though it is राजसिक and inferior दानम् and दीयते च परिविलाष्टम् – a दानम् which is given with reluctance. Because he doesn't know its value. In the case of a सात्त्विक person, he knows the value, therefore he enjoys the gift, but this person has not fully appreciated the value, he gives out of fear rather than maturity and therefore inside there is a ban. परिविलाष्टम् with reluctance when दानम् is given, तत् दानम् राजसम् स्मृतम्, it is called राजसिक दानम्. So in सात्त्विक दानम्, दानम् is the end. In राजसिक दानम्, दानम् is a means.

सात्त्विक दानम् is a निष्काम दानम्. राजसिक दानम् is सकाम दानम्.
Then what is तामसिक दानम्?

Verse No .22

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं ततामसमुदाहृतम् ॥ १७-२२॥

अदेश-काले यत् दानम् अपात्रेभ्यः च दीयते ।

असत्कृतम् अवज्ञातम् तत् तामसम् उदाहृतम् ॥ १७-२२॥

यत् दानम् असत्कृतम् अवज्ञातम्, अदेश-काले अपात्रेभ्यः च दीयते, तत् तामसम् उदाहृतम् ।

You can understand. यत् दानम् दीयते – that charity which is given, अदेश-काले – at the wrong place, at the wrong time, and अपात्रेभ्यः – to a wrong person, all those who come in the traffic signals, they are all अपात्र people. First of all, it is illegal; secondly, it is risky and also there is a news that the children are maimed for the sake of money, they are borrowed, they are inflicted injury etc., and therefore if some such people come, there is nothing wrong in saying no and not encouraging such wrong दानम्. So अपात्रेभ्यः means traffic signal ‘*beggarebhyah*’, अपात्रेभ्यः च दीयते, which is given and असत्कृतम् – even when it is given to a deserving person, when the gift is given by ill-treating or not respecting the person properly, that deserving person may be a poor person, does not mean that I have to look down upon him. That is why they say look upon the person as नारायण and it is an opportunity for me, I am in a position to share and that person needs, therefore without looking down upon the receiver, without insulting the receiver, without making him to roam, means come tomorrow at 8 a.m., and tomorrow he comes, you are not there at all. Then he comes another day, you say you have without appointment so come on Sunday and on you say that you are busy etc. And after 35 days, in fact, for his travel itself he has spent what you are going to give. Therefore, without अवज्ञा, without insulting and without disrespecting it should be

given, when there is insult and disrespect done to the receiver, because the receiver naturally feels small, this is always a bad feeling when I have to beg, I have to stretch my hands in front of someone is always a smallness. That is why भगवान् himself when he had to beg for something from महाबलि, even he had to become small, that smallness is the smallness that we feel in the mind, already the receiver is feeling bad, how can I add insult to injury, apply salt to the wound. In fact, I should make the receiver comfortable and when the receiver is insulted, तत् तामसम् उदाहृतम्, such a दानम् is a तामसिक दानम्. And what कृष्ण wants to say is, सात्त्विक दानम् is the best, राजसिक दानम् is intermediary, तामसिक दानम् is the lowest one. And the people who are at the तामस दानम् level, they have to gradually improve themselves to राजस दानम् level. Once I am at that level, I have to raise myself to सात्त्विक दानम् level. And remember, even तामस दानम् is better than ... fill up the blanks, no दानम्. When we criticize तामस दानम्, the aim is not to stop the दानम्, because तामस दानम् to अदानम् is sliding down, when we criticize तामस दानम्, the aim of the criticism is to elevate the person from तामस to राजस, not bring down from तामस to अदानम्. Like when I criticize mechanical सन्ध्यावन्दनम् is bad. This fellow says स्वामिजि I have stopped सन्ध्यावन्दनम्, why because why do mechanically. Mechanical सन्ध्यावन्दनम् is bad when someone says, it means that we have to do it consciously. So therefore, तामस दानम् is better than अदानम्. With this all the four topics कृष्ण has concluded. आहार, यज्ञः, तपः and दानम्. And naturally ॐ तत् सत् should have come, but कृष्ण is introducing one more topic and that topic is the significance of ॐ तत् सत्. That is going to come, in the next few verses, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 17, VERSES 23-28

With the 22nd verse of the 17th chapter, which we completed in the last class, Lord कृष्ण has dealt with all the four topics that he promised in the beginning. After answering अर्जुन's question regarding श्रद्धा, कृष्ण himself promised four topics – आहारः, यज्ञः, तपः and दानम्, all those topics are completed with the 22nd verse. Now in the following verses, 23rd up to the end, Lord कृष्ण is dealing with the significance of the famous मन्त्र ॐ तत् सत्. This ॐ तत् सत् मन्त्र is a very famous मन्त्र, because it is associated with all religious activities and especially at the time of conclusion there is an expression, ॐ तत् सत् ब्रह्मार्पणम् अस्तु, or कृष्णार्पणम् अस्तु, रामार्पणम् अस्तु, the expression ॐ तत् सत् is used. Even in the भगवद्गीता, at the end of every chapter we say, ॐ तत् सत् इति श्रीमत् भगवद्गीतासु. So कृष्ण wants to deal with the significance of this मन्त्र in the following verses, which we will see now. Verse no.23;

Verse No .23

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७-२३॥

ॐ तत् सत् इति निर्देशः ब्रह्मणः त्रिविधः स्मृतः ।

ब्राह्मणाः तेन वेदाः च यज्ञाः च विहिताः पुरा ॥ १७-२३॥

ॐ तत् सत् इति ब्रह्मणः त्रिविधः निर्देशः स्मृतः तेन ब्राह्मणाः वेदाः च यज्ञाः च पुरा विहिताः ।

Dealing with the significance of the मन्त्र, ॐ तत् सत्, कृष्ण gives certain important points in these verses, first I will enumerate those points independently, then we can see the verses.

The first point that कृष्ण mentions is that ॐ तत् सत् is a powerful made up of three names of God. It is a powerful मन्त्र made up of three names of God, viz., ॐ is one name, तत् is another name, सत् is the third name. And the meaning of the word ॐ is the protector of the World. The word ॐ is derived from the root √अव्, अवति, रक्षति,

पालयति and ॐ means रक्षण कर्ता, पालन कर्ता, the protector of everything, especially the devotee. This is the meaning of the word ॐ. The meaning of the word तत् is that Lord who is beyond all the instruments of knowledge, the Lord who is सर्व प्रमाण अगोचरः, one who is incomprehensible, one who is unobjectifiable, one who is not available for all the six प्रमाणs. In simple language अप्रमेयः is the meaning of the word तत्. And the meaning of the word सत् is the eternal principle, the one who ever exists in the form of the very Existence itself. Literally the word सत् means the Existence and by extension it means the eternal principle, because Existence exists always. Why? Existence. Therefore, ॐ तत् सत् means, the eternal incomprehensible protector of the universe. And this मन्त्र is here said as ब्रह्मणः निर्देशः, the three names of ब्रह्म, ब्रह्म means God. This is the first point कृष्ण highlights.

The next point He gives here is this powerful मन्त्र has been used by the creator ब्रह्माजि himself, when he undertook his job of creation. This powerful मन्त्र, ॐ तत् सत् has been employed by साक्षात् ब्रह्माजि, the creator himself, when he undertook the most important job of his, what is that: the creation of the world, because of which alone, he could successfully bring out a wonderful universe. Therefore, the second significance is मन्त्र ॐ तत् सत् has been utilized by ब्रह्माजि, the founder of the universe. This is the second point.

The third point कृष्ण highlights is because ब्रह्माजि uttered this powerful मन्त्र, this has become a convention later. Among all the spiritual seekers to chant the same मन्त्र during their spiritual साधन. Because ब्रह्माजि used this मन्त्र during his activity, it became the convention of all the later spiritual seekers to chant the very same मन्त्र, when they take to their spiritual activity. Like the inventor or the discoverer of the telephone, you might have known this, when the telephone was invented, first time when the inventor wanted to test whether it works or not, you know what the word he used, he used the

word hello, there is no derivation or meaning for that, that word came to his mind at that time and he used that. Once the founder used that word, that become the convention of all the people all over the world even now to use the expression, whether knowingly or unknowingly, learned or not, everybody says Hello. It is the tradition. Similarly, ब्रह्माजि the founder used the word ॐ तत् सत्, thereafter like hello, hello has no meaning, ॐ तत् सत् became a meaningful and conventional expression, especially among the spiritual seekers to use it in their spiritual activity. Either they use in the beginning of their activity or they use the मन्त्र at the end of their activity, ॐ तत् सत् ब्रह्मार्पणम् अस्तु they say. This is the third point कृष्ण highlights.

The fourth point that कृष्ण highlights is, since this मन्त्र is a very powerful मन्त्र, by its utterance one can convert all the राजसिक and तामसिक activities into सात्विक activities. This मन्त्र is so powerful that even a तामसिक कर्म or राजसिक कर्म will get converted into सात्विक and spiritual कर्म and if it is already a सात्विक कर्म, then this मन्त्र will make it more सात्विक. And therefore, this मन्त्र can be used with advantage by all spiritual seekers. This is the fourth point that कृष्ण mentions.

The fifth incidental point we find here is with the help of this मन्त्र, ब्रह्माजि has created a very very beautiful, wonderful, orderly, rhythmic, glorious, vast rule-abiding universe. And Lord कृष्ण says, even in this wonderful creation, there are three creations which are the greatest by the ब्रह्माजि. Whole creation is wonderful, but even within this creation, there are three products or three creations of ब्रह्माजि which are very very significant. And what are those three creations? कृष्ण enumerates. ब्राह्मणाः and यज्ञाः and वेदाः. These are very very significant creations of ब्रह्म. Now the question is why do we say, these three are significant? The reason is the word यज्ञः means that intelligent lifestyle by employing which or with the help of which, the humanity will use all the superior knowledge and power constructively. Thus

यज्ञः means that lifestyle in which the humanity wisely uses or employs the superior knowledge and power for constructive purposes. If this यज्ञ way of life is absent, the superior knowledge and superior power will cause only human destruction. You know that now we have got enough weapons which can destroy the earth several times. We have got (we means humanity and not the Indians), we, the humanity have got enough weapons, some of them we can see in Iraq now, we have got enough weapons to destroy the earth several times, that means what: the superior knowledge of humanity and the superior power of humanity can become constructive or destructive. यज्ञ is that wisdom by which the humanity converts the knowledge and power to ensure the peace, the prosperity and all round progress of life. Therefore, यज्ञ alone can sustain the universe. And when I say यज्ञः, I mean the पञ्च महा यज्ञाः, which is the wise way of living, which we saw in the 3rd chapter. I don't use the word यज्ञ in the limited sense of वैदिक ritual, here the word यज्ञ means the पञ्च महा यज्ञाः, a constructive, healthy and intelligent way of life. So यज्ञ alone can sustain the creation and therefore यज्ञ is very very important. Then why do we say, वेद is important. वेद is important because from the वेद alone we learn the यज्ञ way of life. That यज्ञ way of life, the harmonious way of living, we learn from the वेदs and therefore, वेदs become important to understand what wisdom is. And therefore वेद alone promotes यज्ञ, यज्ञ alone can sustain the creation. So यज्ञ is significant and वेद is significant. Then why do we say ब्राह्मणः is important. Here the word ब्राह्मण means any human being, irrespective of the caste, we are not referring to Brahmin caste here, any human being who preserves and promotes the वैदिक teaching. Any human being, whether he is a ब्राह्मणः, क्षत्रिय, वैश्य or शूद्र by birth, whether the human being is male or female, whatever be the profession, any human being who preserves and promotes the वैदिक teaching. How does he preserve and promote? Both by his teaching and by his living, through precept and practice, whoever

preserves the वेद is called ब्राह्मण. The very word ब्राह्मण is derived from the word ब्रह्म and ब्रह्म means वेदः. ब्रह्म, वेदम् जानाति इति ब्राह्मण. The one who learns, the one who lives and the one who shares the वैदिक wisdom is called ब्राह्मण. Thus ब्रह्मण sustains the वेदs, वेद sustains the यज्ञ way of life and यज्ञ sustains the creation, therefore ultimately, the sustenance of the creation requires three factors. If there are no ब्राह्मणs, the वेदs will die. ब्राह्मण, again I mean, not the जाति-ब्राह्मण. ब्राह्मण means the promoter of the वेदs; if ब्राह्मण is not there, वेद will die; if वेदs dies, यज्ञ will die and if यज्ञ dies, the harmonious way of life will die. And there will be only wars and wars. Imagine a powerful country, which has got all the weapons in the world, attacks another country, even though three fourth of the humanity is not in favor. Even the United Nations is not able to do anything. All the scientific advancement, all the technological advancement are used for the systematic destruction of an area of the earth, even though it is not endorsed by significant part of the humanity. Now we can imagine, what can happen if such a thing continues. If science is not advanced, we can only fight with stick, the damage will not be that much. But when there is scientific knowledge, but without धर्म, i.e., called यज्ञः. So scientific knowledge minus यज्ञ will mean selfishness. One country will become selfish and will be interested only in their survival. They won't bother about the humanity and even humanity cannot do anything, except giving certain protest statements. France will give its statement. Germany will give its statement, Russia will give its statement and of course India will also give its statement, we will become utterly helpless, this is the result of knowledge and power without यज्ञः. And therefore, this wonderful creation including ब्राह्मण, यज्ञ and वेद has emerged from ब्रह्माजि only after the utterance of ॐ तत् सत् मन्त्र. Therefore it is significant. This is the essence of the following portion.

Now look at the श्लोक. ॐ तत् सत् इति निर्देशः. So the word ॐ, तत् and सत्, these three are त्रिविधः निर्देशः, the three-fold नाम, निर्देशः means नाम, of ब्रह्मन्. Here ब्रह्मन् means ईश्वर. These are the three-fold ईश्वर नाम and ईश्वर has got several नामs, names why should कृष्ण mention only these three नाम, because He says: तेन, with the help of these three नामs or names, i.e., chanting these three नामs, विहिताः these three wonderful creations have been made. These three wonderful creations called यज्ञः, यज्ञः means the wise way of life, constructive way of using knowledge and power is called यज्ञः, i.e., one beautiful creation, वेदाः, the वैदिक scriptures, which teach us the यज्ञः way of life, we saw this in the 3rd chapter,

सह-यज्ञाः प्रजाः सृष्ट्वा पुरा उवाच प्रजापतिः । ... ॥ ३-१०॥

So वेदs were created by ब्रह्माजि and ब्राह्मणाः, so the preservers and promoters of the वेद are called ब्राह्मणाः, गुण- ब्राह्मणाः, कर्म- ब्राह्मणाः, those who are dedicated to the preservation and promotion of वेदs, all these three have been created by ब्रह्मणा, by Lord ब्रह्माजि, all these three have been created पुरा – long before and therefore ॐ तत् सत् is a sacred मन्त्र.

Verse No .24

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७-२४॥

तस्मात् ॐ इति उदाहृत्य यज्ञ-दान-तपः-क्रियाः ।

प्रवर्तन्ते विधान-उक्ताः सततम् ब्रह्म-वादिनाम् ॥ १७-२४॥

तस्मात् ब्रह्म-वादिनाम् विधान-उक्ताः यज्ञ-दान-तपः-क्रियाः ॐ इति उदाहृत्य सततम् प्रवर्तन्ते ।

So since ब्रह्माजि initiated this tradition. What tradition? Utterance of ॐ तत् सत्, like the hello tradition, ॐ तत् सत् tradition was initiated by the founder of the very universe itself and therefore all the ब्रह्म-वादिनाम्, ब्रह्मवादिs means the वैदिक followers, especially the spiritual seekers, सततम् ॐ इति उदाहृत्य – always they also utter this

मन्त्र, ॐ तत् सत्, fully, or partially, by uttering the word ॐ. Either all the three नाम, or any one of the नाम, like ॐ, ॐ इति उदाहृत्य, ब्रह्म-वादिनाम् सततम् – always, their activities प्रवर्तन्ते – proceed. And what all activities? विधान-उक्ताः – all the activities prescribed in the scriptures meant for spiritual growth. I do not know, which activities will contribute to spiritual growth, my activities are decided based on material growth, all our activities when we judge. As I said before, the very education is based on what, which degree will get me good salary, so our line of thinking is what will help me in material growth, what will help in spiritual growth we will know from the scriptures, therefore, विधान-उक्ताः – so the activities prescribed in the वेद विधि, वैदिक teaching. Like यज्ञ-दान-तपः-क्रियाः, which we saw in the 17th chapter, all the यज्ञs like पञ्च महायज्ञ, all types of दानम् and all types of तपस्, you remember, कायिक, वाचिक, मानस तपस्, all of them the spiritual seekers perform uttering ॐ तत् सत् or merely ॐ.

Verse No .25

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७-२५॥

तत् इति अनभिसन्धाय फलम् यज्ञ-तपः-क्रियाः ।

दान-क्रियाः च विविधाः क्रियन्ते मोक्ष-काङ्क्षिभिः ॥ १७-२५॥

मोक्ष-काङ्क्षिभिः तत् इति (उदाहृत्य) फलम् अनभिसन्धाय विविधाः यज्ञ-तपः-क्रियाः दान-क्रियाः च क्रियन्ते ।

So मोक्ष-काङ्क्षिभिः क्रियन्ते. Some other spiritual seekers use the मन्त्र, तत् only, as I said all the three words can be used together, or any one of the three नाम also can be used. In the previous verse, ॐ was highlighted; in this verse the word तत् is highlighted; but now-a-days, we don't choose anyone, we generally chant all the three. What is the difference, between ॐ and ॐ तत् सत्? Now-a-days we chant all the three. So some spiritual seekers, use the name तत् of the Lord, in विष्णुसहस्रनाम also one of the नाम is तत् तस्मै नमः, यस्मै नमः, all

these come. तस्मै नमः means the Lord who is तत्. मोक्ष-काङ्क्षिभिः some spiritual seekers utter the word तत् and practice यज्ञ दानम् and तपः. This was described in the 17th chapter before, some other seekers use this word and when they practice these activities, their primary goal is मोक्ष, material benefit they look upon only as a by-product. Therefore, फलम् अनभिसन्धाय, they look upon the internal growth as primary, the material benefit as required and incidental, they are called सात्त्विक people, they are spiritual seekers, not that they neglect money, but for them, money is subservient to inner purity and spiritual growth. They can never think of money at the cost of spiritual growth, because it is a bad bargain according to them. That is why they are called मोक्ष-काङ्क्षिभिः, they are so mature, therefore they consider धर्म मोक्ष as superior to अर्थ काम. Therefore फलम् अनभिसन्धाय, without being obsessed with material results, here फलम् means अर्थ काम, अनभिसन्धाय means without being obsessed with, if at all they have an obsession that is with their inner growth rather than external paraphernalia. Continuing;

Verse No .26

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ १७-२६॥

सत्-भावे साधु-भावे च सत् इति एतत् प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सत् शब्दः पार्थ युज्यते ॥ १७-२६॥

(ज्ञानिभिः) सत् इति एतत् सत्-भावे च साधु-भावे च प्रयुज्यते, तथा हे पार्थ! प्रशस्ते कर्मणि सत् शब्दः युज्यते ।

So some spiritual seekers use the नाम ॐ, which was said in verse no.24, some other spiritual seekers use the नाम तत्, that is said in the 25th verse, now we have to supply, there are some other spiritual seekers who use the नाम सत् along with their यज्ञ-दान-तपः. Of course, it is not these three alone, along with all the activities, but कृष्ण enumerates these three, because they are considered to be important

activities of a human being. And when कृष्ण comes to the word सत्, suddenly कृष्ण remembers that I have introduced the word but I have not given the meaning of the these three words, only I gave you the meaning. कृष्ण never said, what is the meaning of ॐ. He didn't give the meaning of तत् (he might have forgotten, whatever be the reason, or व्यासाचार्य did not know), कृष्ण here gives the meaning of the word सत्. And I gave you the meaning of the word सत् as eternal, so here कृष्ण gives five meanings for the word सत्. Compensation for leaving the other two words! For the third word He gives five meanings. What are the five meanings of the word सत्?

First meaning is साधु-भावे सत् इति एतत् प्रयुज्यते – the word सत् is employed, is used, साधु-भावे – in the meaning of nobility, goodness, good conduct, good behavior is called साधु-भावे, that is why noble people are called सत् पुरुषाः or सन्तः, in the North India also they use the word सन्त तुकाराम, सन्त नामदेव, there the word सन्त means the धार्मिक पुरुषः. Therefore, one meaning is good conduct. साधु-भावे means good conduct. साधुत्वम् means goodness. That is why in North India a संन्यासि is called साधु. Therefore any noble one is called साधु. साधु-भावे means good conduct, धार्मिकत्वम्.

The second meaning is the सत्-भावः means Existence, in the philosophical context the word सत् means eternal Existence, that is why in छान्दोग्योपनिषत्,

सत् एव सौम्य इदम् अब्र आसीत् एकम् एव अद्वितीयम् ॥
छान्दोग्योपनिषत् ६-२-१ ॥

सत्-भावः means pure Existence. साधु-भावः means good conduct.

Then the third meaning is प्रशस्ते कर्माणि. Any good कर्म is also called सत्. सत् कर्म. This also we use often. So, प्रशस्ते कर्माणि, any great noble action is also called सत्. What is the difference between साधु-भाव and प्रशस्त कर्म. साधु भाव refers to noble behavior or conduct, it is in the context of character, here it is in the meaning of

action, three meanings have been given. सत् शब्दः पार्थ युज्यते – हे अर्जुन! The word is used in these three meaning. Then two more meanings कृष्ण gives:

Verse No .27

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७-२७॥

यज्ञे तपसि दाने च स्थितिः सत् इति च उच्यते ।

कर्म च एव तत्-अर्थीयम् सत् इति एव अभिधीयते ॥ १७-२७॥

यज्ञे तपसि दाने च स्थितिः सत् इति च उच्यते । तत्-अर्थीयम् च एव कर्म सत् इति एव अभिधीयते ।

The fourth meaning of the word सत् means perseverance or commitment or willpower, स्थितिः. With regard to what? यज्ञे तपसि दाने च – with regard to the practice of these three spiritual disciplines. Commitment to यज्ञ, commitment to तपस् and commitment to दानम्, this निष्ठा is also called सन्निष्ठा, so सत् भावना – good character, सत् कर्म – good action, सत् निष्ठा – good commitment. In all these context the word सत् is used, in addition to eternal Existence. Four meanings are over.

The fifth meaning, He says: कर्म च एव तत्-अर्थीयम् – any other activity, any other secondary activity, satellite activity, which will promote यज्ञ, दानम् and तपस्. So previously we said यज्ञ, दान, तपस्, the primary activities are called सत्, now all the other activities also, even mundane activity also, which is meant to promote यज्ञ, दान, तप. Suppose I do a business and I earn lot of money, it is a pucca commercial activity. But suppose I earn money and use the money for any noble purpose – यज्ञ, दानम् or तपस्, then that business activity will become सत्. Similarly, before doing any noble कर्म – a पूजा is going to take place, I am cleaning that room, that cleaning is the grossest activity, but even that activity will become or before the class you are spreading the carpet, or at the end of the class you are

removing the carpet, removing the chair, some students do the voluntary activity. That is not यज्ञ, दानम् or तपस्. Even though it is a mundane simply activity of removing the chairs or carpet, even that is a सत् कर्म because, it is meant to promote गीता class, therefore even that is सत् कर्म only. Therefore, कर्म च एव तत्-अर्थीयम्, any कर्म, even the meanest कर्म, not in the negative sense, the grossest कर्म, which is a satellite of supportive कर्म for यज्ञ, दान, तपस्, that is also called सत् कर्म इति अभिधीयते. These are the five meanings of the word सत् and you have to add one extra sentence. There are some spiritual seekers who use the word सत् when they are doing their activities. Thus you can use ॐ, or तत् or सत्, by which all your activities will be transmuted to सात्त्विक, spiritual कर्म. And that is why in our tradition at the end of all rituals, that ॐ तत् सत् is there. Even they jocularly say if anybody asks about the cricket match, when they lose they say ॐ तत् सत्. Even jocularly we say ॐ तत् सत्, that means what, even the defeat becomes a spiritual activity for वैराग्य प्राप्ति. OK. Concluding कृष्ण says:

Verse No .28

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७-२८॥

अश्रद्धया हुतम् दत्तम् तपः तप्तम् कृतम् च यत् ।

असत् इति उच्यते पार्थ न च तत् प्रेत्य नो इह ॥ १७-२८॥

हे पार्थ! अश्रद्धया हुतम् दत्तम्, तपः तप्तम्, यत् च कृतम्, तत् असत् इति उच्यते, (तत्) प्रेत्य, इह (अपि) च न (फलप्रदं) नो (भवति) ।

So with the previous verse, कृष्ण has concluded the topic of the significance of ॐ तत् सत् मन्त्र, the significance is that it can convert any कर्म into सात्त्विक कर्म and not only that, while performing the कर्म, if inadvertently I have committed mistake. Suppose I have not chanted the मन्त्र properly, because I don't know संस्कृत and I have written all the मन्त्र in तमिळ् script. Is anything more required? In

तमिक्, there is only क, for क, ख, ग, घ, for four words only one letter, तमिक् is अद्वैतम्. च, छ, ज, झ. the rest of the four is not there, like that only प फ ब भ. So imagine I have written everything and the most interesting thing is at the end of ritual, they have got a beautiful prayer which says

मन्त्र लोपे तन्त्र लोपे क्रिया लोपे श्रद्धा लोपे नियम लोपे काल लोपे नैवेद्यादि

विहित लोपे च सत्यम् सत्त्वम् यथा प्रोक्तम् यथा शास्त्र अनुष्ठितम् पूर्णम् भवतु.

There is a prayer. This prayer means whatever लोप has happened, लोप means deficiency, in नैवेद्यम् or in chanting or in using the right time, right place, etc., whatever लोप has happened Oh Lord! You make it complete. This they would have written in तमिक्. लोप means what: deficiency and they read, मन्त्र लोभे, तन्त्र लोभे, क्रिया लोभे. लोभ means greed. So we are asking, for deficiency there should be rectification. But in the prayer itself there is deficiency, so deficiency-rectification-prayer is chanted deficiently, for that you require another deficiency-rectification-prayer. So therefore it happens. Suppose such mistakes happen, if you chant ॐ तत् सत्, all those deficiencies are rectified by the Lord because Lord Knows संस्कृत. Thank God! Therefore He will make the appropriate correction. This is the significance of ॐ तत् सत्. Now in this 28th verse, कृष्ण wants to conclude and in this conclusion, He wants to remind the beginning of the 17th chapter, which we might have forgotten. What is the beginning of the 17th chapter? श्रद्धा. Therefore कृष्ण reminds us of श्रद्धा also here, He says, अश्रद्धया हुतम् – any spiritual activity or religious activity done without श्रद्धा, without sincerity, हुतम् means offered into the fire, any oblation made without श्रद्धा, then दत्तम् – any charity made without श्रद्धा, without sincerity and तपः तप्तम् – any austerity practiced without श्रद्धा, devotion and faith, or यत् च तत्तम् – or any other, even worldly activity if we do without sincerity, especially the profession that we take to, imagine I have a job

I don't like, I have to be in the office for 10-12 hours and not one day but 5 or 6 day a week. That means what: more than 50% of my waking hours I am doing that job and imagine I don't like it, that means Friday comes I am so happy and Sunday night comes I am so unhappy, because Monday is coming. If there is no sincerely, there is a split personality that in the long run it will adversely affect the physical and mental health, that is called stress and strain, doing a job without love. Therefore कृष्ण gives a warning, anything done without your heart in it, अश्रद्धया हुतम् दत्तम् तप्तम् कृतम् and all such कर्मs are called असत् कर्म. Even if it is a noble कर्म, it will become असत् because there is no heart in that. Therefore कृष्ण says, असत् इति उच्यते – opposite of सत्, oh पार्थ! And by practicing such असत् कर्म, you will not get material benefit also, spiritual benefit also, you won't get any benefit in this life also and you won't get any benefit in the hereafter also. So तत् नो इह. Will not give any worldly benefit, because with a stressed mind you cannot enjoy even material pleasures. And therefore इह लोक सुखम् अपि न अस्ति and नो प्रेत्य, there is no परलोक सुखम् also, पर लोक फलम् also. And therefore the most important thing is let there be श्रद्धा. If you cannot get a job that you like, because of employment problem, if you cannot get a job that you don't like: Learn, train yourselves to like any job that you have got. That is the only remedy and therefore श्रद्धा is very very important. So with the significance of श्रद्धा, कृष्ण concludes the 17th chapter.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७॥

Thus is concluded the 17th chapter of the गीता which is titled 'श्रद्धा-त्रय-विभाग-योगः' because it begins with the topic of three-fold श्रद्धा by way of answering अर्जुन's question.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 17, SUMMARY

Today I will give you a summary of the 17th chapter of the गीता. We had seen before that Lord कृष्ण concentrated on the topic of Self-knowledge in the three chapters, 13th, 14th and 15th and this Self-knowledge is capable of giving liberation and this Self-knowledge alone is capable of giving freedom from संसार, संसार being dissatisfaction with oneself. Self-inadequacy, the tendency to become different from what I am now. Because I am not satisfied with myself as I am, I want to change myself, either financially or educationally or physically or cosmetically or emotionally or intellectually, some -lly, at one level or the other I go on struggling to change so that I will be comfortable as I am, I will be at home with myself. This struggle to be different is called संसार and this struggle will go away only by knowledge and that knowledge कृष्ण dealt with in three chapters, 13th, 14th and 15th. But कृष्ण wants to convey an important idea that even though Self-knowledge is powerful enough to destroy संसार, the Self-knowledge requires lot of preparation, it requires a prepared mind. In fact, preparation is more difficult than the actual acquisition of knowledge. And therefore, कृष्ण wants to deal with a prepared mind in the next two chapters, viz., 16th and 17th. Therefore in these two chapters, the topic is: What is a prepared mind and what are the preparations required? In संस्कृत, we give different names, साधन चतुष्टय सम्पत्ति is one name, ज्ञानयोग्यता is another name, गुण-ब्राह्मणत्वम् is another name or a सात्त्विक mental makeup, a सात्त्विक state of mind. So I will use the word सात्त्विक state of mind is alone a prepared mind. And कृष्ण wants to point out that a सात्त्विक state of mind is that which naturally follows the values of life. It is naturally धार्मिक, it is naturally ethical, it is naturally free from stress and strain, it is naturally relaxed, it is naturally open, it is naturally receptive, such a receptive, open, ethical, stress-free, relaxed, wonderful, quite mind will lap up the knowledge, absorb the knowledge, like sponge

absorbing water. If such a सात्त्विक state of mind is not there, one will not be able to absorb the knowledge, there will be a tremendous resistance and this knowledge will not be even appealing to oneself. It will not attract oneself and it will not look relevant for our life. In fact, if you feel वेदान्त is relevant for life, a person has got a reasonably सात्त्विक mind and if an unprepared mind exposes to the teaching, it will not receive the knowledge and even if by some mistake or by the grace of the गुरु or by the power of communication or the skill of transference, even if somehow the knowledge is given, the unprepared mind cannot retain the knowledge and an unprepared mind cannot assimilate the knowledge, the knowledge will become non-functional, it will not deliver the expected results. And therefore कृष्ण wants to give a very very strong warning, as much importance you give to Vedantic study or more than the importance that you give to Vedantic study give for a सात्त्विक state of mind. And therefore, कृष्ण dedicates two chapters. In the 16th chapter, He differentiated the prepared and unprepared mind in the form of दैवी सम्पत् and आसुरी सम्पत्. And the same differentiation he is doing in the 17th chapter also with a different name, a prepared mind is called a सात्त्विक mind and an unprepared mind is called a राजसिक and तामसिक mind. And therefore, अर्जुन if you are interested in liberation and if you interested in knowledge better look into your mind, study your mental biography. Instead of being aware of what your lifestyle is physically, study your mental biography, if required have an inventory of your emotional thought pattern. Therefore, these two chapters are very important and if a person concentrates on a सात्त्विक mind, developing a सात्त्विक mind, the beauty is even without Self-knowledge, a सात्त्विक mind can enjoy 90% liberation. Even if one does not get Self-knowledge, by sheerly enjoying a सात्त्विक state of mind a person can have 90% peace. On the other hand, if a person has studied वेदान्त 100% and if the mind is either तामसिक or राजसिक, then the Vedantic study doesn't guarantee

much benefit other than the claim that you can make, I have finished गीता. He has finished गीता. I have finished उपनिषत्s. स्वामि चिन्मयानन्द nicely asks, you have gone through ten उपनिषत्s. Fine. How many उपनिषत्s have gone through you? And therefore, these two chapters extremely important, even if 13th, 14th, 15th are forgotten doesn't matter, these two chapters are important, not for mere study but for implementation in life, the gap between the 16th and 17th chapters and my life should become lesser and lesser. And therefore, both these chapters are important and we will just see the essence of this chapter. The chapter begins with a question from अर्जुन based on कृष्ण's statement in the 16th chapter. In the 16th chapter, कृष्ण said the scriptures are the guidelines in directing your life. Because scriptures alone invariably take care of both the spiritual growth and material need parallelly. Without the scriptural guidance there will be a lopsided development, either a person concentrates on spirituality and neglects the family or a person takes care of the material growth but spiritually becomes a failure, but the scriptural guidance is so balanced, that it will take care of the material needs as well as spiritually need. लक्ष्मीदेवी is important, सरस्वती also is important. You cannot neglect either of them and also पार्वती. पार्वती stands for health and fitness. लक्ष्मीदेवी stands for the material well-being and सरस्वती is required ultimately for मोक्ष. The balanced pursuit of सरस्वती, लक्ष्मी and पार्वती is the scriptural approach. Therefore, कृष्ण said, तस्मात् शास्त्रम् प्रमाणम् ते कार्य-अकार्य-व्यवस्थितौ, in the 16th chapter. Therefore, अर्जुन asked a question, suppose there are people who are scripturally illiterate and they take to religious life of पूजा, जप, etc., because of faith in religion, because of faith in God. In India, even now, millions of people are religious and faithful and they are illiterate about the scriptures. So अर्जुन's question was what will be the nature of, state of such people and कृष्ण answers that, that is the trigger for the 17th chapter. Now the chapter can be divided into three portions:

◆ The first portion is from verse no.1 to verse no.6, wherein कृष्ण answers अर्जुन's question, regarding faith. श्रद्धा-त्रय-विभागः. And based on this alone, the chapter itself is called श्रद्धा-त्रय-विभागः and this is the first topic. First I will enumerate and then summarize.

◆ Then the next one is from verse no.7 to 22. Here we have four bonus topics. Even without अर्जुन's request, कृष्ण himself voluntarily offers to deal with four topics, आहार, यज्ञः, तपः, दानम्, food, worship, discipline and charity. These four-fold आहारादि चतुष्टयम्, is the second portion, 7 to 22.

◆ Then the third topic is 23 to 28 which deals with the significant of the famous मन्त्र, ॐ तत् सत् ॐ तत् सत् significance. This is the third and final topic.

i)Now going back to the first topic, कृष्ण says that श्रद्धा, faith of every person can be divided into सात्त्विक, राजसिक and तामसिक, based on the type of worship that he undertakes, based on the deity, based on the method and based on the motive – deity, method and motive will determine the type of faith.

➤ If a person has सात्त्विक faith, he will be attracted to सात्त्विक deities; if he has got राजसिक faith, राजसिक deities, materialistic and if he has तामसिक faith, he will be attracted to तामसिक deities. So depending on the deity of worship you can know the faith.

➤ Then depending upon the method of worship. If it is a सात्त्विक faith, the method of worship will be सात्त्विक. That means it will be quite and turned inward. मनः-प्रधानः. It is more mentally oriented and it is less physical and extrovert is सात्त्विक. And in the case of राजसिक faith, the worship will be more physical and extrovert. Want to have to lot of things, lot of activities, lot of running about, more physical and extrovert is राजसिक. And तामसिक is all forms of violent type of worship, in which there is violence to one's own

body and violence towards the other's outside also. This the method of worship determines the type.

➤ And finally the motive. A सात्त्विक type, will have a सात्त्विक motive, which means one is interested more in the inner growth rather than external. So when the motive is internal growth, it is सात्त्विक state. When the motive is external growth in terms of possession and money and other paraphernalia, it is राजसिक. When the motive is harming other people, like black magic, etc., that will come under तामसिक state. Thus the deity, method and motive of worship will indicate whether one has सात्त्विक, राजसिक or तामसिक श्रद्धा. This is the discussion from verse no.1 to 6.

ii) Then कृष्ण introduced 4 topics.

a) He said that आहार, the food that you consume also is a contributory factor towards your spiritual growth. We don't say that it is the only factor. We don't say that it is the prime factor, but is one of the factors, which will determine your mental state. And कृष्ण divided the food into सात्त्विक, राजसिक and तामसिक. I don't think one should go into too much details, because then the whole day you will be thinking of what is सात्त्विक, राजसिक and तामसिक and there will be no time for गीता. Therefore over obsession with the choice of diet can sometimes or oftentimes become an obsession. Therefore for all practical purposes, we can follow certain simple rules with regard to आहार. Simple rules I will suggest is:

- ❖ rule no.1: Avoid non-vegetarian diet,
- ❖ rule no.2: Avoid all forms of intoxicant,
- ❖ rule no.3: Avoid of all forms of tobacco products,
- ❖ rule no.4: Avoid over-eating,
- ❖ rule no.5: Avoid in between eatings. Between breakfast and lunch and between lunch and evening snack and between

evening tea and dinner and thereafter! So therefore breakfast, lunch, snack and dinner and in between also.

So therefore five rules, avoid non-vegetarian food, avoid all forms of intoxicants, avoid all forms of tobacco products, avoid over eating, avoid in between eating, then you are taking सात्विक आहार. Because in our culture, what is traditionally prescribed is सात्विक only. Stick to that, that is enough, this is with regard to आहार.

b) Then with regard to यज्ञ. Our activities are also divided into सात्विक, राजसिक and तामसिक. With regard to religious activities, the division is: any religious activity used for internal growth is सात्विक; any religious activity used for external material growth is राजसिक; any religious activity used for harming others, is तामसिक. This is the rule with regard to religious activity. With regard to secularly worldly activities, how to divide? Any worldly activity in which the beneficiaries are more in number is सात्विक. Any worldly activity in which the beneficiaries are less, less and less and ultimately one and who is that one? Whether one should ask, it is myself! Lesser the beneficiaries, more राजसिक it is, greater or more the beneficiaries, the सात्विक the activity is. And any activity, which harms others, hurts others, all those activities are तामसिक activities. We can take this as the general norms to divide our secular and sacred activities, called यज्ञः by कृष्ण.

c) Then the next one is तपस् तपस् means discipline. कृष्ण talks about the discipline at the organ level, i.e., कायिक, वाचिक or at the मानस and also discipline at the गुण level, सात्विक, राजस and तामस तपस्. I don't want to go to the details, I want you to only remember this significance of a disciplined life. So that if you don't understand the significance, discipline will be misunderstood as curtailment of our freedom. It will be misunderstood as suppression. But when I voluntarily follow, it becomes a discipline, when the very same thing is enforced by गुरु or शास्त्र, it become suppression. And it

is significant to understand, we have to remember the portion which occurs in कठोपनिषत्, wherein the teacher यमधर्मराज gives a beautiful analogy or example, in which life is compared to a journey and in this journey we are using a vehicle called our own body,

आत्मानम् रथिनम् विद्धि शरीरम् रथमेव तु । बुद्धिम् तु सारथिम् विद्धि मनः प्रग्रहमेव च ॥

इन्द्रियाणि हयानाहुर्विषयास्तेषु गोचरान् । आत्मेन्द्रियमनोयुक्तम् भोक्तेत्याहुर्मनीषिणः ॥ कठोपनिषत् १-३-३ ॥

The body is like a vehicle. And all the sense organs are like the wheels or the horses which draws and the mind is like the reins controlling the horses or the steering (modern example) controlling the wheels and the intellect is like the chariot driver, who controls the horses through the reins or the driver who controls the wheels through the steering. So car is like the body, senses are like the wheels, mind is like the steering, driver is like the intellect and the यजमान, the owner who wants to travel and he is seated, not on the self-driven car, but chauffeur driven car and the यजमान sitting behind is the जीवात्मा, and we have started our journey long back and right from the moment from the birth the journey is there. And if the life's journey should be successful, what are the conditions one should remember? The car must be in good condition, the wheels or the tyres must be in proper condition. The steering must be in proper condition. Imagine I turn into the right and the wheels go to the left, what will happen? And imagine either doesn't know the destination or he knows but only drunk. That is it! So if you have to reach the destination, the vehicle must be travel worthy. So before you start your spiritual journey, ask the question: Is my personality spiritual-travel worthy? And what we find generally is that we have started our journey even without checking up. Check up so many parameters, whether it is the aircraft or the car. Most of the accidents happen because the check up is not done properly. And therefore what are the conditions required? Body must be healthy. Are

you taking care of your health? And then the sense organs must be healthy and the mind should be emotionally calm and sound, so the EQ, the emotional quotient must be healthy. And then the intellect should be capable of learning. Because our approach to मोक्ष involves a systematic study of scriptures. There are many other groups following scriptures, for them मोक्ष is through some other methods, they say भक्ति gives मोक्ष, they say कुण्डलिनी rising gives मोक्ष, study is not involved. And there are some other people who accept ज्ञानम्, but they say knowledge comes through intuition in meditation. Thus most of the group in spirituality, they don't believe in systematic study, they believe in meditation, they believe in intuition, they believe in devotion, but our approach involves, वेदान्त श्रवण, मनन. Therefore emotional health is not enough, one should have a sound thinking capacity also. If you come to माण्डूक्य class, you know how it is, lot of thinking is involved, because knowledge means understanding and understanding means doubts are bound to come, therefore you have to lot of reasoning, lot of logic and therefore intellect also must be sound, which means informed and capable of rational thinking, which requires an educated intellect, a sharp intellect. Thus body, sense organs, the mind, the intellect, all the four must be fit and not only they must be fit, they all also must function in coordination. Like a music program, I have told before, there is the best vocal musician is there, violinist is the top one, mridangist is top one, but each one is doing his own favorite. He is singing शङ्कराभरणम् रागम् and violinist likes तोडी and the song is in आदितालम् and the mridangist is doing in रूपक तालम् solo. What kind of music concert you will have? Even though all the three are great, individual greatness is not enough, there must consonance. Similarly, physical fitness alone is not enough, emotional fitness alone is not enough, intellectual fitness alone is not enough, they all must have the concerted effort, otherwise I will be able to sit here for one hour without any movement, he will be a great योगि, he would

have practiced the योगासन very well, therefore he sat in the पद्म आसन at 6 a.m. and he keeps the body straight also and for one hour physically he is here and but only thing is mind is all over, what is the use? Therefore आसन takes care of only the body. And therefore fitness plus integration is equal to तपस्. Fitness plus integration of the physical, the emotional and the intellectual personality. In fact, we include even the pranic personality, even the प्राणमय कोश must be healthy. All should be fit, this is discussed in तपस्. आहार यज्ञ तपस्.

d) And finally दानम् is the fourth bonus topic. And दानम् we saw, I don't want to go into the details and दानम् is sharing whatever I have. दानम्, we generally think only in terms of money, we are not taking only money only, money wise also it is required, if our religion has to survive, if our religious institutions have to survive. This is all because of the contribution of the people only. Previously, there was no threat to our religion because, it was the only religion available, others have come later, but now all the other religions are striving with concerted effort to propagate and there is push from all over. One side Christianity is pushing and the other side Islam is pushing and we cannot go down, because ocean is there only. We only have to jump. So therefore we should be aware of our responsibility to our community, our temples, our religion, our culture, our scriptural books, all of them and therefore दानम् is also important. With this the second portion is over, from 7 to 22 four bonus topics. OK. Don't ask whether in कृष्ण's time bonus was there. It is voluntarily offered.

iii) Then comes the last portion. 23 to 28. Significance of ॐ तत् सत्. This मन्त्र consists the three नामs of the Lord and even though all the names of the Lord are equally sacred, these three are considered significant, because these three are supposed to be used by ब्रह्माजि in the beginning of the creation, don't ask how do you know. Lord कृष्ण says ब्रह्माजि started his activities with this मन्त्र. therefore it has got a conventional sanctity. Remember the example, like the Hello.

At least Hello has no religious or spiritual significance, this has got spiritual significance also. And the primary significance of this मन्त्र is very important it is capable of converting राजसिक and even तामसिक actions into सात्विक. And that is why वेद said even if there are people who are used to eating non-vegetarian, liquor consuming, etc., even to bring them to our fold, what did the वेद do? They said first preference is that you should not use it, but if you cannot give it up immediately, you consume them, but before consumption offer to the Lord. Even liquor doesn't matter. Don't use the first advice. But if it is going to take time to give up, whether it is meat or liquor, the शास्त्र said doesn't matter, even that you offer and भगवान् will manage it. Gradually, your aim is to reduce and get out of it, that is why even animal sacrifices were permitted, because if there is a group which consumes, how to bring to our fold. Allow them to do what they do and request them to offer that to the Lord and win their trust. Once we win their trust, gradually, reduce this, reduce this, etc. and we can take them out slowly. Therefore, ॐ तत् सत् can convert even राजसिक and तामसिक कर्म into सात्विक कर्म. मधुसूदन सरस्वती calls it साद्रूप्यं संपादनीयम्, सद्रूप्यम् means सत्त्वगुणत्वम्. सम्पादनम् means transformation, from तमस् and रजस् to सत्त्व transformation and therefore ॐ तत् सत् is important. You can chant any of them or you can chant all the three words, you can chant in the beginning or you can chant at the end also and that is why we have the convention, even at the end of every chapter, we have ॐ तत् सत् and whatever ritual we do we conclude with ॐ तत् सत् कृष्णार्पणम् and ब्रह्मार्पणम्, etc. This is the last topic, 23 to 28.

And I would like to discuss one more topic, which is outside the 16 and 17th chapters, but I would like to add that topic in this context. If you study these two chapters, कृष्ण enumerates healthy virtues. What is दैवी सम्पत्, He gives the list. अभयम् सत्त्व-संशुद्धिः ज्ञानयोग-व्यवस्थितिः, etc. He gives a list and He says: You cultivate,

nurture and nourish the healthy virtues. And He gives a list of unhealthy non-spiritual friendly virtues also or vices also He gives and He says eschew them. But peculiarly enough कृष्ण doesn't say how to cultivate the virtues. He only dumps the responsibility on our head and how you cultivate it is left to you, but you have to. So naturally, the question will come I want to develop virtues. But tell me how? This is not discussed in both the chapters and therefore, I thought I will briefly include that topic, how to develop virtues and how to gradually grow out of this unhealthy tendencies? And this is not my invention, these are all discussed in the scriptures in various places, these methods are strewn all over the scriptures. And these strewn methods, I have collected and classified into five methods. Therefore I will briefly discuss the five methods to develop दैवी सम्पत्. Five methods to make the mind सात्त्विक. I will go from easy method to difficult method.

1) प्रार्थना: The first method is प्रार्थना or prayer. Prayer is one of the efficacious methods of acquiring the virtues. Prayer works in two-fold ways, one is I ask the Lord: Oh, Lord! give me healthy virtues. Even when we were children, the parents will tell: Do नमस्कार and pray for सुबुद्धि, सुबुद्धि means सात्त्विक mind. So all the Upanishadic prayers if you take. भद्रम् कर्णेभिः शृणुयाम देवाः ... वाङ् मे मनसि प्रतिष्ठिता आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुःश्रोत्रम् ... all the prayers in शीक्षावल्ली – शरीरम् मे विचर्षणम् । जिह्वा मे मधुमत्तमा. वाक् तपस् is beautifully mentioned there. May my tongue be honey coated tongue. Not that you take honey and coat. May my words be such that whoever interacts with me verbally should feel like coming to me again and again. Now if anyone meets once, they will never come near me such a sharp and sword like tongue I have. जिह्वा मे मधुमत्तमा. what a wonderful prayers! In prayer since I ask for virtue, I can ask and भगवान् will give. And the second method the prayer works is भगवान् is the embodiment of virtues. And by the law of association, when the mind is in contact with भगवान्: रामो विग्रहवान् धर्मः, if you read the

रामायण, in the beginning you get a huge list of virtues enjoyed by राम. वाल्मीकि asks, is there a person with these virtues, he gives a list and then नारद tells that not only these, some more I will add, राम is embodiment of that:

कः नु अस्मिन् सांप्रतम् लोके गुणवान् कः च वीर्यवान् । धर्मज्ञः च कृतज्ञः
च सत्य वाक्यो धृढ व्रतः ॥ चारित्र्येण च को युक्तः सर्व भूतेषु को हितः कः नु
अस्मिन् सांप्रतम् लोके गुणवान् कः च वीर्यवान् । विद्वान् कः कः समर्थः च
कः च एक प्रिय दर्शनः ॥ वाल्मीकिरामायणम् ॥

When I dwell upon some principles which is embodiment, unknowingly, my mind also assumes that thought and therefore, prayer is one method of developing virtues, wherein I look upon Lord as the embodiment of virtues. In वैष्णव सम्प्रदाय, they say सर्व कल्याण गुण गणैक निलय, भगवान्'s name. सर्व कल्याण, कल्याण means positive, मङ्गलम्. मङ्गल गुण एक निलयः. Therefore method no.1. prayer. Then when you do prayers daily, asking for money and all is OK, it is not wrong, but ask for सत्बुद्धि. Add that also in the list. Method one.

2) सत्सङ्गः The second method is association with the virtuous. Association with the virtuous, because by the law of association, I develop the virtues of the person that I move with. A materialistic person I move with, I will also develop that. So therefore सत् सङ्ग is considered to be very very important, सत्सङ्गत्वे निरसङ्गत्वम्. And that is why, they said, संन्यासि should live on भिक्षा. It is a beautiful method, if संन्यासि have to live on भिक्षा, they should live in the society only. भिक्षा is not got in the forest. When I move with such people, at least I know that we can be happy without possession. So every time I see a simple person having nothing, but all आनन्द, at least my delusion goes - happiness requires money - that delusion goes. Survival may require money, that is a different thing; happiness does not require money. Comfort may require money, but happiness does not require money. Comfort is external, happiness is internal. These important values I learn by observing the lifestyle of

महात्माs. Therefore सत्सङ्ग is another one, in the morning class, उद्धव गीता, we are seeing the significance of सत् सङ्ग. This is the second.

3) सङ्कल्पः Then the third method is सङ्कल्प, which is especially a method to develop positive virtue. I pick up any positive virtue, which I feel I am lacking. Suppose I don't have the habit of talking about the good virtues of other people or good actions of other people, I don't talk about. Normally we love to talk about the weakness of others, their mistakes. We analyze that. Many good actions, we are silent. Suppose I want to develop, I make it a point, every day if there are people with whom I am regularly associating I just tell a nice point about another person. One nice point about another person. Even if you eat, tell them this item was excellent, (whether it is good or bad), in western societies, they are telling us to tell Thank you. Here we silently eat and go but in the end we say that there was no salt or less salt in a particular item. So anything, tell if it is a subordinate, his mistakes we point out, but do I balance it by talking about at least one thing well done, so it is one virtue, if I want, I can take a सङ्कल्प, I will do that for sometime until it becomes natural. Like that any number of virtues, सङ्कल्प means auto suggestion. This is with regard to virtue I want to nurture, cultivate. This is the third method.

4) प्रतिपक्ष भावनाः The fourth method is a method especially important to give up the unhealthy tendency. The third one is to nourish healthy one, the fourth one is to gradually eliminate the negative one, that is called प्रतिपक्ष भावना, प्रतिपक्ष भावना. So any cynical, negative thinking, I deliberately neutralize by the corresponding thought pattern. Suppose my tendency is to tell everything is bad in the society. Society is deteriorating. Values are coming down. There are people with utterly cynical, five minutes you give, they comment negatively about anything. Just say Television. They will talk about the negativities of television. Say Newspaper, they will talk about the negativities. Science, they talk about the negative. Why can't we think of the

positive side of science? Positive side of television. Good things are also there in it. If my tendency is to criticize, if the tendency is to criticize, I deliberately practice glorification. This is called **प्रतिपक्ष भावना**. Similarly, if I don't know the motive of a particular person and if a person said that he will come today and he did not come, I don't know the reason, therefore I have got a free hand to imagine any reason, but what will we imagine, everyone is like that, no one will keep up their words, we will only attach negative motive to that person, after all we don't know, why can't we positively think, maybe some important work came or somebody came, any positive reason can be there, thus whenever there is a tendency to negatively think, I deliberately neutralize it, it must be a genuine reason. Until it is proved otherwise, why can't we at least develop a positive thinking? Thus, if there is a hatred, neutralize by love; if there is criticism, neutralize by praise; if there is selfishness, neutralize by selflessness. This is called **प्रतिपक्ष भावना**. This is the fourth.

5) The fifth and final and the toughest is educating the mind, **विवेकः**, emotional education. I should have a knowledge about emotions. What are the various emotions in my mind? What is the nature of anger? What is the nature of jealousy? What is the nature of generosity? So many wonderful books are coming on each emotion, a big book on anger, similarly, jealousy, similarly, hatred. I understand the cause of emotion, nature of emotion and the consequence of every emotion. The cause, the nature and the consequence, I have to understand because I am interested in emotional health. Just as I am educating myself for retaining my physical health. Magazines contain it, if there is blood pressure, what is the cause, what is its nature, what is the consequence, diabetics, what is the cause, what is the nature, what is the consequence, in newspapers, magazines they are coming. Why are we studying, because I am interested in my physical health, similarly, I should educate myself regarding emotional health, which is

called विवेकः. That is cognitive therapy, I should have knowledge about my mind and my emotions. And if I know I will follow healthy emotions and try to avoid the unhealthy ones. This is called विवेकः. If I follow प्रार्थना, सत्सङ्ग, सङ्कल्प, प्रतिपक्ष भावना and विवेक, then I can become सात्त्विक and make वेदान्त work for me.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

अथ अष्टादशोऽध्यायः । मोक्षसंन्यासयोगः ।

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य पर्यन्ताम्
वन्दे गुरु परम्पराम् ॐ ॥

CHAPTER 18, VERSE 01-03

Having completed the 17th chapter of the गीता, now we will enter into the 18th chapter. This is the final chapter of the गीता and the biggest chapter consisting of 78 verses. Lord कृष्ण started his teaching to अर्जुन from the 2nd chapter onwards, the entire 1st chapter was devoted to prepare the ground in which अर्जुन, the soldier was converted into अर्जुन, the disciple and कृष्ण, the driver was converted into कृष्ण, the गीताचार्य. The entire 1st chapter was devoted for this conversion and the actual teaching began from the 2nd chapter and that too from the 11th verse onwards. Thus we have seventeen chapters of the गीता teaching. And here, Lord कृष्ण uses the well-known method of teaching, which I had often referred to and the method of teaching is संक्षेप विस्तराभ्यम् बोधनम्. First give a bird's eye-view, first give a capsule form of the whole teaching so that the student will know what he or she is in for. This initial summarization of the teaching is called उपक्रम संक्षेप or उपक्रम संग्रहः, nutshell teaching in the beginning and this Lord कृष्ण did in the 2nd chapter of the गीता. The 2nd chapter contains the essence of the entire गीता teaching and thereafter this summary, this capsule version was magnified in the chapters from the 3rd up to the 17th, fifteen chapters, 3rd to 17th, fifteen chapters are the magnification, the elaboration, the विस्तर of the summary given in the 2nd chapter. And after elaborating in fifteen chapters, from the 3rd to the 17th, कृष्ण summarizes the whole teaching once again. This is the 2nd summarization done at the end, we call it उपसंहार सङ्क्षेपः. Thus mini version, maxi version and again mini version, mini-maxi-mini. Don't think of anything else? I mean the teaching. So mini-maxi-mini teaching is the method that is to be adopted and I have given you the

example of the news also. They start the news reading by giving you the headlines first and then it is elaborated and then it is concluded again with the main news, संक्षेप विस्तर संक्षेप. Now the 18th chapter happens to be the final summary of the elaborate teaching given in the fifteen chapters of the गीता, from the 3rd to the 17th. And in these fifteen chapters, Lord has dealt with mainly 9 topics, about which also I have mentioned, but I would like to remind. The first three important topics are: साधन त्रय विचारः, the three-fold spiritual disciplines which are to be compulsorily followed by every seeker to attain spiritual freedom, the three-fold साधनs being,

- कर्मयोग साधन, for purification of mind,
- उपासनायोग साधन for the integration of the mind and,
- ज्ञानयोग साधन for the enlightenment or for the removal of ignorance.

Thus साधन त्रयम् in the form of कर्म, उपासना, भक्तियोग, these are the three main topics that कृष्ण discusses. Thereto the first six chapters concentrate on कर्मयोग and the second six chapters from the 7th to 12th chapter, it is उपासनायोग प्रधान and from the 13th to the 17th is ज्ञानयोग प्रधान. These spiritual disciplines were discussed. Then we get another three important topics. We will call it, पदत्रय विचारः, analysis of the three significant words occurring in the महावाक्यम्, the central teaching of the वेदान्त, the महावाक्यम् known as the great equation, तत् त्वम् असि. It is called महावाक्यम्, because it is the central teaching and this महावाक्यम् has got three words, तत् referring to ईश्वर स्वरूपम्, त्वम् referring to the जीव स्वरूपम् and असि referring to the ऐक्यम् or oneness. Thus तत् त्वम् असि declares the essential oneness of God, the macrocosmic Self and the individual, the microcosmic Self, the individual Self and the universal Self identity. And the first six chapters of the गीता focus on the जीव स्वरूपम्, त्वम् पद विचारः, the next six chapters, 7 to 12th is तत् पद विचारः, ईश्वर स्वरूपम् and the last six chapters असि पद विचारः, the ऐक्यम् or

oneness. Thus पदत्रय विचारः, विचारः means analysis is contained in the गीता Teaching. Then we have got another three important topics, which deal with the factors which are required for any success in life, especially spiritual success. Three factors play prominent role for attaining any success, especially spiritual success, I will call them, घटकत्रय विचारः. घटकत्रय means three important factors contributing to success. And those three important factors are:

i) No.1 individual effort, प्रयत्नः, one's own application of the mind, प्रयत्नः is factor No.1, we can call it effort or appropriate employment of the free-will that is given to us, which means I should accept that I have a free-will. There are many people who do not accept a free-will at all. कृष्ण says spiritual success requires first the acceptance of a free-will and having accepted the free-will I should employ it appropriately, that is factor No.1, contributing to success.

ii) Then the second prominent factor is प्रसादः. प्रसादः means the grace of the Lord. You may call it पूर्वजन्म पुण्यम्, but we generally call it ईश्वर प्रसादः, ईश्वर अनुग्रहः or दैवम्. Thus प्रसाद is a second important घटक, factor.

iii) And the third and equally important factor is the character. Unless a human being has a healthy character, consisting of healthy values and healthy attitudes, success is impossible, especially spiritual success. Now new analysis is showing that even material success requires character. New management studies and new books which are arriving, they are coming to the conclusion that even huge corporations require character for long-term success. If an institution compromises with values, they may get short-term success, but long-term success requires character and it is coming from the west; if it comes from the West, we will accept. If गीता says, we will not accept. There is one Stephen Covey who has written a book, 7 Habits of Highly Effective People and he comes to the conclusion, after making the statistical study of all the big companies, that character is very important.

Whether it is material or spiritual success, character is the third factor. प्रयत्न, प्रसाद and सत्-गुणाः.

And in the भगवत् गीता, the first six chapters focus on the प्रयत्न part and the next six chapters focus on प्रसाद part, the last six chapters focus on सत्-गुणाः. That is why the 16th chapter and the 17th chapter, two full chapters were exclusively dedicated for character building, In the name of दैवी सम्पत् or in the name of सत्त्वगुणः, character is technically called सत्त्वगुण or दैवी सम्पत्. Thus साधनत्रयम्, then पदत्रयम् and घटकत्रयम्, these are the nine topics which are covered in the fifteen chapters of the गीता, viz., from the 3rd to 17th. 2nd and 18th chapters are the summary of this teaching. And therefore when we are studying the 18th chapter, कृष्ण will assume that we have gone through the previous chapters and he will only remind us the topics discussed before and therefore it will not be elaborated. So I will also assume that you are in touch with the previous chapters we studied, and I will not take too much for granted, I will explain a little bit also. I will have a balanced approach. With this background, we will enter into the 18th chapter.

Verse No .01

अथाष्टादशोऽध्यायः ।

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८-१॥

संन्यासस्य महा-बाहो तत्त्वम् इच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक् केशि-निषूदन ॥ १८-१॥

हे महा-बाहो! हे केशि-निषूदन हृषीकेश ! (अहम्) संन्यासस्य त्यागस्य च तत्त्वम् पृथक् वेदितुम् इच्छामि ।

In spite of so many chapters of clear teaching and that too coming from the साक्षात् नारायण himself, अर्जुन manages to have

questions and doubts. So you can imagine how knowledge is not that easy. It involves elaborates dialogue, one cannot give knowledge just like that, it is a material to be handed over, it requires consistent teaching for a length of time. And every statement leads to newer and newer questions called अनुप्रश्न and the teacher will have to clarify, it will remove the doubt, but will produce another, that is why we said knowledge takes place through consistent and systematic dialogue. And in spite of this elaborate dialogue, at least the version we get, अर्जुन manages to have a doubt and now this is the last question raised by अर्जुन, which is the seed for the entire 18th chapter and the अर्जुन's question is regarding संन्यास or renunciation. Renunciation is one topic which has been bugging अर्जुन's mind and अर्जुन has special interest in संन्यास in this context. In fact, everybody will get interest in संन्यास at certain moment. What moments? When there are problems. When everything is fine, nobody talks about renunciation, no hotchpotch, but when there are problems around people think of ऋषिकेश, people think of आश्रमस and अर्जुन also when he was actually in the forests, he never talked about संन्यास. In fact, that was the ideal place, he should have stayed there. So at that time, he very badly wanted to get back his kingdom, but now in the battlefield, when his duty happens to be a bitter duty, wherein he has to kill his own kith and kin, with whom he has got intense attachment, the duty is very very unpalatable and he wants to escape from the duty and he wants some justification for that and the ideal justification is what: संन्यास. Therefore, even at the end of the first chapter, we saw अर्जुन dropped his bow and arrow and he even said a life of संन्यास is better. And then because of some पुण्यम्, he surrendered to Lord कृष्ण and asked for the teaching, hoping that कृष्ण will prescribe संन्यास. Many times we go to स्वामिs with questions, but we don't want स्वामिs' answer, we want a particular answer coming from स्वामि, so that my answer is validated, most people come for validation rather than clarification and until you

give the answer that they want, they will be repeating the question. They will present in this way and that way and the moment they get an answer which they want, they will say ‘स्वामिजि you are absolutely correct,’ they give certificate to स्वामिजि. So therefore, अर्जुन wanted संन्यास and he was waiting for कृष्ण to endorse संन्यास and if अर्जुन is smart, कृष्ण is smarter, because कृष्ण knew अर्जुन is thinking of escapist संन्यास. Escapist संन्यास will never work, if you have problems. Never take संन्यास when there is problem, solve the problem and when everything is fine, then take संन्यास, if you want to. So therefore, कृष्ण never wanted to talk about संन्यास, therefore कृष्ण gave a new definition to संन्यास, which is totally different from the traditional conventional definition. What is the conventional definition of संन्यास? A monastic life in which a person gives up everything and leaves home and snaps ties with everyone and everything. This monastic lifestyle is the conventional संन्यास. And it is talked about in the scriptures and it is an elaborate ritualistic procedure and it is called वैदिक संन्यासः, it is called आश्रम संन्यासः. This is the conventional meaning and it is this संन्यास that अर्जुन wanted. So that he can get out of this war. Because संन्यासि should not fight. But what does कृष्ण do? Instead of giving this traditional conventional definition, कृष्ण gives a new definition and that definition is what: कर्मयोग itself is the real संन्यास. Thus, the कर्मयोग way of life followed by a गृहस्थ is संन्यास.

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६-२॥

In the 6th chapter, in the first two verses, कृष्ण said this monastic person is not a real संन्यासि. Mere काषाय-wearer is not a संन्यासि. Then he said a गृहस्थ who gives up strong राग-द्वेष. A गृहस्थ has a

tendency to develop strong attachment and aversion to things and people around, avoidance of this राग and द्वेष is संन्यास. So संन्यास is राग-द्वेष renunciation remaining in गृहस्थ आश्रम is संन्यास, He said. Thus, what is संन्यास? कर्मयोग in which राग-द्वेष are renounced is संन्यास. And even though this is an ingenious wonderful definition, अर्जुन is not happy because this definition does not suit him, because he cannot escape and take to monastic order. And therefore अर्जुन is repeatedly asking about this only, he questions कृष्ण again and again, assuming that at least one time कृष्ण will prescribe the monastic संन्यास, the life of a monk. And in the 18th chapter beginning is the last desperate attempt of अर्जुन and once again he asks Lord कृष्ण, “कृष्ण please tell me what is संन्यास?”, as though कृष्ण has not talked about this, कृष्ण has talked about several time, as I said in the 6th chapter itself, he has talked about, but अर्जुन wants to get his definition from कृष्ण’s mouth, like reporters want to take out statements from politicians. Like that अर्जुन wants to take out and therefore he asks the final question. So हे महा-बाहो! अर्जुन addresses Lord कृष्ण, Oh Lord! with powerful arms, संन्यासस्य तत्त्वम् वेदितुम् इच्छामि – I would like to know the true meaning or significance of the word संन्यास. And the literal meaning of the word संन्यास is giving up. सम् plus नि plus √अस् is the root from which the word has come, the root is √अस्, अस्त्यति is to throw away, सम् plus नि are prefixes, two prefixes are there, सम् and नि. सम् न्यास् means total and appropriate renunciation. Not partial renunciation of inconvenient things. Total renunciation of all possessions, all relationships, all bank balances, all the titles - स्वामि so and so MA, somebody had put, he had left everything but not MA. पद्मश्री स्वामि! Very difficult to give up title, so, therefore, सम् means total and permanent, not for one month and coming back after that. It is total and नि अस्, नि means proper, there is a ritualistic method just as joining a company is done in a formal manner and you resign from the company also in a formal manner, one month before and two months

before and you have to make sure that somebody else takes over, there is a formal method, therefore when I take up duty it is formally done, when I give up that also must be formally done, this formal and complete renunciation is called सम् नि अस्, formal complete renunciation. This is the dictionary meaning of the word. अर्जुन wants to know the significance of this term. अहम् वेदितुम् इच्छामि. Then हृषीकेश, he addresses the Lord Again, Oh Lord! the Lord of Senses, हृषीकम् means इन्द्रियाणि, ईश means the Lord, who blesses the sense organs because Lord is the चैतन्यम्,

श्रोत्रस्य श्रोत्रम् मनसो मनो यद् ॥ केनोपनिषत् १-२ ॥

He alone enlivens all our organs therefore, He is called हृषीकेश and another सम्बोधना, केशि-निषूदन, Oh Lord! who is the destroyer of the राक्षस known as केशि. केशि is the name of a राक्षस who appeared with the false face, false faced असुर. And that असुर, Lord killed and therefore He is called केशि-निषूदन. So Oh Lord! त्यागस्य च तत्त्वम् वेदितुम् इच्छामि. Second time you have to read. I would like to know the meaning of the word त्याग also, which is another significant word used in the scriptures. So संन्यास is one word, त्याग is another word.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषत् १-३ ॥

That is used.

वेदान्त विज्ञान सुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः । ... ॥
कैवल्योपनिषत् १-४ ॥

So संन्यास is one word and त्याग is another word. And what is the meaning of the word त्याग. From the dictionary, word त्याग also we know, it is derived from the root √त्यज्, to give up. The other is derived from the root √अस्, अस्यति to give up and here त्यज्, त्यजति to give up, त्यागः means what, again renunciation. Do both the words convey the same meaning or is there a shade of difference in these two words? And therefore, I would like to know the meaning of these two

words. How? पृथक् – distinctly, I would like to know. So अर्जुन's last ditch attempt. So if कृष्ण says त्याग is monastic life or संन्यास is monastic life, take to काषाय and run away and also ऋषिकेश is near दिल्ली, near कुरुक्षेत्र, (not near चैन्नै,) so it is very close by. This is अर्जुन's question. कृष्ण is going to answer.

Verse No .02

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८-२॥

काम्यानाम् कर्मणाम् न्यासम् संन्यासम् कवयः विदुः ।

सर्व-कर्म-फल-त्यागम् प्राहुः त्यागम् विचक्षणाः ॥ १८-२॥

कवयः काम्यानाम् कर्मणाम् न्यासम् संन्यासम् विदुः, विचक्षणाः (च) सर्व-कर्म-फल-त्यागम् त्यागम् प्राहुः ।

भगवान् begins to give his answer from this verse. In the 2nd and 3rd verses, Lord कृष्ण gives the opinion of some sages or some scholars. These two verses are within quotation. These are not the views of the Lord, but these are the view of some scholars and Lord कृष्ण is going to disagree with them, at least partially, therefore from the 4th verse we will know the clear answer, but here कृष्ण gives the answer according to some other scholars. Renunciation is primarily associated with कर्म or action. Even though renunciation is associated with all things, including possession and relationship, generally renunciation is associated with कर्म or activity. In fact, that is the toughest job also, because not to do anything is the toughest thing. An idle mind is a devil's workshop, कृष्ण himself said before:

न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्मकृत् । ... ॥ ३-९॥

Something or the other we have to do, that is why retirement becomes a very very big headache, not only for the retiring fellow, but for the other family members also and therefore they also suggest take up

another job, it suits everyone. Very difficult to remain quiet. When to get सुखम् by keeping quiet and doing nothing. Very difficult. Therefore, generally, renunciation is associated with कर्म and in the शास्त्र, कर्म's are divided into five types, which I have talked about before, but you can briefly note here,

No.1 is called विहित कर्म, compulsory duties,

No.2, काम्य कर्म or सकाम कर्म, optional activities to be taken to if you want to, optional activities,

No.3 निषिद्ध कर्म, prohibited activity.

No.4 is प्रायश्चित्त कर्म, प्रायश्चित्त कर्म, i.e., remedial activities, an action done to remedy a निषिद्ध कर्म, प्रायश्चित्त कर्म becomes relevant when निषिद्ध कर्म is done and

No.5. नैमित्तिक कर्म, occasional duties when the situation arises. So the when children are born, what are the duties, which will not be relevant if the children are not there. If the children are grown up, what are the duties, which will not be relevant when they are babies. If grandchildren are there, what are the duties, thus they come under occasional duties.

So विहित कर्म, काम्य कर्म, निषिद्ध कर्म, प्रायश्चित्त कर्म, नैमित्तिक कर्म. Five types of कर्म's are there. Based on that, some people differentiate संन्यास and त्याग. What is the differentiation? Some scholars say काम्यानाम् कर्मणाम् न्यासम् संन्यासम्, renunciation is giving up of four types of कर्म, other than the first type. What is the first type? विहित कर्म, compulsory duties, keeping that only and giving up of all other कर्म's, what are they: काम्य कर्म, प्रायश्चित्त कर्म, निषिद्ध कर्म. So giving up of काम्य कर्म and the other etc., is understood, is called संन्यासः according to some scholars. That means one should retain the नित्य कर्म and even नैमित्तिक कर्म is considered to be compulsory. So two has to be kept. 1 and 5 are compulsory, and 2, 3, 4 can be given up. Giving up of 2, 3 and 4 is called संन्यास, retaining 1

and 5 – विहित and नैमित्तिक. विहित is sometimes called नित्य also, नित्य and नैमित्तिक कर्म are retained, काम्य, निषिद्ध and प्रायश्चित्त कर्म are given up. This कर्म renunciation is called संन्यास. Then what is त्याग? According to those scholars, सर्व-कर्म-फल-त्यागम्. After giving up 2, 3 and 4, I hope you know, this person retains 1 and 5, viz., नित्य and नैमित्तिक, occasional duties and compulsory regular duties and they say when these duties are performed they can be done for material benefit or with a motive of spiritual growth. When we do our compulsory duties, like raising children, we may do our duty with two different motives, one motive is that those children will compensate when I am old. Keeping account of all things, how much capitation fee have I given, some people keep a contract also, when you start earning you have to repay to me. So when I do my duty towards my children, expecting material benefits, that is materialistic motive. When I do my duties without expecting anything, other than my inner growth, I don't expect anything. If they do their duty towards me, I am lucky. If they don't do their duty towards me, that is my प्रारब्ध. What to do? They may send me to old age home. So when a person does नित्य, नैमित्तिक कर्म without expecting even acknowledgment or compensation, that renunciation of materialistic result, कर्म-फल-त्यागः. कर्म-फलम् of 1 and 5. So, 1 and 5 कर्म should be done and giving up of the result of that कर्म, non-expectation is called त्यागः, according to these people. So कर्म त्यागः is संन्यास and कर्म-फल-त्यागः is त्यागः. So, सर्व-कर्म, here सर्व means, सर्व 1 and 5 कर्म, all the 1st type and the 5th type कर्म are done, without expecting any award or reward, that is called त्यागः. According to whom? कवयः विचक्षणाः. कवयः means learned people, विचक्षणाः means enlightened people or experts in the शास्त्र, शास्त्र कुशल. So, this is not कृष्ण's view but this is the view of some scholars. What is कृष्ण's view? We will see from the 4th verse onwards. Verse no.3;

Verse No .03

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८-३॥

त्याज्यम् दोषवत् इति एके कर्म प्राहुः मनीषिणः ।

यज्ञ-दान-तपः-कर्म न त्याज्यम् इति च अपरे ॥ १८-३॥

एके मनीषिणः कर्म दोषवत् (अस्ति तस्मात्) त्याज्यम् इति प्राहुः, अपरे च यज्ञ-दान-तपः-कर्म न त्याज्यम् इति (आहुः)।

Another two opinions are brought in here. In the previous verse, it was pointed that three types of कर्म are to be renounced, काम्य, निषिद्ध and प्रायश्चित्त and with regard to the renunciation of those three there is no controversy. But there is a controversy, regarding the 1st and 5th type of कर्म, compulsory regular duties and compulsory occasional duties, compulsory regular duties are called विहित or नित्य कर्म, compulsory occasional duties are called नैमित्तिक कर्म. With regard to नित्य and नैमित्तिक there is a debate. What is the debate? Whether a spiritual seeker can give up नित्य, नैमित्तिक कर्म at all? Whether a spiritual seeker can give up कर्म No.1 and 5 at all? For 2, 3, 4 no controversy is there. One and five, one can drop or not? And कृष्ण says, there is also difference of opinion. There are two groups of people, one for and one against. Just like in America, Pro-Life and Anti-Life. So what are the two debates? One group of people say, कर्म त्याज्यम्, all कर्मs should be given up, which means No.1 and No.5 also, not only काम्य, निषिद्ध, प्रायश्चित्त, but even नित्य and नैमित्तिक कर्म should be given up. Only when you give up all the कर्मs, you can pursue spirituality totally, thus some scholars say. Therefore, कृष्ण says मनीषिणः एके, there are some scholars, learned people who say, कर्म त्याज्यम्, any कर्म is to be given up. Why? दोषवत्. Because wherever कर्मs or duties come, there will be stress and strain in the mind. Duty means first of all conflict and secondly tension and we don't whether we will be able to completely it or whatever duties we

have taken, you complete and better get out of it, otherwise when you will take up वेदान्त, the other duties will obstruct. You will be trying to meditate, चित्-आनन्द रूप शिवोऽहम् शिवोऽहम्, but only all the other things will hover around. You will never get a relaxed mind at all. Who says? Some scholars say. You may agree or you may not agree, I am not asking your opinion. Some scholars say that duty means tension, worry. Therefore, दोषवत् – it is full of दोष, दोष means stress and strain and tension and therefore what should you do, give up whatever you have taken, you complete, not in the middle and later don't take any fresh one. Generally we take first generation duties, i.e., first baby sitting, thereafter we have got second generation duties, called second baby sitting - grandchildren baby-sitting and thereafter, third generation duties - great grandchildren baby-sitting. Where is the end for all these? Can one take bath in the sea, after the waves have subsided? This is their (not Mine) argument. एके मनीषिणः प्राहुः. Therefore what is their conclusion? Even नित्य-नैमित्तिक कर्म should be given up. This is their view. Whereas there is another group which says, यज्ञ-दान-तपः-कर्म न त्याज्यम्. The 1st and the 5th one, 1st and 5th means विहित कर्म and नैमित्तिक कर्म, generally called नित्य, नैमित्तिक कर्म, your family duties, your personal duties, your social duties, they should never be given up. And especially they are called यज्ञः, दानम्, तपः, those activities which are meant in the form of service to others, so your service to family, service to society, in short पञ्च महायज्ञs are compulsory and then दानम्, first thing we would like to renounce is what? दानम्. So therefore this group says दानम् and then तपः, तपः means what? We have seen before discipline or moderation. These three कर्म, known as नित्य-नैमित्तिक कर्म or पञ्च महायज्ञs, न त्याज्यम् you should never give up. In the name of वेदान्त, don't give up your पूजा, especially माण्डूक्य कारिका, we are criticizing उपासना, you have to continue any पूजा because that alone takes care of ईश्वर प्रसाद factor. I said प्रयत्न, प्रसाद and character. Lord's grace flow

must be there, until we get the knowledge completely and if your duties are creating tension, find out methods of neutralizing the tension, never give up the duties, neutralize the tension caused by duties. How to neutralize tension? All these we have seen in the गीता.

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

Therefore this group says, you continue in गृहस्थ आश्रम and continue to do your duties and if you get tension, you learn how to neutralize that and remaining in duties attend Sunday classes. That is the right method. This is the opinion of another group. So what are the two opinions? Duties should be given up is one. Duties should never be given up is the second opinion. इति दोषवत् कर्म त्याज्यम् एके मनीषिणः, मनीषिणः means learned people declare and अपरे – some other scholars say that these should never be given up. Consolidating what are the views we have got? Previous verse we said, giving up of कर्म is संन्यास, giving up of कर्म-फलम् is त्याग. And in the giving up of कर्म also, partial giving up is संन्यास, according to some people. Total giving up of कर्म is संन्यास, according to second group. These are the various opinions, but even if we don't understand it doesn't matter, because it is the opinion of other people. What is the important thing that we have to understand is कृष्ण's view. And what is कृष्ण's view? That is given from the 4th verse, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 04-07

The 18th chapter of the गीता begins with a question from अर्जुन dealing with topic of renunciation, which is sometimes called संन्यासः, which is sometimes called त्यागः and अर्जुन wants clarification with regard to this term, because throughout the भगवद्गीता, कृष्ण has avoided giving the real meaning of the word संन्यास or त्याग. In the वैदिक tradition, there is a traditional संन्यास, which every हिन्दु knows, the moment I use the word संन्यासि, you will get that idea very clearly, even an illiterate person on the road knows what is or who is a संन्यासि. And that traditional meaning of the word संन्यास is physically giving up everything, by going through a religious ritual and taking to monastic life or becoming a monk. And by taking to such a lifestyle, a person is free from all the worldly duties. No more family duties, community duties or social duties, the scriptures give him a special exemption. And the scriptures give him the special exemption, for the sake of one purpose and the purpose is that person is going to exclusively pursue वेदान्त श्रवण-मनन-निदिध्यासन. Only under that condition, what condition, he should spend the rest of his life only in the spiritual pursuit. And if he has attained spiritual enlightenment, thereafter also he dedicates his life for the spread of the spiritual knowledge. So for the sake of study, or for the sake of teaching, study of the spiritual teaching or spreading the spiritual teaching, an exclusive lifestyle, शास्त्र allows and it is this संन्यास, a monastic order, called आश्रम संन्यास, this is the popular and correct meaning also. But this संन्यास is allowed only for those people who have initially performed the duties and purified the mind. Performance of duties, plays a very important role in spiritual purification, discharging my duties to the family, it is called ऋणम् – देव ऋणम्, पितृ ऋणम्, ऋषि ऋणम्, etc., we have duties to family, the forefathers, the society, the scriptures, the gods and initially a person has to discharge the duties which will purify the mind. After the purification of the mind and only

after the purification of the mind, such a monastic lifestyle is allowed in the tradition. And if a person doesn't have the purified mind, our scriptures conclude that a monastic lifestyle will become disastrous. Without the purification of mind if a person becomes a संन्यासि, it will be harmful to himself, it will be harmful to the society and it will be harmful to the very order and sanctity of संन्यास and it will be harmful to the very काषाय वस्त्रम्. And therefore, the scriptures' approach is: Do the duty, purify the mind and after the purification of the mind, if you want, you can take to monastic lifestyle. But before the purification of the mind, one should not talk about संन्यास. And कृष्ण views अर्जुन as an unfit person for the monastic order, because कृष्ण feels अर्जुन requires the performance of the duty for some more time and thereafter only if at all we can even think and therefore कृष्ण doesn't want to talk about the regular संन्यास in the form of monastic order and therefore he gives a figurative compromised definition of संन्यास. And compromised definition is doing the duties, giving up the राग-द्वेष. So the new definition of संन्यास is not the renunciation of the duty, but the renunciation of राग-द्वेष, attachment and aversion. And this कृष्ण has been doing all the time, but अर्जुन is not able to swallow this new definition, because the traditional definition he has heard. And therefore, अर्जुन once again makes a final attempt and asks for the definition of these two words and first कृष्ण gives the definition according to some other scholars and that definition was given in verse no.2 and 3, which we saw in the last class. And according to those scholars, संन्यास is renunciation of कर्म is संन्यास. Renunciation of action is संन्यास and renunciation of कर्म-फलम् is त्याग. So the definition and the differentiation according to some other scholars is कर्म renunciation is equal to संन्यास, कर्म-फल renunciation is equal to त्यागः. And having agreed with this differentiation, they make a further study on संन्यास. What is संन्यास? कर्म renunciation. What is त्याग? कर्म-फल renunciation and when they debate further, they are able to

agree with the definition of त्याग, there is consensus. But with regard to संन्यास, there are two groups. Even though they agree that कर्म renunciation is संन्यास, their further debate is whether कर्म renunciation should be total or partial. They agree कर्म renunciation is संन्यास, but their internal debate is whether कर्म renunciation should be total or partial and there they have got two groups. And the first group says, total कर्म renunciation is संन्यास. And the second group says, No No No, not total कर्म renunciation, but only partial कर्म renunciation is संन्यास. There is no problem with regard to त्याग, in कर्म-फल renunciation there is no problem. But they have an issue in कर्म renunciation; partial - according to one group, total - according to another group. And when the second groups says that partial कर्म renunciation is संन्यास, the question comes which part? So they say spiritual कर्म should not be renounced, non-spiritual कर्म renunciation is संन्यास. Spiritual and non-spiritual कर्म renunciation is संन्यास, that is the definition according to the total group. The partial group says you retain spiritual कर्म and non-spiritual कर्म renunciation is संन्यास, and कर्म-फल renunciation is त्याग. Thus there is lot of debate going on. And having introduced the opinions of others, now कृष्ण comes forward and gives his verdict, the supreme court, previous ones are local high court. Now कृष्ण wants to give His verdict, which comes in the following verses. We will read verse no.4;

Verse No .04

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ १८-४॥

निश्चयम् शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागः हि पुरुष-व्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ १८-४॥

हे भरतसत्तम! तत्र त्यागे मे निश्चयम् शृणु । हे पुरुष-व्याघ्र! त्यागः हि त्रिविधः सम्प्रकीर्तितः (अस्ति)।

हे भरतसत्तम! कृष्ण is addressing अर्जुन, सत् means a noble person, सत्तमः is the superlative degree, सत् ततः, ततमः. And what is the superlative degree of noble? Noble, nobler, the noblest and the noblest among whom: भरतसत्तम, हे अर्जुन! who is the noblest among the descendants of भरत वंश. शृणु – may you carefully listen to, what: मे निश्चयम् – My verdict with regard to संन्यास and त्याग. And the first verdict that कृष्ण wants to give is an implied verdict. The most important verdict is implied in this verse. शङ्कराचार्य brings out the implication, we have to supply. What is that implied verdict? There is no difference at all between संन्यास and त्याग. According to कृष्ण, संन्यास and त्याग are synonymous and therefore, कृष्ण disagrees from the previous group of people, because the previous group differentiated these two. How they did differentiate? Renunciation of कर्म is संन्यास, renunciation of कर्म-फलम् is त्याग, such a shade of difference they made. According to कृष्ण there is no shade of difference, संन्यास is equal to त्याग, त्याग is equal to संन्यास; both mean renunciation. Then the next question what is the definition of this renunciation, which is called संन्यास, which is also called त्याग, what is the definition of that renunciation? कृष्ण says, this renunciation is three-fold, हे पुरुष-व्याघ्र! So हे पुरुष-व्याघ्र means the greatest among human beings. व्याघ्र means what? Tiger. He is Tiger in Mathematics. Like that व्याघ्र means a gem, a great one, पुरुष-व्याघ्र means a great one among the human beings. So हे अर्जुन! the greatest one, त्यागः त्रिविधः सम्प्रकीर्तितः – renunciation is three-fold and here त्याग you should equate to संन्यास also, because according to कृष्ण, त्याग and संन्यास are synonymous. Therefore, how should you read? त्यागः त्रिविधः, which means संन्यासः त्रिविधः, three-fold. Now it has become complicated. He wanted to know only the difference between these two. Now कृष्ण has replaced the two by three. There are three types of renunciation. Now अर्जुन is curious to know what are the three types of त्याग, otherwise called संन्यास? And before defining these three types of renunciation, कृष्ण wants to pass a general

important remark and based on that only he is going to build-up his opinion on renunciation. Therefore, अर्जुन, before understanding renunciation, you should know one basic principle. What is the basic principle, that he gives in the next verses. Next two verses 5 and 6 कृष्ण gives a very very important general principles, worth remembering, which is one of the corner-stones of वैदिक teaching. We will read verse no.5;

Verse No .05

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५॥

यज्ञ-दान-तपः-कर्म न त्याज्यम् कार्यम् एव तत् ।

यज्ञः दानम् तपः च एव पावनानि मनीषिणाम् ॥ १८-५॥

यज्ञ-दान-तपः-कर्म न त्याज्यम् तत् कार्यम् एव । यज्ञः दानम् तपः च (एतानि) मनीषिणाम् पावनानि एव (सन्ति) ।

Before talking about renunciation, the first thing we have to observe is who is listening to the definition, so that teaching of संन्यास will depend upon the audience. So the वेद itself approaches this topic in two-fold ways, depending upon the level of the student and scriptures divide the entire humanity into two types, broadly: one type is those people who have got ज्ञानयोग्यता. You may call it a mature mind, a purified mind, a prepared mind, which can take to a life without any relationship. A human mind, the emotional mind generally looks for relationship. And the health of the emotional mind is heavily dependent on the relationship. If certain healthy relationships are absent, then the human mind can go crazy. It wants companionship. It wants to claim some people as mine, you belong to me and it wants some people to claim that I belong to you. So, it wants relationship, companionship. Without that the mind feels lonely and it will get into several type of psychiatric problem. In fact, generally the psychiatric people will say that संन्यासिs will have several psychological problem. You talk to a

psychiatric privately and he will say that all संन्यासिs will have psychological problems, because human mind requires companionship, relationship. A mind which doesn't have a strong bonding with someone or the other, that mind will face lot of problems and therefore the scriptures say you should talk about संन्यास only to those people whose minds are ready. This कृष्ण has said in the 5th chapter itself.

संन्यासः तु महाबाहो दुःखम् आमुम् अयोगतः । ... ॥ ५-६॥

Taking काषाय is easier. Running away from house is easier. दयानन्द स्वामिजि always says, before he took संन्यास he want to हिमालयs and met so many संन्यासिs and he expressed his desire to become संन्यासि and most of the संन्यासिs there, they were strongly advising स्वामिजि against taking संन्यास. We did mistake and we are like the monkey who lost the tail, kindly don't commit that mistake and the unfortunate thing is any other आश्रम you can enter and if it doesn't suit you, you can come out. From ब्रह्मचर्य आश्रम you can go to गृहस्थ आश्रम, from गृहस्थ आश्रम to संन्यास आश्रम. But from संन्यास आश्रम, you cannot come back, it is a one way traffic and therefore, there are many many miserable संन्यासिs not happy with the life they lead, because mind wants change, wants to talk to four people, and generally what happens, if you go to बद्री or केदार and if you want to meet some संन्यासिs, you are the rare audience for them and you will find they will never leave you and they will go on talking and you will be observing the watch on and off, because you have come with a next train to catch, etc., because they don't have even somebody to talk. There is no variety in dress, morning काषाय, evening काषाय, next day काषाय, no designer cloth, no different hairstyle. What style can a shaven head have? And regular भिक्षा is rice and दाल् or दाल् and रोटी, that is the only भिक्षा. It ia all fine for a day or two, for a week or two; it requires a type of mind and therefore the tradition will talk about संन्यास only after making sure that person is ready. That is why in the उपनिषत्s alone, the real संन्यास is talked about. But if the person is

not ready and majority of humanity is not ready, then the definition will change. And कृष्ण is addressing the majority group now. Therefore, the following definition of संन्यास is in keeping with the majority of humanity, which is not mature in mind. And therefore कृष्ण addresses the अशुद्ध अन्तःकरण people, अशुद्ध अन्तःकरण people means what? People who are not yet ready. And what should they remember? कृष्ण says यज्ञ-दान-तपः-कर्म न त्याज्यम्. Never think of renouncing the religious way of life, it is a very important support for the emotional mind. If you want to avoid drugs, if you want to avoid liquor, if you want to avoid all the other practices and if you want to enjoy a sane mind, a religious lifestyle is useful. In fact, in India, if majority of people is reasonably sane, it is only because of religion, because in all other respects we are big zero. Poverty is so high, no water, nothing is available. According to the principles of sociology, either we should have gone crazy or there must have been a revolution in India. But no revolution happens. And we are reasonably sane, means even in slums people are smiling, it is the religion that is keeping the sanity of Indians. And therefore, कृष्ण says here यज्ञ-दान-तपः-कर्म, there are three basic religious disciplines, never give them up. What are those three religious disciplines? यज्ञ, worship of the Lord in some form or the other, even now you go to temples and especially during प्रदोषम्, you will find people forget all their problems, road problem, water problem, food problem, corruption problem, etc., and going there they will blissfully pray forgetting everything. Then दानम् – sharing, even now India is a country which has got a high level of charity in spite of poverty. There was an article some time back. They have calculated the amount of money that is given in charity in India. It runs 2,200 crores or something. Even a villager who has got Rs.100, if a संन्यासि goes, he has an idea that he has to give दक्षिणा. One स्वामि was telling that he went to a slum area, where people are extremely poor, they don't have any possession, by the time he went around in front of many huts, he

had received so many 5 paisa coins and 10 paisa coins, they don't have money, but even out of that meager amount they want to give. A rich man giving Rs.100 is not a great thing, but a slum person giving 5 paisa that is because of दानम्. That स्वामि says I felt like shedding tears, because they don't know from where the next meal comes, still they value ochre robed person. And if that स्वामिजि had said I will not receive that money, because you are poor, they would have felt offended. And In fact, they will curse themselves that they are not fortunate enough that he is accepting my donation and they will still feel bad and therefore, he said I received that money. And the interesting truth is of the 2,200 crores दानम् or so, 60 or 70% is from the village. Richest people are in the city, but the poorest charity is in the city. Why they are giving is because it is a वैदिक value. If you get 5 paisa income, then 1 paisa has to go to charity. This is the वैदिक injunction,

तमेतम् वेदानुवचनेन ब्राह्मणाः विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

And therefore कृष्ण reinforces the बृहदारण्यक injunction दानम्. Whatever little you share with others. And the next one is तपस्, we have seen तपस् in the previous chapter, three types of यज्ञः. In the 17th chapter, three types of दानम् we saw and तपस् also करण दृष्ट्या and गुण दृष्ट्या तपस्, austerity and these three religious practices you should never give up. You may choose to settle in New York, but never give up these three practices. So, यज्ञ-दान-तपः. कर्म is not the fourth item, कर्म is the common factor to be added to all these three, यज्ञ-कर्म – the discipline of यज्ञ, दान-कर्म – the practice of दानम्, तप-कर्म – the practice of austerity or simplicity, न त्याज्यम् – never give up. On the other hand, कार्यम् एव it has to be done, whichever part of the world you live. Why you should do them? Because these are the three prominent disciplines which will prepare you for spiritual knowledge. If you value spiritual knowledge you should value the preparation also

and if you value the preparation you have to value these three. Therefore कृष्ण says यज्ञः दानम् तपः च एव – these three fundamental religious practices are पावनानि. पावनानि means purifiers of the mind. And what do you mean by purification? Removal of all the emotional obstacles to Vedantic study. And the first and foremost obstacle is what? Whether वेदान्त is required or not, is the basic obstacle. Is there any relevance to वेदान्त? When there are impurities in the mind, our conclusion will be वेदान्त is not required. For what purpose? We are going to jobs, we are earning, we are able to have children, we are able to educate them and we have got food, why religion, why temple, why scriptural study and there are some people who argue those people who have got fear they require God. Therefore, religion is for the weak mind, this is the conclusion of many people. We say religion is not for a weak mind. Religion is for a mature mind. When the mind becomes mature, we know the importance of God, we know the importance of spiritual knowledge and if we don't feel the relevance, it is a very very unfortunate obstacle, we call it a type of पापम्. Even though that person is very rich, people will say he is पुण्यवान्, because money is there, but वेदान्त calls, वेदान्त tells that he has पापम्, because he has not yet understood the relevance of spiritual pursuit. And therefore यज्ञः दानम् तपः च एव, all these three are purifiers. For whom? मनीषिणाम् – for the intelligent human being they are all very valid. And therefore शङ्कराचार्य adds a note, which कृष्ण wants to avoid, but शङ्कराचार्य adds as a footnote, you are allowed to renounce all these three. कृष्ण doesn't want to say that, but शङ्कराचार्य adds a note, you are allowed to renounce all these three, after ज्ञानयोग्यता प्राप्ति. And this Lord कृष्ण also agrees in the 66th verse of this chapter, सर्वधर्मान् अपि परित्यज्य, धर्मान् means यज्ञ-दान-तप कर्माणि, you can renounce after acquiring the eligibility. Till that no opening the mouth, reasonably be religious, start from the applying the विभूति. No need to do big and big practices, just applying some religious mark itself is a

very very big step. Now we are feeling very bad to declare our religiosity. Continuing;

Verse No .06

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६॥

एतानि अपि तु कर्माणि सङ्गम् त्यक्त्वा फलानि च ।

कर्तव्यानि इति मे पार्थ निश्चितम् मतम् उत्तमम् ॥ १८-६॥

अपि तु एतानि कर्माणि सङ्गम् फलानि च त्यक्त्वा कर्तव्यानि इति, हे पार्थ! मे निश्चितम् उत्तमम् मतम् (अस्ति) ।

Therefore, अर्जुन remember, these three basic religious activities one has to do. एतानि कर्माणि, these three important religious disciplines. What are they? यज्ञ-दानम्-तपः; कर्तव्यानि – you have to necessarily practice. And when you practice them, what should be your attitude? सङ्गम् त्यक्त्वा – don't get attached to even the religious कर्म. Because later after purification you have to renounce them, that is important, you should follow them initially, but after some time there are people attached to rituals, they won't come to वेदान्त. Two extremes. One group never enters यज्ञ-दान-तपः, and there is another group which enters, but they never come out of them. What is intelligence? Enter, purify and get out. And after getting out what should you do? वेदान्त श्रवण-मनन-निदिध्यासन. Therefore, religious activities are important, but don't get attached even to them. Treat them as a साधन, not an end-in-itself. Therefore, सङ्गम् त्यक्त्वा, without attachment and फलानि च, according to the scriptures, यज्ञ दानम् and तपः, these three religious disciplines can produce two types of पुण्यम्, यज्ञ, दानम् and तपः, they can produce two types of पुण्यम्. One पुण्यम् is called spiritual पुण्यम्, another पुण्यम् is called material पुण्यम्. What do you mean material पुण्यम्? You can understand, material पुण्यम् is that which will provide you with all material things. Big house, 24 hours running water, (this is important) and all electricity, A/c, car and

all those things, if you have to enjoy the material comforts, you require some पुण्यम्. So यज्ञ, दानम् and तपस् can produce material पुण्यम् and the other is what, spiritual पुण्यम्. What do you mean by spiritual पुण्यम्? Spiritual पुण्यम् will not give you material benefit, on the other hand, it will produce internal benefit like अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिः, (in which chapter? 13th chapter and in the 16th Chapter,) अभयम् सत्त्व-संशुद्धिः, which we call दैवी सम्पत्, thus यज्ञ, दानम् तपः can give you inner transformation. And not only it will give you पुण्यम्, in the form of साधन चतुष्टय सम्पत्ति and it will give another type of spiritual पुण्यम्, which will provide you with a competent गुरु. For that you need पुण्यम्. So the पुण्यम् that gives you a bungalow is different from the पुण्यम् that gives you a वेदान्त गुरु, both need पुण्यम्, but the quality of पुण्यम् is different. And it is not enough that you get a गुरु, you should have the facility to come to the class regularly. For that also you need पुण्यम्. Without any obstacles, Sunday after Sunday, if you have to come, health must cooperate, traffic must cooperate. So many things are there, they all require पुण्यम्, remember, if you are attending these classes, don't take it as a joke, in your पुण्यम् bank you have a got a very big balance. Or else you will not be able to come. Something will stop you. Therefore, when you do these यज्ञ-दान-तपः, you can choose which type of पुण्यम् you want, bungalow-car giving पुण्यम् or गुरु शास्त्र श्रवणम् you have to choose, because one of the two will be given, you can't ask for both. कृष्ण says you have to choose between the two and therefore कृष्ण advises: Don't choose material पुण्यम् फलानि च त्यक्त्वा, फलानि means material पुण्यम्, you don't ask for. Don't encash for the worldly benefit, that will come and go and you can earn and so you encash यज्ञ, दानम् and तपस् for what? These spiritual पुण्यम्, सङ्गम् त्यक्त्वा फलानि च कर्तव्यानि. So दुर्लभम् त्रयमेवैतत् देवानुग्रहेतुकम् । मनुष्यत्वम् मुमुक्षुत्वम् महापुरुषसश्रयः ॥ विवेकचूडामणि ३ ॥

शङ्कराचार्य tells in विवेकचूडामणि. Being born a human being requires a पुण्यम्, there also developing interest in spirituality requires till greater पुण्यम् and having a conducive atmosphere to fulfill your spiritual urge that requires tremendous पुण्यम्. You may be in a city where roads are fine, everything is well provided, but everywhere you don't give an opportunity to study शास्त्र and therefore, may you do, यज्ञ, दानम् and तपः कर्म for this sake. इति निश्चितम् मतम् उत्तमम् – this is my considered verdict, निश्चितम् मतम्. What is my considered verdict? One should not give up these three, not only he should follow these three, he should utilize these three for spiritual purposes, rather than material. It is like a piece of sandalwood, can be used for burning or cooking the food or you can use the sandal wood for rubbing and applying. चन्दन तरु काष्ठम् इन्धनम् कुरुते. Who will use the sandal log for burning and cooking? Similarly, यज्ञ, दानम् and तपः should be used for spiritual benefit. So having made this general observation, कृष्ण is now going to talk about three types of renunciation. Verse no.7;

Verse No .07

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८-७॥

नियतस्य तु संन्यासः कर्मणः न उपपद्यते ।

मोहात् तस्य परित्यागः तामसः परिकीर्तितः ॥ १८-७॥

नियतस्य कर्मणः तु संन्यासः न उपपद्यते । मोहात् तस्य परित्यागः तामसः परिकीर्तितः ।

Thus three types of संन्यास कृष्ण is talking about are सात्त्विक, राजस, तामस संन्यास and all these three are from the standpoint of a person who is not yet ready. कृष्ण is keeping in mind an unprepared person and giving this teaching and the order in which he treats these three is तामस संन्यासः first, then राजस संन्यासः and सात्त्विक संन्यासः. Normally, in the 17th chapter, we saw the order is सात्त्विक,

राजस, तामस. Now he reverses the order and when I talk about सात्त्विक संन्यास, you should understand कृष्ण doesn't make a difference संन्यास and त्याग, therefore, सात्त्विक संन्यास is the same as सात्त्विक त्याग. Similarly, राजस संन्यास is राजस त्याग. So in this 7th verse, तामस संन्यास is defined, 8th verse deals with राजस and the 9th सात्त्विक. So कृष्ण says here first - अर्जुन remember: कर्मणः संन्यासः न उपपद्यते – never renounce these three basic spiritual disciplines. Under no circumstances, you should renounce or you should never renounce these three, which three? यज्ञ, दानम् and तपः and whenever I say यज्ञः, the पञ्च महायज्ञs of the 3rd chapter you should remember, I am not going to those details. Those three together कृष्ण calls in नियत कर्म, नियतम् means compulsory, just as now-a-days they say physical exercise is compulsory for every human being for maintaining physical health. Therefore, now-a-days early morning you can see people walking with shoes. Because every other magazine is writing, you may diet, you may not diet, you may do anything, one thing inevitable for physical health is physical exercise, aerobic exercise. And they also show in the breakfast TV, but the problem is we regularly watch that, watching is not doing, you put on more weight. Just as physical health requires physical exercise compulsorily, कृष्ण says spiritual health requires these three compulsorily and therefore they are called नियत कर्म, नियतम् means compulsory. And if somebody argues, what will happen if I give up my regular exercise. So the consequences will not be suffered by the doctor, not by the newspaper. Not by the magazine, if I don't do the consequences will be suffered by me. Similarly, if I give up यज्ञ, दानम् and तपः, कृष्ण will not suffer, वेदः will not suffer, गीता will not suffer, स्वामिs will not suffer, I will have to pay very dearly. And therefore कृष्ण says नियतस्य. नियतस्य कर्मणः is equal to यज्ञ, दानम् and तपः कर्मणः संन्यासः न उपपद्यते. And there are some people who give up these compulsory religious activities, like people not doing physical exercise,

giving one excuse or the other, including the स्वामिs, we also are doing the same thing. That is why we end up becoming गुरुs. गुरु has two meanings. One is गुरु and the other is heavy. We all face this problem. One side भिक्षा, only sweet; other side, no exercise. You get into problem. So therefore, if a person doesn't do the compulsory exercise, it can be because of any reason, due to several reasons. कृष्ण says some people do not practice them because they don't know their value. Just there are many illiterate people who do not understand the importance of exercise, that is why awareness is to be created, teaching is to be done, what happens if you don't move your muscles, they have to teach you. And therefore कृष्ण says there are some people who renounce them due to ignorance, ignorance of what? Ignorance of their value. So मोहात् तस्य परित्यागः – there are some people who gives them up out of delusion, out of ignorance, ignorance of their value. And ignorance is caused by which गुण? तमोगुण and therefore such a renunciation which is caused by ignorance, that is called तामस संन्यासः. So what is तामसिक renunciation? Renunciation of basic religious activity out of the sheer ignorance of their importance in maintaining my spiritual health, that is called तामस संन्यास. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 07-10

In the beginning of the 18th chapter, अर्जुन asked a question to Lord कृष्ण, requesting the Lord to clarify the meaning of the two words, संन्यास and त्याग, both of them literally mean renunciation. And कृष्ण gave the opinions of different scholars and thereafter कृष्ण has started giving his own verdict or opinion. And according to कृष्ण, संन्यास and त्याग are both synonym. There is no shade of difference in the meaning, संन्यास is equal to त्याग, त्याग is equal to संन्यास, both mean renunciation. Thereafter, He divided this renunciation into three categories, सात्त्विक, राजस and तामस and He has started defining each one of the three. And instead of going in the normal order, कृष्ण has taken the reverse order. In the 7th verse, which we completed in the last class, कृष्ण has defined तामस संन्यास, later He will define राजस and सात्त्विक. And before giving such a definition, कृष्ण wants to make the context very clear, when the scriptures address an audience, what type of audience is kept in mind should be very clearly known, because the advice of the scriptures will depend upon the spiritual maturity of the audience. If this is not kept in mind, our scriptures will appear to be full of contradictions. In one place, scriptures will encourage the seeker to do actions and the very scriptures will encourage the student to renounce actions elsewhere. In one place the scriptures will say get married, in another place, the very same scriptures will say, get out of the house. In one place, the scriptures will say पूजा is very glorious, in another place, as we are seeing in माण्डूक्य, it says that every worshipper is an unfortunate person. Therefore, the scriptures will appear to be full of contradictions if the level of the student is not kept in mind. Broadly the students are classified into two levels, those students who already have purified the mind, the pure-minded-ones and in संस्कृत, we use the word ज्ञानयोग्यः or साधन चतुष्टय सम्पन्नः. I will use the simple expression, the prepared-student. And another set of students, the scriptures keep in mind is the unprepared-student and the

advice will depend upon whether the student is prepared or not. And कृष्ण wants to make it very clear, that now He is going to define संन्यास keeping in mind the unprepared-student. If He is addressing the prepared-student, His definition of संन्यास would have been totally different. So now He is keeping in mind those students who are full of राग-द्वेष, काम-क्रोधः, लोभ-मोहः, मद-मात्सर्यः, etc., (it is not finished, therefore etc., - my breath will last only up to that limit), etc. And this He made very clear by making one statement, अर्जुन, you should remember, all the unprepared students should remember that कर्म is extremely important for spiritual progress. An isolated, secluded, withdrawn life should not be thought about by an unprepared student. That person must be in the society and He should lead a busy life of कर्म. And the only thing he has to take care of is the कर्म should be chosen in such a way that they will promote spiritual growth. And the कर्मस are divided into three सात्विक कर्माणि, राजस कर्माणि and तामस कर्माणि, we saw in the 17th chapter. पर उपकार कर्माणि is सात्विक कर्माणि, those activities which will benefit more number of people. They are called परोपकार कर्माणि or सात्विक कर्माणि, they will contribute to spiritual growth predominantly; material growth they may contribute or not, spiritual growth is definite. The medium कर्मस, the राजस कर्माणिs are those which are called पर उदासन कर्माणि, those activities in which one does not take into account others at all. He lives only his personal blinkered life, he doesn't bother about even the existence of the society, he ignores the society; he neither does good to the society nor does he do any harm also. This is पर उदासन कर्माणि, उदासन means ignoring and these are called राजस कर्माणि, they will not contribute to spiritual growth also, they will not lead to spiritual downfall also, because he doesn't do any harm also, neither good nor bad, therefore, neither spiritual growth nor spiritual regression; spiritual stagnation takes place. He will neither go up nor down, he will be static like त्रिशङ्कु. They are called पर उदासन कर्माणि. Then the third

lowest type of कर्म is पर अपकार कर्माणि, तामस कर्माणि, which are harmful to others and these are the lowest because, they lead to spiritual regression or downfall. Thus spiritual progression, spiritual stagnation, spiritual regression. सात्त्विक कर्माणि elevates, राजस कर्माणि maintains, तामस कर्माणि pulls you down. And a spiritual student's aim is to increase the proportion of सात्त्विक कर्माणि, to reduce the proportion of राजस कर्माणि and to eliminate तामसिक कर्माणि. On percentage basis, with 60% सात्त्विक कर्माणि one can progress faster and faster upwards and 35 % राजस कर्माणि, तामस कर्माणि should become minimum, if possible zero. This changing the proportion is going towards कर्मयोग level. And therefore, कृष्ण wants every unprepared student to remember the significance of सात्त्विक कर्माणि in spiritual growth and those कर्म alone कृष्ण calls यज्ञ, दानम् and तपः कर्म. Now in the 7th verse, कृष्ण says suppose an unprepared student renounces the कर्म, what कर्म? Even सात्त्विक कर्म (renouncing तामस कर्म is good, renouncing राजस कर्म is also good). Suppose an unprepared student (that idea is very important) renounces सात्त्विक कर्म also, by taking to संन्यास, giving up the society, family, whatever little good he was going he gives up and goes to an आश्रम or a secluded place, because the mind is not totally purified, he is unfit for वेदान्त. And therefore he will not be able to grasp the Vedantic teaching and the only purifying possibility of कर्मयोग also he has left behind. That person will be in a disastrous situation and कृष्ण says suppose an unprepared student renounces सात्त्विक कर्माणि. And this renunciation can happen due to two reasons: one reason is sheerly because of ignorance regarding the importance of सात्त्विक कर्म, how सात्त्विक कर्म will contribute to my purification or my daily पूजा, सन्ध्यावन्दनम्, or जप, or temple visit, or some दानम्, or some service to the society, how significant they are, this person does not understand, because the benefit of the सात्त्विक कर्माणि is non-tangible and abstract. Spiritual benefit is not quantifiable in terms of money or

name or fame. चित्तशुद्धि is not a concrete thing and therefore some unprepared student out of ignorance, they renounce सात्त्विक कर्मs and take to even संन्यास without qualification. And दयानन्द स्वामिजि says, the danger is not only for the person, the danger is for संन्यास itself. The संन्यास institution gets contaminated, the काषाय वस्त्रम् gets contaminated, when it is taken by someone who doesn't deserve that and this wrong misplaced renunciation of सात्त्विक कर्मs by an unprepared student due to ignorance is called तामस संन्यास. So मोहात्, मोह here means what? अज्ञानम्. That is why it is generally said that whether I am fit for संन्यास or not it is better my गुरु decides. Because we will not know whether we are really mature or not or we may choose to take संन्यास, because situations are not favorable. Problems are there so I have taken संन्यास. Therefore, I can cheat myself, just as अर्जुन also was asking for संन्यास, because the duty is very very bitter and therefore, they say, even if you want संन्यास, go to a महात्मा, live under him for some time and let that महात्मा decide, whether this person is ready or not. Invariably गुरु alone decides. And शिष्य must be, of course, willing to accept. Or else when the गुरु talks of संन्यास, the शिष्य runs away and mulls over 'let me change the गुरु.' गुरु must suggest and शिष्य must be willing to accept and then alone it will work, otherwise, तामसः परिकीर्तितः, it is तामसिक संन्यास and there can be a second reason also for the renunciation of सात्त्विक कर्म by an unprepared (you should remember the context of the unprepared) student. What is the second reason? That is said in the next verse no.8;

Verse No .08

दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८-८॥

दुःखम् इति एव यत् कर्म काय-क्लेश-भयात् त्यजेत् ।

सः कृत्वा राजसम् त्यागम् न एव त्याग-फलम् लभेत् ॥ १८-८॥

(यः) दुःखम् इति (मत्वा) एव यत् कर्म काय-वलेष-भयात् त्यजेत्, सः राजसम् त्यागम् कृत्वा त्याग-फलम् न एव लभेत् ।

So the second type of person. This person is also an unprepared student. He really requires सात्त्विक कर्म, but what does he do, he renounces सात्त्विक कर्म. What is the reason for renunciation? It is not ignorance. This person knows the significance of सात्त्विक कर्म, he has heard the भगवद्गीता and he also tells everyone सात्त्विक कर्मs are important and they are required to purify the mind, he knows thoroughly and he can give lectures also, but the problem is he won't do. Like many people who knows the significance of exercise. Not because of ignorance, they know and they don't do, what can be the reason, कृष्ण says the reason is because of their attachment to the body and the bodily comfort, they don't want to strain the body, they want to lead a comfortable life, if I have to go for a morning walk, no doubt, morning walk is very great, it will reduce cholesterol, he says I know, but I have to get up early and I have to walk, thus he doesn't want discomfort to the body, which means he has got attachment to the body. Attachment is रजोगुण, ignorance is तमोगुण. Here this person has no ignorance problem, the problem is bodily attachment. Therefore he doesn't want to take any pains. Even the नमस्कार also he doesn't want to do properly, you know there are different नमस्कारs, सत्सङ्ग नमस्कार, पञ्चाङ्ग नमस्कार and we have got the shortest cut नमस्कार and we always choose the shortest. Why? One has to bend and the back will pain, etc. Therefore कृष्ण says, काय-वलेष-भयात् – because of his concern for the body and because of his discomfort caused to the body, because of the fear of physical strain, काय means body, वलेष means strain, because of the fear of the physical strain. And unfortunately or fortunately, all our religious activities involve physical strain, प्रदक्षिण, सत्सङ्ग नमस्कार, then get up, then again नमस्कार, etc., etc., they have voluntarily kept so that you will not have देह अभिमान, the very aim of ritual is देह अभिमान त्याग, your laziness

and attachment to the body should go away. Therefore, काय-वलेश-भयात् त्यजेत्. And what is his attitude towards कर्म? दुःखम् इति – with the notion that every कर्म is a strain. Every कर्म, every small कर्म and you ask him to go शबरीमलै, then he will say, ‘there is a temple near Santhome locality, I will go there.’ Why can’t you do तिरुवन्नामलै प्रदक्षिणम्, he will say ‘I will do it mentally. So any physical activity he has got wonderful excuses, because when tummy becomes bigger, excuses become more, as in the विनायक, सुब्रह्मण्य stories. When there was a competition to go round the world to get the mango, सुब्रह्मण्य being thin, immediately he went round the world. For विनायक, why round the world even round the कपालीश्वर temple is impossible. Therefore, his बुद्धि worked. What is that? Mother and father are as good as the whole world. And therefore, he did प्रदक्षिणम् to them. Therefore mind gives excuses, so दुःख इति कर्म त्यजेत्. सः कृत्वा राजसम् त्यागम् – such a misplaced renunciation of सात्त्विक कर्म, because of physical attachment is called राजस संन्यास. By doing such a renunciation, कृष्ण gives a warning that this person will not get any benefit, because even if he goes to an आश्रम, he will not able to study because the mind is not yet prepared. Therefore, त्याग-फलम् न एव लभेत् – he will never get the benefit of renunciation. This is a राजस संन्यास. And both of them कृष्ण doesn’t want people to take. So never renounce the सात्त्विक activities. Then what is सात्त्विक संन्यास? That is the one कृष्ण wants the people to take. That is defined in the 9th verse.

Verse No .09

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८-९॥

कार्यम् इति एव यत् कर्म नियतम् क्रियते अर्जुन ।

सङ्गम् त्यक्त्वा फलम् च एव सः त्यागः सात्त्विकः मतः ॥ १८-९॥

हे अर्जुन! कार्यम् इति (मत्वा) एव यत् नियतम् कर्म, सङ्गम् फलम् च एव त्यक्त्वा क्रियते, सः त्यागः सात्त्विकः मतः ।

Whereas a सात्त्विक person is one, who knows that I am not yet prepared. This is very important. I should clearly know where I stand, because the scriptures talk about various साधनs for students of different levels. Therefore, it is for me to decide where I stand, and this सात्त्विक person knows what I want is मोक्ष, मोक्ष requires ज्ञानम्, ज्ञानम् requires चित्तशुद्धि, चित्तशुद्धि requires सात्त्विक कर्माणि. See the clarity. I want मोक्ष, मोक्ष requires Self-knowledge, Self-knowledge requires purity of mind, purity of mind requires सात्त्विक कर्माणि. This clarity he has got. He doesn't suffer from the problem of ignorance. He has knowledge. Even if he has got knowledge, if he is attached to the bodily problem, he will say I know, but I won't do, whereas this सात्त्विक person doesn't have the problem of bodily attachment, he knows physical कर्मs involve physical strain. He won't call it a strain because he sees it as a necessity. And he sees the positive benefit coming out of that strenuous action and therefore this strain will not appear as strain, like the people who stand in तिरुपति queue for 14 hours, 16 hours, 24 hours, it may be a strain, but they value the दर्शनम्, this strain will not appear strain. Any means will appear as a strain if the end is lost sight of. Any means will appear as a pain when the end is lost sight of. When the end is kept in mind, the means will never be seen as a pain and therefore this सात्त्विक person, how does he think, कार्यम् इति एव, I have to do कर्म, पञ्च महायज्ञs. सात्त्विक कर्माणि I have to resort to, not for pleasing the गुरुs or gods or scriptures, for my own spiritual growth I require. That is why we say awareness is very very important. Action governed by awareness alone will stand. Any other amount of other people telling you to do exercise, one won't, but I should be educated and I should know the value of it. And therefore, कार्यम् – I have to do. इति नियतम् कर्म क्रियते – this person takes to activity and his aim is what, increasing the proportion of सात्त्विक कर्मs

and certainly he has got so many selfish desires, he wants to buy a house, he wants to do this, he wants to do that. There are राजसिक selfish कर्मs also, not that they come to zero, but the thing is they are lesser compared to सात्त्विक कर्मs and the तामस कर्मs, harmful activities, he deliberately reduces. Even in the business that he takes to. When such a person gets lot of profits, there are so many industrial houses, every संन्यासि will pray for the success of the those industrial houses, you know why, because their profit are utilized for the benefit of the society. It is not they want to use all the money for their luxurious things. Their fund is used for schools, hospitals, वेद पाठशाला, आश्रमs. Society will pray for the profit, even संन्यासिs will pray for their profit. Therefore, doing business is not a materialistic action, if the business also contributes to पर उपकारम्. And therefore, नियतम् कर्म means सात्त्विकम् कर्म, यज्ञ-दान-तपः कर्म. पञ्च महायज्ञ कर्म, here is called नियतम्. Spiritually elevating activities this person does. Then if he is performing the कर्म, how can you categorize that into a type of संन्यास at all. We are talking about what? सात्त्विक संन्यास and सात्त्विक संन्यासि is not renouncing कर्मs, he is performing the कर्म, he has not renounced anything, then how can you call it as संन्यास. कृष्ण says this person renounces something else, he doesn't renounce the सात्त्विक कर्माणि, but he renounces something else, What is that? सङ्गम् त्यक्त्वा – he renounces his attachment to those कर्मs. So सङ्ग means attachment to those कर्मs, because remember, even the सात्त्विक कर्मs are valid only until वित्तशुद्धि is attained. सात्त्विक कर्मs are meant for वित्तशुद्धि or ज्ञानम्? These are fundamentals, one should not forget. सात्त्विक कर्मs will never produce ज्ञानम्. They will produce वित्तशुद्धि, therefore until the purification of the mind, सात्त्विक कर्मs are valid, after purification I should be ready to either renounce or reduce the सात्त्विक कर्मs. And therefore don't get attached to even कर्म, even सात्त्विक कर्म. Later कृष्ण will say, सर्वधर्मान् अपि परित्यज्य. Therefore, never get attached to anything.

One great तमिऴ् saint says, ‘Cut asunder the desires, cut asunder the desires, cut asunder even if it be the desire for God.’ That we don’t say, because first one has to have इच्छा towards ईश to cut asunder! First let the इच्छा come, then cutting can be thought. The idea is ultimately I should not depend upon any external factor. Therefore, use the सात्त्विक कर्म as a means, don’t get attached to them as an end. Similarly, फलम् च एव. These सात्त्विक कर्मs have got two-fold benefit, the primary benefit is the spiritual benefit, the inner growth. That is the primary benefit for सात्त्विक कर्म. And there is a secondary benefit, a by-product, a spin-off, that is the material name and fame. The society will say he is a great परोपकारी, he has done good works, he should be given पद्मश्री, a reward should be given, a precious-cloth will be given, name and fame will come when a person does पर उपकार कर्माणि, but the one who practices the सात्त्विक कर्म, he should not be aiming at those by-products. If you are going to aim at by-product, if you are aiming at the by-product then they are no-more by-product, a by-product is a by-product only when you don’t aim it, as a bonus let it come or let it not come, I am doing it for my own inner spiritual growth. Thus, for सात्त्विक कर्मs, there is one मुख्य फलम् and there is अवान्तर फलम्. The example given is when you plant a mango tree for the sake of mangoes, mango fruit is primary benefit and there are so many secondary benefit for a mango tree. First water harvesting it will retain the water, the temperature will come down, because one tree retains so much ground water, so cooling is a by-product, shade you get is a by-product, and mango leaves, if you want to invite a स्वामि, for पूर्णकुम्भ mango leaves are readily available, and of course twigs will be available, in olden times it was used for fuel. All those things are called अवान्तर फलम्. सात्त्विक कर्मs have got spiritual growth as primary benefit, material spin-offs as the secondary benefit, a कर्मयोगि should not focus on the अवान्तर फलम्, that is called फलम् त्यक्त्वा. Don’t work for name, fame, recognition and climbing the corporate

ladder. I thought at least this year I will get the promotion but could not get and the other person who joined the company after me, he has got, Why? Because he knows how to apply butter, he knows what are the real qualifications, working is a secondary qualification, for promotion you require other qualifications that he takes to; don't do like that. Therefore सङ्गम् फलम् च एव त्यक्त्वा, फलम् means अवान्तर फलम्, the material spin-off don't aim at. And such a renunciation, सत् त्याग, where I do noble कर्म the beauty is when I do it with understanding the very कर्म gives me joy, the very performance is the फलम्, like a good musician or like a good teacher even, a good teacher enjoys the teaching and if the student understands it is their पुण्यम्, if they don't understand some obstacles maybe there, the very teaching gives him the joy, for a musician the very singing gives him the joy, a कर्मयोगि enjoys as a कर्ता itself, he doesn't want to enjoy as a future भोक्ता. And if he enjoys as a future भोक्ता, it is a bonus for him because he has already enjoyed as a कर्ता. Enjoying as a कर्ता is कर्मयोग, doing कर्म for the sake of enjoyment as a future भोक्ता is called कर्म. For कर्मयोगि फलम् is instantaneous. For कर्मि there is an unpredictable future फलम्. Therefore कृष्ण says सङ्गम् फलम् च एव त्यक्त्वा यः यत् कर्म क्रियते, सः सात्त्विकः त्यागः. This is called सात्त्विक संन्यास. OK. From this श्लोक, we get a very important corollary. कृष्ण has defined सात्त्विक संन्यास as performing the कर्म, without being concerned about the material benefit; if it comes, good, if it doesn't come, OK. I am growing spiritually. And if by chance you remember the 3rd chapter, difficult, because this is 18th chapter, in which जाम्बवान्'s era we learned it! If by chance you remember the 3rd chapter or 2nd chapter कृष्ण has given the same definition for कर्मयोग,

योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ।

सिद्धिं असिद्ध्योः समः भूत्वा समत्वम् योगः उच्यते ॥ २-४८॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥

The peculiar thing that we find is कर्मयोग of the 2nd and 3rd chapter, कृष्ण has presented now as सात्त्विक संन्यास. See the mischief, old wine in new bottle! May not be a nice example in the गीता class, but that is also a 'spiritual' example! OK. So कृष्ण wants अर्जुन to take to कर्मयोग. अर्जुन is refusing. Therefore now कृष्ण is presenting the same कर्मयोग as सात्त्विक संन्यास and therefore a कर्मयोगि is as good as a संन्यासि. Figuratively he is a संन्यासि, that alone in शास्त्र we call गौण संन्यास, which means figuratively he is a संन्यासि only, because whatever peace of mind a monk enjoys, whatever a peace of a mind a monk enjoys, a monastic person enjoys, the very same peace of mind this कर्मयोगि will enjoy because even though he has so many responsibilities, he is willing to accept the future as ईश्वर प्रसाद. So why should he worry; 'let it come I will accept.' Therefore he enjoys संन्यासि's peace of mind. Therefore, सात्त्विक संन्यास is equal to कर्मयोग is the most important corollary that we have to learn. So with this कृष्ण has defined all the three संन्यास. And we should also note, सात्त्विक, राजस, तामस संन्यास is the same as सात्त्विक, राजस, तामस त्याग, because in कृष्ण's vocabulary, संन्यास and त्याग are synonymous. Continuing;

Verse No .10

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १८-१०॥

न द्वेष्टि अकुशलम् कर्म कुशले न अनुषज्जते ।

त्यागी सत्त्व-समाविष्टः मेधावी छिन्न-संशयः ॥ १८-१०॥

(सः) त्यागी सत्त्व-समाविष्टः मेधावी छिन्न-संशयः (च भवति सः) अकुशलम् कर्म न द्वेष्टि, कुशले (च) न अनुषज्जते ।

So in these verses, 10, 11 and 12, कृष्ण is talking about the glory of कर्मयोग, which he has named presently as सात्त्विक संन्यास. So सात्त्विक संन्यास महिमा or कर्मयोग महिमा is talked about. A कर्मयोगि is one, who understands that he has duties in life, duty is the

tax that one has to pay for living. For mere living, we have got certain duties, duty to myself, (What is duty to myself? Eating. We cannot say I don't like eating. Once you regularly eat, excretion becomes natural, you cannot stop that, that is also a part. पूजा room also is required, dining room also is required and toilet also is required, all are important and you have to bathe the body, you have to exercise the body. These are all duties to myself. If I fail in these duties, I have to pay the price in the form of physical sickness. There is no escape. You cannot cheat God, cheat the natural law.) Similarly, I have duties to the family in which I am. So if there is a set-up, children are there, for them if examinations come then the parents will have examination also! We have to tutor them. We don't know, because now-a-days children's lesson we have no learned at all. Therefore you have to study हिन्दि and you have to keep awake and regularly you have to give tea also, and all those things and work for admission. Now-a-days, the rule is every husband has to share domestic duties also. It is the new law, equality, gender equality means men have to cut vegetables, once in a while dish-washing, changing baby's diaper etc. So, whether you like or not, if you are married meditate for 7 days on these things and say I will accept. Or else only quarrels start between the husband and wife. Similarly, if I am in a country I have to pay taxes. You cannot say that you forgot to pay. One minister did so 'for 10 years I was busy serving the country that I forgot to pay the taxes.' One minute claimed it seems. I cannot do like that. Living means doing the duties. Certain duties are pleasant and there are many duties which are not that pleasant. कर्मयोगि means the first job that he does is he removes this division. Never call a duty as pleasant or unpleasant, tagging the duty as pleasant or unpleasant makes your life miserable, because you cannot escape from the duty. So, physically you do, mentally you reject. Internal rejection, external performance, there is a strain in the personality. Because there is a split, I don't want to do, but I have to do. A

कर्मयोगि, what does he do, he cannot renounce the duty, so only way of avoiding this strain is I accept this as part of life. If I become a संन्यासि, visitors will come. I should not say, 'visitors are coming, so much hassle.' Should not be said like that. Why because that is occupational hazard. Every occupation has got its own hazards, in india they will gate crash. No appointment seeking habit. You cannot complain 'I want privacy.' संन्यासि and privacy will never go together. So thus every आश्रम has got its own duties, therefore कृष्ण says, त्यागि, त्यागि means सात्त्विक संन्यासि, कर्मयोगि, कृष्ण has quietly changed the word संन्यासि to त्यागि. From that it is very clear that from कृष्ण's vision, संन्यासि and त्यागि are synonymous. Here he is talking about a सात्त्विक संन्यासि, alias कर्मयोगि, अकुशलम् कर्म न द्वेष्टि – he does not hate any duty that comes in his way, he never complains, either internally or externally, because he knows that will cause stress and strain, it will affect the health in the long run. Even the job that I have taken, if I have joined a work, which I don't like, purely for the sake of salary. I had this example, anyway just an aside. In one school the principal wanted all the teachers to know our culture. The intention of the principal and the founders is that if the teachers know the values, they will impart the same to the children, so that the future of India will be wonderful because teachers have influenced. Therefore, they called me and they said that I should teach the teachers भगवद्गीता and they had kept after the school hours, because the regular classes should not be disturbed, from 4-5 or from 5-6 p.m it was arranged. And that was one of the worst experiences of my life, all the teachers were waiting for me to finish. Because many of them had taken the teachers job only to add to the income of their husband, because one person's earning is not enough so both have to earn and I can only become a teacher sheerly for the sake of salary (I don't say all the teachers, but many have done that) and therefore, their body language, their facial expressions. One poet sang a song,

अरसिकेषु कवित्वनिवेदनम् शिरसि मा लिख मा लिख मा लिख ॥
सुभाषितसङ्ग्रहः ॥

Oh Lord, I am ready to accept any kind of शिरसि लिखितम्. But one thing I don't want, I have to share something with the people, who are *not interested in receiving*. He is a poet, he says I have to share my poetry with those people who are not interested, अरसिकेषु कवित्वनिवेदनम्. Oh Lord! don't put prescience of the volitions of such thing on me. Similarly, I had to pump भगवद्गीता and even Russian iron wall would have been thinner. This people had such powerful resistance. Anyway I managed somehow and because of that पुण्यम् only I got wonderful students! Like you! अकुशलम् कर्म न द्वेष्टि – he doesn't hate unpleasant duties. कुशले न अनुषज्जते – when there are pleasant duties, he doesn't get attached to them also. This is a सात्विक संन्यासि. And what will happen to him? In due course, after the vacation, he will be sufficiently grown up to receive the knowledge. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 10-12

We are seeing the 18th chapter of the गीता, which begins with a question from अर्जुन, regarding the words संन्यास and त्याग. अर्जुन wants to know the significance of these two words and also whether there is any difference in these two words. And Lord कृष्ण answers this question and that is the topic in the first twelve verses of the 18th chapter. Verse no.1 to 12 – the topic of renunciation. Lord कृष्ण first gave different opinions of other ऋषिs and later He gave His own teaching and according to Lord कृष्ण, संन्यास and त्याग are synonymous, there is no difference at all in these two words, both mean renunciation. Thereafter, He talks about three types of renunciation named सात्त्विक, राजस and तामस संन्यास, which are the same as सात्त्विक, राजस, तामस त्याग. And while defining these three types of संन्यास, Lord कृष्ण deviates from the conventional definition. Because in this context Lord कृष्ण is dealing with a spiritual seeker, who is not yet refined. The definition of संन्यास will depend upon the person who is asking the question. Suppose a person has followed a religious life, taking to यज्ञ, दान and तपः and by following them for quite some time, if the person has refined the mind, to that person the definition of संन्यास will be different. What will be definition of संन्यास? We will address him: Oh Seeker! you have followed the rituals enough, you have gone to pilgrimage, you have done दानम् and you have lead a religious life and you have got the full benefit of those religious rituals, which is in the form of mental purification. And after the purification of the mind, spending time in rituals is redundant, it is like eating food after one has eaten and filled his stomach. For a person of purified mind, religious rituals are redundant and they become even an obstacle. And therefore to such a purified person, the definition of renunciation will be what? Giving up all the conventional religious activity and totally dedicating to वेदान्त श्रवणम्, मननम् and निदिध्यासनम्. सर्वधर्मान् परित्यज्य माम् एकम् शरणम् व्रज ॥ १८-६६॥

Such a religious person does not require religious activities. For him renunciation will be what, यज्ञ, दानम् and तपः त्यागः, giving up of them. This is the definition given in the उपनिषत्. Suppose a person is not yet refined, which is the case of 95% of humanity. The mind is saturated with राग, द्वेष, काम, क्रोधः, लोभः and for such an impure mind, a religious lifestyle is inevitable. Because पूजाs alone will purify the mind. Rituals are required. जप is very much required, service to the society is inevitable. So for such an unrefined mind, the definition of renunciation will be different. कृष्ण says, if an impure person renounces religious rituals, if an impure person renounces religious rituals, that renunciation is inferior renunciation. And कृष्ण calls such a renunciation as तामस संन्यासः. So what is तामस संन्यास? Renunciation of rituals by an impure person or it will be called राजस संन्यासः, which also means improper renunciation and therefore अर्जुन, you also are of inferior variety, majority of humanity is unrefined, therefore if they give up religion, such a renunciation will be dangerous and therefore, don't give them up, because it is तामस and राजस संन्यास. Then what is सात्त्विक संन्यास for an unrefined person? For an unrefined person, सात्त्विक संन्यास is कर्मयोगः. And therefore, in the 9th verse, which is a very important verse, कृष्ण says for an impure person, सात्त्विक संन्यास is in the form of कर्मयोग, which means he should not renounce a religious way of life, यज्ञः is very important in the form of पञ्च महा यज्ञाः. 'Just because you have taken up the वेदान्त course, you should not stop पूजाs or visiting the temples or जप' कृष्ण is warning. It is a fake arrogant approach because, "I am अकर्ता, I am अभोक्ता, I am beyond all these things." But the next crisis comes at home, this so-called ज्ञानि is flat on the ground. As long as the worldly experiences continue to disturb me, as long as strong राग-द्वेष sway my mind, I should know I am not yet ripe, therefore let me be aptly and properly continue my devotion to इष्ट देवता, यज्ञः is important, दानम् is महा important, very important, तपस् is also required. And what do

you mean यज्ञ-दान-तपस्? C/o 17th chapter, which we are supposed to have completed and which we are supposed to have revised during the vacation. Then the next question is if सात्त्विक संन्यास is called कर्मयोग, what is the basis for calling it a संन्यास? Because in कर्मयोग, a person is not renouncing यज्ञः, not renouncing दानम् or तपस्, he is performing all these three and if he is performing all these three, how do you call it renunciation? Because to name it renunciation one has to renounce something. And कृष्ण gave the reason and the reason is what, a कर्मयोगि renounces anxiety regarding future. A कर्मयोगि renounces anxiety regarding future. In fact, one who renounces anxiety is called a कर्मयोगि, then what does he do, according to his designation in family, according to his designation in the company, working place, according to his designation in the society, he keeps on doing what is to be done. As a father what I have to do, I do, I can contribute to the future of my children, but I can never control the future of my children. It is very very important. We can only contribute to the future of the children, but we can never control their future, we cannot control even their thoughts. We can create an atmosphere at home and hope that such a spiritual atmosphere will spiritually influence the children - we can hope only, we don't know what all MTV programs are doing to the children. And in schools and colleges, what all things are happening and how many classes they are cutting and going to movies etc., who knows. This is only with regard to children. Similarly, with regard to our own health in future, financial conditions, I do the best, as a कर्ता, I enthusiastically, deliberately, discriminatingly act, as a भोक्ता I am ready to accept.

यत् यत् भव्यम् भवतु भगवन् पूर्वकर्मानुरूपम् ॥

Oh Lord! according to the present कर्म and the past कर्म, what all have to happen in future I don't know, where is the question of controlling. I may get a some, a little bit limited idea, when the शनि दशा takes place, I may get some idea about what is in store, that too a rough idea only.

Only शनि भगवान् knows what is going to happen. So therefore, कर्मयोगि renounces anxiety. And second thing he renounces is the attachment to even religious activities. Religious activities are wonderful, he must sincerely do them, but even to them he should not have attachment in the sense, they are also a means not an end-in-itself. So any means we should take to the means, but overattachment to the means is also not correct. Imagine, the children say that the school is are wonderful, the teachers are wonderful so I will stay in the school itself, no parent will love that, it is nice to love the teacher and school, but a time should come when one has to transcend them. So this is called सङ्ग त्यागः and फल त्यागः. In simple English giving up a concern for the future, that is called कर्मयोग otherwise called सात्त्विक संन्यास. In the case of which person? An unrefined person, context should be clearly understood, in the case of unrefined person सात्त्विक संन्यास is कर्मयोग. And then in the 10th verse, which we completed before vacation, कृष्ण said what will happen to such a कर्मयोगि or called सात्त्विक संन्यासि, what will happen to him that was said,

न द्रष्टव्यकुशलं कर्म कुशले नानुषज्जते । ... ॥ १८-१०॥

कर्मयोगि is one who keeps on doing whatever has to be done, without grumbling, without grumbling thought, without murmuring. So in family life, we will have to do several things, you will have to stand in queue for school admission and for college admission, if we have to send them abroad we have to do so many things, then you get them married, lot of things are involved, for having got married and having got children we should not complain that those responsibilities are burdensome. Who asked you to marry? 'If you marry a devil you have to climb the drumstick-tree' So therefore, think before marrying, but once you marry you have to go along with every आश्रम. Don't think that संन्यास आश्रम is wonderful. That I alone know! Therefore संन्यास आश्रम has got its own problems. No आश्रम is wonderful. So they said that there is peace only in the graveyard. Life means plus and minus

will be there, therefore, he doesn't categorize the duties as pleasant duties and unpleasant duties. Stop this categorization, then duties are duties. Never add an adjective, adding adjective is inviting stress and strain. And therefore अकुशलम् कर्म न द्वेष्टि – he doesn't hate an unpleasant duty and कुशले न अनुषज्जते – he doesn't get attached to a pleasant duty. He just does what he has to do. Who? त्यागि, त्यागि means कर्मयोगि, who is in this context called सात्त्विक त्यागि. So त्यागि means the सात्त्विक त्यागि, otherwise called कर्मयोगि. And to enjoy such an attitude, what type of mind he should have? सत्त्व-समाविष्टः. If my mind is predominantly राजसिक, I will never develop attachment to the duties and if my mind is predominantly तामसिक, I shirk or give up my duty. So neither attachment nor hatred, that balanced attitude is called सात्त्विक अन्तःकरणम्, कृष्ण said in 2nd chapter 45th verse:

त्रैगुण्य-विषयाः वेदाः निस्त्रैगुण्यः भव अर्जुन । निर्द्वन्द्वः नित्य-सत्त्वस्थः ...
॥ २-४५॥

Remaining in सत्त्वगुण means avoidance of both hatred and attachment with regard to the duties and therefore सत्त्व-समाविष्टः. What will happen to him? Soon he will get all the Vedantic qualification. The unrefined mind through कर्मयोग will become refined mind, unrefined mind through सात्त्विक संन्यास, कर्मयोग and सात्त्विक संन्यास are synonymous, through कर्म or सात्त्विक संन्यास, unrefined mind will become refined mind and after the refinement of the mind he can reduce यज्ञ, दानम् and तपस्. Until refinement, these three must be performed, after the refinement of the mind, not necessary. The question is 'how do I know?' You just tell and get away. Refinement is like a test. Refinement meter. You keep on the head, if red light flashes - unrefined, if green light - refined; like that third umpire in the cricket or yellow means in between. How do you know? The indication of refined mind is two things. First we see the relevance of वेदान्त in our life. Only if the mind is refined, वेदान्त will appear to be relevant,

otherwise वेदान्त will appear to be mere intellectual gymnastics, mere scholarship only, it will appear, especially माण्डूक्य, when we are doing the 3rd chapter, you will ask, 'why all these' that too in वेण्वै with 45° C. So what is the connection between the creation and ब्रह्मन् and our water problem? So an unrefined mind will never see connection between Self-knowledge and our day-to-day life, as mind gets refined that mind will understand Self-ignorance is the problem. So first indication is what? Seeing the relevance of वेदान्त. The second consequence indication is what? When I see the relevance, वेदान्त will become an interesting subject. Otherwise वेदान्त will be an example for any dry subject, normally if we don't understand, we say why are you talking वेदान्त. Normally वेदान्त is used as a synonym for a dry subject. For a refined mind वेदान्त will be relevant, for a refined mind वेदान्त will be appealing and consequently, for a refined mind वेदान्त can be understood. So therefore, see how वेदान्त appeals to you. That is an indication of where we stand and that is called साधन चतुष्टय सम्पन्न. In the 6th chapter, कृष्ण calls that person योग-आरूढः:

यदा हि न इन्द्रिय-अर्थेषु न कर्मसु अनुषज्जते ।

सर्व-सङ्कल्प-संन्यासी योग-आरूढः तदा उच्यते ॥ ६-४॥

Other pursuits in life there is an appeal, but वेदान्त appeals better than, more than every other thing in life, that is the acid test for साधन चतुष्टय सम्पत्ति. And once a person has got such a refined mind, as I said, कर्म can be reduced, जप can be reduced, I am using the word reduced, not given up and then after reducing them we save some time and that saved time should be used for what, watch TV? No. The saved time you do more of श्रवणम्, more of मनन and more of निदिध्यासन and when a person spends more time, he need not even become a संन्यासि. Physical संन्यास is not compulsory, with a refined and detachment mind, when a person studies the उपनिषत्s, he will become what? A मेधावी, not illiterate मेधावी, but literate मेधावी. One who has done श्रवणम् and one who understands अहम् ब्रह्मास्मि, for him it is not

some Upanishadic statement. For him अहम् ब्रह्मास्मि is as much a fact as चैन्नै summer is, it is a clear fact for him and he becomes a मेधावी through श्रवणम् and छिन्न-संशयः – free from all doubts through मननम्, it means he will get doubtless knowledge through ज्ञानयोग. So through कर्मयोग he gets the योग्यता and through ज्ञानयोग he gets ज्ञानम्. So कर्मयोग does not directly lead to liberation, कर्मयोग leads to ज्ञानयोग, ज्ञानयोग leads to liberation. Continuing; Verse no.11;

Verse No .11

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८-११॥

न हि देह-भृता शक्यम् त्यक्तुम् कर्माणि अशेषतः ।

यः तु कर्म-फल-त्यागी सः त्यागी इति अभिधीयते ॥ १८-११॥

देह-भृता अशेषतः कर्माणि त्यक्तुम् न शक्यम्, यः तु हि कर्म-फल-त्यागी सः त्यागी इति अभिधीयते ।

Previously we said that an impure person should not give up religious activities, spiritually purifying activities in the form of यज्ञ-दान-तपः. He should not renounce कर्म, we said. In this verse, कृष्ण says one cannot renounce कर्म. Earlier it was one *should not*, now one *cannot also*, because as long as one is alive, कर्म or activities are inevitable. No human being can totally renounce कर्म, because even mere survival requires कर्म. So one requires food, for the sake of food he has to go for भिक्षा, which is a कर्म. He has go and ask, भवती भिक्षाम् देहि minimum and then he has to keep the body fit as long as the body is there, therefore स्नानम् etc., are also required, therefore nobody can renounce the कर्म totally. So the body will become free from कर्म only under one condition, can you guess? Death. When a particular body becomes free from all the कर्म including breathing, then कर्म will start for the people around to dispose off the body. Therefore, कृष्ण gives a warning: कर्माणि अशेषतः त्यक्तुम् न शक्यम् – perhaps you can change the type of कर्म or you can reduce certain

कर्मs, but total renunciation of कर्मs is not possible. स्वामि चिन्मयानन्द also beautifully puts, as long as I am living for every moment of my life, I am getting benefit from my surrounding, I am taking oxygen from the world, I am taking food from the earth, I am taking water and not only that, so many people have contributed for the food that I am eating. For the cloth that I am wearing, that means for every moment of life, I am indebted to some many. Not only human beings, even animals and plants contribute. So if I am taking benefit from the world, I have a duty to pay back to the world, I have a ऋणम् for every moment of breathing. So I should ask a question, what am I doing in return to my very survival? And therefore, I should be aware of my देव ऋणम्, ऋषि ऋणम्, पितृ ऋणम्, every person who is alive is a ऋणि. And you can remove the ऋणम् only by doing something according to your capacity. If I am benefitting from the गीता, we are indebted to व्यासाचार्य, because he wrote with great difficulty, we are studying now; we are indebted to अर्जुन, because अर्जुन cried गीता came and Lord कृष्ण taught. Not only that our forefathers preserved this system of teaching. What am I doing in return for that? Everybody need not become a teacher and propagate, I have to do something to the society in return. Therefore, कृष्ण says: अशेषतः त्यक्तुम् न शक्यम् – it is impossible. Therefore what is the best way? Do कर्म. But when I do कर्म, I get anxiety about the result. Therefore कृष्ण says: Do the कर्म, give up the anxiety regarding the result. So कर्म-फल-त्यागी भव, do the कर्म but renounce the anxiety. How to renounce? स्वामिजि you can tell, but only I know my anxiety. All these कृष्ण assumes that we remember, because in the 2nd chapter, 3rd chapter and the 9th chapter, and all कृष्ण has given that method. What is that method?

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । ... ॥ ३-३०॥

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते । ... ॥ ९-२२॥

What is the solution? Whatever comes takes it as a प्रसाद from the Lord. And whatever भगवान् gives is for my spiritual growth. Materially I may come down, physically I may be a loser in life, but it will contribute to the inner growth, भगवान् will give only what is required for my inner growth, even the worst suffering is meant for my inner growth. ‘You put me in the fire of sorrow that purifies and made me pure, / God tests us through problems to bring out the best in us.’ So this प्रसाद भावना is the only solution. Therefore, यः तु कर्म-फल-त्यागी – the one who gives up the anxiety regarding the fruits of कर्म, सः त्यागी – he alone is a सात्त्विक त्यागी, otherwise called कर्मयोगि. Continuing;

Verse No .12

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८-१२॥

अनिष्टम् इष्टम् मिश्रम् च त्रिविधम् कर्मणः फलम् ।

भवति अत्यागिनाम् प्रेत्य न तु संन्यासिनाम् क्वचित् ॥ १८-१२॥

अनिष्टम्, इष्टम्, मिश्रम् च (इति) त्रिविधम् कर्मणः फलम् प्रेत्य अत्यागिनाम् भवति, संन्यासिनाम् तु क्वचित् न (भवति)।

If a person refuses to become a कर्मयोगि, what will be the adverse consequences? If a person doesn’t become a कर्मयोगि, what will be the adverse consequence, कृष्ण tells, one who is not a कर्मयोगि is called a कर्मि and all the regular people of the world, who do not know this कर्मयोग, ईश्वरार्पण and प्रसाद भावना, they are all going to be concerned about the future, the very fear make them compromise with values. Why does a person compromise with values and follows अधर्म? It is only because in the future he doesn’t want unfavorable situations, so by following धर्म if he cannot secure the future then he tends to compromise with values. A कर्मि will have stress and strain, he will be worried about his future security and this very fear and worry will make him compromise with values and therefore all his कर्मs will

produce three-fold results. What are the three-fold result this कर्मि will have? अनिष्टम्, which means पाप-फलम्, because often he compromises and he justifies the comprise as a necessary evil in कलियुग and we are very intelligent in justifying any अक्रमम्. So therefore, अनिष्टम् means पाप-फलम्, इष्टम् means पुण्य-फलम् and मिश्रम् means मिश्रम्, पुण्य-पाप मिश्रम्. So these are the three types of results which are responsible for three types of पुनर्जन्मs. So अनिष्टम् – the पाप-फलम् will give inferior जन्म, इष्टम् – पुण्य-फलम् will give superior जन्म and मिश्रम् will give मनुष्य जन्म. We all fall under मिश्रम्. And all the three types of जन्मs will come under संसारः. So कर्मि will have पुण्य, पाप, मिश्र फलम् and therefore he will have पुनरपि जननम्, पुनरपि मरणम्.

ऊर्ध्वम् गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः ।

जघन्य-गुण-वृत्तिस्थाः अधः गच्छन्ति तामसाः ॥ १४-१८॥

All these संसार are for whom? त्रिविधम् कर्मणः फलम्, these are the three types of संसार and all these three will come, for whom: अत्यागिनाम् भवति, त्यागि means कर्मयोगि, अत्यागि means one who is not a कर्मयोगि. Not a कर्मयोगि in this context, what does it mean? Don't say ज्ञानयोगि. In this context, not a कर्मयोगि means कर्मि, ignorant. So a कर्मि, अत्यागिनाम् कर्मिणाम् अकर्मयोगिनाम् त्रिविधम् फलम् भवति, these three types of पुनर्जन्म cannot be avoided. When? प्रेत्य, which means after मरणम्. So he will get the three-fold result in this जन्म also, in the form of सुखम्, दुःखम् and मिश्रम्, I have given you example for मिश्रम्. So in the cricket match, one fellow hits a century, which he had been missing 98 out, 97 out, and he hits a century and therefore very happy, but in the match his team got defeated in spite of century. Now you ask him 'are you happy or unhappy?' What will be his answer? Some cry, some laugh and some other cryingly laugh. He is happy that he hit a century but he is unhappy that his team lost. So in this जन्म also सुख-दुःख मिश्रम् will come, but after प्रेत्य, मरण अनन्तरम् also he will have three-fold

result, either upper travel or lower travel or horizontal travel. Whereas संन्यासिनाम् न भवति, संन्यासि means सात्त्विक संन्यासि, otherwise called कर्मयोगि. So कर्मयोगिनाम् त्वचित् न भवति – पुनर्जन्म will not come, he will not get higher जन्म, lower जन्म or middle जन्म. Why? Because कर्मयोगि will get चित्तशुद्धि. So, his कर्म will produce पुण्यम् or पापम्? कर्मयोगि's कर्म will produce चित्तशुद्धि and चित्तशुद्धि will lead to what: गुरु प्राप्ति. गुरु प्राप्ति will lead to what: ज्ञान प्राप्ति. ज्ञान प्राप्ति will lead to what: मोक्ष प्राप्ति. I am using संस्कृत words, I hope you know. कर्मयोगि will get purity of mind, mental purity will bring him to a गुरु at the appropriate time and गुरु means the one who gives knowledge, the गुरु gives him opportunity for श्रवणम्, श्रवणम् will give मोक्ष. Therefore, कर्मयोगिनाम् परम्परया मोक्षः भवति. कर्मयोग will not directly give liberation directly, but through purity, गुरु, श्रवणम्, ज्ञानम्, मोक्ष. So thus, with this 12th verse, कृष्ण concludes his answer to अर्जुन's doubt regarding संन्यास. And what is कृष्ण's answer? संन्यास is equal to त्याग, is equal to कर्मयोगः. In this context, for an unrefined person and by taking to such a संन्यास, अर्जुन, if you want to become a संन्यासि, it is not going away to ऋषिकेश, because for you संन्यास is कर्मयोगः. And for you कर्मयोग is doing your duty and for you doing the duty happens to be what, महाभारत war, therefore, take your bow which you dropped in the first chapter, take back and start your महाभारत war. So with this one topic is over. Now hereafter from the 13th verse, कृष्ण is going to explain ज्ञानयोग up to the 17th verse. So 1st to 12th verse is कर्मयोगः in the name of सात्त्विक संन्यास, 1 to 12 to कर्मयोग in the name of सात्त्विक संन्यास. From 13th to 17th, ज्ञानयोग is being highlighted, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 13-15

In the first 12 verses of the 18th chapter, Lord कृष्ण answered अर्जुन's question regarding संन्यास and while answering that, He divided संन्यास into three categories, तामस, राजस and सात्त्विक संन्यास and He pointed out that सात्त्विक संन्यास is nothing but कर्मयोग itself. For the majority of people who are immature, who are spiritually immature, सात्त्विक संन्यास in the form of कर्मयोग is a compulsory साधन. And this सात्त्विक संन्यास, otherwise called कर्मयोग will take a seeker to the next stage of spiritual साधन, namely ज्ञानयोग. Thus कर्मयोग becomes a means and ज्ञानयोग becomes the end of कर्मयोग and thereafter one has to seriously pursue ज्ञानयोग, which will lead a person to liberation. Thus the entire spiritual journey consists of two stages, first stage is कर्मयोग, which makes me fit for ज्ञानयोग, then I go to ज्ञानयोग, which gives me liberation. Of these two stages, the कर्मयोग part is over with the 12th verse, but the कर्मयोग has been named as सात्त्विक संन्यास. So Packet is different, the content is the same only. Having dealt with कर्मयोग up to the 12th verse, now from the 13th verse, कृष्ण is going to deal with ज्ञानयोगः, the spiritual discipline of the pursuit of ज्ञानम्, the second and final stage of spiritual साधन, this will be dealt with from the 13th verse up to the 17th verse. So now we are entering ज्ञानयोग from 13th to the 17th verse. This is of course a condensed version of ज्ञानयोग, because we should remember, 18th chapter is only a condensation of the entire गीता. ज्ञानयोग has been elaborately dealt with in the 2nd chapter from verse no.12 to 25. In the 2nd chapter, ज्ञानयोग was dealt with, in the 4th chapter from verse no.18 to 25 ज्ञानयोग has been dealt with, in the 5th chapter from verse no.13 to 31, ज्ञानयोग has been dealt with. In short, ज्ञानयोग has been analyzed in several occasions and कृष्ण is giving a सार in these five verses, 13, 14, 15, 16 and 17. Now we will enter into that.

Verse No .13

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १८-१३॥

पञ्च एतानि महा-बाहो कारणानि निबोध मे ।

साङ्ख्ये कृत-अन्ते प्रोक्तानि सिद्धये सर्व-कर्मणाम् ॥ १८-१३॥

हे महा-बाहो! सर्व-कर्मणाम् सिद्धये कृत-अन्ते साङ्ख्ये प्रोक्तानि एतानि पञ्च कारणानि मे निबोध ।

As we have seen before, by **ज्ञानयोग** what we mean is gaining the knowledge of oneself. Even though the word **ज्ञानम्**, generally means any knowledge, whether it is physics knowledge or chemistry knowledge, any knowledge is generally called **ज्ञानम्**, but in the **भगवद्गीता** context the word **ज्ञानम्** means **आत्मज्ञानम्**, the knowledge of oneself. And dealing with this topic, **कृष्ण** had pointed out before, that every individual consists of two portions, one is called the inert **अचेतन अंश**. And the other is the **चेतन अंश**, the sentient or Consciousness part, every individual is a mixture of **चित्-अचित् अंश**, **चेतन-अचेतन अंश**. So every individual is a mixture. But generally we don't recognize the mixture, because the inert part alone is visible, tangible, whereas the **चेतन अंश**, the Consciousness-principle is invisible and therefore we don't acknowledge its presence. Just as the bulb is burning here. If the bulb is illuminating this room, you know that there are two portions in the bulb, one is the visible bulb portion and you know other than the bulb there is an invisible principle, because of which alone the bulb is an illuminator. And what is that invisible principle? You know the electricity. Therefore, whenever I say the bulb, the illuminator, there is electricity - invisible **अंश** and bulb - visible **अंश**, both together alone is called a lamp. Thus, every lamp has a visible and invisible portion. Similarly, every individual is like a lamp, consisting of the visible body and also the invisible portion, which makes the body alive and sentient. Just as the electricity makes

the bulb bright, this body is alive and active, because of another invisible principle, that invisible principle is called आत्मा-अंश and the visible part is called अनात्मा. So Self-knowledge involves first the recognition of these two parts known as आत्म-अनात्मा विवेकः. And thereafter we should understand the nature of the Consciousness, which also we had elaborately seen before. So the five features of Consciousness, (do you remember)

- i) Consciousness is not a part, a property, or a product of the body,
- ii) No.2 Consciousness is an independent principle which pervades and enlivens the body,
- iii) Thirdly consciousness is not limited by the boundaries of the body, therefore it is all-pervading and the invisible like आकाश, this is the 3rd feature,
- iv) Fourth feature is consciousness continues to survive even after the death of the body, parallelly remember, the invisible electricity survives even if you break the bulb,
- v) Fifth and final point is the surviving consciousness is not available for transaction, because for transaction Consciousness requires a medium.

And this Consciousness-principle is called आत्मा and Self-knowledge is understanding that I am a mixture of आत्मा and अनात्मा. And once I have understood this part, the next stage is gradually identifying more and more with the आत्मा part and gradually dis-identifying with the अनात्मा part, the inert material aspect. Why should we do that, what can't I identify with the body more, why do you say that you should dis-identify with the body. The reason is: we know that the body is not the permanent part of me. Just as a dress, I can use only for some time and thereafter I will have to discard. Similarly, the body also I am allowed to use only for a few years or few decades, depending on the प्रारब्ध, there afterwards I will have to hand over the body to the source,

the Lord himself. Therefore, if I am attached to the body too much, it will lead to lot of sufferings later and therefore as a precaution, I learn to look at the body as a temporary medium which is a gift from the Lord and parallelly, I learn to own up the आत्मा part as myself. This is the second stage of spiritual साधन.

- i) First stage is recognizing the two parts,
- ii) The second stage is changing the loyalty from the perishable part to the imperishable part.

And for this purpose, I have to practice श्रवणम्, which means listening to the scriptures more and more, because the scriptures focus on the imperishable You. And not only I have to do श्रवणम्, which is possible only once a week or twice a week. I have to continue it with मननम् and निदिध्यासनम्. निदिध्यासनम् means owning up meditation and in this meditation, whatever be the feature of Consciousness, I should claim as my nature. Until now we have been claiming I am a mortal individual, identifying with the body. We have developed this habit. I am born on such and such a date and I am growing old and I am greying and I am going. So, growing, greying and going. And the more I think of that, the more the fear overwhelms me and therefore I have to kick the habit of claiming the mortality, I should develop the new habit of claiming the immortality nature. And therefore I should daily practice “I am the Consciousness-principle, which is not confined to the body, but I am the all-pervading Consciousness-principle.” I am not the body, but I pervade the body. I pervade the body, but not confined to the body. And even after the death of the body, I will continue to survive, blessing other bodies and thus the various features of आत्मा, I have to own up. And among the various features of आत्मा, the most important one is considered to be अकर्ता, अभोक्ता. This कृष्ण has talked about in the 2nd chapter:

वेद अविनाशिनम् नित्यम् यः एनम् अजम् अव्ययम् ।

कथम् सः पुरुषः पार्थ कम् घातयति हन्ति कम् ॥ २-२१॥

and 3rd chapter also he talks about,

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कार-विमूढ-आत्मा कर्ता अहम् इति मन्यते ॥ ३-२७॥

तत्त्ववित् तु महाबाहो गुण-कर्म-विभागयोः ।

गुणाः गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ ३-२८॥

in the 4th chapter also,

कर्मणि अकर्म यः पश्येत् ... ॥ ४-१८॥

in the 5th chapter also,

पश्यन् शृण्वन् स्पृशन् जिघ्रन् ... ॥ ५-८॥

Almost in every chapter कृष्ण has emphasized that You are the Consciousness-principle, which is neither a कर्ता nor a भोक्ता. What is the meaning of the word कर्ता? I am taking for granted, कर्ता means *doer of action*, भोक्ता means *the reaper of the result*, experiencer of the कर्म-फलम्. So the *performer* of कर्म and the *receiver* of the कर्म-फलम्. And according to कृष्ण, ‘as long as I am कर्ता and भोक्ता, I am going to be a संसारि.’ Because as a कर्ता, I can never be totally satisfied with myself. Why I will not be totally satisfied, as a कर्ता, कर्ता means doer, I can never be a perfect doer of actions and therefore I will always have guilt. This could have been done a little better, right from the school stages, “how did you do the exam?” “I have done well but left the 2 marks question.” So, a कर्ता consequently feels guilty, guilt is one of the powerful overpowering emotions. In fact, as we grow older and older, our past life (not the previous life), in this life itself the past 50-60-70 years, what all we have done, all of them the recorded messages go on. तैत्तिरीयोपनिषत् says this:

किमहं साधु नाकरवम् । किमहं पापमकरवमिति ॥ तैत्तिरीयोपनिषत् २-९-१ ॥

Why I treated my parents like that – one worry, why I treated my spouse like that – another worry, why I brought up my children like that – another worry, why I chose such a son-in-law or daughter-in-law – another worry and if you come to गीता-उपनिषत् class, why I didn't learn संस्कृत; that also. So thus older we grew more the guilt overpowers. कर्ता cannot avoid guilt because, no human being is perfect, भगवान् alone can be free from guilt, because whatever He does it is perfection because, भगवान् is omniscient, whereas our problem is even for omniscient we don't know the spelling properly, whether it is 'tient' or 'cient' or 'scient' or all the three! So it is with this limited knowledge you are acting, we don't know which action is in the right direction, at least you have to get married, or if you have to get your children married, it is worrisome, scary; especially now-a-days and how they are going to come, how long they will be together itself is a big question mark. Therefore कृष्ण says संसार means कर्ता. And what is the second संसार? भोक्ता, भोक्ता means reaping the result of the action, as a भोक्ता also, I can never be relaxed because which कर्म-फलम् is going to hit me when I don't do. I know my life is governed by the प्रारब्ध कर्म to a great extent, no doubt, I do have a free-will and choice but it is not purely free-will, my life is governed by fate also, fate being my प्रारब्ध कर्म and the unfortunate truth is प्रारब्ध कर्म is invisible. So which प्रारब्ध is going to strike me when, I don't know. How I am going to get up tomorrow and whom I am going to face when I get up, no one knows; getting up itself is a big question! Whose face comes thereafter. Thus, we are living in utter darkness as it were and therefore as a भोक्ता also, anxiety, concern, fear cannot be avoided and therefore कृष्ण says, भोक्ता means संसार. कर्ता means guilt, भोक्ता means anxiety. कर्ता produces guilt, भोक्ता produces anxiety. Our life is a series of guilt and anxiety and all other emotions are the products of these two only. And therefore if I have to be liberated, there is only one way – I should not be a कर्ता or भोक्ता. Only by negating the कर्तृत्वम्

and भोक्तृत्वम्, I can be a free person and I can negate my कर्तृत्वम् and भोक्तृत्वम्, (कर्तृत्वम् means doership, भोक्तृत्वम् means enjoyership) and these two I can get rid of only when I own up my higher nature, that आत्मा, अकर्ता, अभोक्ता. Therefore, in these five important verses, कृष्ण points out that आत्मा is अकर्ता and अभोक्ता, neither a doer nor a enjoyer. And to establish that आत्मा is अकर्ता or अभोक्ता, कृष्ण points out that all the actions are done by अनात्मा only. What does he want to establish, आत्मा is अकर्ता, अभोक्ता and how does He establish? By showing that all the actions are done by अनात्मा only, which means, आत्मा doesn't do anything. Like the light in the hall. The light does not do any job. I am doing lot of jobs, speaking, moving my hands and legs, etc. So actions are done here at the body level, the light illumines the actions, but light does not do any action. Similarly, the Consciousness does not do anything, only अनात्मा performs. This कृष्ण has said in the 3rd chapter.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । ... ॥ ३-२७॥

And this अनात्मा, अनात्मा means what: the material part of the individual, the inert part of the individual, अनात्मा, कृष्ण divides into five portions, अनात्मा consisting of five portions or five aspects, पञ्चात्मक अनात्मा, पञ्चात्मक प्रकृतिः, that alone does everything, आत्मा doesn't do. This is the essence of these five verses.

Now look at the 13th verse. हे महाबाहो! महाबाहो is addressing अर्जुन, Oh अर्जुन! the strong armed one, powerful warrior अर्जुन, मे निबोध – may you learn from me, निबोध means, know, understand, learn, ascertain, मे means from me, मे is 6th case, normally 6th case is translated as 'of', in this context it should be translated as पञ्चमी विभक्ति 'from.' And what should you learn from me? पञ्च एतानि कारणानि – the five factors which are responsible for action, कारणम् means factors, ingredients, accessories are here called कारणानि, पञ्च. And what are those five? एतानि – which are going to be enumerated hereafter. So, may you know the following five factors, which do the

actions and all the five factors are what? अनात्मा only. Then where are these factors enumerated? कृष्ण says, अर्जुन I have got all this information from the उपनिषत्. So कृष्ण wants to acknowledge the source of this knowledge. So in magazines and all, they write courtesy such and such magazine, otherwise it will be called plagiarism. Plagiarism and research somebody said, it is an aside thing, ‘when you borrow from one book it is plagiarism, when you borrow from many it is called research.’ OK. Here कृष्ण doesn’t want to do the plagiarism, therefore He says, अर्जुन, this is not My invention, even before I was born, (कृष्ण belongs to which युग? द्वापरयुग,) वेद has been existing and in the वेद, वेदान्त has been existing and in the वेदान्त, this information is there, I am borrowing from वेदान्त. Therefore he says, साङ्ख्ये कृत-अन्ते प्रोक्तानि, this five factors has been enumerated प्रोक्तानि means enumerated, where: साङ्ख्ये, साङ्ख्यम् means वेदान्त. What is वेदान्त? The final portion of the वेद and this final portion वेदान्त has another name also, what is it? उपनिषत्. Don’t say I want to learn वेदान्त and उपनिषत्s. So I want both वेदान्त and उपनिषत्s, we cannot say. वेदान्त is उपनिषत्. So साङ्ख्ये, वेदान्ते and where does वेदान्त come, कृत-अन्ते, at the end portion of कर्मकाण्ड, कृतम् means कर्मकाण्ड, अन्तम् means at the end, at the end means immediately after कर्मकाण्ड, कर्मकाण्ड means the first portion of the वेद and what do you mean कर्मकाण्ड, the ritualistic portion, therefore, कृत-अन्ते means immediately after the ritualistic portion comes the philosophical Vedantic portion and in that Vedantic portion all these five factors are enumerated. And all are meant for what? सर्व-कर्मणाम् सिद्धये, सिद्धिः means accomplishment, performance, implementation, सिद्धये means for the sake of performance of what: सर्व-कर्मणाम् – all the activities. For the performance of all the activities these five factors are necessary, inevitable. That is the introduction. Now we are curious to know what are the five factors, that कृष्ण himself will tell later. Continuing;

Verse No .14

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८-१४॥

अधिष्ठानम् तथा कर्ता करणम् च पृथक्-विधम् ।

विविधाः च पृथक् चेष्टाः दैवम् च एव अत्र पञ्चमम् ॥ १८-१४॥

अधिष्ठानम्, तथा कर्ता च, पृथक्-विधम् करणम् च, विविधाः पृथक् चेष्टाः, अत्र दैवम् पञ्चमम् एव (भवति)।

What are the five factors? कृष्ण first enumerates, the four factors in the form of the four कोशs, known as अन्नमय कोश, प्राणमय कोश, मनोमय कोश and विज्ञानमय कोश. And I hope you all remember the कोशs, which we saw in our introduction in the तत्त्वबोध. अन्नमय कोश corresponds to the anatomical part of the personality, अन्नमय, the anatomical part, the physical, visible part is called अन्नमय. Then प्राणमय कोश means the physiology part consisting of the bodily functions, mere anatomy does not make a living being, dead body also has got all the anatomy, the physical part is there, but the physiological functions have ended, you keep your hands in front of the nostrils to find out whether breathing is functioning, that is the physiological thing and similarly, pulse and digestion, circulation, they all come under physiology, so प्राणमय कोश means the physiological part. If physiological is there without anatomy, one cannot function, if anatomical parts are there without the physiological function, then also it will not be. And therefore imagine a person has got asthma, though his only activity is breathing, for that he has to struggle. Therefore only when breathing is normal you can think of doing something else. Otherwise if someone asks what are you doing and you have to just reply: breathing, life requires physiology, प्राणमय. Then मनोमय कोश corresponds psychological or emotional personality, consisting of love, compassion, jealousy, hatred, anger. In fact, it is these emotions which are driving us into a lot of activities. Therefore मनोमय कोश is the

third factor. The fourth factor is the विज्ञानमय कोश, the rational faculty, the thinking faculty, which we all are supposed to have, sometimes it will be doubtful, but we are supposed to have! So when our boss is criticizing us or getting angry with us unnecessarily, then the मनोमय gets wild and angry, I feel like shouting at my boss, then विज्ञानमय कोश tells, 'if you shout, job out!' So therefore, you feel and then quietly swallow. मनोमय कोश, overpowered by विज्ञानमय कोश, because I have to retain my job, I have a family. So, what we do is we curse in the mind, let him go to hell, etc. So in the mind you tell but you swallow the whole thing. In fact, we have got so much internal pressure because of that only. That is why it seems in Japan the directors' statue is kept in one of the rooms it seems and whenever the employee is unhappy, he can go to that room and he can do whatever he wants to the statue. At least some relief, like effigy burning. Anyway, that is all aside, let us come to our topic. अन्नमय, प्राणमय, मनोमय, विज्ञानमय, anatomical, psychological, emotional and rational. These are the four कोशs required for every action. What is the fifth one? Don't say आनन्दमय कोश! Because once I have said four, immediately without asking you will say आनन्दमय कोश is the fifth one, आनन्दमय कोश should not be included because when आनन्दमय कोश is active, कारण शरीरम् is active, we become passive, go to sleep. Therefore, the fifth factor is दैवम्, known as the अधिष्ठान देवता. According to the scriptures, every organ has got a presiding deity, which also we saw in तत्त्वबोध, for the eye the presiding deity is सूर्य, for the mind the presiding deity is moon, for the hand the presiding deity is? (monthly test should be kept!) हस्तयोः इन्द्र. All the presiding deities put together is called दैवम्. So without the blessing of god no organ can function. Therefore, four कोशs plus the presiding principle, known as हिरण्यगर्भ तत्त्वम्. Now look at the श्लोक, अधिष्ठानम् means अन्नमय कोश, the anatomical personality. Then in the 2nd line, पृथक् चेष्टाः means प्राणमय कोश, the physiological function, which are many

and varied, पृथक् and विविधाः, पृथक् and विविधाः means many and varied physiological functions known as प्राणमय कोश. Then पृथक्-विधम् करणम् means मनोमय कोश, consisting of the mind and the sense organs. So पृथक्-विधम् means different types of organs – the eyes, the ears, the nose, the skin, all of them, so मनोमय कोश. Then कर्ता, which means विज्ञानमय कोश, the thinking, rational, deciding authority. Intellect alone has to decide what I should do and what I should not do. Therefore कर्ता represents विज्ञानमय कोश, which we saw in तैत्तिरीयोपनिषत्,

विज्ञानम् यज्ञम् तनुते । कर्माणि तनुतेऽपि च ॥ तैत्तिरीयोपनिषदत् २-७-१
॥

In ब्रह्मानन्द वल्ली, we saw. So, four कोशs are the four factors. And what is the fifth one? दैवम् च, दैवम् च अत्र पञ्चमम् – so, दैवम् the divine principle without whose grace these organs cannot function, that factor. So these are the five factors in this context.

Verse No .15

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १८-१७॥

शरीर-वाक्-मनोभिः यत् कर्म प्रारभते नरः ।

न्याय्यम् वा विपरीतं वा पञ्च एते तस्य हेतवः ॥ १८-१७॥

नरः शरीर-वाक्-मनोभिः न्याय्यम् वा विपरीतं वा यत् कर्म प्रारभते, तस्य एते पञ्च हेतवः (सन्ति) ।

So these five factors are compulsorily required for all human activities, why human activities, of all living beings, all the activities require these five factors, whether they are noble activities, sacred activities or whether they are secular activities, or even whether they are evil activities, every action requires that. Therefore, शरीर-वाङ्-मनोभिः यत् कर्म प्रारभते – whether they are physical activities, शरीरम् कर्म means physical activities generally called कायिक कर्माणि, or वाङ् कर्म the verbal or oral activities known as वाचिक कर्माणि like जप,

पारायणम्, etc., they are all sacred verbal activities, but even when we are transacting in our business, that is also what: वाचिक कर्म alone. So, कायिक, वाचिक. मनोभिः कर्म – or whether it is an activity done with the mind, mental activity, all types of meditations or उपासनाs will come under mental activity and even planning your day-to-day activities, that also involves, mental, thinking. यत् कर्म प्रारभते – whether it is कायिकम्, वाचिकम् or मानसम् कर्म done by नरः, human beings. Even though animals also do a lot of activities, we generally don't call them कर्म. In the scriptures, the activities of the animals are not called कर्म, they are only called चेष्टा, only human activities are called कर्म. This is just an incidental but important information. Why? Because the activities of the animals are not deliberately thought over, planned and implemented. When a dog is running across the road, suppose a TV person goes and interviews the dog, “Where are you going? Do you have any important meeting, dog meeting? What is your future plans?” It will only bark. They are all programmed activities, instinctive activities, they are not deliberate and thoughtful and therefore they don't incur कर्म-फलम्. Animals do not get पुण्यम् also, animals also do not get पापम् also. Suppose a buffalo crosses the red signal, if the policeman goes and fines, we will call policeman also another buffalo. So we don't fine the buffalo, if you want charge you charge the owner assuming he is a human being. So therefore, animals' activities are not called कर्म, they never acquire आगामि पुण्यम् or आगामि पापम्, whereas when human beings does that, even when he violates a rule and claims that I don't know the rule, he will not be let off, because we are supposed to know the rule as a citizen of the country, ignorance cannot be an excuse and that is why कृष्ण says नरः. नरः here means a human being in general, which includes both male and female. When you say नरः, it is not only male but both male and female. And न्याय्यम् वा विपरीतम् वा – whether those activities are धार्मिक, न्याय्यम् means righteous, धार्मिक, legitimate, legal, or

विपरीतम् वा, विपरीतम् means the opposite. The opposite of legal is illegal, illegitimate, improper, unrighteous, अधार्मिकम् वा. In all those activities, the involved factors are the same five factors only. Therefore, कृष्ण says पञ्च एते तस्य हेतवः, तस्य means for that कर्म. For that कर्म means कायिक, वाचिक, मानस, धार्मिक, अधार्मिक, any कर्म for that, एते पञ्च – the five factors enumerated in the previous verse, एते means these five factors, mentioned in the previous श्लोक alone are हेतवः – they are the contributory factors. And what is कृष्ण's intention in enumerating them? His intention is, He wants to point out that all these will come under अनात्मा only, they are all made up of matter only, Consciousness is not one of the factors. Consciousness has to be present, the presence of Consciousness is required, but Consciousness does not do any action. So if an important program is going on in the hall, the presence of light is required but the light does not perform any action, therefore light is neither कर्ता nor भोक्ता and therefore Consciousness is neither कर्ता nor भोक्ता and अर्जुन you are that Consciousness. Therefore learn to claim that अकर्ता अभोक्ता आत्मा as yourselves, instead of identifying with the miserable body. It does not mean you should neglect the body, utilize the body, well maintain the body, but don't identify with that, like the car or scooter or your screw driver, they are all instruments to be maintained but remember, you are not a screw driver, a big revelation! I am not a screw driver. But when I talk of screw driver, we are all wise, but when it comes to the body-mind-complex, we are otherwise! Therefore, कृष्ण tells body-mind-complex are finer screwdrivers. Use, but don't identify. This crucial idea कृष्ण will tell in the next श्लोक which will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 16-18

In the first 12 verses of the 18th chapter of the गीता, Lord कृष्ण presented the कर्मयोग साधन, by way of answering अर्जुन's question. The only difference here is that कर्म साधन is presented here with a new name and the new name given to कर्मयोग, in this context, is सात्त्विक संन्यासः. And this कर्मयोग साधन is extremely important for all the spiritual seekers, because this alone prepares the mind for spiritual knowledge to take place, कर्मयोग alone gives ज्ञानयोग्यता, योग्यता means eligibility, fitness, preparation to use a technical word, साधन चतुष्टय सम्पत्ति. Once a person has attained the qualifications reasonably, then he has to gradually increase his focus on ज्ञानयोग साधन. It is not a water tight compartment. Not that initially 100% कर्मयोग and later 100% ज्ञानयोग it is not, it is a gradual shift in the focus and also the time spent. In the initial stages also, one has to expose oneself to ज्ञानयोग, वेदान्त, otherwise we will even not know what वेदान्त is. So in the initial stages life is कर्मयोग प्रधान, but the Vedantic study is there, but gradually, the percentage importance is shifted and more and more time and attention is given to ज्ञानयोग साधन. And what is that ज्ञानयोग साधन is given from verse no.13 up to 17. And of these five verses, 13 to 17, we saw up to the 15th verse and in this portion, Lord कृष्ण wants to point out that knowing one's own real nature is ज्ञानयोग साधन. And we saw that while analyzing one's own nature, one discovers the fact that one is a mixture of two principles, the अचेतन शरीर तत्त्वम् and चेतन शरीरी or आत्मतत्त्वम्, the inert body-principle is there and the pure Consciousness-principle is there, every individual is a mixture of these two. And thereafter Lord कृष्ण points out that all the actions that an individual performs belong only to the body part, the inert material part alone is involved in कर्म and therefore the कर्म-फलम् also will come to the inert material part alone. The Consciousness-principle is neither involved in कर्म nor is it connected to कर्म-फल. And therefore the essence of this portion is देहः

कर्ता, आत्मा अकर्ता। And to convey this idea, कृष्ण divided the inert-material part into five portions, अन्नमय, प्राणमय, मनोमय, विज्ञानमय and (don't say आनन्दमय!), दैवम्। If you have revised the portion, you will remember. So अन्नमय, प्राणमय, मनोमय, विज्ञानमय and दैवम्, दैवम् means the cosmic set-up or environment. That also comes under अचेतन अंश only, दैवम् does not refer to Consciousness here, but it refers to समष्टि environment, even for this class to take place, we require air in the atmosphere. Suppose I conduct a साधन camp in the moon, it won't happen, but let us imagine, not only we have to carry everything but we have to carry air also, because in the moon, atmosphere is not there. Therefore all individual actions require the cooperation of the totality of environment, which is indicated by the दैव तत्त्वम्, द्विष्यगर्भ तत्त्वम्, you may call it cosmic force. These five factors are involved in every action and what कृष्ण wants to highlight is all the five factors are अचेतन, जड तत्त्वम् and as far as the चैतन्यम्, the Consciousness is concerned, by its mere presence it makes all the activities possible, but itself is not involved in any activity. I gave you the example of the light pervading the hall and imagine some tennis match or volleyball match is going, lot of movement and activity, imagine some game is going, all the people are violently moving and this game is possible because of the light, but the light itself does not do anything. In संस्कृत, it is called सांनिध्य मात्रम्। Can you understand this word? सांनिध्य मात्रम् means mere presence. And because of this reason only, when one team wins the game and other team is defeated, the credit goes to the winning team and the credit or discredit goes to the defeated team, as far as the light is concerned, it doesn't have either, you don't congratulate the light or criticize the light, it doesn't play any role, but at the same time, its presence is inevitable. And कृष्ण says a spiritual साधन is learning to shift our identification from the changing material vesture to the changeless Consciousness-principle, the shift of the identification is spiritual training. Naturally now we are

identified with the growing, graying, going. So we are now instinctively, naturally identified with mortal body and therefore we have a constant sense of insecurity, spiritual साधन is shifting the identification from the mortal physical body to the immortal non-physical spirit. And instead of saying I am the mortal body with Consciousness, I have to train myself saying I am the immortal Consciousness functioning through the temporary mortal body. The body has to arrive and the body has to depart one day, but its arrivals and departures have nothing to do as far as I am concerned. And during its presence and survival, the body has to do lot of action, body has to be कर्ता and भोक्ता, but I am अकर्ता, अभोक्ता. So this spiritual training is ज्ञानयोग साधन; this is the idea कृष्ण emphasizes. Looking at the verse no.16;

Verse No .16

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १८-१६॥

तत्र एवम् सति कर्तारम् आत्मानम् केवलम् तु यः ।

पश्यति अकृत-बुद्धित्वात् न सः पश्यति दुर्मतिः ॥ १८-१६॥

तत्र एवम् सति यः तु केवलम् आत्मानम् कर्तारम् पश्यति, सः दुर्मतिः अकृत-बुद्धित्वात् न पश्यति ।

So every one of us is a mixture of अचेतन अंश and चेतन अंश. A ज्ञानि is also a mixture of both of them, an अज्ञानि also is a mixture of both of them, the difference is only in the perspective. And the अज्ञानि's perspective is given in the 16th verse and ज्ञानि's perspective, perspective of whom? Himself, how he looks at himself. And ultimately the way you interpret the world depends upon the way you look at yourselves. That is why somebody said, ultimately, the world is a mirror, what you see in front is only your own personality, if you are a strong physically oriented personality, all the time bothered about the height, and weight, and figure, and the complexion, if you are a

physical personality, whenever you look out you look for the physical personality of others, that alone registers. On the other hand, if I am a thinker or a scientist or a philosopher, I look for that personality in others. If I am too much dress-conscious, I look at what are the different dresses a person has put. So as I look at myself, so I look at the world and अज्ञानि's unfortunate perspective is given in the 16th verse by कृष्ण, He says दुर्मतिः, so दुर्मतिः means what? An ignorant person whose mind is polluted by ignorance and because of ignorance, wrong notion and the wrong notion being I am अन्नमय कोश is wrong notion No.1, I am प्राणमय कोश is wrong notion No.2, I am मनोमय कोश No.3, each कोश identification gives me one one wrong-limited-individuality, different colored-egos are born through that अभिमान, therefore दुर्मतिः means अज्ञान-अध्यास-युक्त-मतिः. To remember the माण्डूक्य expression: “अब्रह्म-अन्यथाब्रह्मण” अब्रह्म-अन्यथाब्रह्मण-युक्त-मतिः means दुर्मतिः, an ignorant person. What does he do? पश्यति – he wrongly looks at himself. And how does he look at? केवलम् आत्मानम् – even though his real nature is pure आत्मा, he is not perishable incidental body, his real higher nature is केवल आत्मा, (केवल आत्मा careful, not तमिक् केवलम्; in संस्कृत,) केवलम् means शुद्धम्. शुद्धम् means कर्तृत्व-भोक्तृत्व रहितम्. An आत्मा which is not polluted by कर्तृत्वम् and भोक्तृत्वम्, that आत्मा this ordinary person does not recognize. So he is afflicted by Self-ignorance and because of Self-ignorance he has got a misconception. What is the Self-misconception? कर्तारम् पश्यति – he looks at himself as a कर्ता, कर्ता means a doer. And why does He look upon himself as a doer? Because of the strong well entrenched identification with the कोशs or the अनात्मा. So, तत्र एवम् सति – the fact being so, the fact being so means what, only the five-fold अनात्मा is the कर्ता, आत्मा is not the कर्ता, is the fact, but this दुर्मतिः, the confused person, is ignorant of अकर्ता आत्मा and mistakes himself as कर्ता. And all because of what? अकृत-बुद्धित्वात् – because he has not spiritually refined himself, through

scriptural learning. Because scriptures alone rectify this mistaken notion. The study of chemistry does not bring about a correction in Self-knowledge, the study of economics does not make a self-correction. I don't say that you don't study economics, very careful, they are useful in its own way, but Self-ignorance and Self-misconception can go by only Self-knowledge, which has to be done assisted by गुरु and शास्त्र and this दुर्मतिः has not exposed himself or herself to the systematic spiritual training. He says: I don't have time and he thinks Vedantic study is time pass, like eating popcorn. When I was traveling in train, they were telling, time pass, time pass, etc. I didn't know what it is, I see only various eatables, that means what: when your time is not passing, you have to eat. Similarly, many people think that वेदान्त and life has no connection at all. When you are busy with your family duties you need not study वेदान्त they think and only when you have completed all the so-called duties, I don't know whether it will be completed, only when you have completed all of them and all the organs are dilapidated and nothing functions, then resorting to गीता, he says, let me have a good nap. Because at home TV is playing, therefore I have to get out and go somewhere. 'No No No', कृष्ण says, Vedantic study brings out a self-correction. Self-correction brings about the correction in the way you look at the world. And if there is a change in the way you look at the world, there is a change in your response to life's situation. In fact, संसार is wrong response to life's situations. Wrong response is calling the situations problems. In fact, most of the problems we call problems are what: situations. Summer is hot – is it a problem or situation? Will summer be cool? Summer will be hot only. Winter will be cold only. When you get old, all the joints will be quivering only. So most of the complaint that we give are simple natural situations in life, why this wrong response, again, correction is not there and therefore अकृत-बुद्धित्वात्, the one who does not find time for Self-knowledge. So अकृत-बुद्धि

means असंस्कृत-बुद्धि, unrefined intellect, spiritually uneducated person, spiritual illiterate is called अकृत-बुद्धि, materially he has got many doctorates, but what कृष्ण says is he is a spiritual illiterate, because of that न पश्यति, he doesn't see the fact. शङ्कराचार्य tells in his भजगोविन्दम्,

पश्यन्नपि च न पश्यति मूढः उदरनिमित्तम् बहुकृतवेषः ॥ भजगोविन्दम् १४ ॥

The eyes are open but he doesn't see, what is to be seen. So कृष्ण tells, सः दुर्मतिः न पश्यति – such a spiritually illiterate person is a blind person because since he has not rectified his vision and since he has got only a wrong perception, wrong perception is as well as no perception. Seeing mistakenly and not seeing are both same. And therefore कृष्ण says: सः दुर्मतिः न पश्यति. And मुण्डकोपनिषत् goes one step further, even though he is blind and seeing wrong things and the scriptures are willing to rectify the vision, this person doesn't want to come.

अविद्यायामन्तरे वर्तमानाः स्वयम् धीराः पण्डितम् मन्यमानाः ।
जडघ्न्यमानाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥
मुण्डकोपनिषत् १-२-८ ॥

Their arrogance does not allow them to come to the scriptures and गुरु. What a tragedy! कृष्ण wails. On the other hand, there are some humble discriminate people, who come to the गीता class. They are really great. Who says? कृष्ण. Look at the श्लोक.

Verse No .17

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १८-१७॥

यस्य न अहङ्कृतः भावः बुद्धिः यस्य न लिप्यते ।

हत्वा अपि सः इमान् लोकान् न हन्ति न निबध्यते ॥ १८-१७॥

यस्य अहङ्कृतः भावः न, यस्य बुद्धिः न लिप्यते, सः इमान् लोकान् हत्वा अपि न हन्ति, न निबध्यते ।

Contrasting the wise person with the ignorant person, this 17th verse talks about a ज्ञानि. Who is a ज्ञानि? First the one who has exposed to the systematic spiritual teaching which clearly divides the individual into अनात्मा अंश and आत्मा अंश, अचेतन अंश and चेतन अंश; the body Consciousness discrimination he has done through श्रवणम् and मननम् and not only he has done this discrimination, he has practiced long निदिध्यासनम्. And what is long निदिध्यासनम्? Training the mind to identify with the आत्मा part, the higher part and not being obsessed with the perishable material part. Body is important alright, as long as we live body has to be taken care of alright, but a ज्ञानि knows after all body is born out of पञ्चभूतs, I will have to give back the body to पञ्चभूतs. It is a means but it is not an end-in-itself. This right perspective of the body is called freedom from अहङ्कार. Therefore यस्य, यस्य means what? For the ज्ञानि, for the संस्कृत-बुद्धि. In the previous verse, अकृत-बुद्धि was mentioned, now the opposite of अकृत-बुद्धि is कृत-बुद्धि, कृत-बुद्धि means संस्कृत-बुद्धि, संस्कृत-बुद्धि means spiritually refined and trained person. And what does he do? यस्य – for him, अहङ्कृतः भावः न अस्ति – he doesn't have too strong an identification with the body, he gives sufficient importance to the body, but he doesn't give over importance to the body. We have seen this topic before. गुणाः गुणेषु वर्तन्ते, इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते. He knows the physical body is part of this creation. It is not an isolated entity. And therefore the body is influenced by देश and काल. Even if कृष्ण has a body, even कृष्ण's body has to grow older in time and therefore he knows body is part of the universe, therefore bound by देश and काल and therefore as the changes take place, I cannot resist, I have to accept. As कृष्ण said: तस्मात् अपरिहार्ये अर्थे न त्वम् शोचितुम् अर्हसि. Don't resist to choice-less situations. Corresponding bodily change also, in summer sweat will be there, saying 'sho sho sho' will not help bringing down the sweat. In fact, if you look at it, sweating system is the most wonderful system created by भगवान् to maintain the

temperature of the body. Therefore, every time sweat comes meditate upon ईश्वर विभूति, upon the trickling water, it's a beautiful meditation. So a ज्ञानि looks at the situation with the right perspective. Therefore, अहङ्कृतः भावः means 'I am the body' notion is not there. Extending that अहङ्कृतः इति भावः अपि न अस्ति. अहङ्कृतः भावः means कर्तृत्व भावना. And similarly, यस्य बुद्धिः न लिप्यते. If कर्तृत्व भावना, भावना means misconception or notion, if कर्तृत्व भावना is not there, naturally the भोक्तृत्व भावना also will go away, therefore कृष्ण says बुद्धिः, ज्ञानि's mind न लिप्यते – is not tainted by, not polluted by, not tormented by what? The wrong notion, अहम् भोक्ता. He doesn't ask the question why भगवान् is going on testing me. He doesn't complain against भगवान् because he knows that प्रारब्ध कर्म which I have done in the past, that प्रारब्ध कर्म has to be exhausted and for the exhaustion of the प्रारब्ध कर्म, भगवान् has to find some medium. Because कर्म cannot directly give you pleasure and pain, therefore कर्म has to function through some medium, it may be mosquito. So everything that we go through is what our own प्रारब्ध कर्म being exhausted through different pipelines. Even family members if they are giving trouble, don't complain, the family members are also pipelines only, my own कर्म comes through the pipeline called spouse. If the spouse is wonderful, it is your पुण्य कर्म coming through. If he/she is terrible, it is a papa कर्म coming through. So प्रारब्ध has to be accepted. Therefore, there is no Why Me. He calls every ordeal as a साधन. A small change in the perspective is required. All परीक्षा's should be viewed as साधन. साधन means a spiritual discipline to develop तितिक्षा. Therefore, India is ideal country to develop तितिक्षा. In other countries, there is no scope for developing तितिक्षा because, the moment one problem comes they immediately rectify. How तितिक्षा will come. If there is a pit in the road for more than six months, then only we get तितिक्षा. They say in Singapore and all, if they dig, they immediately complete it and close, by evening if the work is not over, they close and go and the next day

again they open and rectify. So then how to look at the situation? भगवान् has given a beautiful ground for developing तितिक्षा. Like that, यस्य न लिप्यते, you have to supply the word भोक्तृत्वा भावेन न लिप्यते. सः – such a ज्ञानि, इमान् लोकान् हत्वा अपि – he will perform his duties as long as he is in the world. A ज्ञानि also has got the duties, as long as he is in the world, depending upon his social designation. If he is a संन्यासि, संन्यासि आश्रम धर्म is there; if he/she is a householder, then family duties are there, children are there, they are to be educated, old people are there, they have to be taken care of, duties are there and if one is a क्षत्रिय, then he will have the duties of fighting a war also and as in the case of अर्जुन, duty may involve even killing one's own kith and kin. But when a ज्ञानि performs such duties, whether it is pleasant duty or unpleasant duty, he doesn't identify with that and for the better performance of duties, if the society praises him, extols him, that praise also he doesn't take. If you take praise, भोक्तृत्वम् has come, then कर्तृत्वम् will also come, therefore neither he takes कर्म as his own nor does he take the फलम् as his own. So सः – such a person हत्वा अपि – even though he kills the people, इमान् लोकान् – all the people, कृष्ण must be showing the hand towards the army there. Here killing represents what? Performance of duties; it does not mean a ज्ञानि goes on killing everyone. In this context, it is killing, performing the duty. And that means what? Where punishment is the only method of rectification, where साम, दान, भेद all nonviolent methods have failed and only violent method is there available as remedy, a ज्ञानि will not hesitate to use हिंसा also. Just as कृष्ण is asking अर्जुन to kill भीष्म. Remember, a ज्ञानि has compassion, but a ज्ञानि doesn't have misplaced compassion. He is very objective and balanced, he will not unnecessarily use violence, but if हिंसा is the only way, 'beat the animal so that it doesn't go offbeat', if that is the only method that also he will use appropriately and when he does that, न हन्ति – he does not become a killer, that means he doesn't become a कर्ता and न निबध्यते

– he is not bound by the कर्म-फलम्, he doesn't become a भोक्ता also. And it is this shift in identification which is called ज्ञानयोग. And if and when a person makes the shift will he get liberation or not, is the question. When I make the shift, will I get liberation? After making the shift I don't get liberation, but after making the shift, I discover the fact that I have been, I am and I ever will be free. Thus, ज्ञानयोग gives मोक्ष. Continuing;

Verse No .18

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८-१८॥

ज्ञानम् ज्ञेयम् परिज्ञाता त्रिविधा कर्म-चोदना ।

करणम् कर्म कर्ता इति त्रिविधः कर्म-सङ्ग्रहः ॥ १८-१८॥

ज्ञानम्, ज्ञेयम्, परिज्ञाता इति त्रिविधा कर्म-चोदना (अस्ति) । करणम्, कर्म, कर्ता (इति) त्रिविधः कर्म-सङ्ग्रहः (अस्ति) ।

With the previous verse, the ज्ञानयोग topic is also over. So from Verse 1 to 12 कर्मयोग topic, from verse 13 to 17, ज्ञानयोग topic. In fact, these are the only two main साधनs of a human being. *Any साधन that you do to purify the mind is called कर्मयोग, it may be जप, it may be पूजा, it may be योग, it may be social service, it may be pilgrimage, it may be दानम्, it may be भजन, whatever you do to purify the mind is called कर्मयोग. And whatever you do to understand I am ever-free, whatever intellectual exercise you take up to understand I am ever-free, that process is called ज्ञानयोग.* If you are listening to the class, it is ज्ञानयोग and after the class, you try to summarize what has been taught, that is ज्ञानयोग; any exercise you do, which is intellectual and which is trying to receive the knowledge, what knowledge? I am ever free, that is called ज्ञानयोग. The entire spiritual साधन consists of only these two. Purify, Know and be Free. Thus गीता has been beautifully summarized in these 17 verses. Now from the 18th verse, कृष्ण summarizes the भगवद्गीता once again in a different pattern, the

previous 17 verses are one type of summary and this portion from 18th verse up to the 40th verse, 18th to 40th is once again summarization. And in this कृष्ण is going to take up seven topics and then divide each topic into three categories. Seven topics are going to be taken and each one is going to be divided into three varieties. The moment I say three, you must be able to imagine, सात्त्विक, राजसिक, तामसिक. And if you know these seven topics with this three-fold subdivision, you have understood the essence of the गीता. This is going to be the approach for which कृष्ण gives an introduction in this verse. And in this introduction, कृष्ण makes an important and interesting observation. All the human activities can be broadly classified into two – one is called knowing process, another is called doing process, in संस्कृत, ज्ञान व्यवहारः and कर्म व्यवहारः. So throughout life, you are doing only these two things, either learning or doing. And of these processes, ज्ञान व्यवहारः is the first process. All these activities begin with knowing. So जानाति. Once you know a object, a person, a thing, or anything for that matter, you develop either a like for the object or a dislike. An unknown object you never like or dislike, so once you know an object you develop a like or dislike; once you develop a like, your activity begins to go after the object, प्रवृत्तिः, that person is nice, I will like to meet that person regularly or all the time, like to talk to that person, that place is very nice, I will like to go, कोडैकानल is cold, if summer comes I would like to go. For ज्ञानम् produces either राग or द्वेष, when it is रागः, like, your activities are called प्रवृत्ति, going after and if you dislike that object or person, your attempt is what? when that person is coming here, here itself you change the route. So going after or going away; going after is called प्रवृत्ति, going away is called निवृत्ति. All born out of what? राग-द्वेष. राग-द्वेष is born out of what? The knowledge of the object. If you don't know then you are not going to like or dislike. Hundred years before, two hundred years before, you would not have gone after a television. Why? Because it was not there. You would

never have gone for air conditioning, you would have gone after a fan, because of lack of knowledge. Most of the things that we go after now they did not go after, because they didn't know. Therefore, what is the mechanism? जानाति, इच्छति, यतते. I have talked about: Knows, Desires and Goes after. The whole life is what? Knows, Desires, Goes after. And that is why all the companies are spending lakhs and lakhs of money for commercial advertisement. Wherever you look advertisement. Why? When the object is in front of your eyes, you come to know that and the moment you come to know that, their optimism is what? (They are successful, that is why they spend so many money also.) You begin to desire. First you say I don't want it, I don't want it, then perhaps I will have it, later you end up having. So, जानाति, इच्छति, यतते. And then कृष्ण here tells this ज्ञान व्यवहारः involves three factors and कर्म व्यवहारः involves three factors. What are those three factors? They are famously known as त्रिपुटि, meaning the subject, the object and the instrument. Any ज्ञानम् involves three factors – subject, object and instrument and similarly, any action also involves the subject, object, instrument. Now look at the श्लोक. ज्ञानम् – knowledge, ज्ञेयम् – the object of knowledge, परिज्ञाता – the knower, the subject. So, knowledge, the object and the subject, त्रिविधा – this three-fold group or triad, is कर्म-चोदना – this group is the promoter of कर्म, these three through knowledge will make a person more and more active. In village life, they did not know most of the thing, therefore they did not have any desire and therefore they had a very very leisurely life. I don't say that is better or this is better. My idea is not comparing, but what I say is in those days they didn't know, summer holidays you can think of an European tour, because you know it is there, that tour and this tour and even now a moon tour is coming. So, the more you know the more you desire, the more you desire the more you are pushed into activity, not only you are active, for all these things you require what? Money. And therefore, you have to go on earning

and even if you are a गीता student and therefore you have वैराग्यम्, the children will ask for that, you have to provide and if you don't do these things, you become a black sheep. Because when all the peers, the friends, they are doing all these things, if I don't do to my children, they feel bad, therefore what happens? कर्म, कर्म, कर्म, कर्म, there is no time to stand and stare. This is our life busier, busier and busier. And even if you go to some place for resting, cell phone you have to carry. I heard in the class also, some time cell phone rings, I am waiting for some more time and thereafter regularly we have to make an announcement to switch off. Better switch off your cell phones. That means what? Holiday cut short. Some activities have come. Therefore He says, ज्ञानम् ज्ञेयम् परिज्ञाता – this triad is the promoter of कर्म, but here we have to make a note when we say ज्ञानम् generates desire and action, we should understand it is the knowledge of everything in the world except Self-knowledge. We should not include Self-knowledge here. All the other material knowledge, all the other अपरा विद्या creates desires, whereas परा विद्या is not a creator of desire, on the other hand, it is the one which removes the desire because I find, I am happy as I am.

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मनि एव आत्मना तुष्टः स्थितप्रज्ञः तदा उच्यते ॥ २-५९॥

Even if I have some desires, they are not going to drive me crazy. And therefore, these three are कर्म-चोदना, चोदना means promoters, they push and then करणम् कर्म कर्ता इति – there is another triad consisting of three factors, which is required for कर्म व्यवहारः. And what are those three factors? करणम्, करणम् means instrument, कर्म means object and कर्ता means the subject, subject-object-instrument, this त्रिविधा, this triad or group of three is कर्म-सङ्ग्रहः – is the framework within which all the actions take place. So one triad required for ज्ञान व्यवहारः, another triad required for कर्म व्यवहारः and कृष्ण is going to

select some of them from here and he will divide each into three types.
The details of which, we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 19-22

In the first 17 verses of the 18th chapter, Lord कृष्ण summarized कर्मयोग and ज्ञानयोग which are the main spiritual disciplines to be undertaken by all the spiritual seekers. And there is no choice with regard to these two disciplines. Everybody has to go through both of them compulsorily. Of them the first discipline of कर्मयोग is a preparation for ज्ञानयोग and the second discipline of ज्ञानयोग will directly give freedom. This is whole teaching of the गीता. And these two stages of spiritual साधन are not invented by Lord कृष्ण, but these two stages have been in the वेदs themselves. The वेद-पूर्व भाग focuses upon the कर्मयोग part of the साधन and the वेद-अन्त भाग focuses on ज्ञानयोग part. Thus the entire वेद is dealing with the gradual pursuit of these two stages of साधन only. And now from the 18th verse up to 40th verse of this chapter, कृष्ण is taking up seven topics and in each topic he makes a classification of three – the सात्त्विक, राजसिक and the तामसिक variety and if we can understand the classification of these seven topics, we have understood the essence of the whole गीता. And कृष्ण is introducing those seven topics in the verses 18 and 19, of which the 18th verse we saw in the last class. In the 18th verse कृष्ण pointed out that all human transactions can be divided into two – one who is the knowing transaction and the other is the doing transaction. In fact, the first 20-25 years of our life as children, as students, we don't accomplish anything, we don't do anything, even we don't contribute anything to the family. In fact, we are only an expenditure for the family, because those 20-25 years, we have only one form of transaction, what is that? Education. No implementation, but knowing. We call ज्ञान व्यवहारः and this transaction involves three factors - the knower, the known and the knowledge. ज्ञानम्, ज्ञेयम् and ज्ञान. Once we have got the knowledge or education, then we will get an idea of doing. That is why the moment you complete or you are about to complete, people ask: what are you going to do? So that is called कर्म

व्यवहारः, because that knowledge decides our ambition, our desires. ज्ञानम् produces the desire and once the desire has come, it is impossible to remain with a desire, because desire is a bug in everyone. Nobody can be comfortable with a desire. Therefore our aim is to fulfill the desire and the desires can be fulfilled only by one method, normally and that method is what? Fulfillment. How to fulfill? Start working, start earning, get a credit card and go on purchasing and then life-long installment, I told you. So this person gave the last installment for the cradle, cradle for the child, last installment he paid and the person who received the last installment asked him, how is the baby? Then that the man said, I am that baby. Did you understand? So therefore, start working, get the credit card and go on and on and on. Why? Because जानाति, इच्छति, यतते. Life is knowing, desiring and fulfilling, knowing, desiring and fulfilling and at the time of death you ask the person, have you fulfilled all your desires, he will say bring at least 300 page notebook, I will write the unfulfilled items and he dies with unfulfilled desires, in fact, these unfulfilled desires alone decide the next type of जन्म also. मुण्डकोपनिषत् tells this:

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ मुण्डकोपनिषत् ३-२-२ ॥

So this person dies with unfulfilled desires and those desires determine the next जन्म and again the story continues. So thus ज्ञान व्यवहार with त्रिपुटि and कर्म व्यवहार with त्रिपुटि, this is human life. And this cycle will be broken only when he comes to spiritual knowledge. Any other knowledge can only produce desires, any other knowledge can only produce desires and increase the कर्म flow. There is only one knowledge, which can destroy all the desires and that is the आत्मज्ञानम्.

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मनि एव आत्मना तुष्टः स्थितप्रज्ञः तदा उच्यते ॥ २-७७॥

Therefore, except that Self-knowledge, all others keep the cycle going. Of these six factors, six factors means three belonging to ज्ञानम् and three belonging to कर्म. And the three referring to subject, object and instrument. कृष्ण is going to take up some of the factors for analysis. And what are those factors? They are enumerated in the 19th verse, which we will read now.

Verse No .19

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १८-१९॥

ज्ञानम् कर्म च कर्ता च त्रिधा एव गुण-भेदतः ।

प्रोच्यते गुण-सङ्ख्याने यथावत् शृणु तानि अपि ॥ १८-१९॥

ज्ञानम्, कर्म च कर्ता च त्रिधा एव गुण-भेदतः गुण-सङ्ख्याने प्रोच्यते, तानि अपि यथावत् शृणु ।

Of the six factors, कृष्ण first takes up three factors for analysis. Therefore He says: हे अर्जुन! ज्ञानम् कर्म and कर्ता, ज्ञानम् means knowledge, कर्म means action. In this context, the word कर्म means action. In the previous verse, कर्म means an object, but in this context the word कर्म means क्रिया or action. Then the third factor taken for study is कर्ता. कर्ता means an actor, (don't think of someone else) a doer. So knowledge, action and the doer, these three factors त्रिधा एव – each one is subject to three-fold classification, त्रिधा means three types or three-fold and classification on what basis? गुण-भेदतः – based on the difference of three गुणs, viz., सत्त्व, राजस् and तमस्, which means we have सात्त्विक ज्ञानम्, राजस ज्ञानम् and तामस ज्ञानम्; similarly, सात्त्विक, राजस and तामस कर्म and सात्त्विक राजस तामस कर्ता; totally nine items we have got. Then we may wonder where do we get all these topics? कृष्ण again says अर्जुन, they are all not My inventions, they are all discussed in the वेदान्त शास्त्र and in the साङ्ख्य philosophy. So He says, गुण-सङ्ख्याने प्रोच्यते, गुण-सङ्ख्यम् means the साङ्ख्य system of philosophy, which specializes on the study of

the three गुणs. In वेदान्त also, we study the three गुणs, but the साङ्ख्य philosophers are specialists in this analysis and therefore कृष्ण says we will borrow from them. So this is a very very interesting thing to be noted. We never refute any system of philosophy totally, we never reject any system of philosophy totally, whatever is logical, whatever is in keeping with the वेद, श्रुति-युक्ति-अनुभव अनुसारेण, whatever is good we are willing to take. So we are not fanatic, we don't blindly reject anyone; accept anything beautiful from anywhere. Similarly, people who analyze the East and West. We can find people, there are some who criticize everything that is Western and they accept everything that is Indian or Eastern and we have got another set of people, who glorify anything western and criticize anything eastern. Our शास्त्रs says: Never blindly accept or reject any system. Then what should you do? Analyze, use your thinking and wherever good things are there, follow them. If the Westerners have got certain wonderful disciplines, why can't we learn? Why should we blindly criticize them, they are materialistic, they are materialistic, etc., and spend more talking about their materialism and we have no time to study spirituality. So कालीदास tells,

पुराणमित्येव न साधु सर्वम् न चापि काव्यम् नवमित्यवद्यम् । सन्तः
परीक्ष्यान्यतरद्भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥

Never be a blind judgmental person. Anything comes analyze.

युक्तियुक्तम् वचो ब्राह्मम् बालादपि शुकादपि । युक्तिहीनम् वचस् त्याज्यम्
वृद्धादपि शुकादपि ॥

If an illogical statement is coming from a boy or even from शुक महर्षि, you reject it. Just because he is a महर्षि with a longer beard, स्वामि चिन्मयानन्द says, longer the beard the greater must be your doubt, don't blindly accept anyone because of the status or the आश्रम or even popularity. That is our tradition. And युक्तियुक्तम् वचः ब्राह्मम्, what is reasonable you should accept, whether it is coming from a boy or शुक, शुक has two meanings, parrot and शुक महर्षि. Similarly, here कृष्ण/

व्यासाचार्य is borrowing ideas from the साङ्ख्य. So, गुण-सङ्ख्याने साङ्ख्य शास्त्रे प्रोच्यते this idea is given. तानि अपि शृणु – may you listen to that also, यथावत् – as presented by Me. So this is the introduction. We start with the three topics, ज्ञानम्, कर्म and कर्ता. Totally seven topics are there. First we are starting with these three topics. Continuing;

Verse No .20

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८-२०॥

सर्व-भूतेषु येन एकम् भावम् अव्ययम् ईक्षते ।

अविभक्तम् विभक्तेषु तत् ज्ञानम् विद्धि सात्त्विकम् ॥ १८-२०॥

येन (जीवः) विभक्तेषु सर्व-भूतेषु अविभक्तम्, एकम् अव्ययम् भावम् ईक्षते, तत् ज्ञानम् सात्त्विकम् विद्धि ।

Of these three topics, knowledge, action and doer, कृष्ण is taking up the first topic, viz., ज्ञानम् or knowledge and He divides knowledge into three, the 20th verse defines सात्त्विक knowledge, the 21st verse deals with राजसिक knowledge and the 22nd verse deals with तामसिक knowledge. And that too knowledge about oneself. How do I understand myself? Who is a जीव? Who am I? So based on the way I look at myself, I can say I have तामसिक, राजसिक or सात्त्विक. First I will summarize these three types of knowledge independently. Then we will go to the verse. Initially when a person looks at himself, he sees only the physical body, I experience my physical body alone. Other than the physical body I don't see anything, and therefore I take myself to be the mortal body. And the date of birth of the body I take as my date of birth and the parents of this body I take as my parents and the children born out of this body I look upon as my children. And when the body is growing old I say I am growing old and when body will die I consider that is the end of myself. So this typical perspective is called देह-आत्म बुद्धि. Looking upon oneself as the mortal body. And

this notion is further reinforced by the scientists also. The scientists who analyze the individual, he looks upon the individual only as the body. And you ask a scientist, is there anything other than the body? Is there a soul? He will say 'I believe only in one sole,' that is s ... o ... l ... e. Maximum 2 soles (because two legs are there) or maximum four, because the shoe also has got sole. Other than s..o..l..e., a scientist does not believe in anything other than the body, which can survive the death of the body. You ask him what is the mind, he will say mind is nothing but the brain with its neuronal connection. This is called चार्वाक philosophy, materialistic philosophy, I am the body, the body's birth is my birth, body's death is my death and therefore I am a mortal जीव. Not only I look upon myself as a mortal जीव, I say there are many mortal जीवs. This is how I look at myself and कृष्ण says this wonderful knowledge, which is so widely accepted, this is called तामस ज्ञान. What we consider most rational, brilliant, scientific knowledge, शास्त्र says तामस ज्ञानम्. This is delusion. And then what is राजस ज्ञानम्? A person having entertained such a notion, he begins to study the scriptures. He himself gets a doubt, whether I am the body only, or whether there is something more than the body. Whether this is the only birth or do I have a future birth and did I have a past birth, this doubt begins to come and even he reads in the newspapers, some people remembering the past birth, many books are coming. Some child recollecting the past birth. In the शास्त्र they are called जातिस्मर. Because that is a rare case. Normally we don't remember past birth. Why past birth, last Sunday class is our problem, that is our problem and not only that, if we don't remember the last birth, it is good also. But there are some who remember and there are people who explore and they go to that village and find out it is true also. And again we find prodigy. In the fifth year they have knowledge of music and they sing well, I have been studying for 15 years, स प स itself is doubtful, but this child gets, how do you explain this phenomenon and when I

enquire, the शास्त्र, the वेद-पूर्व भाग tells, I am not the body, but I am someone different from the body. From स्थूल शरीरम्, I go to identify with my सूक्ष्म शरीरम्, the astral body or the mind-principle. And now my knowledge about myself has changed. Now I look upon myself as a जीव different from the body, I have taken millions of past birth and in normal course I will take millions of future births. Why I said normal course? Because we are all ज्ञानिन्, therefore we are all special cases, means for the normal person there are millions of future births, the physical body is not me, but it is only a temporary house. And these parents are not my eternal parents, these are the parents only with regard to this particular body. In the past birth, I had a different set of parents, in its past birth, different set of parents, if I have a future birth, there will be another set of parents, need not be human parents even, may be buffaloes. Thus, I have evolved myself to know that I am the owner or tenant of the body, I am not the body. And mind is not the brain, brain is only the hardware, brain is only the instrument, through which the mind is expressing, just as the bulb is only a medium through which the electricity is expressing. So the bulb may break or get fused out, you may remove the bulb, but the electricity continues. Similarly, I am the सूक्ष्म शरीरम्, I am the mind, even after the body falls dead I believe that the individual survives and not only survives that जीव travels. We saw in the 15th chapter,

मनः-षष्ठानि-इन्द्रियाणि प्रकृति-स्थानि कर्षति ॥ १७-७॥

शरीरम् यत् अवाप्नोति यत् च अपि उत्क्रामति ईश्वरः ।

गृहीत्वा एतानि संयाति वायुः गन्धान् इव आशयात् ॥ १७-८॥

I am the सूक्ष्म शरीर जीव who travel from body to body, लोक to लोक, body is mortal, but the सूक्ष्म शरीरम् doesn't die. Mind does not die, the mind of my previous जन्म is the mind of the present जन्म. The same mind continues in the future जन्म also along with the वासना,

तम् विद्याकर्मणी समन्वारभते पूर्वप्रज्ञा च ॥ बृहदारण्यकोपनिषत् ४-४-२॥

We come along with the वासना. That is what we call as aptitude. And कृष्ण says, this knowledge that I am immortal as the mind, I am the immortal mind which survives the death of the body, which is invisible and which travels from one body to another body, वासांसि जीर्णानि यथा विहाय, like removing the dress, I keep on removing the body and travel. So I am immortal. The सूक्ष्म शरीरम् is also many in number, because there are so many minds. So previously I was telling, I am जीव, the body, now I am telling, I am जीव, the mind. In fact, in India, most of the people believe in the survival of all of us. That is why they are worried about श्राद्धम्, तर्पणम्, etc., because they strongly believe that they will survive and they go to different लोकs and the children are giving oblations, offerings and that will help my forefather. So this knowledge, कृष्ण calls राजस ज्ञानम्. So mortal and many जीवs, identified with the स्थूल शरीरम् is तामस ज्ञानम्. When I identified with the mind and claim that I am immortal and there are many immortal जीवs from the standpoint of the mind, this is called राजस ज्ञानम्. And this राजस ज्ञानम् comes from वेद-पूर्व भाग, तामस ज्ञानम् comes from worldly books, राजस ज्ञानम् comes from वेद-पूर्व भाग. And after remaining in this knowledge and having done lot of तर्पणम्, श्राद्धम्, पुनरपि जननम् and पुनरपि मरणम्, then he goes to वेद-अन्त भाग and from वेदान्त he improves that knowledge further and he knows I am neither the body, nor am I the mind, the traveling mind, the mind which is कर्ता भोक्ता, the mind which has got वासनाs, the mind which has got सञ्चित आगामि प्रारब्ध, even that mind I am not. Then who am I? I am the Consciousness-principle which enlivens the body-mind-complex and what type of Consciousness?

- i) Consciousness is not part, product, or property of the body,
- ii) Consciousness is an independent entity which enlivens the body-mind-complex,
- iii) Consciousness is not limited by the boundaries of the body-mind-complex,

- iv) Consciousness survives even after the fall of the body,
- v) And that surviving Consciousness cannot be recognized, it is without transaction, but it exists.

And how many such Consciousnesses are there? That all-pervading Consciousness is one. So when I come to वेदान्त, I claim I am not the body, I am not even the mind which travels after death, but I am the Consciousness which blesses not only this mind in this body, I am the Consciousness which is behind all the bodies and all the mind. And that Consciousness is एकः, अकर्ता, अभोक्ता, this is the culmination of Self-knowledge. Self-knowledge has to grow in three levels, I am body level - level one, I am the mind - level two, I am the Consciousness - level three. The first level is called तामस ज्ञानम्, the second level is राजसिक ज्ञानम् and the third and final is सात्त्विक ज्ञानम्. कृष्ण is starting from the सात्त्विक level. Now look at the श्लोक. विभक्तेषु सर्व-भूतेषु एकम् भावम् ईक्षते, that knowledge by which one sees one Consciousness I, भावम् means reality, here the reality refers to the चैतन्यतत्त्वम्, आत्मतत्त्वम्, सत् principle. And how many Consciousness are there? एकम् भावम्. And what type of Consciousness it is? अव्ययम्, the body continuously changes, अस्ति, जायते, वर्धते, विपरिमते, अपक्षीयते, विनश्यति. The mind also continuously changes and when the body is growing old, the mind also becomes weaker. That is why, we say, in those days I used to remember everything. And now I am not able to remember anything. So along with the body, the mind also undergoes change, but this Consciousness-principle is अव्ययम्. अव्ययम् means निर्विकारम्. So that knowledge by which a person sees that one Consciousness which is present in सर्व-भूतेषु – present in all the bodies, bodies are many, minds are many, but Consciousness is one, like bulbs are many - स्थूल शरीरम्, filaments are many - सूक्ष्म शरीरम्, that's why it gets fused we say the person is perished, so the filament is the सूक्ष्म शरीरम्, get fused and the bulbs are many, filaments are many, electricity is only one. So

सर्व-भूतेषु, here भूत means all the bodies, शरीरेषु. What is the nature of the body? विभक्तेषु – which are all divided, which are many and varied, here is one body and another body is separated by space, therefore the bodies are divided, means separated, but Consciousness is not divided. I have given the example before, light is upon this finger also, light is upon this finger also, in between the two fingers, light is there or not? What will we say? Light is there, but you cannot see it. How do you know light is there? Put a finger in between, you will see the light. By light I don't mean the bulb, I mean that light spreading. So just as the visible light is in finger one, visible light is on finger two, in between two fingers the light is, but in invisible manner, similarly, Consciousness is in your body, Consciousness is in my body, Consciousness is in between also, but we are not able to recognize. In संस्कृत we say, here it is व्यक्त चैतन्यम्, in the other body it is व्यक्त चैतन्यम्, व्यक्त means manifest, in between it is अव्यक्त चैतन्यम्. Therefore Consciousness is not a separated entity, not a divided entity, not a pluralistic entity and that is why it is compared to आकाश. Therefore, अविभक्तम् – indivisible like space. And this 'I' that I am that आत्मा, I am the space like Consciousness, the one who knows he alone has got सात्त्विक knowledge. It is the toughest challenge to say that I am the space like Consciousness. Easiest is to say I am the body, next tougher one is I am not the body, but I am the mind which survives the death of the body, which is tougher, but I am the Consciousness is the toughest and that is called सात्त्विक ज्ञानम्. So कृष्ण says तत् ज्ञानम् सात्त्विकम् विद्धि. In short अद्वैत ज्ञानम् is सात्त्विक ज्ञानम्. Continuing;

Verse No .21

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८-२१॥

पृथक्त्वेन तु यत् ज्ञानम् नाना-भावान् पृथक्-विधान् ।

वेति सर्वेषु भूतेषु तत् ज्ञानम् विद्धि राजसम् ॥ १८-२१॥

यत् ज्ञानम् पृथक्त्वेन सर्वेषु भूतेषु तु पृथक्-विधान् नाना-भावान् वेति, तत् ज्ञानम् राजसम् विद्धि ।

राजसिक knowledge is the intermediary one, this person does not take the body as himself. So there is a slight progress, he is a not a चार्वाक, चार्वाक is the materialistic philosopher, who looks upon the body as himself and such people will not believe in पुण्यम्, they will not believe in पापम्. So you cannot frighten them also, if you do अधर्म you will go to hell,' no way to tell, because he will say, who believes in hell. So it is very difficult to talk to a materialistic person, because he doesn't believe in पुण्यम् or पापम्, he doesn't believe in स्वर्ग or नरक, very difficult; whereas this person believes in a surviving mind. So therefore, he has progressed from body to mind. And when he comes to the mind, he is going to claim that I am कर्ता and भोक्ता, because mind has that capacity to do, it has got a willpower and therefore it becomes a कर्ता and भोक्ता. And once I identify with the mind, there are many minds and therefore I am in द्वैतम् only. Even though I have progressed but still I am in द्वैतम्. Previously I said there are many bodies, now I say there are many minds, that is the only difference. Therefore, कृष्ण says, यत् ज्ञानम् – that knowledge by which पृथक्-विधान् नाना-भावान् वेति – one knows or accepts many and varied जीवात्माs. So भाव here means the जीवs, नाना-भावाः means many जीवs, not based on the body but based on the many minds, so नाना जीवs and each जीव is different from another, one has got more पुण्यम्, another जीव has more पापम्, another जीव has got 50-50, thus he sees नाना-भावान् पृथक्-विधान् पृथक्त्वेन वेति. Where? सर्वेषु भूतेषु behind every physical body. So साङ्ख्य philosopher talks about the plurality of जीवs, the न्याय philosopher talks about the plurality of the जीवs. It is because they have mistaken the mind as ourselves. And तत् ज्ञानम् – such a knowledge is राजसम् विद्धि, राजसिक knowledge. Now what is तामसिक knowledge? कृष्ण tells in the 22nd verse, we will read.

Verse No .22

यत्तु कृत्स्नवदेकस्मिन्कार्ये सत्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८-२२॥

यत्तु कृत्स्नवत् एकस्मिन् कार्ये सत्तमहैतुकम् ।

अतत्त्वार्थवत् अल्पम् च तत्तामसम् उदाहृतम् ॥ १८-२२॥

यत्तु एकस्मिन् कार्ये कृत्स्नवत् सत्तमहैतुकम् अतत्त्वार्थवत् अल्पम् च, तत्(ज्ञानं) तामसम् उदाहृतम् ।

So the third type of knowledge is held by an utterly materialistic person and therefore he accepts the physical body only, he doesn't believe even in a mind other than the brain. And therefore in his vision, when the body dies, that is the end of the individual. And if you argue that this is only the external vesture, behind the body there is some जीव, you call it सूक्ष्म body, astral body, when we talk about that जीव's traveling, this person asks, what is the proof? Isn't it a blind belief? And he says if I have to accept, you should show that to the sense organs. So the conclusion of a materialist is he believes only in the sense organs. And whatever is not available to the sense organs, he does not believe. And we cannot do anything with those people, because the subtle body cannot be shown to the sense organs. That is why somebody wanted to find out the weight of the soul and therefore they wanted to take the weight of the individual before death and weight of the individual after death and whatever be the reduction in the weight must be the weight of the soul, scientific experimentation. And they found weight increases after death, so what happens "The soul must have a negative weight!" The शास्त्र very clearly says that there are things in the creation which are not available for sense organs. As I have said before, imagine a person who has got only four sense organs and he doesn't have the eye, suppose he is blind, I am telling that there are colors and forms in the world, which can be known only through the fifth sense organ called the eye, this person says: "No, I

won't accept. If I have to accept colors and forms, you should prove it through the four sense organs I have got, I will use the ear and you have to show color. I will use my tongue, I will use my skin." He accepts to use the available four sense organs, and he is asking me to prove the color, I am saying your available four sense organs cannot prove the color, if you want a proof for the color, you have to accept the fifth sense organ called the eye and you have to operate. Similarly, the tradition says, there are things which are not available for the five sense organs, we have to go to the sixth sense organ called शास्त्रम्, शास्त्र चक्षु is the sixth sense organ, either you accept to operate it or I cannot help you. So therefore any amount of scientific experiments will not help, because those sense organs are incapable of objectifying. वेद itself makes it very clear, वेद introduces itself, I am here to teach you things which are not available for sense organs. We won't lend our ears to that. वेद tells, I am here to teach you things, which are not available for sense organs and this fellow says, I will accept if you show that to the sense organs. What to say?

प्रत्यक्षणानुमित्या वा यस्तूपायो न विद्यते । एवम् विदन्ति वेदेन तस्मात् वेदस्य वेदता ॥ वैदिकसाहित्यम् ॥

The very definition of वेद is it is the sixth sense organ. And what is available for the वेद will not be available for the other five sense organs. In fact, what is available for the eyes will not be available for the other four, what is available for the ears is not available for the other. What is the definition of a sense organ? Sense organ is that which reveals a unique thing, which is not available for the other sense organs, without understanding this, a materialistic person argues, सूक्ष्म शरीरम् is not available for sense organs, not available for scientific experimentation. Therefore nobody survives, therefore our forefathers are going to different लोकs, they are all cock and bull stories, I don't believe in श्राद्धम्, I don't believe in तर्पणम्, they are all hotchpotch. कृष्ण says, better don't argue with them, their problem is that they

don't know what is sense organ. This topic is called epistemology. Therefore, वेद says such persons doesn't know what is proof, what is knowledge, etc., he doesn't understand therefore he is called a तामसिक person, he wants to see something through a sense organ for which it is not available. What to tell him? He wants to see the sound through the eyes. Therefore He says, यत् ज्ञानम् – that knowledge एकस्मिन् कार्ये सक्तम्, which identifies with only the physical body. Here कार्यम् means स्थूल शरीरम्. Very carefully note, in this श्लोक, the word कार्यम् refers to the gross body, that materialistic knowledge which identifies with the gross body, कृत्स्नवत् – as though that is the total I. शास्त्र says body is the most superficial layer of your personality and अन्नमयम् is the superficial layer and that superficial layer he takes as the ultimate, he doesn't come to प्राणमय, मनोमय, विज्ञानमय; to आनन्दमय he comes for sleeping. When he is going to come to आत्मा? Never argue with a materialistic person. We can only say: 'You be happy with what you consider, I will go by what I consider as the source of knowledge,' कार्ये सक्तम्; अहेतुकम् – which doesn't have any logic. So the materialistic people are the most illogical people, they say प्रत्यक्षम् alone is प्रमाणम् and if प्रत्यक्षम् alone is प्रमाणम्, source of knowledge, they cannot believe even their back. We can say that, 'you don't have a back, because you have never seen your back.' Therefore, the silliest philosophy, अहेतुकम्, illogical, अतत्त्वार्थवत् – it doesn't have the ultimate truth in it, it means that knowledge, तामसिक knowledge doesn't have the ultimate reality. And अल्पम् च – it is the meanest form of knowledge, अल्प means अल्प प्रयोजनम्, it doesn't take a person far and such a materialistic knowledge is called तामसिक knowledge. So I am the body is तामसिक knowledge, I am the mind is राजसिक knowledge, I am Consciousness is the सात्विक knowledge.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 23-25

After summarizing the two principle साधनs, कर्मयोग and ज्ञानयोग in the first 17 verses, now from the 18th verse up to the 40th verse, Lord is taking up seven topics and in each topic, He talks about three types based on the three-fold गुणs. And of those seven topics कृष्ण has introduced the first three in the 19th verse and those three topics are ज्ञानम्, कर्म and कर्ता. ज्ञानम् meaning knowledge, कर्म meaning action and कर्ता meaning a doer. And then in the next three verses, 20, 21 and 22, कृष्ण talked about सात्त्विक, राजस and तामस ज्ञानम् and all these three-fold knowledge is the knowledge about oneself. How does a person look at himself and this is very important because, the way I look upon the world heavily depends upon the way I look at myself. And of these three, the तामसिक and the most natural knowledge every living being instinctively have is the idea that I am the physical body. This is the universal conclusion of most of the thoughtless people and this is the conclusion of many materialistic philosophers also - I am the physical body. And therefore they don't believe in rebirth, they don't believe in past birth, they don't believe in future births also and if you ask them, how do you account for various geniuses in different planes, how do you explain the child prodigy, they will say it is just chance only. You cannot even say that it is genetics, because in the same family one child is a music prodigy, another child is musically deaf. You know musically deaf, he doesn't understand even what is the श्रुति. Thus, you cannot give genetics as reason, they have to believe all the differences in the human beings are because of chance only. Thus, these people are called लोकायतिकs, चार्वाकs, who say I am the body. And naturally they have to conclude, I am a mortal human being, the fear of mortality cannot be escaped by them. And then after some time, when a person comes to religion and scriptures there is a revision with regard to the knowledge about oneself, one begins to accept the fact that I am not the body, but I am a tenant who is using this body as a

temporary rented house and I have been taking many rented houses. In the past, I have lived in several bodies and this happens to be just another rented body and I will kick off this body also and will take up another body also, thus, I am something else other than this body, I am the mind or I am the सूक्ष्म शरीरम्, different from the body. And when the person elevates himself to that knowledge, one advantage is the fear of death goes, because I know that I don't disappear from the world. Because I believe in past births and because I believe in future births, I know that I am not going to disappear, only the medium of transaction is going to change. In the past birth, I transacted through one type of body and in this birth, I am transacting through this body, in the next birth, this body will not be available; the contact number is different, after all our phone numbers are changing very often. From six digits to seven digits to eight digits, Similarly, the phone numbers are changing, the change in phone number is not a change in the owner. The change in the phone number is not a change in the owner. Similarly

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ॥ २-२२॥

For a religious person, fear of mortality is very very less. And that is why, in those days, they could think of capital punishment as a form of punishment. For a materialistic person, capital punishment is unthinkable because in capital punishment you are not reforming the person, why because in materialistic philosophy, capital punishment is the end of the individual, where is the question of reforming? But if I believe in पुनर्जन्म, I can accept capital punishment, because in capital punishment, the जीव doesn't die. The जीव doesn't die because the body alone is hanged to death, not the जीव and therefore, death is not an end of the individual, therefore, death also can be a form of treatment, a form of reformation. It is possible in this philosophy. And therefore, I now know that I am a surviving individual and I look upon myself as a कर्ता and I am a भोक्ता and I have got सच्चित्, आगामि and

प्रारब्ध and according to the कर्म, I will travel from body to body. Death is not my end. This gives a lot of relief. But here also there is a problem. The problem is I know that I will survive, even after death and I know that I will travel and go to different लोकs, but my fear is what will be the type of लोक I will go to later? What type of body I will get? For a materialistic person that fear is not there, because death is the end of him. But for this person, there is a fear because I should not be born in unfavorable circumstances. Therefore, we enter into the third level of knowledge. What is that knowledge? I am not the body also which will die, I am not the mind also which will travel from लोकs to लोकs, but I am the Consciousness which is अकर्ता, अभोक्ता, which illumines everything but is not affected by anything. And when I get this आत्मज्ञानम्, that alone is the highest knowledge, in which I am free from fear of mortality and I am also free from the fear of a wrong rebirth. The fear of an unfavorable rebirth is a serious fear and especially people want to avoid unfavorable rebirth by getting श्राद्धम् through their children, because it is said in the scriptures that if the श्राद्धम्s are not done, they won't get a favorable rebirth or they will be hanging somewhere. Many people are afraid of hanging around or afraid of being reborn, some नरक or some place and this special नरक is also said, called पुत्र नरकम्. Many parents are worried that I may go to पुत्र नरकम् if my children don't do श्राद्धम्, serious fear. So once I know I am अकर्ता, अभोक्ता, the fear of नरकम् also goes away, whether I have children or not, whether the children are male or females or not and whether the male children believe in श्राद्धम् or not and whether the believing children will perform or not or whether the priest will be available for that श्राद्धम् or not. So much fear. Because they say स्वामिजि, we want to do, but the priest who has promised, he never comes. Many people are getting वैराग्यम् towards श्राद्धम् because of the priest's behavior. All these are there. When I know I am अकर्ता, अभोक्ता, I don't bother about mortality or rebirth and therefore that is

the highest knowledge. I am body - तामसिक knowledge, I am mind - राजसिक knowledge, I am all-pervading Consciousness - सात्विक knowledge. These are the three types of ज्ञानम् we saw. Now we are going to enter into three types of कर्म. We will read verse no.23.

Verse No .23

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्विकमुच्यते ॥ १८-२३॥

नियतम् सङ्ग-रहितम् अराग-द्वेषतः कृतम् ।

अफल-प्रेप्सुना कर्म यत् तत् सात्विकम् उच्यते ॥ १८-२३॥

अफल-प्रेप्सुना यत् नियतम् कर्म-सङ्ग-रहितम् अराग-द्वेषतः कृतम्, तत् सात्विकम् उच्यते ।

Now begins the three types of कर्म and here the word कर्म means action. I am emphasizing this because sometimes the word कर्म refers to any object also and in that meaning that word was used in verse no.18, the word कर्म meant object, but here the word कर्म should be taken as action and in this verse 23, सात्विकम् कर्म is defined, then in 24, राजसम् कर्म and in 25 तामसम् कर्म. What do you mean by सात्विकम् कर्म? कृष्ण says, नियतम् कर्म सात्विकम्, नियतम् कर्म means specially prescribed actions in the scriptures. नियतम् means specially prescribed action. What do you mean by specially prescribed action? The scriptures prescribe certain special actions, exclusively for the sake of spiritual growth, exclusively for the sake of inner maturity, exclusively for the sake of developing value. We have seen in the 16th chapter, that Self-knowledge is possible only in a mind which enjoys the values of life and the values were enlisted as दैवी सम्पत् in the 16th chapter. So only when such values are there, the mind is fertile for the आत्मज्ञानम् crop. For different types of crop, different types of soils are conducive. Coffee or tea cannot be grown in चैन्नै, in चैन्नै nothing can be grown that is a different matter. It requires a particular type of soil. Similarly, the mind requires a particular type of condition, which

was enumerated as दैवी सम्पत् विमोक्षाय. And, all the values can be developed, if a person performs those specially prescribed कर्मs, they are called सात्त्विक कर्माणि, they are called निष्काम कर्माणि or they are called विहित कर्माणि or they are called शोधक कर्माणि, शोधकम् means purifying कर्म. They are not meant for giving any worldly, materialistic benefit, they are specially designed for inner growth. If a person is interested in materialistic benefit, scriptures do prescribe special activities for those benefits also. We have got an आवहन्ति होमम्, which we studied in the तैत्तिरीयोपनिषत् शीक्षावल्ली, it is a special होम for getting money. Thus scriptures do prescribe rituals and activities for materialistic benefits and scriptures do prescribe for inner growth and that inner growth oriented कर्मs are called नियत कर्माणि. And what are they? We have elaborately studied them in the 3rd chapter of the गीता, this is supposed to be a summarizing chapter or reminder chapter. What are the कर्मs that we saw, I will only remind you, पञ्च महायज्ञs. They are all कर्मs in which I contribute to the well beings of the various segments of the society, they are such activities in which my very living upon the earth will become beneficial to others, whether my living benefited anybody in any way to others or have I been a sheer burden to the society. So the greater my life is beneficial to others, greater will be the purity and the society was divided into five segments and contributions to each segment we called one यज्ञ and पञ्च महायज्ञs were mentioned, all of them will come under नियत कर्माणि and they will purify the mind quickly, therefore नियतम्. Then the next condition for सात्त्विक कर्म is सङ्ग-रहितम्. Even when a person does noble कर्मs, सात्त्विक कर्मs, service type of कर्म, contributory type of कर्म, one should remember that कर्म or action is not an end-in-itself. Our ultimate aim is systematic Vedantic study. One should not forget that, service to the society is wonderful, but that is not an end-in-itself, because when a person serves the society, no doubt he purifies the mind, but he doesn't have an opportunity to learn

about the real nature of oneself. And therefore one has to come to systematic study of वेदान्त, वेदान्त श्रवण-मनन-निदिध्यासनम्, Saturday/Sunday classes are compulsory for all. Therefore, if a person is service oriented, कृष्ण says you serve serve and serve, but in due course, you should learn to withdraw gradually and learn to spend more time in Self-enquiry. Therefore don't fall in love with कर्म, use the कर्म, purify yourselves and gradually reduce the कर्म. Therefore सङ्गम् रहितम् means not getting attached to rituals. There are many ritualistic people, they are great after all rituals are wonderful but they never come to वेदान्त, they die as a ritualist only. Therefore कृष्ण is warning, you should know how to transcend that. That is called सङ्ग-रहितम्. Then the next condition for सात्त्विक कर्म is अराग-द्वेषतः कृतम्. These सात्त्विक कर्मs are performed without राग and द्वेष, without राग and द्वेष which means without any worldly motive. These कर्मs are not done for changing the external world. The difference between सात्त्विक कर्मs and राजस कर्मs is, in राजस कर्म, I want to gain happiness by changing the set-up. My philosophy is: "if I change the set-up, I will be happier. If I change the family members, I will be happier." Many people invite स्वामिजि to give advice to their family members. They don't want to change, because they are sure they are perfect. So if we tell, they will not listen, therefore स्वामिजि you advice them. In fact, that is the fundamental difficulty for वेदान्त. Therefore राग-द्वेष oriented कर्म is राजस कर्म. राजस कर्म is based on the fundamental misconception that my improvement is based on change of the surroundings. Whereas सात्त्विक कर्म is based on the fundamental philosophy that my happiness depends upon transforming myself, my knowledge, my attitude towards myself, my attitude towards the world, because the world cannot be changed by us. And in fact, when we are trying to change the world, the others are busy trying to change us! And therefore कृष्ण says a कर्मयोगि is interested in transforming himself, he doesn't have a complaint against the set-up.

And if at all he has a complaint, the complaint is against whom? I am having some problem, problem lies in me. As स्वामि दयानन्द beautifully says, “Problem is You, Solution is You.” कर्मयोगि wants to transform inwardly. Therefore अराग-द्वेषतः कृतम्, it is not based on the राग-द्वेष with regard to the set-up. And therefore only अफल-प्रेप्सुना कृतम् – it is done without the expectation of any external benefit. What he expects, if at all there is an expectation, is a self-transformation or ज्ञानयोग्यता प्राप्ति is the expectation, but he doesn’t have any external materialistic expectations, even though the scriptures promise कर्मयोग will bring certain worldly benefits also, as a by-product. कर्मयोग is supposed to bring worldly benefits also, as a by-product, but a कर्मयोगि should not aim at that by-product. If you aim at by-product, it will no more be a by-product, it will become the main thing. And therefore, अफल-प्रेप्सुना. The first by-product is better health, a कर्मयोगि will have better health. In fact, all the doctors are prescribing कर्मयोग for heart patients, without naming it कर्मयोग, they say take life easily, don’t have too much stress or strain, then it will increase your pressure, then you will require another by-pass, you will have problem, therefore be relaxed, What is that? That is called कर्मयोग, it is another name. And they prescribe for what purpose? Preventing heart attack. Better health, reduction of chances of heart attack is a by-product of कर्मयोग and therefore अफल-प्रेप्सुना, it is done by a person, अफल-प्रेप्सु is the name of the person, सात्त्विक कर्मि is talked about. सात्त्विक कर्म is done by a person, who is not desirous of material result. And यत् तत् कर्म – such an action is called सात्त्विकम् कर्म. And this is possible only when a person is sufficiently enlightened to understand that the problem is only with me. That requires to become a कर्मयोगि itself, a person requires the fundamental understanding that the problem is not with the world, the problem is with me, therefore the change required is not outside. Like a person repeatedly falling sick, later discovers the problem is my immunity is less. And therefore,

immunize yourself that is the solution required. So, कर्मयोगि is reasonable enlightened. Continuing;

Verse No .24

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८-२४॥

यत्तु काम-ईप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुल आयासम् तत् राजसम् उदाहृतम् ॥ १८-२४॥

पुनः यत्तु काम-ईप्सुना, साहङ्कारेण वा बहुल आयासम् कर्म क्रियते, तत् राजसम् उदाहृतम् ।

So in the previous verse, we saw सात्त्विकम् कर्म is कर्मयोग only. Now कृष्ण defines राजसम् कर्म. राजसम् कर्म is a कर्म which is done with बहुल आयासम् क्रियते. It is a कर्म, which involves tremendous stress and strain, the person is heavily stressed, heavily strained, there is tremendous tension, which tells upon his life in different ways. There are some people who suppress the tension, because the business ethics and business etiquette requires certain external smile, some वैषम्यम् is required and therefore he suppresses his tension and externally pretends to be a relaxed and relieved person. Therefore one problem is it tells upon the body in due course, varieties of psychosomatic diseases survive. So राजसम् कर्म is that which increases tension and which surfaces in the form of varieties of diseases. Or another problem is a person doesn't know how to handle this tension and anxiety and therefore he expresses this in front of the other people. Therefore, he is a highly irritable person, short tempered. All the time irritable and the victims are often the family members, the children will have to bear the brunt of that executive. The wife will have to face all the scoldings and anger. Therefore he becomes an angry person. This is another expression. Or still verse problem, he doesn't know how to cope with stress and strain and therefore he tries to release through various other addictions like drinking, he has to go in

the evening to release his tension, going to club, or smoke or he takes to varieties of habits and after some time, all of them won't work. He becomes a wreck, his family becomes a wreck and even family breaks up. And especially now-a-days when the life is becoming faster and faster, this becomes the price that we have to pay. And when he cannot lead even an ordinary peaceful life, where is the question of studying the scriptures, a tension ridden mind will not have the inner relaxation either to pray or to spend some time with family members or attend a गीता or उपनिषत् class. All these are not possible at all, becomes a very very unfortunate the tragic life. In fact, he will be climbing the corporate ladder, he has become vice-president, president etc. From one side he has climbed the corporate ladder and he earns per month Rs.2-3-4 lakhs, but he has money, but no peace and not only he doesn't have peace, even the family members don't have peace. This is a typical राजसिक कर्म way. So कृष्ण says: बहुल आयासम्, आयास means stress and strain, tension, anxiety, inner volcano, when will it burst is not known. That is why स्वामिजि says when such a father comes from the office, even the children say father has come, father has come each one goes to different rooms, nobody wants to confront that father. Because they know that he may burst at any time and the poor wife cannot escape, if he doesn't come also problem, therefore the very life becomes a hell, family becomes a hell. Money is there, status is there, position is there, but no life, no family, no religion, no spirituality. कृष्ण says are you interested in that? Wish you all the best. Therefore, बहुल आयासम् क्रियते – actions with tremendous strain and काम-ईप्सुना क्रियते – it is done by a person who has got materialistic desires, like power, he hankers after power, position, name, fame, status. So there is lot of competition in the corporate world, therefore I want to have that status, therefore he is fighting for that, even if he is not interested, the family members constantly taunt him, 'you see your brother, you are a simpleton don't know anything. He has got two cars,

and he has got one house in कोडैकानल and another in चेन्नै and you are the foolish one, keeping an ambassador you are living. So, even the family members taunt the person to go higher and higher. Therefore काम-ईप्सुना. And what is the fundamental misconception? All those statuses, name, fame and position will give peace of mind, this is the misconception. They do not know that peace of mind has no connection to any of these things. We can have enough example in which a person has all of them without peace and we have got equal number of examples in which a person doesn't have any one of them, but still he is contended person. कुचेल, if you read भागवतम्, he didn't have any one of them, and he was happy and contended, but only the other people sent him to Lord कृष्ण to ask for money. And we have to read the dialogue in भागवतम् कुचेल means the one who does not have designer clothes, that is the definition of कुचेल, चेल means dress (not हिन्दि one, which means disciple; in संस्कृत चेल means dress). कुचेल means who doesn't have the costly dresses, but he doesn't consider himself to be inferior because of that; he is happy. Therefore, काम-ईप्सुना कर्म क्रियते – action done by a person who is interested in all these externals and साहङ्कारेण – one who is highly egoistic, he wants his value increases because of the position that he occupies and therefore he wants to stick to that position, stick to that status, because he values that and he thinks that his glory is because of that particular status or position and therefore he holds on to that. So साहङ्कारेण means attached to the external insignias, external symbols of status and position; साहङ्कारेण. And therefore he demands also. So, in a function, even in a spiritual discourse also he is very particular about the row he is allotted. Even though the गीता will be the same, whether you listen to from the 1st row or the 3rd row, but he is very particular and not only that even if he comes, he wants to see what the other person is allotted. If the other person in the front row and I am in the 3rd row, there will be big row, big row he will create. Why have you

given me like this? Status conscious. All typical egoism case, राजसिक case. And therefore, साहङ्कारेण, action done by an egoistic person who is interested in external and who is always in tension, such a कर्म is राजसम् उदाहृतम् is राजसिक कर्म. Continuing;

Verse No .25

अनुबन्धं क्षयं हिंसा मनवेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८-२५॥

अनुबन्धम् क्षयम् हिंसां मनवेक्ष्य च पौरुषम् ।

मोहात् आरभ्यते कर्म यत् तत् तामसम् उच्यते ॥ १८-२५॥

अनुबन्धम् क्षयम् हिंसां पौरुषम् च मनवेक्ष्य यत् कर्म मोहात् आरभ्यते तत् तामसम् उच्यते ।

Now कृष्ण defines तामसिक कर्म and he points out any thoughtless action, any action done without proper thinking, proper planning is तामस कर्म. वेदान्त or कर्मयोग insists upon proper planning. Many people get confused regarding planning for the future and worrying about the future. This is a very big confusion. Planning is a deliberate action. If I am planning a pilgrimage, I have to decide when I am starting, which should be the first place I go, which should be the second place and how I go, if I have to book the ticket, I do it in advance, if I have to book a hotel for staying that I have to do; planning makes a person efficient in the present. Planning with regard to the future make me efficient in the present and planning is a deliberate action. And वेदान्त strongly recommends planning, that is सात्त्विक कर्म, that is intelligence. Whereas worrying is a totally different thing. After booking the ticket, suppose you worry whether the train will run or not, after all India! you don't know which strike will come when and which track will have derailment, especially when you read the news item, every other day some derailment or the other is there. You can think or worry about such things and that worry is not a deliberate action, but it is something that happens without our thinking. How do

you know the difference between planning and worrying? Since planning is a deliberate action, you can choose the time and fix. Suppose you want to undertake a pilgrimage in December, you can decide to plan next month or next to next month. You can allot the time and you can even sit together with all others, planning is a deliberate action, therefore you can choose the time of planning. What about worrying? Do you choose that I want to worry about my son some day. Therefore tomorrow between 5 and 6, I will worry about my son. And day after between 7 and 8, daughter. Next week, Wednesday between 12-1, the daughter-in-law. And next to that between 2-3, the grandchild. Can you plan and worry? You can never do, it happens. So what happens without your permission at any time, even in the middle of the class sometimes, that is called worry. Worry regarding the future does not give you efficiency in the present, the worry saps up your efficiency, it weakens you. Plan strengthens you, worry weakens you. Plan is also with regard to future, worry is also with regard to future, one is healthy because it strengthens you, another is unhealthy because it weakens you. सात्त्विक कर्म involves planning, whereas तामस काम, there is no planning. I felt like doing and therefore I did. Therefore कृष्ण says पौरुषम् अनवेक्ष्य. पौरुषम् means the human capacity, personal capacity, personal resources, physical capacity, intellectual capacity, financial capacity. Even if I am choosing a particular course of study, I should know whether I have the capacity to undertake that course. Intellectual resources, emotional resources, physical resources, financial resources, I have to take all of them into account. Otherwise, as they say in तमिळ्, I over-stretched my leg. And in English there is a proverb, biting more than one can chew. Biting a big morsel of banana, neither you can spit it because other people are there nor you can swallow because there is no space to munch - as big as your mouth. So, how will it roll it in the mouth. Or you have to run to another room and take it out. And therefore, even while eating you should know how big

should be the morsel. A तामसिक person, or in तामसिक कर्म, proper plans will be lacking. So, अनवेक्ष्य means without taking into consideration individual capacity. Then the next thing is अनुबन्धम्. An action done without considering the consequences. Without considering the consequences, if an action is done. So, if in the office the boss shouts at me and I get angry, I feel that it is an illegitimate shouting and therefore I shout back to him. And next day I lost my job. I should know whether I am dependent on the company or the company is dependent on me. Without knowing who is depending on whom if you act, you will be in trouble. So therefore, before verbally expressing, before physically expressing, before starting anything, I should know the consequences. अनुबन्धम् means consequences. Then क्षयम्, which means the loss or the expenditure, nothing can be attained free. Whatever you have to accomplish in life, you have to proportionally spend or expend. It maybe expenditure of your physical energy, if I am taking up a job with requires 12 hours of slogging or if I have to get involved in night shift working, I should know whether my body can take it. So physical expenditure, financial expenditure, all types of loss or expenditure, I should calculate. So therefore क्षयम् or loss and then हिंसाम्. I should know whether any damage will be caused by my action. Whether any damage will be caused, when we have got nuclear energy there is a proportional damage also, when there is an advancement in the city, roads and all of them, there is a damage in the form of pollution. Any action I do, there are favorable consequences and equal number of unfavorable consequences, generally we downplay the unfavorable consequences. This is the general habit, because we have one problem in a particular house or particular job, the problem at present always looms large, it appears bigger. Therefore I want to jump out of it. And I look at the other situation and I find that the other situation this problem is absent. Like from rented house to own house, but own house has got its own

problem. That is why it is called owned house. As I have said ownership flat means there is ownership and you are flat. So in a new set-up, this particular problem is absent and we want to get out of this particular problem. And we see that this particular problem is absent, but we don't see that it is replaced by some other problem. And we don't want to see it because we want to quickly get out of this and we get into that English proverb situation. What is that? From the frying pan I jumped out and fell into the fire, which is worse. Therefore whatever I have, action I take, there are favorable, there are unfavorable situations also. There is no decision which is uniformly positive. Even संन्यास taking also. I won't tell you what are the minus points; anything the first thing that we have to do is: am I ready and prepared to face the unfavorable. To think favorable everyone does. An intelligent person asks: Am I aware of and am I prepared to face the unfavorable. First I am aware of and if I not prepared, better I prepare and jump into that and in तामसिक कर्म, I don't do that. So then what do I do? Now also I am crying, then also. So constant crying will be the problem.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 26-28

After summing up the topics of कर्मयोग and ज्ञानयोग in the first 17 verses, Lord कृष्ण from the 18th verse onwards takes up seven topics for cryptic analysis and in each topic he deals with the सात्विक, राजसिक and तामसिक variety. This is the topic from 18th up to the 40th verse. And the seven topics taken up are ज्ञानम्, कर्म, कर्ता - ज्ञानम् means knowledge, कर्म means action and कर्ता means doer, - then बुद्धिः and धृतिः, बुद्धिः meaning intellect or intelligence, धृतिः means willpower and then finally सुखम्. सुखम् means happiness. Totally we have only 6 topics. You have to include the three types of संन्यास which he has talked before. So excluding the three types of संन्यास, we have got six topics from the 18th verse, ज्ञानम्, कर्म, कर्ता, बुद्धिः, धृतिः and सुखम् and in each one, कृष्ण talks about सात्विक, राजस and तामस variety. And indirectly what Lord कृष्ण wants to convey is the तामसिक variety should be given up at the earliest, because it is damaging to the spiritual personality. However, advantageous it may be materially, we should give up the तामसिक variety, whether it is तामस कर्म, तामस कर्तृत्वम्, तामस सुखम्, तामस धृतिः, in all these seven, तामसिक variety should be given up if you are a spiritual seeker. Remember the entire गीता is taught assuming that the student is ultimately interested in spiritual destination. If a person does not have spiritual value then we will carefully avoid introducing गीता to him. Therefore, throughout you should remember that गीता is a मोक्ष शास्त्रम्. And शङ्कराचार्य specially tells this in the introduction itself, गीता is मोक्ष शास्त्रम्, because अर्जुन in the 1st and 2nd chapters pointed out that I am not able to get peace of mind in spite of materialistic success. He said even स्वर्ग, the heaven which is the height of materialist accomplishment, even that heaven will not remove my sorrow. So from that it is very clear that the student of the गीता has understood the limitations of materialistic accomplishments. And therefore in and through all these discussions we should remember that

मोक्ष is kept in mind and if मोक्ष is my absolute goal, any pursuit which brings me down spiritually, I am to give up even though it is materially beneficial and therefore all the तामसिक type should be given up at the earliest, including तामसिक आहार or food, which was mentioned in the 17th chapter. Then as far as राजसिक variety is concerned, one has to slowly transcend the राजसिक variety, we are not in a hurry to give up the राजसिक variety, it cannot be given up immediately and it need not be given up immediately also, because the राजसिक variety will not pull me down spiritually. Greatest saving grace is the राजसिक ज्ञानम्, राजसिक कर्म, राजसिक सुखम्, all of them will not pull me down spiritually, the problem with राजसिक variety is it will keep me in spiritual stagnation. It will not pull me down, but it will slow down the spiritual growth. And since it will not pull me down spiritually, you can gradually transcend the राजसिक variety and also we should remember, any राजसिक pursuit will also have its initial advantage. Even कर्मयोग requires रजो गुण, therefore I should initially accept रजो गुण and राजसिक lifestyle because to perform कर्मयोग, to serve the society, I need रजो गुण and only after the purification of mind, I have to gradually withdraw from राजसिक pursuit, therefore since रजो गुण is initially useful, we need not be too much antagonist to रजोगुण, a little bit is OK. Therefore be in the world, earn money well, be active, contribute something to the society also, because they are all useful for purification of the mind, but at least a little गीता class is required, at least once in a while you have to devote. And therefore तामसिक variety give up at the earliest, राजसिक variety gradually transcend, सात्विक variety is the one you should attempt to come to, because this सात्विक ज्ञानम्, सात्विक कर्म, सात्विक धृतिः, सात्विक सुखम्, the सात्विक variety is the stepping stone which will take you to ultimately मोक्ष. And this indirect teaching you should remember throughout. कृष्ण has talked about three types of ज्ञानम् and कृष्ण has talked about three types of कर्म, we have completed two topics from verse no.20 to

22 we had three types of ज्ञानम्, from verse no.23 to 25 we had three types of कर्म. Now we have to enter into three types of कर्ता. We will read verse no.26.

Verse No .26

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८-२६॥

मुक्त-सङ्गः अनहं-वादी धृति-उत्साह-समन्वितः ।

सिद्धि-असिद्ध्योः निर्विकारः कर्ता सात्त्विकः उच्यते ॥ १८-२६॥

मुक्त-सङ्गः, अनहं-वादी, धृति-उत्साह-समन्वितः, सिद्धि-असिद्ध्योः निर्विकारः कर्ता सात्त्विकः उच्यते ।

These three verses 26 to 28, कृष्ण is dealing with three types of कर्ता - this verse defines सात्त्विक कर्ता, 27th verse defines राजस कर्ता and 28th तामस कर्ता. Really speaking, कृष्ण need not talk about three types of कर्ता at all, because he has already talked about three types of कर्म, if you know the three types of कर्म you yourself can define three types of कर्ता. One who knows what is सात्त्विक कर्म, naturally knows about सात्त्विक कर्ता. Who is सात्त्विक कर्ता? The one who performs सात्त्विक कर्म is सात्त्विक कर्ता. The one who performs राजस कर्म is राजस कर्ता. So we ourselves can know it, but still कृष्ण feels there will be some बृहस्पति who will not understand and therefore separately He defines three-fold कर्ता. So, who is a सात्त्विक कर्ता? मुक्त-सङ्गः – the one who uses कर्म as a temporary means to transcend the कर्म. The one who uses कर्म or action only as a temporary means to transcend the कर्म, because कर्म is very very useful up to the attainment of चित्तशुद्धि, कर्म is extremely useful up to the attainment of mental purity, after the attainment of mental purity कर्म becomes an obstacle. Why कर्म is an obstacle? Two reasons – the first reason is कर्म or activities makes you extrovert and you will not have the time or mind to look within to study your real nature. So the first problem with कर्म is it makes a person extrovert and even restless and such a person cannot quietly study the

शास्त्र, शास्त्रीय study requires a non-extrovert quiet mind. Therefore, कर्म is an obstacle to Vedantic study after a certain level. And the second reason is कर्म will only invoke my कर्ता nature. The more I am involved in कर्म the more the कर्तृत्वम्, I am the doer notion is reinforced, whereas the ultimate truth is I am अकर्ता. So since कर्म invokes the कर्ता, कर्म is an obstacle to the discovery of I am अकर्ता truth and therefore we should remember, I have to use कर्म for some time, purify the mind and thereafter सर्व-धर्मान् अपि परित्यज्य. That is why when a संन्यासि comes the गृहस्थ reminds him,

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषत् १-३ ॥

And a कर्मयोगि is one who knows this fact. And therefore, he doesn't get attached to any type of कर्म, because he remembers I have to do this and later I have to drop this. Like entering into a college is not for becoming permanent student, you have to enter, graduate yourself and then you have to leave, because next generation of students require place. Therefore मुक्त-सङ्गः means the one who is not attached to any profession, one who is not attached to even service activities, because he knows their limitation, such an enlightened person is a कर्मयोगि. He is a सात्विक कर्ता, so मुक्त-सङ्गः. Then the next definition of a सात्विक कर्ता is अनहं-वादी – the one who does not allow his कर्म and especially his successful कर्म to get into his head. When I have got a superior profession, when I am a vice-president of a company, when I do certain noble activities, there is a chance that it causes अहङ्कार in me and I come to know that I have a status in society as long as I have such a designation, I have a got a status in society as long as I am a secretary of this Rotary Club, and Lions Club, and this mission and that mission, the more I have got certain designation and status there is a possibility that I begin to enjoy that status. And once I fall in love with that particular position and role, I will never like to leave this, because attachment, like the politicians who will not like to give up their

position, I will refuse to give up my presidentship, secretaryship, that ship and this ship and that will again become an obstacle. There are many people, who say I am involved in so many organizations स्वामिजि, President of this, Secretary of that, because of that no time for गीता class. Thus the very ego and the very attachment to status and position will ultimately become an obstacle and therefore कर्मयोगि avoids the अहम् वादः, अहम् वादः means अहङ्कार, attachment to the position and the status and even when somebody glorifies, he doesn't take the glory, he hands the glory over to the भगवान् and says that everything happened because of the कृपा of the Lord. It is not our accomplishment or it is not our success, no doubt we did our might, but ultimately, the glory belongs to the Lord. Therefore कर्मयोगि never claims success, कर्मयोगि avoids ममकार. Therefore अनहं-वादी, the one who has got अमानित्वम् and often we think we are humble, but arrogance unknowingly get into our head. How do we know that, how do we know? When the people do not acknowledge our contribution, when our name is not read in vote of thanks list, when our photo does not appear in that souvenir, when we don't get the garland on the stage, we begin to get hurt and the hurt is the indication of अहङ्कार coming up; कर्मयोगि will never allow that to happen. Therefore अनहं-वादी. So in short सात्त्विक कर्ता is a कर्मयोगि. And at the same time, धृति-उत्साह-समन्वितः. Whether people recognize or acknowledge, whether people reciprocate or not, whether the people have gratitude or not, this person is enthusiastic in his action, धृति-उत्साह-समन्वितः. धृति means the one who has perseverance, that means one whose enthusiasm is not dampened by failure. If his attempt in any field fails, he will not withdraw, again he will do, again he will do. कृष्ण himself will talk about this willpower later, there we will see the details. धृतिः means willpower, perseverance being like a rubber ball. An example for this is of a wet clay ball and a rubber ball. Put both of them down, what will be the difference? The wet clay ball, once it has fallen on the ground,

never comes up, flat, whereas the rubber ball comes up again. Similarly, a person who withdraws once there is a failure, he is lacking धृति. धृतिमान् is one who repeatedly attempts in spite of failures. So therefore धृति-समन्वितः, perseverance. And उत्साह-समन्वितः, उत्साहः means enthusiasm or cheerfulness, the one who is pessimistic, the one who is not negative in his approach, the one who is not critical, the one who is always positive and optimistic. That cheerful tendency is called उत्साह. Not only he is cheerful, any gloomy person who comes around he converts even the gloomy person into cheerful person. But there are some powerful gloomy people, they will convert even a cheerful person and after talking with him for some time you will also start seeing the whole world as negative thing. You can always see there are some people you talk to them for fifteen minutes, they will say values have gone, people are not sensitive at all, this and that, cheating, they will only talk of negative news. And a positive person is one who will talk about all positive things that are happening in the creation, creation has got positive events and negative events, your world depends upon what you think, the world remaining the same - mixture of positive and negative, you talk of positive events you are surrounded by positiveness, if you talk of negative events you are surrounded by negative things. Therefore the world that you confront depends on what you think and what you speak. And you can take a vow that I will talk of only positive things. And it makes a very big difference for you as well as the people in the family, a सात्विक कर्ता has only positive news to talk about. धृति-उत्साह-समन्वितः. In TV there are so many programs, they always talk about the negative aspect of TV, but why can't you think that there are so many wonderful things also. So many स्वामिs you are able to see, otherwise on a गुरु पूर्णिमा day going to an crowded आश्रम is difficult, but you can see स्वामिs in your drawing room. And so many temple कुम्भाभिषेकम्s which you cannot watch and you can very nice see in TV and wonderful animals are shown,

कैलास मानसरोवर you can nicely see sitting in the room, why can't you see the positive aspect of TV. You don't see all that, they go on complaining that TV has spoiled everything, this is called राजसिक and तामसिक attitude. See the positive side in everything. Therefore धृति-उत्साह-समन्वितः. Then सिद्धि-असिद्ध्योः निर्विकारः – the one who enjoys a balanced mind, whatever be the consequence of his undertaking. Whether my activities are going to be fruitful or not I cannot decide, because कर्मण्येवाधिकारस्ते मा फलेषु कदाचन, I can undertake projects but how the consequence will be I cannot decide, because there are innumerable unknowable and uncontrollable factors, therefore सिद्धि success and असिद्धि failure they are not in my hands, but how I should respond to them, the response is in my hands and सात्विक कर्ता is one who has trained his mind to maintain the balance whatever be the consequence. Therefore निर्विकारः means the one who maintains poise, the one who is not seriously affected by, the one who is not overwhelmed by positive result also, the one who is not overwhelmed by negative result. Remember heart patients gets heart attack because of positive news also. 26 times failed in election, 27th time he won he himself could not believe, and he was so happy that he got heart attack and died. Elation also is harmful to physical and mental health, we should know it well, elation is also harmful to physical and mental health, depression is also equally harmful. सात्विक कर्ता is one who has निर्विकारः, means balanced mind. It does not mean that he is emotionless, very very careful, वेदान्त never says you should not have emotions, वेदान्त doesn't want to make you a rock, that is not the aim, वेदान्त doesn't want to abolish emotions and वेदान्त cannot abolish emotions also. What वेदान्त says is emotions should not cloud your discriminative power. Discrimination is our real wealth and that power should not be clouded, have emotions but don't allow it to overpower your discrimination. That's alone is called निर्विकारत्वम्, balanced mind. And how to maintain the balance कृष्ण doesn't say that

here, because this is 18th chapter, supposed to be summary and therefore you are not supposed to ask such questions. If you ask such questions, you have to go back to the 3rd chapter, where कृष्ण has given the answer. What is the answer? When you do the कर्म, offer your कर्म to the Lord with what भावना, ईश्वरार्पण भावना and even when you offer, you tell your intellect, 'I have offered the कर्म to the Lord, कर्म-फलम् is to be decided by the Lord and whatever कर्म-फलम् भगवान् gives, that is appropriate.' भगवान् is omniscient, he is never unfair, unjust, therefore whatever experience comes to me as a result of my action is what is just and proper. And since it is coming from the Lord, I should not react to that I should accept that without resistance. This ईश्वरार्पण भावना and प्रसाद भावना prepares the mind to face the world with equanimity. And therefore सात्त्विक कर्ता is one who has got ईश्वरार्पण प्रसाद भावना, that means a सात्त्विक कर्ता must be a भक्तः, you can never be a सात्त्विक कर्ता without devotion to God. Therefore, कर्मयोग presupposes faith in God, कर्मयोग presupposes surrender to God. And therefore such a निर्विकारः सात्त्विकः कर्ता उच्यते. So thus सात्त्विक कर्ता is another name for कर्मयोगि. Continuing;

Verse No .27

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८-२७॥

रागी कर्म-फल-प्रेप्सुः लुब्धः हिंसात्मकः अशुचिः ।

हर्ष-शोक-अन्वितः कर्ता राजसः परिकीर्तितः ॥ १८-२७॥

रागी, कर्म-फल-प्रेप्सुः, लुब्धः, हिंसात्मकः, अशुचिः, हर्ष-शोक-अन्वितः कर्ता राजसः परिकीर्तितः ।

सात्त्विक कर्ता has an important attitude which राजस कर्ता doesn't have. According to सात्त्विक कर्ता, successes and failures in life are both capable of teaching me valuable lessons. Therefore, we need not try to avoid failures in life, because of two reasons, first reason is failures cannot be avoided. Failures cannot be avoided is one important

thing and the second important thing is failures need not be avoided, because failures are also useful for learning and growing. And therefore if I use failures for learning and growing, that inward growth is a real spiritual success. So if I use failure for inner growth, in the vision of वेदान्त, it is a successful failure. If you can convert failures for learning and growing inwardly, because you have grown up inwardly, you have attained spiritual success and therefore why should I try to avoid failures in life. No doubt, I will work for success, but I am not totally against failure. Therefore according to वेदान्त, the real success in life is using the external successes and failures for inner growth. You have to meditate on this very well. According to वेदान्त, the real success in life is converting external successes and external failures for/as inner growth or inner learning. It is like a person playing a tennis game for physical fitness. Now imagine this example it is beautiful. When two people are playing tennis, there are two-fold results, what are the two results? One result is out of the game one person becomes victor and the other person is defeated, vanquished, he loses the game. This is one result, either I get victory or I fail and lose the cup – Wimbledon cup, either I am Federer or Philippoussis, these are the two possibilities. Both cannot get the Wimbledon cup. Cup is the result No.1. The second is: the very play gives me physical fitness, therefore imagine, two people are playing game and as far as the physical fitness or exercise is concerned, that benefit will come to whom? The successful person or failure? Both people will get one benefit, what is that? They are getting exercise and physical fitness. If I am playing for physical fitness, I am going to get that benefit anyway, whether the cup comes or not, becomes what, a secondary, if I am playing the game for exercise. Similarly, in life, any कर्म can give two-fold benefit. One benefit is success or failure, that is one thing. And the other is whether I get success or failure, all the कर्मा help me for mental fitness or mental purification. Successful action also will help in mental purity

and failure also will give mental purity. In fact, failure gives better purity, because you get toughened. In failure alone you get opportunity to toughen yourself. कर्मयोगि is interested in this inner growth, which is definite whether the कर्म is successful or failure, therefore कर्मयोगि is ever successful. Just as the tennis play gives me physical fitness, whether the result is success or failure, a कर्मयोगि is always successful because whether he is materialistically successful or failure, he is growing inwardly. Whereas a non-कर्मयोगि, a कर्मि is one who does not know how to learn and grow inwardly. Therefore, he is attached to material successes in life and once you are attached to external success, you have always problems because, external successes are not definite. Whether you will succeed or not is not definite, if you get success you are on the top of the world and if you don't get you are shattered, you are going to face problems ultimately, even if you are going to get success, until success comes tension cannot be avoided. Therefore, stress and strain are unavoidable for a कर्मि and such a कर्मि who is always in stress and strain, कृष्ण calls राजस कर्ता. Now look at him. रागी – the one who is attached to material success, interested in external success, full of attachment and कर्म-फल-प्रेप्सुः – the one who values the external possessions more than the internal growth. Because he doesn't know the fundamental principle that *Peace, Happiness And Security*, do not depend upon on *what I have* (I have told you earlier), but they depend upon *what I am*. This difference this कर्मि doesn't know. Therefore, he thinks the externals will determine his peace of mind. Therefore कर्म-फल-प्रेप्सुः, the one who is after name, fame, possession, position, status, etc., कर्म-फल-प्रेप्सुः, then लुब्धः – extremely greedy, the one who has got tremendous ममकार and therefore he is committed to one way traffic, which means everything must come to me and nothing must go from me. Money should go on coming, should not go at all. So such a greedy-cum-miserly person, लुब्धः is the one who is the mixture of these two. Greediness, which

means he wants to get more and more and miserliness means the one who wants to give less and less, such a person is called लुब्धः because of this misconception that possessions give security. Then the next one हिंसात्मकः. Once greed comes, he will be a threat to the society, so he will start violating धर्म, because by legitimate earning you cannot amass wealth, therefore initially you work for legitimate earning, but gradually we will go in for compromise also, as कृष्ण said in the 3rd chapter,

कामः एषः क्रोधः एषः रजः गुण-समुद्भवः ।

महा-अशनः महा-पाप्मा विद्धि एनम् इह वैरिणम् ॥ ३-३७॥

A greedy person will start compromising with धर्म and that is हिंसा, हिंसा means harm to the society. हिंसात्मकः and अशुचिः, अशुचिः means the one whose thoughts are detrimental to himself, he will start losing faith in the other people. Everyone around, every partner he begins to doubt. ‘What to do if he takes away everything and go’ - he will not have trust in anyone, he would like to keep the money under the pillow, therefore jealousy comes and doubt comes. Thus the mind is always restless, therefore अशुचिः, tension ridden and हर्ष-शोक-अन्वितः – so the one whose mind goes through violent ups and downs, हर्ष means elation and शोक means depression. And therefore his mind is all the time restless and because of that also he becomes हिंसात्मकः, he is terribly irritable person, he loses patience and he becomes a volcano as everybody he whips up; all problem, living around him, not only he is tension ridden, people around also will become tensed up. स्वामिजी said, whenever he comes the children father has come, father has come each one goes to different rooms, because he comes with anger, and the wife also cannot go inside because somebody has to face, so all the time irritable. Therefore हर्ष-शोक-अन्वितः कर्ता राजसः परिकीर्तितः is राजसिक person. Continuing;

Verse No .28

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८-२८॥

अयुक्तः प्राकृतः स्तब्धः शठः नैष्कृतिकः अलसः ।

विषादी दीर्घ-सूत्री च कर्ता तामसः उच्यते ॥ १८-२८॥

अयुक्तः, प्राकृतः, स्तब्धः, शठः, नैष्कृतिकः, अलसः, विषादी दीर्घ-सूत्री च कर्ता तामसः उच्यते ।

तामस कर्ता is defined in this verse. अयुक्तः – the one who does not have an integrated personality. युक्तः means a person whose personality, whose various layers of personality work in harmony. We have seen अन्नमय कोश, प्राणमय कोश, मनोमय कोश, विज्ञानमय कोश, five layers are there, when all the five layers work in uniformity there is a reinforced effect. So when I look at the deity and also when my mouth is chanting the नाम of the Lord and when the mind is also focused, the effect is much more like a lens converging the rays of the Sun and it becomes more powerful. Whereas this तामसिक person has never attempted to integrate the personality, because integration of the personality requires lot of effort. First starting with a symbol discipline, whatever I talk, I will think and talk, I will deliberately talk, I will not impulsively use words. If you try this one lesson, you will know how it doesn't work; generally we think after talking. Thereafter we regret also – this could have been avoided or saying sorry. Very simple discipline that every word that comes out of my mouth will be deliberate, deliberate means remember the 17th chapter, अनुद्वेगकरम् वाक्यम् सत्यम् प्रियम् हितम् – four factors I will take into account before a word comes out of my mouth. Practicing this simple discipline is योगः and thereafterwards at the sensory level, at the body level, when there is convergence, that discipline is called योगः and the one who has practiced this successfully is called युक्तः. And तामसिक person is a अयुक्तः. And why? Because he is lazy, because it requires effort. I felt

like talking therefore I talked, that is easy. I felt like saying this word, but at the last moment it has come up to the tip of my tongue, then I decided not to talk. It requires tremendous self-control and especially when arguments begin, disagreements begin, differences of opinion begin and it is getting heated up and my words are getting out of control, at that time I am able to note things are going out of control, and if I can say 'things are out of control, therefore let us stop, we will take up this issue tomorrow,' if I can do that, it indicates tremendous sense control. It requires tremendous सत्त्व गुण and a तामसिक person can never imagine such things, so he is अयुक्तः. And therefore only प्राकृतः, प्राकृतः means uncultured person, because he doesn't filter his words, therefore what is proper word, what is improper word, all those filtering he cannot do, he is a wild, uncultured and unrefined person and I hear even those people who study गीता for years, sometimes some members in the family say, that this person uses all those unutterable words when he is angry. And I am not able to imagine such words can come out of 22 years old (not agewise), age is 72 years, but 22 years of studying गीता that too three times the course has been completed. But in anger what all words come, unprintable, unutterable words, that means what, no control. So, remember गीता study is not for writing notes, I should be able to monitor every moment of my life, that requires tremendous alertness and this person doesn't have that alertness in life. Attending गीता requires only one hour but alertness is not for one hour, not for two hours, not for three hours, it is throughout the waking period, it is throughout the waking period, what a responsibility a गीता student has and तामसिक person cannot imagine, so he is not a संस्कृत पुरुष, he is a प्राकृतः पुरुष, he is an animal-man, not a man-man. When an animal feels like doing something, it doesn't think whether it is right time or wrong time. When the dog feels like barking, it is not going to think, गीता class is running near and I will bark after 7 p.m. No. Whatever it feels like doing, it does. Whether it

wants to go for No.1 or No.2, it does anywhere. मनुष्य is not supposed to do that. Roads are used for those things, we are supposed to know what is proper and what is improper, if I don't have that control, I am called a प्राकृतः पुरुष. In fact, मोक्ष can be seen later, first we have to convert ourselves from प्राकृतः पुरुष to संस्कृत पुरुष. A self-restrained human being is the first growth, there afterwards only अहम् ब्रह्मास्मि and all we can see later. Therefore प्राकृतः. And स्तब्धः and if even there is somebody willing to help the person refine, I will give exercises for refinement. In fact, the entire religious life is for the conversion of प्राकृतः पुरुष to संस्कृत पुरुष. Religion is to convert a प्राकृतः पुरुष to संस्कृत पुरुष. Right from getting up in the morning, we should decide when to get up. Today at 10 a.m. I feel like getting up and after waking up take coffee and again go to sleep. Whenever I feel like sleeping, I sleep. Whenever I feel like getting up, I'll get up. Even sleeping and waking up, I have to have self-control. And then eating, whenever you don't want, you eat, there is a right time, there is something called hunger. Many people don't know what is hunger, because there is no opportunity to know. Because constantly time-pass. Whenever nothing else to do, go on munching. So you don't know that there is something called hunger. Therefore start discipline in three levels – कामचार, कामवाद, कामभक्ष, you give up. When he takes the sacred thread, he has to do that. Now 7 o'clock and I have to restrain my tongue. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 28-31

After talking about three types of ज्ञानम् and three types of कर्म, now Lord कृष्ण has come to the topic of three types of कर्ता, कर्ता means a doer. A सात्त्विक, राजस and तामस कर्ता are defined. Of them we have already seen the सात्त्विक कर्ता in the 26th verse and we saw that a कर्मयोगि is a सात्त्विक कर्ता. One who makes use of his कर्म as a means for spiritual growth and thereafter in the 27th verse, राजस कर्ता was talked about, he is one who does not know the importance of spiritual growth and therefore the one who considers material accomplishments alone as the ultimate thing in life. This confused person, this person for whom the priorities are not clear, such a कर्ता is राजस कर्ता. And then in the 28th verse, the तामस कर्ता is defined which I introduced in the last class. We will see the meaning of this verse no.28. तामसः कर्ता उच्यते. तामसिक कर्म is of the above description. And what is the description? अयुक्तः, which means the one whose different layers of personality are not integrated. योगः means integration, harmonization and we have different layers of personality, viz., अन्नमय कोश – the physical personality, प्राणमय कोश – the pranic personality, मनोमय कोश – the emotional and sensory personality, विज्ञानमय कोश – the rational intellectual personality, these different personalities put together is the individual. If all these layers are functioning in harmony, I will be able to succeed in whatever I undertake, otherwise these different layers of personalities will work at cross-purposes. Whatever one personality plans and implements, the other personality will neutralize and therefore I will not progress anywhere, like riding a stationary horse. Lot of things will be done, but I am where I am. And therefore this integration of personality is a very important thing and this integration does not take place automatically. Physical growth is an automatic consequence, if you survive and eat properly. The weight will increase gradually in spite of us, in fact, we will not be able to stop. The physical growth is a natural consequence,

whereas the integration of personality is not a natural thing, we have to work hard to achieve this. The entire अष्टाङ्ग योग prescribed by पतञ्जलि is meant for the health and integration of personality and अष्टाङ्ग योग practice requires initiative and a तामसिक person is one who lacks initiative, who lacks motivation, who is an embodiment of laziness. And that is why कृष्ण says later, अलसः. In fact, we have to take the word अलसः first, which means lazy. And because of his laziness there is no motivation, there is no initiative and therefore he doesn't work for the attunement of his personality. Therefore अयुक्तः, not an integrated person, not a whole person, w h o l e, he is full of holes. Because of that he cannot plan for his future. Life involves planning, we should be clear about the immediate goal as well as long term goal, this person either doesn't have goal or he doesn't know how to work for the goal. So planning is zero, implementation is also zero, either planning is there, there is no implementation, or there is implementation without planning. How it will be? Directionless work, or he lacks both neither planning nor implementation. Such a directionless person is called अयुक्तः. And you ask that person what do you want in life, he is not sure and he has survived 70 years and that is the great, still he is not sure what he/she wants in life. Such a person is called अयुक्तः, because of अलसत्वम्. Then प्राकृतः, प्राकृतः means one who is unrefined person, the one who doesn't have refinement in social interaction, social interaction requires refinement, in our tradition, we call it आचार अनुष्ठानम्. In modern language, they call it etiquette and manners. If you say आचार and अनुष्ठानम्, people will look down upon it, people will criticize, especially youngsters, they laugh at आचार and अनुष्ठानम्. If we give up our आचार and अनुष्ठानम्, we will have to learn the western etiquettes and manners and what is etiquettes and manners, आचार and अनुष्ठानम् and therefore you have to take a course – how to eat? what are the table manners? where to put the cloth? Whether to put on the head or on the face or on the lap? And

when there is something struck in your mouth and you cannot swallow and you want to bring out, what is the right manner, can you spit there or what should I do? Books and books are written on table manners and all our youngsters who criticize आचार अनुष्ठानम्, they are lapping up those manners. How to attend an interview? How to attend a business meeting? And if you want to address someone, how to address? Should you call by the first name, second name, or third name? Should I say Mr? Should I say Mrs? How to address? And if you want to introduce five people, who must be introduced first, rules are there. And Indian आचार अनुष्ठानम्, they will say पापम् will come, but there they say, you will lose your business, both are same. If you have to be a successful businessman, you should learn all these things. I don't know whether you are reading the letters coming in the newspapers. How to take a phone and if there is a person on the other side, to senior how to address, to junior how to address, this is called आचार अनुष्ठानम्. Otherwise you are supposed to be a mannerless person. Not only we talk about verbal language, they talk about body language also, how to sit in front of your boss, sitting manners, talking manners, sneezing manners, for every sneezing you have to say sorry, everything is आचार अनुष्ठानम्, because it is supposed to be social lubrication. Every society has got its own आचार अनुष्ठानम्, some of them have got logical basis, for many of them utterly there is no logic, it is a sheer custom. Similarly, we also had our own customs and manners, man will have to learn and follow. A तामसिक person is one who doesn't know those manners, those etiquettes and such a person is called uncultured, unrefined person, प्राकृतः. And one who knows is called संस्कृत पुरुषः and तामसिक person is प्राकृतः. And next is स्तब्धः, which means the one who is absolutely impolite. So in manners they talk about polite manners, how loud you are supposed to talk, how you are supposed to talk in front of elderly person, all those things they prescribe. In our धर्म शास्त्र also, in front of our parents, what should be

the body language, exactly like western system, we have got our own system, whether to keep the hands in front or back, this is the big problem and in front of your गुरु, what should be the right manner. And what is politeness, what is humility, what is reverential attitude, our धर्म शास्त्र elaborately talks about manners and etiquettes. And this person is absolutely ignorant of it and doesn't follow also, therefore स्तब्धः means the one who doesn't have reverential attitude or polite manners. One who is arrogant or impolite. Then शठः, शठः means one who has got two motives in all his activities, one is expressed motive and the other is hidden motive, parallelly two motives go, always expressed motive is one and behind an expressed motive there is a hidden motive also, a split personality, a hypocritical personality is called शठत्वम् which is considered to be a great disadvantage for spiritual growth, because it weakens the individual, there is a tremendous strain in the person. Therefore शठत्वम्; मायावित्त्वम्, वक्रता is called शठत्वम्. Then नैष्कृतिकः, नैष्कृतिकः means the one who is harmful, one who is a hindrance to others' pursuit of their goals. This person doesn't have any goals. This person doesn't have any direction. Therefore all the time he is available for rumors and gossips. OK. He will be an obstacle to other, he will just enter into another's room when he is busy and especially in India, we don't have respect for another's time. I had some leisure time, so I thought that I should come and see you, and he doesn't ask whether you have time or not, it is taken for granted. Even even in phone, whenever you feel like talking you just go on and go on without any full stop. Not only he wastes his time, he wastes another's time also. Thus one who is a hindrance to others' pursuit, one who obstructs another's pursuit नैष्कृतिकः. Then अलसः, अलसः I have already told the one who is lazy, the greatest enemy to spiritual growth is laziness. I have talked about this before, आलस्यम् हि मनुष्याणाम् शरीरस्थो महान् रिपुः ।

In everybody's body laziness is inbuilt and that laziness comes to play right from getting up in the morning, there the struggle begins, the body tells sleep some more time, sleep some more time, only 8 a.m. why to get up now itself? Only 8 a.m.!! So early in the morning why are you getting up? Whereas our culture says you have to welcome the Sun god when he comes. Therefore, laziness is the biggest obstacle for spirituality and all rituals are kept for driving away laziness. All शारीर कर्म is meant for driving away तमोगुण at the body level, even though it is logically true that मानस कर्म is more efficacious, mental पूजा, mental जप, that is supposed to be efficacious, but still our scriptures say for some time you will have to do physical पूजा, you have to go to temple, why because only then the तमोगुण will go away. And this तामसिक person is against rituals, rituals are extremely important to develop सत्त्वगुण. Therefore this person is अलसः. Then the next one विषादी. विषादः means gloom, despondency, depression, etc. An active life is considered to be antidote for depression. Psychologists or counselors also they say, if you get depression often, they say you take up some activity, even if you don't have to earn money, at least take up some service activity, because work is supposed to be an antidote to depression, pessimism, negative attitude. A तामसिक person doesn't have work or at least he doesn't work and therefore the mind often gets depressed, विषादी means embodiment of gloom. And the unfortunate thing is not only he is gloomy, but he freely distributes that gloom to others also. Even a cheerful person talks to him for some time, you also pull a long face. So विषाद is an attendant problem of तमोगुण, so विषादी. Then दीर्घ-सूत्री and when you try to change the character of this तमोगुणि, you ask him to take up some work, because तमोगुण has to be converted first into रजोगुण. From तमोगुण you can never directly go to सत्त्वगुण. Therefore don't talk about संन्यास to him, because already he is a संन्यासि doesn't do any work, don't talk about meditation, in the name of meditation he will doze further. Therefore,

never talk about सत्त्वगुण, you talk about रजोगुण and whip him into activity. Give him lot of worldly desires, don't talk of वैश्वानर to तमोगुणि, you have to talk of कामः, let him develop worldly desires, give him desires. In fact, वेद-पूर्व भाग prescribes lot of desires for तमोगुण people. In fact, we start with तमोगुण. That is why वेद-पूर्व भाग is full of desires and action to fulfill them and the problem with तामसिक person is he will listen to you and he will say wonderful plan, I will implement from January 1st. It is extremely difficult to push him into activity, he is the greatest procrastinator. Any work you give, he will say that now it is राहु कालम् or गुलिक कालम् or यमगण्डम् or Tuesday or something or the other, he is the greatest procrastinator in the world. And by the time he implements somebody else will come, he will pass it on to others. Very very difficult, therefore कृष्ण says, दीर्घ-सूत्री, procrastination is an indication of तमोगुण and all these things who has got he is called तामसिक कर्ता. So with this, three types of कर्ता is over. Now कृष्ण enters into the next topic. Verse no.29;

Verse No .29

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ १८-२९॥

बुद्धेः भेदम् धृतेः च एव गुणतः त्रिविधम् शृणु ।

प्रोच्यमानम् अशेषेण पृथक्त्वेन धनञ्जय ॥ १८-२९॥

हे धनञ्जय! बुद्धेः धृतेः च एव गुणतः त्रिविधम् भेदम् अशेषेण पृथक्त्वेन प्रोच्यमानम् शृणु ।

In the 19th verse, कृष्ण promised three topics. In the 19th verse कृष्ण said ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः, अर्जुन I will talk about three types of ज्ञानम् and three types of कर्म and three types of कर्ता and all those nine items कृष्ण has completed with the 28th verse. Now कृष्ण introduces another two more topics. Totally how many topics we have seen, we started with three types of संन्यास, that was topic No.1, then we talked about three types of ज्ञानम्, कर्म and कर्ता, so four

topics we have seen. Now कृष्ण introduces two more topics, what are they? बुद्धेः भेदम् means division or classification of बुद्धिः. बुद्धिः means intellect or the intelligence. The intellect of a human being or the intelligence of a human being can be classified into three. On what basis? गुणतः त्रिविधम् – based on the three गुणs, which means सात्त्विक बुद्धिः, राजस बुद्धिः and तामस बुद्धिः, I will talk about, Not only three types of intellect, धृतेः च एव, धृति means willpower, perseverance. So willpower is an extremely important qualification to sustain any pursuit until the goal is accomplished. Because when we take to any pursuit to accomplish the goal, there are bound to be obstacles, there is no pursuit without obstacles, unless willpower is there obstacles will be too big for me, the moment I see the slightest obstacle three miles away, I withdraw here itself. When we learn to ride cycles, when we have learnt fresh, if there is a horse cart, not even a bus, if there is a cycle rickshaw or a cart one furlong away we get down here itself, because of fear. Similarly, a person without willpower cannot pursue anything until success, therefore willpower is a very faculty. And कृष्ण says that this willpower is also three-fold, सात्त्विक, राजस, तामस धृतिः. Even to come to the class regularly, in spite of obstacles, requires tremendous willpower, otherwise slightest excuse class is dropped. Day before yesterday I had one sneeze. Some excuse or the other. So, the first casualty is what? गीता class. Food will be taken timely without a miss. So, willpower is required, which you have amply. You all are having willpower. So धृतेः च एव गुणतः त्रिविधम् शृणु. This is also divided based on the three गुणs, प्रोच्यमानम् अशेषेण – so these six items, त्रिविधा बुद्धि, त्रिविधा धृति, these six items are going to be explained by me. प्रोच्यमानम् – going to be explained by me. प्र √वच् धातु, present passive participle. They are going to be told by me, अशेषेण – in totality. Not that I am going to tell two or three and leave the rest for your home work. No homework at all, all the six items I myself will teach you. What a compassion? Because कृष्ण knows that we have no

time to do homework. So अशेषेण प्रोच्यमानम्. And that all also पृथक्त्वेन – very distinctly, clearly they are going to be taught by me. Your job is giving your mind and ears to me, give your mind and ears to me. I shall enlighten you, हे धनञ्जय! हे अर्जुन! Thus this is an introduction to the next six topics. That is the next two topics divided into six items. We will see one by one. Verse no.30;

Verse No .30

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३०॥

प्रवृत्तिम् च निवृत्तिम् च कार्य-अकार्ये भय-अभये ।

बन्धम् मोक्षम् च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३०॥

हे पार्थ! या बुद्धिः प्रवृत्तिम् च निवृत्तिम् कार्य-अकार्ये भय-अभये च बन्धम् मोक्षम् च वेति, सा सात्त्विकी (मता)

First कृष्ण takes up the topic of बुद्धि or intellect. And he classifies that into three, the first one is सात्त्विक intellect, verse no.30 defines a सात्त्विक intellect, then 31 will deal with राजसिक and the next तामसिक. In our scriptures, our intellect is given a very very important place, because intellect is the one which has to be very clear about what is the ultimate goal of life and what are the incidental goals and what the ultimate goal is. Clarity regarding the destination must be there for the intellect, just as before taking your vehicle and driving, you should know where you want to go. Suppose you say I am taking the car, you should know where you are going. Before you start, whether the car should turn to the right or left, will depend upon what destination you have, not only destination must be very clear, the path also must be very clear. Clarity with regard to the means and the end is extremely important for success in life. And that is why in our tradition, not only they taught various occupations in life, they also discussed what is the ultimate goal of life, they discussed what is धर्म, काम, अर्थ and मोक्ष, the चतुर्विध पुरुषार्थs, the four-fold human goals

are introduced in the ब्रह्मचर्य आश्रम itself and when a student comes out of the education, he knew the immediate goal and he also knew what is the ultimate goal. And that is why in the कठोपनिषत्, बुद्धि is compared to the driver. The driver must be informed and also the driver must be sober. Informed drunken driver's information is useless, not only he must be informed, information is intellectual qualification and he should not be drunken driver means, it is an emotional qualification. I should have a high IQ and I should have a high EQ also. Emotionally balanced and intellectually enlightened person with regard to the goals and the means is important. And therefore कृष्ण says, सा बुद्धिः सात्त्विकी – सात्त्विक intellect is that या वेति – which is well informed regarding the following items, following factors, an intellect which is well informed with regard to the following factors. What are those factors? No.1 प्रवृत्तिम् च, प्रवृत्ति means कर्म मार्गः, what can you accomplish through a life of activity, through a life of activity you can accomplish many things and through a life of activity you cannot accomplish many things. What कर्म can achieve, what कर्म cannot achieve, this clarity must be there. Otherwise, I will not intelligently utilize कर्म. After all, कर्म is a means, I will use a means properly only if I know what this instrument can do and what this instrument can't do. That clarity should be there. Similarly, निवृत्तिम् means ज्ञान मार्गः, the path of knowledge. By knowledge we mean knowledge regarding the truth of oneself, regarding the truth of the world and the truth of God. This ज्ञान मार्ग one should know the power of knowledge. Therefore निवृत्ति means ज्ञान मार्ग. So, clarity should be there with regard to what कर्म can give, what कर्म cannot give, what ज्ञानम् can give, what ज्ञानम् cannot give. Then the next one कार्य-अकार्ये. Once I have chosen कर्म मार्ग, there also the scriptures talk about two types of कर्म. One type of कर्म or activity which will take you towards spirituality more and more, spiritual friendly कर्म. So कर्म which will take you towards spirituality more and more, a lifestyle by following

which you will gradually develop interest in the scriptures, gradually develop interest in the गीता, gradually develop interest in संन्यासि, you need not develop interest in संन्यास, at least interest in संन्यासि, that कर्म which takes you towards spiritual knowledge is one type of कर्म, there is another type of कर्म which will take you more and more away from spirituality. You get and more and more steeped in materialism. So therefore, spiritual unfriendly कर्म,

कृति महोदधौ पतनकारणम् । फलमशाश्वतम् गतिनिरोधकम् ॥ उपदेश सारम् २ ॥

That कर्म which takes you towards spirituality is called कर्मयोगः. That योग suffix indicates you are involved in such activities which is making you more and more spiritually oriented and I should have a clear knowledge regarding what is spiritual friendly कर्म and what is spiritually unfriendly कर्म, I should know. So therefore, कार्य-अकार्ये, कार्यम् means that which is to be done for spiritual growth and अकार्यम् means that which should be avoided if I am interested in spiritual growth. There are many कर्मस which will help me earn a lot of money, there are many कर्मस which will help me earn a lot of money, which will give me status in society, which will give me power, name, respect and all of them, but they are unfriendly, they are obstacle to spiritual growth. I should be able to identify them and avoid them, however tempting they may be, which requires knowledge and conviction. And therefore कार्य-अकार्ये. And then भय-अभये. One of the things that every human being instinctively seeks is security. There is a fundamental sense of insecurity right from birth, because of which alone we held on to the mother's saree. Whatever happens we held on to it, and there are some children, even though the mother is away, child keeps the bit of saree or it sucks the thump. That thump sucking is an indication of that, it feels the mother is around. So this insecurity is one thing and unfortunately or fortunately, what happens is we accomplish many things in life, but the insecurity continues. Previously

I was worried about my security, now I am worried about the security of my possessions, that is the only difference. In fact, I accomplished acquired those things for the sake of my security. Now I am worried about the security of those possessions or security of those people who are supposed to give me security. That means insecurity seems to be lingering through out, even in old age that continues. That means what? We are not clear regarding what is the source of security and what is the cause of insecurity. What will give me security I don't know clearly. Many things I thought to be source of security, but I find it is not. What is सात्त्विक intellect? सात्त्विक intellect knows what is the source of security. And it also knows what cannot give security. So भय-अभये, भयम् means that which is not a source of security, that which is a source of insecurity and अभयम् means which is a source of security. सात्त्विक intellect knows these two, the other one is not clear. Therefore, lifelong it is groping in darkness and experimentation. Then the next question is what is source of security? Whatever is secure in itself that alone can give me security. An insecure person can never give me security. One cowardly custard says don't be afraid, don't be afraid, etc., and that too his teeth are quivering. How can an insecure person give security? Therefore the only source of security is the ever secure one and the ever secure one is the immortal, infinite one alone, which we either call God in religious language, or ब्रह्मन् in philosophical language. ब्रह्मन् or God alone can give security and other than that any blessed thing can never give. आब्रह्म-भुवनात् लोकाः, कृष्ण said in the 8th chapter, you go to ब्रह्म लोक as ब्रह्माजि, the creator himself, even that will not solve the problem of insecurity, because he also has to vacate his post one day. And once the retirement age comes, even before two-three years something happens. What will happen to me after retirement, I will lose my respect, even in family respect will go,

यावत् वित्तोपार्जनं सक्तः तावन्नित्यं परिवारो रक्तः ।

पश्चाज्जीवति जर्जर देहे वार्ताम् कोऽपि न पृच्छति गेहे ॥ भजगोविन्दम् ७ ॥

I don't want to frighten you by going into the details. So let us remember God is the only source of security, world can never give security. This clarity the one who has got has got a सात्त्विक intellect and that is called भय-अभय ज्ञानम्. Then बन्धम् मोक्षम् च. बन्ध means cause of bondage. It is almost the same of भयम्. And मोक्षम् means the cause of liberation. So what is the cause of bondage, what is the cause of liberation? Our misconception is dependence on external factors will give me strength, happiness, freedom, therefore we travel from dependence to more dependence, attachment to more attachment, द्वैतम् to more द्वैतम्, we think that is liberation and the fact is द्वैतम् and dependence on external factors is bondage. Therefore our aim in life is learning to reduce dependence. Therefore learning to drop things, not to hold on to more things. More the crutches greater the bondage, lesser the crutches lesser the bondage, no crutch no bondage, I should be able to say 'Let the passions and bonds pass-by'.... 'Whom did I trust in when I was born? So go away.' When the world blackmails me, I should not be victimized, you are around or not, I am free. त्याग gives me freedom, not acquisition, लाभ doesn't give freedom, त्याग gives freedom.

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषत् १-३ ॥

Materialistic people think possessions give security, spiritual teachings say that renunciation gives strength. I am not asking you to drop all these things, what I am saying psychologically I should be able to drop attachment. Therefore बन्धम् मोक्षम् च या वेति सा बुद्धिः सात्त्विकी बुद्धिः. At least there is clarity regarding the goal. Continuing;

Verse No .31

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ १८-३१॥

यया धर्मम् अधर्मम् च कार्यम् च अकार्यम् एव च ।

अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥ १८-३१॥

हे पार्थ! यया च (बुद्ध्या जीवः) धर्मम् अधर्मम् च, कार्यम् अकार्यम् च, अयथावत् एव प्रजानाति सा बुद्धिः राजसी (मता)।

राजसिक intellect is that which is riddled with doubts. So which doesn't have clear knowledge about anything, it has got lot of information regarding lot of things. Even in spiritual life, the intellect is informed about lot of साधनs, but there is no knowledge which साधन is meant for which साध्यम्. We know a lot about जप साधन, meditation is a साधन, pilgrimage is a साधन, study of scriptures is साधन, so many things are there, but what will lead me to what destination, there is no clarity or there is confusion. And therefore कृष्ण says a confused intellect, a doubting intellect, an intellect with doubt is राजसिक intellect. And doubts with regard to what? धर्मम् अधर्मम् च. धर्म means a lifestyle which will lead to spiritual growth, धर्म is a stepping stone to मोक्ष and अधर्म is that which takes me away from spiritual growth, अधर्म may give me lot of money, अधर्म may give me position, power, but अधर्म takes me away from spiritual growth. Therefore, an intellect which doesn't know what is धर्म and अधर्म and कार्यम् च अकार्यम् च, कार्यम् means what is to be done and अकार्यम् means what is not to be done, the do's and don'ts. धर्मम् and अधर्मम् are do's and don'ts from scriptural angle, कार्यम् and अकार्यम् are do's and don'ts from the common sense angle. Even by using common sense we can know what is to be done and what is not to be done. And a राजसिक intellect is confused with regard to शास्त्रीय कार्य-अकार्य and लौकिक do's and don'ts. With regard to both there are infinite doubts. अयथावत् प्रजानाति. Why there is doubt? Because there is half knowledge. Total knowledge is also bliss, total ignorance is also bliss, total knowledge is also bliss, that is the bliss experienced by a ज्ञानि, because he has total knowledge, total ignorance is also bliss, it is the one which is experienced by whom, the one who sleeps. When I am in sleep, I have

total ignorance, that is why sleep is bliss, but what is problem, half knowledge and half ignorance is problem. And therefore अयथावत् means incompletely it knows everything. And such an intellect, सा बुद्धिः हे पार्थ, हे अर्जुन! is राजसी बुद्धिः. And next comes the तामसिक intellect, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 31-34

Lord कृष्ण talked about three types of ज्ञानम् or knowledge, three types of कर्म, action and three types of कर्ता, doers of action. And having classified them based on the three गुणs, now कृष्ण has introduced two more topics for analysis and they are बुद्धिः or intelligence and धृतिः willpower and this human intelligence also can be divided into three, based on the गुण and then the willpower also can be divided into three and these two topics कृष्ण introduced in verse no.29. And from the 30th verse, He has taken up the three-fold intelligence, in the 30th verse, He talked about सात्त्विक intelligence and He defined सात्त्विक intelligence as that which has clarity about everything, clarity about human life, how the human being is different from all other animals, human beings alone can have goals in life and human beings alone can work to fulfill those goals. And therefore, I should be clear about what I want in life and a person of सात्त्विक intelligence knows what is the ultimate goal of life and what are the intermediary goals with regard to that he has clarity and he also knows what are the means by which one has to accomplish both the intermediary as well as ultimate goal. And the scriptures do talk about varieties of साधन. जप is talked about, service is talked about, पूजा is talked about, meditation is talked about, scriptural study is talked about. So many साधनs are talked about, a सात्त्विक intelligence knows which साधन is meant for which साध्य or destination. Clarity regarding the means and ends. And not only there is clarity regarding the means and ends, what should be the chronological order in which the साधन should be followed. Should कर्म be the first साधन or should we start with meditation or should we start with scriptural study and if we have to study the scriptures, कर्मकाण्ड first or ज्ञानकाण्ड first, even the order must be clear. And therefore the scriptures make it very clear, कर्म or an active life alone has to be the first stage of life. Nobody can start with Vedantic study and nobody can start with meditation, one has

to start with active life and gradually progress to उपासना, by which time he would have contributed to the world sufficiently and by उपासना he can gradually turn the mind inwards and then alone he can enter into serious Self-enquiry. The order of the साधन also must be clear. Otherwise he will practice everything topsy-turvy. कृष्ण said in the 2nd chapter,

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २-४१॥

A clear intellect knows what one wants. This was defined in verse no.30. And now, in the 31st verse, which I introduced in the last class, कृष्ण talked about the राजसिक intellect and He says it is an embodiment of confusion. If I don't know anything about spirituality then no confusion (something should be known for confusion). Ignorance is bliss, but this person has read so many books written by so many masters and so many religious books, this book and that book and lots of ideas are floating in the mind and therefore confused what should I do when. And therefore when he reads a book, he is inspired by that book, which talks about meditation and therefore he serially starts five hour meditation session. And then by that time another book he happens to read which says, serving the society is spiritual साधन, then the meditation is dropped and he starts service activity and then somebody introduces कुण्डलिनी rising and therefore he goes into कुण्डलिनी and by that time, somebody says in कतियुग नाम जप is the only thing:

कलौ कल्मष चित्तानाम् पापद्रव्योपजीवनाम् । विधि क्रिया विहीनानाम्
गतिर् गोविन्द कीर्तनम् ॥

वेदान्त is confusing, गीता is confusing, गौडपाद कारिका महा confusing and therefore all these are not necessary,

हरेर्नामैव नामैव नामैव मम जीवनम् । कलौ नास्त्येव नास्त्येव नास्त्येव
गतिरन्यथा ॥ पाण्डवगीता ५३ ॥

very appealing, therefore he starts नामजप. And then somebody says, गीता class is going on. Then he starts. So there is confusion galore, he doesn't know what to do. And this intelligence is राजसिक intelligence. Therefore कृष्ण defines धर्मम् अधर्मम् च अयथावत् प्रजानाति – what is धर्म, which is prescribed by the scriptures and what is अधर्म, which is prohibited by the scriptures, with regard to that, there is confusion. Because in the scriptures themselves, because there are seemingly confusing statements. Because in one place कर्म is glorified, in the other place कर्म is criticized. In the भगवद्गीता itself कृष्ण tells in the 3rd chapter,

स्वधर्मे निधनम् श्रेयः परधर्मः भय-आवहः ॥ ३-३७॥

Even death is ok when you are practicing स्वधर्म, धर्म is glorified and in the 18th chapter, the same कृष्ण says, सर्व-धर्मान् परित्यज्य. Confusion. Should I follow धर्म or renounce धर्म? Should I do कर्म or renounce कर्म? Should I continue a गृहस्थ or become a स्वामि? Everything he has got half knowledge, enough to get confused and not only with regard to scriptural action, कार्यम् च अकार्यम् एव च – even with regard to worldly activities, which has nothing to do with scriptures, even with regard to with लौकिक कर्माणि, धर्म means शास्त्रीय कर्माणि, कार्यम् means लौकिक कर्माणि, both with regard to scriptural activities as well as mundane, worldly activities, everywhere he has got what? Half cooked knowledge and therefore confusion. So कार्यम् च अकार्यम् एव च अयथावत् प्रजानाति, अयथावत् means incomplete knowledge. That is in माण्डूक्य कारिका, we saw the example when there is a rope lying down in front of me, if that place is very very brightly lit, I will have no problem, I will clearly know there is a rope, total knowledge there is no problem, it is bliss. And if it is total darkness, I don't see anything at all, then also no problem at all. In fact, even if there is a real cobra, I am not worried because, I don't see anything. In total knowledge there is no problem, in total ignorance there is no problem, but when there is partial lighting up and partial darkness, I know there is something lying

down, but I don't know what exactly it is. This is called half-knowledge or partial knowledge; partial knowledge creates a lot of problem. Therefore कृष्ण says अयथावत्, partial knowledge he has got, that is because of the power of रजोगुण, तमोगुण is bliss, total ignorance; सत्त्वगुण is bliss, total knowledge; रजोगुण is problem. This is राजसिक intellect. Now कृष्ण goes to तामसिक intellect.

Verse No .32

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ १८-३२॥

अधर्मम् धर्मम् इति या मन्यते तमसा आवृता ।

सर्व-अर्थान् विपरीतान् च बुद्धिः सा पार्थ तामसी ॥ १८-३२॥

हे पार्थ! या तमसा आवृता (बुद्धिः) अधर्मम् धर्मम् सर्व-अर्थान् विपरीतान् च इति मन्यते, सा बुद्धिः तामसी (स्मृता) ।

So here कृष्ण defines a तामसिक intellect, which does not have any doubt at all. Though it appears as though the तामसिक intellect is a wise intellect, because तामसिक intellect or intelligence does not have a doubt. Then what is the problem? Why do you call it तामसिक intellect? It is very definite about the wrong conclusions it has made. So तामसिक intellect has got wrong knowledge or विपरीत knowledge or विपर्यय ज्ञानम् and in that wrong knowledge, the तामसिक intellect strongly holds on, assuming that this is the right thing and therefore अधर्मम् धर्मम् इति, exactly as अर्जुन had in the 1st chapter. अर्जुन wrongly concluded that महाभारत war is अधर्म, at the end of the 1st chapter, अर्जुन wrongly concluded that the महाभारत war is अधर्म and he never had any doubt, he was very sure that he has got the right vision, even he thanks his stars, at least in the battlefield he has got a good बुद्धि, so he thinks he has got the right knowledge, and not only that, he so inspired by his wrong knowledge that he gives a long lecture to Lord कृष्ण also, कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः. And this तामसिक intellect is firm, regarding its false knowledge and therefore

the problem is what? You can never correct a तामसिक person, because a तामसिक person is very sure about his wrong knowledge as the right knowledge, he will never try to improve his knowledge, he will never try to learn from anyone, because as मुण्डकोपनिषत् (१-२-८) says, अविद्यायाम् अन्तरे वर्तमानाः but स्वयम् धीराः पण्डितम् मन्यमानाः. So they think they have the right knowledge, therefore अधर्मम् धर्मम् इति मन्यन्ते, because of what? तमसा आवृता – covered by the तमो गुण. And if it happens in one particular issue, we can call it an aberration, it is an exception, but in the case of a तामसिक person, in each and every case he has got wrong knowledge. So with regard to कर्म he has got wrong knowledge, he will say कर्मणा एव मोक्ष. Similarly, with regard to worldly pursuit also. Therefore कृष्ण says: सर्व-अर्थान् विपरीतान् च, सर्व-अर्थ can be taken as all the subjects in the world, with regard to every objective in the world or we can take अर्थ as the पुरुषार्थ, with regard to each पुरुषार्थ there is a confusion. How much importance money must be given? Confusion. Either he doesn't give any importance at all, that is also wrong, because without लक्ष्मीदेवी nothing happens, that is why we worship लक्ष्मीदेवी as goddess. So, one misconception is money is not at all important and another misconception is what? Money can get everything including peace and happiness. Both are misconceptions, just with regard to knowledge, there are misconception, with regard to धर्म, अर्थ, काम and even मोक्ष. And many people think मोक्ष is only for old people and therefore why should we attend गीता class, when we are young? We can attend when we become old, that is another misconception. With regard to everything they have misconception. सा बुद्धिः – such an intellect is a तामसिक intellect. I had talked about the four types of people. Somebody nicely classified, do you remember?

i) He who knows not and knows not, he knows not (knows, k...n...o... w... s, not nose). He who knows not means doesn't know), he

who knows not and knows not he knows not, he is ignorant and he is ignorant that he is ignorant. *He is a fool, shun him.* Type No.1.

ii) The second type is: He who knows not and knows he knows not. Better; he doesn't know and knows that he doesn't know, I know that I don't know. That person is ignorant, teach him. Because he knows he is ignorant, so he is willing to learn. So what is the second type? He who knows not and knows he knows not. *He is ignorant, teach him.*

iii) The third type is: He who knows and knows not he knows, he is a very learned person but he doesn't know his glory (आज्जनेय had this problem, somebody had to tell him that he can achieve thing). He who knows and knows not he knows. *He is asleep, wake him, wake up the giant.* This is the third type.

iv) What is the fourth type? He who knows, you can fill up, he who knows and knows he knows. *He is wise, follow him.*

He who knows not and knows not he knows not; he is a fool, shun him.
He who knows not and knows he knows not; he is ignorant, teach him.
He who knows and knows not he knows; he is asleep, wake him.
He who knows and knows he knows; he is wise, follow him.

These are the four types that person said. The वेद adds the fifth one, मुण्डकोपनिषत् adds the fifth variety: *He who knows not and thinks he knows* (where to classify, this is विशेष variety). So the उपनिषत् says: अविद्यायाम् अन्तरे वर्तमानाः – steeped in ignorance, but स्वयम् धीराः पण्डितम् मन्यमानाः, what to do with these people? So here the तामसिक intellect is the fifth variety, *he doesn't know but thinks he knows and therefore he doesn't want to learn from the elders, he criticizes the parents, he criticizes the teachers, he criticizes the संन्यासिs, he criticizes the scriptures, as though he has got sufficient wisdom to pass judgement on all these things and we can never do anything with regard to such people, because even if you want to improve them, they must be available for listening to you.* You can do

only one thing with regard to those people, what is that? You cannot communicate, because they are not going to listen, like रावण, how many people tried to correct him, never listened. Even at the last moment, राम said, Go back and come tomorrow, at least according to कम्ब रामायण, then also रावण didn't. कंस also didn't change, therefore we can never do anything with regard to such people and when such people are around in our family, lot of प्रारब्धम् will get exhausted, OK, lot of प्रारब्धम् will get exhausted if such people are there in the family and you have got only one solution: भगवान्, may I have the strength to tolerate this person who is around, other than प्रार्थना nothing can be done. One good news is our पाप will quickly get exhausted. Therefore, it is a good news only. So, सर्व-अर्थान् विपरीतान् च बुद्धिः सा पार्थ तामसी. With this the three types of intellect are over. Now कृष्ण wants to enter into the willpower topic from the next verse, we will read:

Verse No .33

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८-३३॥

धृत्या यया धारयते मनः-प्राण-इन्द्रिय-क्रियाः ।

योगेन अव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८-३३॥

हे पार्थ! (नरः) यया अव्यभिचारिण्या धृत्या मनः-प्राण-इन्द्रिय-क्रियाः योगेन धारयते, सा धृतिः सात्त्विकी (अस्ति) ।

For spiritual success, clear intellect alone is not sufficient, one requires a strong willpower also and therefore will is very important faculty and also since कृष्ण deals with the topic of willpower, it is very clear that the human beings do have a free-will. Many people have got misconception that everything is determined by fate and already things are written on our forehead, the शनि दशा and गुरु दशा have already determined our future and we cannot do anything at all, we are only puppets in the hands of the fate. This is the unfortunate misconception of many people and they think that our scriptures are teaching fatalism.

कृष्ण makes it very clear that we don't say fate is not there, fate is nothing but our own प्रारब्ध कर्म which we have done in this life as well as in the past life. So we do have fate, fate does influence our future, but what the scriptures say is fate is not the only factor. Fate is one of the factors determining, there are other factors also and the most powerful second factor is our own will and with willpower we can do प्रायश्चित्त, we can do साधन and we have the capacity to deflect or the change the course of the fate. I have talked about this elaborately and if the fate is very very powerful, then the free-will may not be able to conquer it, but it can reduce the impact of the fate and when the fate is medium, it is neither too powerful nor too weak, by our effort we can manage and keep the fate under check and when the fate is feeble, we do have the capacity to completely wipe out the effect of the fate. I have the given the example of three types of diseases. In the case of certain diseases, the doctor will say, it is terminal, you can pray, nothing can be done. In the case of certain other diseases, doctor will say, you cannot cure it, but you can keep it under control, like pressure, sugar, etc., by eating tablet, regular walking you can keep them under control and in the case of certain other diseases, we can take medicine and completely cure also. Fate is not uniform, fate is graded, because fate consists of our own कर्मs. Since the कर्मs have different intensity, fate also have got different intensity, therefore by using willpower we can change our course of life and therefore the basic assumption is a गीता student believes in willpower. If a गीता student does not believe in willpower, if a गीता student does not believe in free-will, all these verses will be meaningless verses. You can choose your ultimate goal of life. And if we are intelligent enough, our ultimate goal will be मोक्ष. And what is मोक्ष? Emotional independence. Emotionally I should not depend upon any external factor to be comfortable. This emotional independence is मोक्ष, this must be the ultimate goal. And if I need that goal, I have to accomplish, I know that Self-knowledge is the only

means - I should have that clarity. If you want मोक्ष, you must have आत्मज्ञानम्, there is no other choice. Then the next clarity is आत्मज्ञानम् requires a prepared mind, a refined and subtle and focused mind is required, which we call योग्यता. So for मोक्षम्, ज्ञानम् is necessary; ज्ञानम् requires योग्यता and that योग्यता can be attained only by leading a धार्मिक lifestyle which is called a religious lifestyle by the scriptures, it is nothing but a धार्मिक life. So I have to lead a life of कर्म, wherein my value for अर्थ and काम, money and sense pleasures, they are always subservient to moral values. I will choose only those pleasures, I will choose only that material goal or even money, which is within the धार्मिक field. So I have to follow that life not for a year or two, but it is a long-life. It may require decades, that is why we have four आश्रमः, ब्रह्मचर्याश्रम, गृहस्थाश्रम, वानप्रस्थाश्रम and संन्यासाश्रम. In short, what I want to say here is, spiritual life is a long drawn life. There is no crash program in spirituality and if you take to any crash program, I have told you before, that will crash after a week, that is why it is called crash program. There is no crash program, it is a long drawn thing which means I require perseverance, I require focus, I require steadfastness and there will be obstacles and in spite of obstacles, I should have the necessary resilience to go forward. Even if I fall, I should be able to get up and again walk, instead of lying down permanently. And this willpower by which a person keeps मोक्ष as the goal and all his actions are directed towards that ultimate spiritual goal, that is called सात्त्विक willpower. So in this verse 33, कृष्ण defines सात्त्विक willpower. What is that? धारयते. So, this person sustains the spiritual साधन, at which level? At the level of every sense organ. So the mind is aware of that मनः, प्राण-इन्द्रिय-क्रियाः all the ten sense organs, sense organs of knowledge, sense organs of action, in short, what all activities he undertakes, even the books that he reads or how he spends his spare time, all these are going to influence the mind. What type of TV program that I watch, every small thing is influencing

my mind. And therefore मनः-प्राण-इन्द्रिय-क्रियाः, मनः means mind, प्राण means the पञ्च प्राणs and इन्द्रिय means the ten इन्द्रियs, sense organs, क्रियाः means their function. That means what? A spiritual life is not something practiced for one hour a week, spiritual life is not something that is practiced for one hour a week. On Sundays between 6-7 I am spiritual and at other times, I am spiritual (can you understand!). That won't work out. Every moment, every word, every thought should be spiritual friendly, वेदान्त friendly. Spiritual life is not a joke, it is not a time-pass, it is not a casual thing, it is a responsible and the serious decision that one has to make. And therefore मनः-प्राण-इन्द्रिय-क्रियाः, धार्यते, which means there must be regular introspection, which direction I am going, I am going forward or I am stagnant or I am going backward. Now we also do that, we do study, but the problem, we study another person's progress. And we tell the other person, you are गीता student and you are like this, you are like that, etc., we are never supposed to criticize others. If there are two students of गीता in one family, alas! constantly they will tell you are गीता student and you are doing this. Never tell that, I have to look at myself and see whether there is progress or stagnation or retrogression, which means regular introspection is required. स्वामि शिवानन्द used to talk about writing a spiritual diary. दैवी सम्पत् and आसुरी सम्पत् are talked about in the 16th chapter and how does a दैवी सम्पन्न person behaves, how does असुर behaves, it has been listed, I have to tally and watch, whether I am going to देव side or असुर side. So, monitoring and regular introspection is required. And if I have got certain pronounced weakness; everyone has got weakness, nobody is perfect except God and one good news is everybody has got imperfection so we need not feel bad about it; certain weakness are pronounced, but certain others are not that pronounced, so those weaknesses may require special attention and therefore I look into them and I pay special attention to them and perhaps in the early morning, I just sit for 5-10 minutes and

focus on that weakness and take a decision, today during my transactions I will be aware of that aspect of my personality. If it is weakness at the level of using the language, (everyone has this in abundance, vomiting whatever comes to the mouth), if that is the problem, any particular problem, so early morning auto suggestion and night introspection. This has to continuously go on and if any adjustment is required, I have to do that necessary adjustment. And therefore, कृष्ण says: अव्यभिचारिण्या – without deviating from the goal, without losing sight of the goal, without getting lost in the mundane worldly pursuits, because we have to go in search of money, as I said, money is very important, but my whole life cannot be dedicated for earning only. Human mind requires entertainments, nothing wrong, शास्त्रs excepts that you cannot be all the time serious, you require some recreation, relaxation, but the whole life cannot be dedicated for recreation; five days money, two days recreation! Five days I earn money and two days I thoroughly enjoy. Where is time for spirituality? And by the time I retire all faculties are gone, so what is the use. Therefore I should ask do I give enough importance to spiritual activities also, at least for weekly गीता class and once you have achieved that, can I allot some time for revision or else you will touch the गीता book only the next week, whether you will touch or search for the गीता book is a big question! Either you search for the गीता book or you take the गीता book. In between, just for half an hour see what it says, that is the next progress. Anyway, I don't want to create too much guilt in you. Therefore अव्यभिचारिण्या, अव्यभिचारिणी means undeviating focus, without deviation and how to you do that? योगेन – by the practice of योग and especially the अष्टाङ्ग योग, the पतञ्जलि's योग is a wonderful system for focusing the mind. In fact, the very definition of योग given there is चित्त वृत्ति निरोधः. Many people translate निरोधः as stopping the thought, but we don't believe in stopping the thoughts, चित्त वृत्ति निरोधः means directing the thought, if

my thoughts are well directed, my words are well directed, if my words and thoughts are well directed, my actions are well directions, because actions and words are born out of thoughts only. Thus योग directs the thoughts, it is a beautiful system, by the practice of योग this person has developed the capacity of keeping the life in the route of मोक्ष. So मोक्ष मार्गे we have to supply. मोक्ष मार्गे धार्यते. And such a willpower is called सात्त्विक willpower. Then what is राजसिक willpower?

Verse No .34

यया तु धर्मकामार्थान्धृत्या धार्यतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८-३४॥

यया तु धर्म-काम-अर्थान् धृत्या धार्यते अर्जुन ।

प्रसङ्गेन फल-आकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८-३४॥

हे अर्जुन! यया धृत्या प्रसङ्गेन फल-आकाङ्क्षी तु (सन्) धर्म-काम-अर्थान् (नरः) धार्यते, हे पार्थ! सा धृतिः राजसी (अस्ति) ।

Now comes the next willpower of a राजसिक person. This person also has a tremendous willpower. But the willpower is utilized for material success. Either he doesn't know about spiritual success or he doesn't believe in spiritual goals or he doesn't value spirituality. His philosophy is happiness depends upon material accomplishments, Money is God! There was a cinema in the bygone days, "Money is God." 'A pocket until the body is in the casket', In the back of autorikshaw many good slogans are written, one such slogan is: "A pocket until the body is in the casket." Casket means the cremation ground or burial ground. That is until cremation you require pocket, money. They will constantly remind you money is important, money is important, money is important, etc. We don't question that statement, it is very very true alright, but money alone is life is a very very unfortunate conclusion, the राजसिक person believes only in material success, climbing the corporate ladder, we have plenty of such idioms, I have to climb the corporate ladder, higher and higher position, more

and more salary, and salary in dollars, all those things and he is so responsible and all the time walking with cell phone that there is no time, 'at least half a minute in your lotus feet', even for half a minute he doesn't have to think of God. Whether full सन्ध्यावन्दन is required or only गायत्री is enough and गायत्री full or three times is enough, time is there for everything, no time for पूजा, no time for temple, no time for ध्यानम्, no time for गीता study, no time for anything. So this person is successful from the worldly angle, because majority of the world measures success only in terms of material gain - How big is the house, car is there or not and if car is there, what brand it is, Ambassador or Benz, so many such things are there, which car he has and how many of them, does he have an extra house in महाबलिपुरम् or preferably in कोडैकानल or उटी, these are all the parameters of success in life and most of the people fall for this and therefore, to show them as people of status and success, they run after the mirage water of material success. Therefore he says, धार्यते – they are busy, running, running, running and they also maintain all their activities for what purpose, not for मोक्ष but for धर्म, अर्थ, काम, so they are interested in more and more money and material possessions, called अर्थ, in the name of security. In fact, he has money for five generations, still not satisfactory and if money is there enough, next is what, entertainment. So, for holidays you are not supposed to go उटी or some place but to Switzerland, if you can go for world tour then only you are a reasonably successful person, like that all these values are there. So काम – entertainment oriented, money oriented and then धर्म – he does want पुण्यम्, he does want पुण्यम् and he does take to religious activities also, but the problem is even the पुण्यम् that he acquires he wants to encash in the form of material gain, because पुण्यम् is two-fold, when you lead a religious life, do rituals, prayer, etc., you will get पुण्यम् and that पुण्यम्, religious merit (it is difficult to translate पुण्यम् in English, in English we don't have an exact translation for the word पुण्यम्, the nearest translation is religious

merit). Now he does get, this पुण्यम् can be encashed in two different ways. One is you want to convert that into material pleasures. By पुण्यम्, I want to get a better house, by पुण्यम् I want to get स्वर्ग लोक, by पुण्यम् I want to get this अर्थ and कर्म, that is called material पुण्यम्. There is another type of पुण्यम् by which I want opportunity for continuing in my spiritual path. I should have sufficient health to come to the class regularly, I should not have any obstacles in the pursuit and I want to convert the पुण्यम् into वित्तशुद्धि, गुरु प्राप्ति, श्रवण प्राप्ति, etc., that is called spiritual पुण्यम्. So a सात्त्विक person will seek spiritual पुण्यम्, a राजसिक person will seek material पुण्यम्. Therefore here धर्म means material पुण्यम्, काम and अर्थ he pursues relentlessly. And how? प्रसङ्गेन – with intense attachment, because he knows that the society will respect only if he can maintain a certain standard of life. And he is interested in society's respect and therefore I have to keep that position; once the position is gone, respect is gone,

स्थान भ्रष्टः न शोभन्ते दन्ताः केशाः नखाः नराः ॥

There are four things which are valued only when they are in a particular position. When the position is changed, their value will go, there are four such things, what are they?

No.1. Tooth. As long as it is in the mouth, you give all the respect - regularly brush and gloss and go to the doctors and all kinds of things, spend thousands of rupees. Dentistry is very costly thing. But the moment it has fallen, you have to take bath if you touch, you are not supposed to even touch it. Tooth remaining the same, when it is in the appropriate position, respect.

No.2. What is the second item? केशाः –hairs. As long as it is on the top of the head, it will get all respect, hairdos are there, beauty parlors are there, coloring, etc., are there, putting spring, etc. So therefore all kinds of treatments when it is on the head, the moment it has fallen it is the most dangerous thing. If you find hair in the food, you have to throw it away, so केशाः.

Next one is **नखाः** – nails, when the nail is on the hand, how much respect, manicure, pedicure, polishing, stick nail, etc., (all useful for the class at least). So, all kinds of things you do, when it is on the finger, the moment it has fallen it is **अशौचम्**. These three things have the value when they are in the proper position.

You know what is the fourth item? Human being. When a human being has got a position in life, a status in life, everybody respects; once that is gone,

यावत् वित्तोपार्जनं सक्तः तावन्नित्यं परिवारो रक्तः ।

पश्चाज्जीवति जर्जरं देहे वार्ताम् कोऽपि न पृच्छति गेहे ॥ भजगोविन्दम् ७ ॥

Therefore for earning social respect this **राजसिक** person is conscious of his status in society. Whereas a **सात्विक** person doesn't even bother about the status in society and if the people in the society and family don't enquire about me, in fact, it is better, I can spend more time in **गीता**. They will not bother me. He will take it as an advantageous but a **राजसिक** person wants recognition and therefore **प्रसङ्गेन**, attached to the post like the ministers, stucked to their posts with fevicol, like that he wants to get stuck, **फल-आकाङ्क्षी** – and he is interested only in the materialistic result of his action, he works in the world not for inner growth. A spiritual person works in the world not for recognition, it is a by-product, may or may not come, money is a by-product, may or may not come, I work in the world, I contribute primarily for my own inner growth, but a **राजसिक** person doesn't know that, therefore **फल-आकाङ्क्षी** is attached to the material results, such a person has **राजसिक** willpower. He also has willpower but it is **राजसिक** will. And what is **तामसिक** will? In the next class we will see.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 35-38

As a part of summarization of the entire भगवद्गीता, Lord कृष्ण is taking up seven topics and he classifies them into three groups based on the three गुणस and if we understand these seven topics and the three-fold classifications, we will have a fairly good idea of the entire गीता teaching. These seven topics are beautifully chosen, they are important topics and the classification also has been clearly done. So if a person understands these seven topics with their classifications, the entire भगवद्गीता, even the entire वैदिक teaching is reasonably well-understood. And of those seven topics, we have seen five, first he talked about three topics of संन्यास by way of answering अर्जुन's doubt.

- So the first topic is त्रिविधः संन्यासः, सात्त्विक, राजस, तामस संन्यासः,
- Then he talked about त्रिविधम् ज्ञानम्, three types of knowledge,
- Then he talked about त्रिविधम् कर्म, three types of action,
- Then he talked about त्रिविधः कर्ता, three types of workers, doers,
- And then he talked about त्रिविधा बुद्धिः, three types of intellect or intelligence,

Thus we have covered five topics. संन्यास, ज्ञानम्, कर्म, कर्ता and बुद्धिः. Now we are in this 6th topic, viz., three types of willpower, which are discussed in verse no.33, 34 and 35. In the 33rd verse we saw सात्त्विक willpower is defined, in the 34th verse, which I have introduced in the last class, कृष्ण is talking about राजसिक willpower. सात्त्विक willpower is that which keeps a person in spiritual path until he attains success. So perseverance until spiritual success is सात्त्विक willpower. Whereas राजसिक willpower also involves perseverance, commitment, etc., but not for the sake of spiritual success, the same

willpower is used for the sake of material success. Both are willpower only. And therefore, कृष्ण said in the 34th verse, that willpower by which a person pursues धर्म, अर्थ and काम. He is not very much interested in मोक्ष, but he is interested धर्म-अर्थ-काम, धर्म means पुण्यम्, even the पुण्यम् that he is interested in is material पुण्यम्, as I said in the last class, material पुण्यम् is that पुण्यम् which he wants to encash as material benefits. Sufficient पुण्यम् so that I will get lot of money, sufficient पुण्यम् so that I will get a big house, sufficient पुण्यम् so that I will have many cars, that is called materialistic पुण्यम्. Not पुण्यम् for Vedantic study, not पुण्यम् गुरु प्राप्ति, or ज्ञान प्राप्ति, he wants to encash the पुण्यम् for worldly benefit, that is called राजसिक willpower, प्रसङ्गेन फल-आकाङ्क्षी, प्रसङ्गेन means with extreme attachment, craving, yearning, craze. So, here प्रसङ्ग means प्रकर्षेण सङ्ग, प्र means intense, सङ्ग means attachment and फल-आकाङ्क्षी, फलम् means the material benefit, he craves for and he continues that pursuit until he attains success. As I said the other day: he wants to climb the corporate ladder, then become the vice-president of the world-wide organization. Such a willpower by which he pursues that and attains that, is राजसिक will. And here we should make a note, we are not totally against राजसिक willpower. Because in the initial stages of life, a person has to follow कर्म and therefore, every seeker requires राजसिक will initially. And everybody is born with worldly desires, everybody wants to enjoy sense pleasures, everybody seeks अर्थ and काम initially and वेद itself encourages that and prescribes many methods of acquiring them. Therefore we should never criticize राजसिक will totally, because we all have to earn and enjoy but as time goes, the राजसिक will should get more and more refined. I have talked about this before, initially my desire is to earn more and also own more, earn and own. This is the philosophy of the राजसिक willpower in the initial stages, which means I will earn and own everything, I will not part with even a single paisa that I earn. Such a lifestyle is the

lifestyle of a कर्मि. And this कर्मि has a राजसिक willpower and this राजसिक willpower has to get refined more and more and the कर्मि should get converted into कर्मयोगि. And this कर्मयोगि has got a राजसिक will, he wants to earn a lot, he wants to get lot of money, but the refinement is that he wants to earn, but he doesn't want to own everything he earns. He is राजसिक enough to earn or acquire, but सात्विक enough to share whatever he owns with the society, he is ready to keep a part of his possession for the sake of पञ्च महायज्ञ. पञ्च महायज्ञ requires lot of money, because if I don't earn money, how can I do देव यज्ञ, how can I do पितृ यज्ञः, how can I do मनुष्य यज्ञ, how can I do भूत यज्ञ, all the पञ्च महायज्ञ which are part of कर्मयोग, require money, require earning, therefore require कर्म, therefore requires राजसिक will. A person who is extremely सात्विक, he doesn't own anything, alright, because he doesn't have desire, but the problem is when a person is over सात्विक, he doesn't earn also. There are two extremes. Look at the three types of people:

➤ One person neither earns nor owns, he doesn't own and he doesn't earn, therefore, he cannot contribute anything to the society. How to do दानम्? He himself lives on दानम्. Therefore he cannot do दानम्, which is an integral part of कर्मयोग. A person who neither earns nor owns, can never practice कर्मयोग, which involves दानम्.

➤ And there is another extreme, who earns wealth and owns everything, therefore he also doesn't give a single paisa. He earns well and will not give even a paisa.

➤ Therefore the one who neither earns nor owns cannot help the society, the one who earns and owns also cannot help. The one who earns a lot and owns a little and is willing to spend the rest of the earning for the sake of the social upbringing, otherwise called पञ्च महायज्ञ, he also requires a राजसिक willpower.

Therefore, every कर्मयोगि requires a राजसिक willpower and he uses that willpower for contribution to the society and for getting वित्तशुद्धि.

So this is the second type of will. Now we have to go to the third willpower, which is तामसिक willpower. What is that? We will read verse no.35;

Verse No .35

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १८-३५॥

यया स्वप्नम् भयम् शोकम् विषादम् मदम् एव च ।

न विमुञ्चति दुर्मेधाः धृतिः सा पार्थ तामसी ॥ १८-३५॥

हे पार्थ! दुर्मेधाः (नरः) यया स्वप्नम्, भयम्, शोकम्, विषादम्, मदम् एव च न विमुञ्चति, सा धृतिः तामसी (मता) ।

So the तामसिक willpower is that by which a person fanatically avoids कर्म, that also requires willpower. So therefore, यया स्वप्नम् भयम् शोकम् विषादम् मदम् च न विमुञ्चति – he also holds on to certain things staunchly. What are the things he holds on to? स्वप्नम्, which means day-dreaming. Night dreaming everybody does, but this person, स्वप्नम् न विमुञ्चति, that means he does not act in the world, but he only knows how to dream, building castles in the air. Therefore either he is sleeping or he is sleepy. Apart from these two अवस्थाs he doesn't know a state called जाग्रत् अवस्था, he has only two अवस्था, either dreaming or sleeping. स्वप्नम् न विमुञ्चति; refuses to work and especially, if that person has inherited property, finished, because he will get food timely or there is a earning parent, who out of sheer wrong attachment, misplaced attachment does not drive the son to activity, he will say poor me! poor me! pamper him and they spoil him, such parent are also there. So therefore स्वप्नम् न विमुञ्चति, doesn't work at all. If I have inherited wealth and if I don't need money, it does not mean I should not work. In fact, I can happily work for the benefit of the society, which will in turn benefit me by giving चित्तशुद्धि, but this person does not do that, स्वप्नम् न विमुञ्चति and भयम् न विमुञ्चति – he does not undertake anything, because of fear of failure, he does

not want to fail in life, he wants only success, but unfortunately nobody can get success straightaway the first time itself, if you get success the first time then it means something is wrong. Anything we have to go through a few failures and this person doesn't want and therefore what does he do, only if I undertake something there will be failure and therefore I will not undertake anything. And he tells everyone: "I have never failed in life." "What have you done anything?" "Nothing." Therefore भयम्. He avoids failure. And शोकम्, since कर्ता is not active, भोक्ता is very very active. We have two personalities, one is the कर्ता personality, the one who does action in the world; the other is भोक्ता personality, the one who faces experiences in the world and the experiences often brings sorrows/problems. But many of our worries can be overcome if we have an active life, because activity is a wonderful medicine for sorrow, activity is wonderful medicine for anxiety, activity is wonderful medicine for depression, but this तामसिक person refuses to be active, therefore every experience will only cause sorrow for him and therefore most of the time he complains about someone or the other, because whole time is available for what, sitting, eating and till he gets sleep make some complaints or other and if nothing is there to complain then complain about the food. Salt is less, sour is more, something or the other, therefore this तामसिक person never gives up sorrow. All the time sorrowful. Then विषादम्, विषादः means depression, lack of motivation, all the time in low moods, anytime you ask, no mood, I have no mood to do that. So therefore this moody people, दयानन्द स्वामिजी calls them मूढाः, those who are always waiting for the mood to come, today didn't come to the गीता class, because mood was not there and what logic you can give, mood has no logic, therefore all the time there is no motive at all, sense organs are not active, neither ज्ञानेन्द्रिय nor कर्मेन्द्रिय, शङ्कराचार्य calls it अवसन्न भावः, all the time this person in a low. That is called विषादः, depression. And मदम् – if at all he takes to some activity, that

is only sensory addiction, all these action-less people, it happens in the villages, those people who have landed property, who do not get educated also, many people went through that phase, no education. Because they were all Brahmins, therefore they were not getting the regular education, at least वेदs they should have learned, but the वैदिक tradition also gone and some landed property is there and what do they do, there is a raised platform, sitting there and eating betel nuts and speaking incoherent words and playing cards. All these things many Brahmins, they just spoiled their life, because of that they lost everything, and village houses also they had to sell and all kinds of problems. Neither spiritual study, nor this study, neither did they go to the school, nor the वेद पाठशाला and what did they do, ate betel nuts and played cards. Doing like this they were given to addiction, कृष्ण calls it मदम्. So, मद means sensory addiction, may be smoking, may be drinking, may be tobacco, something or the other they take to because there is no goal in life. Even if मोक्ष goal is not there, at least some material goal is there you can work for that, neither material goal nor spiritual goal. स्वामि चिन्मयानन्द always said, Human beings should have some goal or the other to work for, even if मोक्ष goal is not there, at least have some relatively worldly goal. For the तामसिक person, no धर्म, no अर्थ, no काम, no मोक्ष, no goal is there and therefore मदम्, takes to addictions. And न विमुञ्चति and when you talk to him and tries to create some enthusiasm, his intellect is such that it will argue in favor of his laziness, he will say how those companies survive if I don't consume the products. The intellect is such, it will always argue in favor of your addiction. Any addiction becomes so powerful that intellect will start supporting it and therefore कृष्ण says दुर्मेधाः – this perverted intellect you can never convince them and not only that, if you talk to them for some time, they will begin to convince you, you will also say that I will also play a round of cards. So powerful they are, unless you are strong they will pull you down. So their दुर्मेधाः,

perverted intellect argues in terms of that, they will say why do you practice sense control all these things, we have got one life and we can enjoy only when you are young, What is the use of all these self-denial, “make hay while the sun shines,” चार्वाक philosophy they will talk and establish and such a willpower, हे अर्जुन! हे पार्थ! is तामसी. That is तामसिक willpower. With this three types of willpower is over. And what is the aim of a person? First give up तामसिक willpower, straightaway you need not go to सात्त्विक willpower, you cannot, have राजसिक willpower, have some material goals, at least for the sake of earnig have some goals and start activity. Then once you have earned enough, have a goal of दानम् and gradually have the goal of ज्ञानम् and मोक्ष, this gradual shift from तामसिक to राजसिक to सात्त्विक willpower should be the goal. Now comes the seventh and final topic in the following verses, we will see.

Verse No .36

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८-३६॥

सुखम् तु इदानीम् त्रिविधम् शृणु मे भरतर्षभ ।

अभ्यासात् रमते यत्र दुःखान्तम् च निगच्छति ॥ १८-३६॥

हे भरतर्षभ! इदानीम् तु त्रिविधम् सुखम् मे शृणु, यत्र (सुखे जीवः) अभ्यासात् रमते, दुःखान्तम् च निगच्छति ।

So कृष्ण introduces the seventh topic in this verse. So हे भरतर्षभ! अर्जुन, इदानीम् त्रिविधम् सुखम् शृणु. Now may you listen to three-fold happiness, सुखम् means happiness. त्रिविधम् means three-fold, again based on the गुणs – सात्त्विक, राजस and तामस सुखम्. And we all know every human being instinctively craves for happiness. Our craving for happiness is not a learned desire, it is an instinctive desire and here, what कृष्ण says is everybody wants happiness, but there is a choice for human being with regard to which type of happiness he should choose. With regard to choosing the happiness there is no

choice. Everybody wants happiness, but there is a choice with regard to the type of happiness, an intelligent person chooses the right brand of happiness. In food, that you have to eat food there is no choice, everybody has to eat food, because that is an instinctive desire. So, in desiring for food, there is no choice, but what type of food I should eat - vegetarian, non-vegetarian, in vegetarian which variety, there I have a choice. There is no choice on whether you want सुखम् or not; but what kind of सुखम् one needs to experience, we do have a choice. And therefore अर्जुन may you listen. And there is one truth. What is that? You can train your mind to enjoy any one type of pleasure, it is something from taste that you develop by practice. So you can develop a taste for a particular type of food, first time you may not like, chappathi for instance, you eat and slowly you develop a taste and you start liking, Even this movie music dabba, first it will be jarring, you keep on listening then you also slowly begin to murmur and then in the bathroom you start singing that song. So what you hated you can train to love, it is sheer अभ्यास. Therefore by अभ्यास by training you can learn to enjoy सात्विक, or राजसिक, or तामसिक. Anything, good or bad, food habit, dress, anything, it is a training. So since mind can be trained, why can't you train your mind for a good brand of happiness. Proper brand why can't you have. Therefore कृष्ण says, अभ्यासात् रमते यत्र – by sheer practice and training the mind begins to revel in that, enjoy that, यत्र रमते and once you start enjoying, the other people will start wondering, what juice is there in this, like when the children enjoy the other music, you wonder what is there in it, but they are thrilled to hear. While going you can see, the car doors are closed, but outside you can hear the sound, dum, dum, dum, that means what, in the closed car what is played if you can hear outside, how much louder it might be inside? And their eardrum is enduring, sheer training. So therefore कृष्ण says, अभ्यासात् रमते – and not only one revels, दुःखान्तम् निगच्छति – and one seek the end of sorrow, all the three

सुखम् can put an end to sorrow, सात्त्विक सुखम् also will end in sorrow, राजस सुखम् also will end in sorrow, तामस सुखम् will also end in sorrow, anyone you can train. Then what is the difference among these three सुखम्s? कृष्ण is going to define. So 37, 38 and 39 deal with सात्त्विक, राजस and तामस सुखम्s respectively, in that order. 37 is सात्त्विक सुखम्.

Verse No .37

यत्तदब्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ १८-३७॥

यत् तत् अब्रे विषम् इव परिणामे अमृत-उपमम् ।

तत् सुखम् सात्त्विकम् प्रोक्तम् आत्म-बुद्धि-प्रसादजम् ॥ १८-३७॥

यत् अब्रे विषम् इव, परिणामे अमृत-उपमम् तत् आत्म-बुद्धि-प्रसादजम् (अस्ति), तत् सुखम् सात्त्विकम् प्रोक्तम् ।

So here कृष्ण defines सात्त्विक सुखम् as pure spiritual आनन्द, an आनन्द that you can derive from following a spiritual way of life, not at the end of the journey but even as you travel there is an आनन्द. Right from the level of कर्मयोग there is an आनन्द, at the level of उपासना there is आनन्द, when साधन चतुष्टय सम्पत्ति is developed there is an आनन्द. And the beauty is that आनन्द comes from inside, he doesn't seem to derive the आनन्द from external sources, in fact, he doesn't go after the external source of joy. In fact, the other materialistic people think that the spiritual person is deprived of आनन्द, not going to cinema, when somebody says I don't go to movie, I don't go to this, I don't go to that, I don't go for disco, clubs parties, etc., the others will wonder what आनन्द this person will be experiencing. So the other people will sympathize with this person. But this person only knows what is the unique inner आनन्द and the height of this आनन्द is आत्म-ज्ञान-जन्य-आनन्द, which is called विद्या आनन्द, आनन्द born out of sheer knowledge of my nature, the sheer knowledge of the nature of the world and the knowledge of the nature

of God. जीव-जगत्-ईश्वर-स्वरूप ज्ञानेन, you don't require anything else, the sheer understanding generates a fullness, generates a peace, it is a 'peace that passeth all understanding' as they say in the Bible, it is a unique form of fullness. And the glory of that आनन्द is knowledge is never subject to loss, everything else is subject to loss, money may be lost, position will be lost and when money and position go away, respect from the society, not only from the society, even from the family that will be lost, relationships will be lost, other than knowledge name anything, it is subject to loss, knowledge is the only thing which is neither lost, not only that it increases in due course, in terms of its clarity,

न चौरहार्यम् न च राजहार्यम् न भ्रातृभाज्यम् न च भारकारि । व्यये कृते वर्धत एव नित्यम् विद्या धनम् सर्व धनात् प्रधानम् ॥ सुभाषितानि ॥

A unique wealth which cannot be stolen by the robbers, न च राजहार्यम् – it cannot be taken by the government through extra tax, न भ्रातृभाज्यम् – brothers will not come for share. Any other property they will ask for their share. Nobody can ask for knowledge, even if people ask and you give your knowledge it will never get depleted. Suppose I teach one गीता course. Is it lost as it is taught to the students? So, in the next गीता course, I have to sit there and I have to earn. No, I would have taught 15 courses of 20 courses of गीता perhaps, knowledge has never decreased, it only increases, व्यये कृते वर्धत एव नित्यम् विद्या धनम् सर्व धनात् प्रधानम्. Since knowledge is not subject to loss, knowledge based आनन्द will be life-long. Knowledge based peace of mind will be life-long. There is no anxiety, therefore कृष्ण says, that is called सात्त्विक pleasure. Spiritual joy is सात्त्विक joy. So he says आत्म-बुद्धि-प्रसादजम्. आत्म-बुद्धि means आत्मज्ञानम्, here the word बुद्धिः means ज्ञानम्, आत्म-बुद्धि means आत्मज्ञानम्. प्रसादः means tranquility, relaxed condition, a stress free state of mind, a de-stressed mind (be careful, not distressed mind). Previously it was distressed mind, now it has become de-stressed mind, that is called प्रसाद and this प्रसाद is the

result of what, आत्म-बुद्धि, thus आत्म-बुद्धि प्रसाद means the tranquility of mind born out of Self-knowledge and this tranquility generates an आनन्द, the very tranquility generates an आनन्द, you know that आनन्द comes from where, it comes from आत्मा, because आत्मनः स्वरूपम् is आनन्दः. Therefore आत्मानन्द manifests in a calm mind. So therefore आत्म-बुद्धि-प्रसादजम् means a joy which is born out of tranquility, which itself is born out of Self-knowledge, that विद्यानन्दः is सात्त्विक आनन्द. But कृष्ण gives a warning. What is that? It is a great आनन्द, not even great but the greatest आनन्द, most wonderful आनन्द, you need not take any insurance against that आनन्द, for everything else you have to take insurance, for this you need not take at all, such a wonderful आनन्द it is, but you have to work hard to gain it. It is not easily attainable, you have to go through a long winding spiritual साधन, start with कर्मयोग, which is nothing but reduction of सकाम कर्म and increase of निष्काम कर्म. The headache begins there, thus कर्मयोग, you have to start with purification of mind, then you have to go through उपासना, turn the extrovert mind inwards and then you have to gain all the values, अमानित्वम् अदम्भित्वम् अहिम्सा क्षान्तिः (16th chapter), आसुरी सम्पत् has to be weeded out, दैवी सम्पत् has to be carefully nurtured and nourished, it all requires attention, it requires a deliberate committed life, it is an uphill task. Therefore it will appear to be painful initially, it will appear to be painful initially, but if you remember the goal it will not appear painful, like people going to मानसरोवर, there the temperature is so low, there is a risk involved, there can be land slide and there can be oxygen deprivation and all those things will be there, etc. But then why do people go and you have to spend how many thousands, why people go and take the pain, because they see what they are going to get at the end, that makes them forget the price that they are paying. Similarly, if you see the advantage of this आनन्द, you won't mind it, but you should be aware of that and therefore कृष्ण says अत्रे विषम् इव, this spiritual joy or the

spiritual path appears to be poison in the beginning, poison means painful in the beginning, because it involves discipline and any person who has succeeded in any field it is because of hard work, whether it is tennis or cricket or music or dance or violin or anything, if a person is effortlessly doing that. You ask him, he will say I got up in the morning, and five hours I did साधन, seven hours I did साधन, etc., you have to pay the price for anything, spiritual growth also is not natural, it requires effort, so it appears to be painful. But what is the great thing, परिणामे, which means at the end, अमृत-उपमम् – you enjoy. It is like अमृतम् or nectar, once you have started seeing the benefit. So परिणामे अमृत-उपमम्. तत् सुखम् – such an आनन्द, which is born out of साधन चतुष्टय सम्पत्ति, साधन चतुष्टय सम्पत्ति itself will give an आनन्द, later the आत्मानन्द, विद्यानन्द, that आनन्द is called सात्त्विक pleasure. An intelligent person chooses सात्त्विक आनन्द. Then what is राजसिक आनन्द? कृष्ण defines.

Verse No .38

विषयेन्द्रियसंयोगाद्यतदब्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८-३८॥

विषय-इन्द्रिय-संयोगात् यत् तत् अब्रे अमृत-उपमम् ।

परिणामे विषम् इव तत् सुखम् राजसम् स्मृतम् ॥ १८-३८॥

यत् विषय-इन्द्रिय-संयोगात् अब्रे अमृत-उपमम्, तत् परिणामे (च) विषम् इव (अस्ति) तत् सुखम् राजसम् स्मृतम् ।

So राजसिक pleasure कृष्ण defines as all those pleasures, which are born out of sensory contact. So we have got five sense organs and the world consists of five sense objects, शब्द, स्पर्श, रूप, रस and गन्ध and we have got the five sense organs and because of their association, like nice music, nice picture, nice form, nice smell, nice taste, nice touch, all of them will certainly give an आनन्द, contact born आनन्द called संस्पर्शज भोग. And certainly they are wonderful. But कृष्ण says you have to note the statutory warning. What is that?

Any contact is not permanent. Any contact is not permanent and therefore contact born pleasure is also not permanent. And therefore it will go away and when it goes away, there are two problems, one is a vacuum is generated and the other is a depression or sorrow is generated. So, vacuum and depreciation or sorrow, these are inevitable consequence of राजसिक सुखम्. You can choose whether you want राजसिक सुखम् or not, but you note the statutory warning. Therefore he says, विषय-इन्द्रिय-संयोगात्, विषय means sense objects - शब्द, स्पर्श, रूप, रस, गन्ध and इन्द्रिय means sense organs, संयोग means contact, the contact is not natural, we have to work for that contact and create an atmosphere in which there will be no disturbances around. I should enjoy that contact without disturbance. If you have that, you will have आनन्द, अमृत-उपमम् – you get a joy which is like अमृतम्, the best food that you eat is certainly अमृतम्, when you order and eat, but कृष्ण adds a clause, अग्रे, means in the beginning. Suppose you like ice-cream, you ate the first one and I say eat the second one and then I command him to eat the third and force him, first it was request, then force him to eat the fourth, fifth or sixth, let us assume twenty, a time comes when he has eaten to his fill, that the very sight of this create a nausea, he will run away. Law of diminishing return. You buy a cassette, how many cassettes you have at home, which are now lying with full of dust. First when you buy you want to regularly listen, then daily listen, then once in two days, then once in a week, then once in a month, then you will forget that it is there, you have lost interest whether it is music or anything you take, sensory pleasures are wonderful only in the beginning. Therefore अग्रे अमृत-उपमम् and even if you enjoy them all the time, you cannot hold any object permanently, कालम् brings a separation. Whether you like or not, time which brings things together, the very time separates things. So संयोग is also because of काल, वियोग is also because of काल. And when that वियोग comes, it is going to be painful and the pain will be directly

proportional to the pleasure that it could give, we won't like to think about it, because the very thought is disturbing, as अर्जुन in the 1st chapter thought of losing भीष्म, द्रोण, etc., that time itself it was सीदन्ति मम गात्राणि मुखम् च परिशुष्यति, etc., the very thought gives pain then what to talk of event. Therefore कृष्ण says: परिणामे – the consequence of all the sensory pleasures is विषम् इव – it is like poison and when that pain comes, they say I need not have chosen this at all. Therefore परिणामे विषम् इव, it is like poison. तत् सुखम् राजसम् स्मृतम् – such a pleasure is राजसिक pleasure. Therefore, either you give up राजसिक pleasure and even if you don't want to give up राजसिक pleasure, you have them, but keep सात्विक आनन्द has a back up. राजसिक pleasure is like our electricity broad or corporation water, if you want to use corporation water you can use, but have a back up - a bore well, like that you can have sense pleasures, I mean, moral sense pleasures if you want to have, but at least have विद्यानन्द so that when the sense pleasures are there you can enjoy, if that goes away, nothing to worry, automatically आत्मानन्द, uninterrupted आनन्द supply, UAS, not UPS, uninterrupted power supply, therefore have people around, have money, keep all comforts but also have आत्मानन्द. So that there is no anxiety, when power is there use it or automatically, आत्मनि एव आत्मना तुष्टः, but relying exclusively on राजसिक pleasure is a risky thing. Either exclusively rely upon सात्विक आनन्द and leave aside राजसिक pleasure, or have राजसिक pleasure, nothing wrong, but at least have सात्विक आनन्द as back up. This is the warning that कृष्ण gives. I If you don't have back up and totally depend upon the world, that is called संसार, which is the riskiest proposal. This you will understand when you think. An intelligent person will understand even by projecting but otherwise, a person has to get thrashing. Like you give the example of the monkey, when the monkey does lot of mischief, they want to punish it. What do they do? It seems is, they have a vessel with a short neck which is fixed on the

ground, the vessel is on the ground fixed and there is a short, narrow neck is there and inside they put some groundnuts and this monkey what it does it do, it puts the hands because it loves and takes one fist full of groundnut. Once it is fistful, the hand has become big and then it tries to take the hand out, it is not able to, then this fellow who want to teach the lesson, gives left and right. What should the monkey do, if it were intelligent? How will the monkey know if you yourselves don't know, we are also monkeys! It has to drop attachment or get thrashing, drop and take out the hand nicely and get out, but the monkey doesn't have बुद्धि, why, that is why it is monkey and therefore it holds on to it on one side and gets thrashing on the back. Similarly, all the people of attachment will get thrashing and when thrashing they get, little by little बुद्धि will come and then alone they start seriously what is भगवद्गीता. Come to the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 39-41

Lord कृष्ण talked about three types of ज्ञानम्, three types of कर्म, three types of कर्ता, three types of बुद्धिः and three types of धृतिः. ज्ञानम्, कर्म, कर्ता, बुद्धिः, धृतिः, all these five items he classified based on the three गुणs and he has come to the final topic of सुखम्, even though happiness experienced is one and the same, based on the way that we gain our happiness, it is divided into three types - सात्त्विक, राजस and तामस सुखम् and there we have seen सात्त्विक and राजसिक सुखम् in verse no.37 ad 38. And of this, सात्त्विक सुखम् is the best and ideal, even though it is difficult to gain the सात्त्विक आनन्द. It is the ideal one because, in सात्त्विक आनन्द, I learn to gain आनन्द and शान्ति from within myself. It is an आनन्द, in which I don't depend upon external factors, having known the unpredictability of external factors, having known the uncontrollability of the external factors I consider it wise to depend upon myself. Just as every country, works for self-sufficiency in every field, here the individual works for self-sufficiency in the field of peace and happiness. And to discover that one has to refine oneself, both in terms of maturity as well as understanding. A lot of understanding is required with regard to world and myself and therefore Lord कृष्ण said tapping सात्त्विक सुखम् is initially difficult, but once a person has to learn to be happy with himself or herself, thereafter there is no threat at all. Then he defined the राजस सुखम् in the next verse, we completed in the last class, here a person gains आनन्द from external conditions, he works hard to set-up an appropriate condition, he works for an ideal infrastructure and he works for even ordering the human beings around and by creating those conditions, he derives happiness from the set-up. And that happiness is also wonderful alright, but कृष्ण said that there are inherent problems. And what is the inherent problem? A set-up is not totally under my control. Any set-up is highly fragile, highly fluid. What change will happen where and when I don't know. The weather changes, the

economic conditions change, the political order changes, in business one need not ask, in stock market the things are fragile and the people's behavior it is highly unpredictable and my own family members how they will behave I don't know, previously we had atleast a few trustworthy relationship, now the modern materialistic society is such that every relationship has become fragile. Whether it is brother-brother relationship, whether children-parent relationship, whether it is husband-wife relationship, one student was telling the other day, स्वामिजि, when I went to the Court for some purpose, I see every day thousands of couples are coming. Big crowd it seems, you know for what? Separation! That too in thousands. And not per month or per year, but per day. So there is no relationship which seems to be trustworthy, reliable or permanent. This is supposed to be in our tradition, the most sacred and also the prayer is until death, all the विवाह मन्त्रs you read, the prayer is we should grow old together. This is the prayer and my mind and my thinking should be in keeping with your mind, मे हृदयम् तव हृदये, तव हृदयम् मे हृदये, (what is the use of I remembering these मन्त्रs!) Wonderful मन्त्रs are there, everything gone and therefore no relationship is reliable and no set-up is reliable, no job is reliable and therefore a peace and happiness which depends upon a fragile set-up will be in trouble, this is the inherent disadvantage in राजसिक सुखम्, because it is set-up based. And that is why I told you before, when set-up is reversed, it become what, upset. So whenever you say you say you are upset, what is your complaint, the set-up is not to my expectations. Therefore राजसिक सुखम् is highly expectation based. And any expectation based आनन्द will have lot of problems. स्वामि विन्मयानन्द nicely said, a person who keeps appointments with future will often face disappointment. Because the future is not in my hands. And therefore we have only one way, either we have to relinquish राजस सुखम् and go after सात्विक सुखम्, that is one method or the other method as I said is, go after राजस सुखम्,

nothing wrong, of course in a moral, legitimate and proper way go after sense pleasures, nothing wrong, but always keep सात्त्विक सुखम् as a back up like the UPS or generator, so that I am fine when the set-up is fine and I am fine when the set-up is not fine also. This development of self adequacy is the solution. This is राजसिक सुखम् which we saw in the last class. Now we have to go to the तामस सुखम्. Verse no.39;

Verse No .39

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं ततामसमुदाहृतम् ॥ १८-३९॥

यत् अग्रे च अनुबन्धे च सुखम् मोहनम् आत्मानः ।

निद्रा-आलस्य-प्रमाद-उत्थम् तत् तामसम् उदाहृतम् ॥ १८-३९॥

यत् अग्रे च अनुबन्धे च आत्मानः मोहनम् निद्रा-आलस्य-प्रमाद-उत्थम्, तत् सुखम् तामसम् उदाहृतम् ।

So तामसिक सुखम् is based on the philosophy, ignorance is bliss and the sleep is bliss and laziness is bliss, based on that philosophy, a person who continues to be lazy and enjoys that आनन्द, that is called तामस सुखम्. So He says, यत् सुखम् निद्रा-आलस्य-प्रमाद-उत्थम्, निद्रा means sleep, which is a source of आनन्द, आलस्य means laziness or non-working, indolence and प्रमाद means negligence or carelessness, let anything happen, whatever happen, let anything happen, whether राम rules or रावण rules, whether धर्म is there or अधर्म is there, these people will be generally fatalistic people. Fatalism is an ideal argument which supports and promotes laziness, because in fatalism I don't accept a free-will and I don't believe that I can take charge of my future. I have concluded that everything is predetermined. भगवान् has already written everything on the forehead,

हरिणापि हरेणापि ब्रह्मणापि सुरैरपि । तलाटलिखिता रेखा परिमार्ष्टुम् न शक्यते ॥

He readily quotes such श्लोकs. What is already written on the forehead cannot be erased. परिहारम् will not work, we don't have free-will at all,

future is not in our hands, we are all puppets in the hands of the Lord, therefore whatever happens let it happen. Fatalism is an ideal philosophy for this तामसिक person, whereas a राजसिक person believes future prosperity is in my hand and is an ambitious person and at least materialistically he works hard. Because he wants to earn money and a सात्विक person also puts forth efforts, because he is interested in साधन चतुष्टय सम्पत्ति, चित्तशुद्धि, गुरु प्राप्ति, ज्ञान प्राप्ति, सात्विक person uses free-will, राजसिक person uses free-will and तामसिक person doesn't believe in free-will and even if he accepts he doesn't use it and therefore his life is spent on निद्रा-आलस्य-प्रमाद, another beautiful verse says:

काव्य शास्त्र विनोदेन कालो गच्छति धीमताम् । व्यसनेन तु मूर्खाणाम्
निद्रया कलहेन वा ॥

Noble people spend their life in the study of काव्यम्, शास्त्रम्, etc. That is the आनन्द they get, but these मूर्खs, the तामसिक people, व्यसनेन – either they are addicted to something or they are busy complaining about things or they go on sleeping or they quarrel with people. This is how तामसिक people spend their time. Therefore निद्रा-आलस्य-प्रमाद, उत्थम् सुखम्. And what is the nature of this happiness? This happiness being तामसिक happiness, it will dullen our intellect, no doubt sleep gives joy, because in sleep we are free from our ego. Just as a ज्ञानि is free from अहङ्कार, in sleep also one is free from अहङ्कार. Therefore there is joy, but the problem is the intellect becomes more and more dull. And therefore आत्मनः मोहनम्, मोहनम् means deluding, thinking power deteriorates, discriminating power deteriorates, आत्मनः, आत्मा here means the mind, or specifically intellect it deludes and when does it delude the intellect? अग्रे च अनुबन्धे च – before enjoying तामसिक pleasure, during the enjoyment of तामसिक pleasure and after the enjoyment of the तामसिक pleasure, throughout it deludes a person and such a deluding आनन्द is तामसिक आनन्द. And in his case, he might have lead a happy life alright, but the greatest tragedy is the entire

human life becomes a waste, animals also enjoy तामसिक pleasure but they are forced to enjoy तामसिक pleasure, because they don't have a free-will, but when I am endowed with a free-will and I don't use the free-will and enjoy a तामसिक life, the human life becomes equivalent to animal life and भगवान् decides that even after giving human body he is living like an animal, so next birth we will not create such a conflict, directly an animal body will be given. So now he is like a buffalo, next जन्म, we will make a proper authenticated buffalo. So this is तामसिक सुखम्. And what is the aim of a human being? From तामसिक सुखम् gradually go to राजसिक सुखम्. वेद allows sense pleasures, वेद never considers sense pleasures as पापम्. All sensory enjoyments like music or good food, everything you can enjoy, but वेद only puts a condition when you enjoy the worldly pleasures, let them be धार्मिक in nature. धर्म अनुसारि राजस सुखम् you enjoy and when you enjoy राजसिक pleasure in keeping with धर्म, gradually we will be ready for the सात्विक सुखम्. Thus the journey is from तामसिक to राजसिक to सात्विक and the height of सात्विक सुखम् is आत्मज्ञानम् जन्व आनन्दः, आत्मनि एव आत्मना तुष्टः. With this three types of सुखम् also are over. Now we will enter into the next topic, verse no.40;

Verse No .40

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिर्जैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८-४०॥

न तत् अस्ति पृथिव्याम् वा दिवि देवेषु वा पुनः ।

सत्त्वम् प्रकृतिजैः मुक्तम् यत् एभिः स्यात् त्रिभिः गुणैः ॥ १८-४०॥

यत् सत्त्वम् एभिः प्रकृतिजैः त्रिभिः गुणैः मुक्तम् स्यात्, तत् पृथिव्याम् वा दिवि वा पुनः देवेषु (वा) न अस्ति ।

In this verse, Lord कृष्ण winds up the discussion of the सात्विक, राजसिक, तामसिक division. He had taken up six topics as I said in the beginning, ज्ञानम्, कर्म, कर्ता, बुद्धि, धृति and सुखम्. Now in this concluding verse, Lord कृष्ण says I have taken these six topics as

sample topics. Really speaking, anything in the creation can be divided into three types. Don't go with the conclusion that only these six items are three-fold, anything you see, they divide even plants into सात्विक, रजसिक and तामसिक. Animals they divided into सात्विक, रजसिक and तामसिक, anything in the creation you can divide into three because the whole creation is born out of these three गुणs only. If you remember the 14th chapter, there the Lord कृष्ण said the entire material universe is born out of माया or प्रकृति, which is the material aspect of the Lord, from that प्रकृति or माया alone the creation has come and माया is made up of three गुणs and therefore all the products of माया also will be made up of three गुणs, because the law is whatever be the constituents of the cause that will be the constituents of the effect also. If everything is made up of these three गुणs and how come there are so many differences in the creation if you ask, कृष्ण answered in the 14th chapter, the differences are caused by the proportion of the three गुणs. If you take an inert object, it also has got three गुणs, but the thing is, inert objects are तमो गुण dominant and therefore they are inert. And from the inert object you come to the plant kingdom, the plants are also almost like inert object, because plants do not move from one place to another. Imagine the road side plants starts walking, they don't move. So they are like rock or mountains, they are stationary, they are अवल, therefore they are तमो गुण predominant, but they have got a little bit more सत्त्व and रजस्, that is why plants are live beings. And from the plants when you come to the animals, you find तमोगुण is lesser, रजस् and सत्त्वगुण becomes more dominant, they are more aware of the environment and some of the animals are more intelligent also. Like gorillas, or dolphins, etc., they are more intelligent also and from animals you come to human beings, there सत्त्व and रजस् still more dominant and among the human beings themselves, there सत्त्व very dominant beings are there and the whole creation is three गुणs in different proportions and therefore कृष्ण concludes saying this three-

fold classification you can do with regard to everything, what I have done is a sample to show how to do that. Therefore he says: त्रिभिः गुणैः मुक्तम् सत्त्वम् न अस्ति. सत्त्वम् means an entity, living or non-living, sentient or insentient, here the word सत्त्वम् in the second line does not mean सत्त्वगुण, the word सत्त्वम् in the second line means any entity, त्रिभिः गुणैः मुक्तम् न अस्ति is not free from the three गुणs. Any entity in the creation or no entity in the creation is free from three गुणs. That means double negative, no entity is free from three गुणs means every entity has got three गुणs, therefore even the inert clip is made up of three गुणs only, but the only difference is here 99.9999% is तमस्, therefore it is almost a तामसिक वस्तु only and that is why Consciousness is not reflected in this matter. So therefore from inert thing to the highest human being. so त्रिभिः गुणैः मुक्तम् सत्त्वम् न अस्ति. And what are the three गुणs? प्रकृतिजैः गुणैः – these three गुणs which are carried from the original cause of the creation called प्रकृतिः. So how every entity has got three गुणs if you analyze, the immediate cause is the पञ्चभूतs. And the पञ्चभूतs are the five elements also have got three गुणs, the सात्त्विक, राजस, तामस आकाश, सात्त्विक राजस तामस वायु, similarly, त्रिगुणात्मक अग्नि, जलम्, पृथिवी, so the five elements have got three गुणs and therefore their products also. And if you find out how the five elements have got three गुणs, you will find their cause is माया or प्रकृति, therefore the ultimate source of three गुणs is प्रकृति or माया. Therefore कृष्ण says प्रकृतिजैः त्रिभिः गुणैः मुक्तम् वस्तु न अस्ति. Then कृष्ण says this is not only true with regard to the earthly beings, this is not only true with regard to the earthly entities, it can be extended to all the fourteen लोकs. Therefore He says पृथिव्याम् वा – whether the entity belongs to the पृथिवी, i.e., the भूलोक, or दिवि देवेषु वा – you take the heavenly beings in the upper लोकs consisting of six लोकs, भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक, सत्यलोक, all the upper लोकs and you can extend it to even the lower लोकs, everywhere. Moment you are in a world, there are

also सात्त्विक, राजसिक तामसिक will be there, so दिवि देवेषु वा, त्रिभिः गुणैः मुक्तम् तत् सत्त्वम् न अस्ति. And from this कृष्ण says every human being is also governed by the three गुणs and which means you as an individual साधक also, your thoughts, your actions, your words, your activities, your behavior, everything is governed by the three गुणs. So if you understand the three गुणs, you can guide your life appropriately. This knowledge is useful for spiritual साधन also. Thus with the 40th verse, कृष्ण concludes the classification of six items into three गुणs. Now कृष्ण is going to enter another topic, we will see that verse no.41;

Verse No .41

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८-४१॥

ब्राह्मण-क्षत्रिय-विशाम् शूद्राणाम् च परन्तप ।

कर्माणि प्रविभक्तानि स्वभाव-प्रभवैः गुणैः ॥ १८-४१॥

हे परन्तप! ब्राह्मण-क्षत्रिय-विशाम् शूद्राणाम् च कर्माणि स्वभाव-प्रभवैः गुणैः प्रविभक्तानि (सन्ति) ।

In the following verses, Lord कृष्ण wants to summarize the two central themes of the भगवद्गीता once again. He has talked about the two main themes of the गीता already in the beginning of the 18th chapter, but since they are very important, he summarizes them once again in the light of our गुण knowledge. And what are the two important topics of the गीता? I said कर्मयोग and ज्ञानयोग. कर्मयोग is that life-style in which one dedicates his life to various contributory activities to purify the mind. In simple terms, a religious lifestyle to prepare or purify the mind for gaining ज्ञानयोग्यता प्राप्तिः. It is an extrovert life, active life, otherwise called प्रवृत्ति. And everybody has to go through this lifestyle and everybody has to contribute to the creation because every moment I live, I am taking from the creation. Every moment I live, I am breathing oxygen, I am drinking water, I am eating food, I am indebted to the creation for every moment of my living. So I

should ask a question what is my compensation or contribution. This is required, only then we will feel that we have lead a purposeful life. In fact, our self-esteem, which they are talking about so much now, our self-esteem and image will increase only when we feel I have done some purposeful contribution to the creation. Any time you do something to the creation, you will find that day you have a sense fulfillment. Not big work necessary, even guiding a person to the appropriate address. Not guiding to the wrong address is itself a great help. Even guiding a person, a nice thing you do, you feel a sense of mission, I have lead purposefully. Therefore कर्मयोग, leading a purposeful useful life is required for the initial stage of growth. This involves an extrovert life. And the second stage is ज्ञानयोगः. The second stage of growth is निवृत्ति, where the कर्म is reduced and even if you don't want to willfully reduce, your body will not allow you to do कर्म. You want to do a lot of thing and even to get up - you quickly get up and fall. Then only you know, mind works faster, but the body does not work as fast as the mind, you will take some time to understand this. Therefore भगवान् has kept the body also for निवृत्ति after the first fifty-sixty years so that we will spend time in ज्ञानयोग. So the second stage of life is what, निवृत्ति or ज्ञानयोग प्रधान life, कृष्ण has talked about this before, कृष्ण wants to condense that once again. So, verse no.41 to verse no.49 is summary of कर्मयोग, emphasizing स्वधर्म. And here कृष्ण says we all have to contribute to something to the creation, it is not enough that we measure our success in terms of what we have gained. Material growth is measured in terms of what we have gained, external growth is measured in terms of what we have gained, but spiritual growth or inner growth is measured in terms of what we have given. External growth depends upon your possession, internal growth depends upon your dispossession, External growth depends upon your भोग and internal growth depends upon your त्याग. What you have renounced?

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषत् १-३ ॥

That is why somebody said, what is the सार of गीता? They said reverse the two letters and read, if you reverse what is that गीतागीतागी तानि ता नि, तानि means त्यागि. Therefore becoming a त्यागि from भोगी to योगि to त्यागि, that is the destination. If you are going to remain भोगी, भोगी, भोगी, you will end up a रोगि, that is not the aim. Now the next question is once I have decided to contribute something, in which field I will contribute. Because there are so many fields, कृष्ण says you cannot contribute in every field, because you don't have the capacity and if you try to contribute in every field, there will be only confusion, choose one field and contribute according to your capacity and let the field be chosen by your inclination and aptitude. Based on your गुण, whether सत्त्व is dominant, रजोगुण is dominant or तमोगुण is dominant, based on your गुण or character or inclination or aptitude choose any field of work and do something. And कृष्ण divides the entire humanity into four types as we have seen in the 4th chapter, I don't know whether you remember, SRT, RST, RTS and TRS.

- a) So SRT means सत्त्वगुण is dominant, रजोगुण is next and तमोगुण is least, this is a person of one type, who is relatively quiet, not highly active, contemplative minded person.
- b) And the second one is रजोगुण प्रधान, सत्त्वगुण second, तमोगुण third –RST, these are active people, but selflessly active people.
- c) And third one is RTS, रजोगुण dominant, next is तमोगुण, least is सत्त्वगुण, there are also active, but selfishly active.
- d) And the fourth one is TRS, तमोगुण प्रधान and therefore minimum active, because तमोगुण is dominant, they don't have discriminative power, therefore they take up unskilled activity.

And you can choose what type of field you would like to and based on these four गुणs, कृष्ण talks about four types of कर्म also and these four

groups are called in the शास्त्र as गुण-ब्राह्मणः, गुण-क्षत्रियः, गुण-वैश्यः or गुण-शूद्रः. गुण-ब्राह्मणः is the SRT variety, गुण-क्षत्रिय is the RST type, गुण-वैश्य is the RTS group and गुण-शूद्र is the TRS, 4th chapter, I think the 13th verse, we have dealt with it.

चातुर्वर्ण्यम् मया सृष्टम् गुण-कर्म-विभागशः ॥ ४-१३॥

There I dealt with it in two classes, therefore I don't want to go to the details. And therefore कृष्ण introduces these four people during his summary and remember, here the division is based on character and not based on birth, when the division is based on birth, it is called जाति-ब्राह्मण, जाति-क्षत्रिय, जाति-वैश्य and जाति-शूद्र, that is called the caste system. Caste system is birth based division, कृष्ण is talking about गुण based division and he says it is better to choose a profession based on your aptitude. So now look at the श्लोक, ब्राह्मण-क्षत्रिय-विशाम् शूद्राणाम् च. There are four categories of people known as ब्राह्मणाः, क्षत्रियाः, विशः means वैश्य and शूद्राः, again not based on birth but based on गुण, a person may be a जाति-ब्राह्मण, but he may be गुण-शूद्र, or गुण-वैश्य or गुण-क्षत्रिय or a गुण-ब्राह्मण, we are talking about जाति or character or aptitude. And for these four groups of people, कर्माणि प्रविभक्तानि – four types of professions are allotted by the वेदs themselves, four types of fields of activity, four types of fields of service, four slots are given. So that through that profession, I can contribute to the society and feel fulfilled. Therefore कृष्ण says कर्माणि, कर्म means profession, प्रविभक्तानि – have been allotted. By whom? By the वेदs or since the वेदs are given out by the Lord himself, this has been done by the Lord himself. Where is it said in the वेदs, in the well-known पुरुषसूक्तम्,

ब्राह्मणोऽस्य मुखमासीद् बाहू रजन्यः कृतः । ऊरू तदस्य यद्वैश्यः
पद्भ्याम् शूद्रो अजायत ॥

There the पुरुषसूक्तम् says: an individual himself has got four organs which can be equated to the four groups. So therefore the head is like the ब्राह्मण, taking care of the knowledge activities, सात्त्विक activity

and the hands are like क्षत्रिय, taking care of the defense activity and other types of activities and the thighs are like वैश्य, which supports the individual to stand, economy has to grow well for the country to survive and then the legs are there comparable to शूद्र, the legs carry the individual from one place to another place and by this comparison, the वेद says, all the four activities are equally sacred. The activity of the head, the activity of the hands, the activity of the thigh and the activity of the leg, all four professions are equally sacred, never say one profession is superior and therefore कर्माणि प्रविभक्तानि. If all professions are equal, on what basis should I choose my profession? This is the basic issue, I have to choose some profession, because profession is the field through which I contribute to the society, what profession I should choose is the biggest problem. What to take after +2 in college, whether IT, whether CA, etc. The parents discuss and the child says I want to be Tendulkar, I want to be a cricketer. The parents want to compare, all kinds of problem. What should be the basis of choosing the profession? There are three possibilities, there are three possibilities or norms in choosing the profession.

a) One norm can be the profession that you love, that in which you have got an inclination, an aptitude, this is called गुण based choice of कर्म or profession.

b) And the second norm is birth based choice of profession, hereditary profession. If father is businessman, in many businesses it happens, the child also, they just get some education and they start going to the business with the father and slowly he also learns the trick of the trade, how to tell lies! (just joke), what to do and what not to do, learning the tricks of the trade, he moves with the father and takes father's profession. In India, even politicians take. The son becomes the leader of the party or the wife becomes the leader of the party even if she is a foreigner, the congress came saying quit India to the foreigner and the very same congress is inviting a foreigner also, I don't want to

enter into political field. So what I am telling is you choose the hereditary profession; this is the second.

c) And the third option is what? Go by money! Which profession pays me well, in which one can earn more, this is the third option.

According to our tradition, they say the best norm is गुण norm, going by स्वभाव is the best, because the advantage is when I love what I do, I enjoy doing that, I put my heart and soul, I will not be even bothered about the salary very much, I won't even bothered about other people's acknowledgment, please ask me, स्वामिजि you have been teaching गीता again and again, are you not bored? I love teaching, whether you love or not, if you get bored, you don't come. So when you love it the very very profession is fulfillment, as a कर्ता you get the फलम्, you don't wait for the future consequence, you don't want to become a भोक्ता to enjoy, as a कर्ता itself from the first moment of your action, Joy Joy Joy. In fact, you look forward to Monday, otherwise you look forward to week end. And by the time week end comes you are weakened. And Sunday comes you start grumbling – tomorrow I have to go for work; you don't enjoy. Imagine 25 years you are in a field which you don't enjoy, the personality is shattered. Therefore ideal is going by गुण.

But the problem is for many people they don't know how to determine their गुण, they are confused. स्वामिजि, in the morning, I seem like सात्विक; in the afternoon, I feel I am राजसिक a little bit; in the evening तामसिक, embodiment of तमस्, day-to-day it varies like weather, therefore I am not able to determine, I am confused and therefore they say if you don't know how to go by your गुण, the next best is go by hereditary. Because the advantage you are brought up in the environment of family profession, the environment helps you develop the capacity, therefore this is the second option. In both of them, competition is also not too much, because when ब्राह्मण takes only ब्राह्मण profession hereditarily there is no competition, because

क्षत्रिय will not come to ब्राह्मण profession, वैश्य will not come ब्राह्मण profession. In the first two norms, the advantage is competition is very less, therefore the शास्त्र grades in this manner - go by गुण or by जाति.

And what is the third possibility? Money, money, money and शास्त्र says if it is money based, then there will be lot of problems because all the people will be running after one profession and for certain professions there will be no people at all and especially for the preservation and propagation of the scriptures nobody will come. So there will be nobody for the scriptural protection, all the ब्राह्मण also will take to क्षत्रिय, वैश्य, शूद्र job, क्षत्रिय will also take to क्षत्रिय, वैश्य, शूद्र jobs and वैश्य will also take to these jobs and शूद्र will also take to these jobs and the greatest tragedy will be what, the scriptural teachings will gradually be forgotten. This will be the problem, therefore money based profession is not healthy, गुण based is the best, therefore कृष्ण says स्वभाव-प्रभवैः गुणैः – based on one's गुण, character, which is स्वभाव-प्रभवैः – which is born out of प्रकृतिः. Here the word स्वभाव means प्रकृति, प्रभव means born out of, so based on your गुण, which is born out of the प्रकृतिः or माया, based on that गुण, कर्म are allotted and do that कर्म and be proud of whatever profession you take up. Don't compare with other person's profession, be contented with that and love that and do your best, you can make your life and get fulfillment in any field. Even a traffic police gets prize sometimes, he does that with satisfaction, any profession you can excel, learn to excel in whatever you do and learn to enjoy the कर्म rather than waiting for कर्म-फलम्. कर्म-फलम् based enjoyment is risky, because कर्म-फलम् is not in your hand, कर्म-फलम् based enjoyment is risky because कर्म-फलम् is not in your hand, promotion is not in your hand, another person may apply butter to the boss, without doing any work but by helping the boss's wife, he gets the promotion, i.e., 'mother's line.' And this person who works well, he is disappointed as he is not considered

for promotion, because it is risky. कर्म based joy no risk at all because, it is in my hands.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 42-44

In the first part of the 18th chapter, Lord कृष्ण has summarized the entire गीता teaching, consisting of the two primary spiritual साधनs, viz., कर्मयोग and ज्ञानयोग and कृष्ण has not presented them as two optional साधनs, but कृष्ण has presented them as two compulsory साधनs for all the people, but to be practiced in two stages, like graduation and post graduation, they are to be followed in two stages. The first stage being कर्मयोग प्रधान and the second stage is ज्ञानयोग प्रधान. कर्मयोग साधन prepares the mind for ज्ञानयोग and ज्ञानयोग gives the spiritual knowledge and liberation, this is the essence of the गीता teaching. Even though कृष्ण has summarized this in the first part, being very important, कृष्ण repeats these two topics once again in the following verses also but from a different angle. From the 41st verse, which I introduced in the last class, Lord कृष्ण introduces कर्मयोग साधन again, giving importance to स्वधर्म and in this part, Lord कृष्ण says every being has to take up some profession or the other and has to contribute to the creation. Initial growth of every human being takes place through contribution. Even though through profession we may earn money, that earning money is only an incidental by-product. Spiritually, from spiritual angle, we should look upon the first stage of life as a contribution to the society, through any profession in which you are adept and through this contribution to the creation, this very giving should be looked upon as a worship of the विश्वरूप ईश्वर, because in वैदिक teaching भगवान् and world are one and the same. As we have seen in the 11th chapter, भगवान् alone appears as the world, therefore contribution to the creation is a form of offering to the Lord, as we are chanting the prayer verse.

यद्यत्कर्म करोमि तत्तदखिलम् शंभो तवाश्रयनम् ॥ शिवमानसपूजा ४ ॥

जगतः ईशधी युक्तं सेवनम् । अष्टमूर्तिभृत् देवपूजनम् ॥ उपदेशसारम् ७॥

Which means we all have to take up some profession or the other. So the question will come, what type of profession I should take. Lord

कृष्ण says all professions are equally great. There is no superior profession or inferior profession, because all professions are like the different functions of the different organs of the body. In an organism, just as there are different organs doing different functions, the whole society is like a huge organism and any group of people taking any type of profession is an organ of the society, the huge organism. And since all professions are equally sacred, the question will come which one I should take. कृष्ण says the primary criteria should be your स्वभाव. According to your स्वभाव, according to your गुण or inclination choose the profession, because if the profession and your स्वभाव are in alignment, you will love the very profession. It will not be a strain in your personality, you will not hate your profession, you won't look forward to the week end, you will look forward to the week days. And therefore स्वभाव based choice of profession is the best. And if you are not able to do that, if you are confused and you don't know what your स्वभाव is, that is my स्वभाव if he says, what is that, doubting, doubting is my स्वभाव and what is the doubt? What is my स्वभाव is the doubt? What to do? And I feel today I am सात्विक, tomorrow I am राजसिक, today doing business is good, tomorrow working under someone is good, all confusions and then we say if you are not able to choose, go by hereditary and whatever has been the traditional profession you take to that, because you have an environment created by your parents and grandparents. So either स्वभाव based or जाति based hereditary. Of course, later जाति based profession became prominent in our society, once upon a time Brahmins by birth took to priesthood, क्षत्रिय by birth took to administration, वैश्य by birth took to business, but now again that system is going, but the idea is स्वभाव norm is the best, therefore कृष्ण said स्वभाव-प्रभवैः गुणैः, based on the गुण which are born out of the प्रकृति, कर्माणि प्रविभक्तानि professions are categorized. And all these professions are broadly classified into four types, ब्राह्मण कर्म, क्षत्रिय कर्म, वैश्य कर्म and शूद्र कर्म. And what are those four

professions कृष्ण is going to define in the following verses, we will read verse no.42;

Verse No .42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तित्वयं ब्रह्मकर्म स्वभावजम् ॥ १८-४२॥

शमः दमः तपः शौचम् क्षान्तिः आर्जवम् एव च ।

ज्ञानम् विज्ञानम् आस्तित्वम् ब्रह्म-कर्म स्वभावजम् ॥ १८-४२॥

शमः, दमः, तपः, शौचम्, क्षान्तिः, आर्जवम्, ज्ञानम्, विज्ञानम्, आस्तित्वम् एव च (इति) स्वभावजम् ब्रह्म-कर्म (अस्ति) ।

So what is ब्राह्मण कर्म? कृष्ण says ब्राह्मण कर्म is preservation and propagation of the scriptural wealth of our tradition. Especially the वैदिक tradition has got huge scriptural wealth, they call it चतुर्दश विद्या स्थानानि or अष्टादश विद्या स्थानानि. They say:

अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः पुराणम् धर्मशास्त्रम् च विद्या ह्येताश्चतुर्दश ।

चत्वारः वेदाः, the four वेदs themselves are voluminous and in those days, they didn't have books, therefore they have to retain in the mind, therefore they have to constantly do पाठ्यम् to retain it. If you are not chanting the गुरुस्तोत्रम् for four days you will forget; now itself you are in trouble - after तस्मै श्रीगुरुवे नमः, what is the next one somebody else has to start. Fourteen श्लोकs remembering we are struggling. Remember the entire वेदs, they were learning and propagating, so चत्वारः वेदाः. Then षट् अङ्गानि, six वेद-अङ्गs are there - शिक्षा, कल्पम्, व्याकरणम्, निरुक्त, छन्दः, ज्योतिषम्. शिक्षा – the science of pronunciation, कल्प – the science of rituals then etc., etymology, grammar all of them we saw in the मुण्डक उपनिषत्s. Four plus six is ten. Then मीमांसा न्यायविस्तरः, मीमांसा means the methodology of analyzing the वेद. There is a key to open the वेद, you cannot see the dictionary meaning, there is a special grammar called वैदिक व्याकरणम् and वैदिक grammar is different from the

conventional grammar and therefore मीमांसा, then न्यायविस्तरः, न्याय means the science of logical thinking, the science of reasoning, that is important न्यायविस्तरः and for each one, we have got hundreds of books, commentaries, sub-commentaries, sub-sub-commentaries, sub-sub-sub-commentaries, thus it flows down and पुराणम्, 18 पुराणम्s and 18 उप पुराणs, even for reading one life is not enough and there are people who have written commentaries. श्रीधर स्वामि has written a commentary on the 18,000 verses of भागवतम्. One नीलकण्ठ has written commentary upon on the one lakh verses of भारतम्. It all requires time, therefore there must be some people committed exclusively to the in-depth study of all these, therefore पुराणम्s, then धर्मशास्त्रम् च, the science of values, what is ethics, what are the common values, सामान्य धर्म, what are the विशेष धर्म, what is ब्राह्मण धर्म, क्षत्रिय धर्म, वैश्य धर्म शूद्र धर्म, ब्रह्मचारि धर्म, गृहस्थ धर्म, वानप्रस्थ धर्म, संन्यासि धर्म, पुरुष धर्म, स्त्री धर्म (it has all got mixed up, it has got mixed up even in the dress itself, then what about the धर्म). It is a huge science. And you have to deal with varieties of धर्म संकटs conflict. So when a person has a duty to wife and mother and wife and mother are quarrelling and wife tells you decide whom do you want, whether mother or me, you decide. See the धर्म संकटम्, who is important, I won't tell you know, why should I get caught here? So thus we have got several role, each role giving you a particular धर्म and if they are mutually reinforcing, no problem, but when they are conflicting how to handle. So धर्म शास्त्रम् is a vast subject, विद्या हि एताः चतुर्दश, these are the fourteen विद्याs and if you add the four उप वेदs, like गान्धर्व वेद, आयुर्वेद, स्थापत्य वेद, etc., fourteen plus four is eighteen, on each there are commentaries, lifelong you will have time only to study and teach and therefore we require an exclusively dedicated group of people who can spend their life time in their study and also condense it and present it to other people who don't have time. Because all the books are in संस्कृत and if you have to study the original, one has to study first the

संस्कृत and if you come to study संस्कृत you will get वैराग्यम्, detachment when you come to संस्कृत. They will start with सन्धि rule, which is difficult to understand. So when are you going to complete the संस्कृत grammar and enter the original and read the commentaries, sub-commentaries, etc. So it is not possible for all the people and therefore we require an exclusive group, committed to learning and teaching. And the next thing if my teaching has to be valid and should produce the necessary effect, I should try to follow what I teach. Teaching will never create an impact, if my percept and practice are incongruence. Imagine सत्यम् वदः, सत्यम् वदः telling in class and then outside you do सत्यम् वधः (killing सत्यम्), how will the words of such a hypocritical teacher will enter into the brain of a student and therefore a ब्राह्मण not only has to learn and teach, he should learn to practice also, that is why आचार्य is defined as

आविनोति च शास्त्र-अर्थान् आचारे स्थापयति अपि । स्वयम् आचरते यस्मात् तस्मात् आचार्य उच्यते ॥

If he wants to request the other people to follow धर्म, first he must follow धर्म, then alone he can boldly ask others to follow. And therefore he should be intellectually learned and also he must take to a life of कर्म and the one who does that and also once a person has dedicated to learning and teaching the life must be simple. Only a simple life will contribute to high thinking and a luxurious life is an obstacle to the study.

सुखार्थी चेत् त्यजेद्विद्याम् त्यजेद्विद्याम् विद्यार्थी चेत् त्यजेत्सुखम् । सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥

So सुखार्थी त्यजेत् विद्याम् If you are interested in a luxurious life, you will not get opportunity to learn, because you will be busy providing and maintaining the infrastructure for pleasure. That is why in all गुरुकुलम्s, in those days, life was simple, even a क्षत्रिय king when he goes to गुरुकुलम्, he had a simple life and ordinary food. And therefore ब्राह्मण profession means simple life, study of scriptures,

following what is said in the scriptures and teaching the other people the essence of scriptures and serving as a model, what type of model? धर्म can give happiness even without a luxury. A ब्राह्मण has to be a model to teach the society. That धर्म itself will give happiness, धर्म itself will give peace, धर्म itself will give security, even though luxuries are not around. Luxury is not a necessity for a happy life, this is a great teaching of the वेद. Luxury is not required for a happy life, luxuries can give physical comfort, happiness has nothing to do with physical comfort, happiness is an inner state. This has to be taught to the society, not mere verbally, but through his very lifestyle a ब्राह्मण has to teach and therefore ब्राह्मण's profession requires voluntary poverty, I mean in those days, ब्राह्मण कर्म required voluntary poverty and simplicity. In fact, a ब्राह्मण's lifestyle was very very close to a संन्यासि's lifestyle. And that is why for such a ब्राह्मण, entering संन्यास आश्रम was not a very big difference because even as a ब्राह्मण taking to ब्राह्मण profession he had lead a simple life, दयानन्द स्वामिजि says that the only thing he has to renounce is the उपवीत, there is no other possession to renounce because he has lead a simple life. This is ब्राह्मण कर्म and unfortunately now-a-days the number of people who are voluntarily coming to ब्राह्मण कर्म is heavily dwindling. That is the tragedy of the वैदिक society. Now look at the definition of ब्राह्मण कर्म. Brahmin's profession first requires शमः. शमः means, we have seen in तत्त्वबोध, शमः means calmness of the mind, शान्तः, a person who takes to ब्राह्मण profession must practice शान्ति, quietude, then दमः, दमः means sense control, he should not indulge in excessive sense pleasures, if he chooses the ब्राह्मण profession, he should ask himself am I willing to give up or reduce sensory pleasures. Therefore दमः, not as a संन्यासि, but even as a गृहस्थ he has to follow शमः and दमः. Then तपः, तपः means an austere life, in which possessions are kept minimum, comforts are kept minimum and austere life, a simple life of अपरिग्रह and practicing this will become highly useful when he

chooses to pursue spiritual knowledge. That is why for a person who takes to ब्राह्मण profession, pursuit of ज्ञानयोग will be a walk over, because as a गृहस्थ he has practiced, therefore it is simple, therefore तपः means austerity, simple life. Then शौचम्, शौचम् means purity, so simple life does not mean that he should clean the dress, place, simple life is not dirty life, you can be clean and simple. We think cleanliness should go with luxury, it need not be. A simple and clean life is possible. शौचम्, purity, more than external purity, inner purity is important. I should be extremely careful about the words I use. If you read the मनुस्मृति and look at the conditions presented for ब्राह्मण profession, we will shudder to enter that. So what are the rules and regulation, what to talk and what not to talk, even in provocation he should not utter certain words, so much physical discipline, so much verbal discipline, so much intellectual discipline. In fact, the three threads of the sacred thread represent only the discipline, therefore purity. Then क्षान्तिः, when a person leads an austere life, naturally physical comfort will be less, because if you don't want to have possessions, if you choose to lead a simple and austere life, comforts will be minimum. That means I should be physically and mentally tough to face a life of discomfort. Therefore क्षान्तिः means physical and mental preparedness to withstand external discomfort, to withstand heat, to withstand cold, to withstand humidity, to withstand sweat, it requires a person who is used to comfort, he cannot stand without AC for even five minutes and he will burn out. Therefore it is wonderful to have external comfort, in fact, it is a material progress to order the external condition, but the greatest disadvantage we face is we become intolerant, we want all conditions to be perfect, if any external comfort is missing, we get highly irritated, irritation is the price that we pay for a life of comfort. Whereas a ब्राह्मण who has chosen a life of simplicity, he practices क्षान्तिः, even if for some time the comfort is not there, he is OK with it. Anyway, क्षान्तिः. Then आर्जवम्, a ब्राह्मण has to follow

a life of integrity, he should avoid a split personality, he should avoid hidden motives, hidden agenda. So therefore that should be minimum, वाक्, काय and मनस् should be in one straight line, in consonance. आर्जवम्, we have seen this before in the 13th chapter, अमानित्वम् अदम्भित्वम् अहिम्सा क्षान्तिः आर्जवम्, this is to be supposed to be summary I am not supposed to deal with it. Then ज्ञानम्, this is important, since his profession is to preserve and propagate the scriptural wealth of the वैदिक society, he has to learn. For a क्षत्रिय learning is minimum, just the basic knowledge of scriptures to know what is धर्म and अधर्म, he is not going to teach, he has got some other profession, वैश्य need not learn too much, minimum to conduct his life, but a ब्राह्मण has to dedicate his entire life, like any teacher whoever takes to teaching profession, he has to learn how long, a teacher has to learn life-long. And therefore ज्ञानम् and not only he should learn, the material sciences, or अपरा विद्या, he should be an expert in परा विद्या also. Therefore विज्ञानम् means आत्मज्ञानम्. So ज्ञानम् विज्ञानम्, अपरा विद्या and परा विद्या. Then आस्तिक्यम्, आस्तिक्यम् means faith in the वेद as a means of knowing the spiritual world, a ब्राह्मण is supposed to have two eyes as it were, one is the प्रत्यक्ष प्रमाण, the five-fold sense organs, this प्रत्यक्ष प्रमाण the five-fold sense organs reveal the material world and the वेद is the second प्रमाण, instrument which will reveal the spiritual world. प्रत्यक्ष can never reveal the truths of supra-sensuous world, because our sense organs do not have access to that, therefore if you close your eyes, What will happen, you are going to miss the world of colors and forms, we have been provided with the eyes, if I choose to close the eyes, I am going to miss the world of colors and forms, who is the loser, I am the loser, वेद is the sixth sense organ which reveals a totally different field which is the non-material field or spiritual field, अपौरुषेय field and if I refuse to use the वेद, I am going to be deprived of a totally different field or world, i.e., the world of spirituality. And a ब्राह्मण is one who accepts वेद, the 6th sense organ.

And the one who uses the sixth sense organ, the वेद, is called आस्तिकः and he has to teach the humanity that by accepting the sixth sense organs, the वेद, I am going to be the beneficiary. By rejecting the वेद, वेद is not going to miss anything, ऋषिः are not going to miss anything, God is not going to miss anything, by rejecting वेद, I am going to lose something great, a ब्राह्मण has to be an आस्तिक and he has to convert the society into आस्तिकs. And how should he do that? Only by one method, he should become a model for others and how should he become a model, by making use of the वेद his personality must be transformed to such an extent, that the society should wonder what is the secret of his peace, what is the secret of his contentment. All the materialistic people are struggling in the society, caught up in rat race, they are rich, alright, but without peace of mind, here is a ब्राह्मण, doesn't possess anything.

सुर मन्दिर तरु मूल निवासः शय्या भूतल मजिनम् वासः । सर्व परिग्रह भोग त्यागः कस्य सुखम् न करोति विरागः ॥ भजगोविन्दम् १८॥

Here is a ब्राह्मण, no comfort, no possession, even his future is bleak, but still he is an embodiment of peace and contentment and that should attract the society. And they should ask him what the secret is, then this ब्राह्मण will introduce and become आस्तिक, I will open a new world for you, which will give you शान्ति and तृप्ति. Thus a ब्राह्मण should become a model for the society to teach that peace and happiness are possible without external things. Therefore आस्तिक्यम् is very important. ब्रह्मकर्म – this is the ब्राह्मण profession, a professional ब्राह्मण should follow all these things. Then how should he earn his livelihood? How should he earn his livelihood? When he shares his wisdom, the society is supposed to protect him by providing whatever he needs and whatever society gives he should be happy with that. He should not put conditions, 'if I have to teach रुद्रम्, Rs.100.' 'If I have teach रुद्रम् and पुरुषसूक्तम्, Rs.150,' I should not put a price or condition, I enjoy sharing the wealth and the society will take care, because the society

benefits from such a group of people. It is a great profession, which a person can be proud, but unfortunately, dwindling, endangered species. Later you will have to put in a glass case, ब्रह्मकर्म. But one thing, if you have to follow that, it should be voluntary, you should enjoy and love that lifestyle. It should not be enforced poverty, enforced poverty is a suffering, voluntary poverty is simplicity and enjoyment and therefore कृष्ण says स्वभावजम् – one should be naturally interested in that. Continuing;

Verse No .43

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८-४३॥

शौर्यम् तेजः धृतिः दाक्ष्यम् युद्धे च अपि अपलायनम् ।

दानम् ईश्वर-भावः च क्षात्रम् कर्म स्वभावजम् ॥ १८-४३॥

शौर्यम् तेजः, धृतिः, दाक्ष्यम्, युद्धे अपि च अपलायनम्, दानम्, ईश्वर-भावः च (इति) स्वभावजम् क्षात्रम् कर्म (अस्ति) ।

When स्वामि चिन्मयानन्द established an institution for spiritual training and propagation, स्वामिजि invited interested youngsters for this lifestyle. And then everything during the spiritual training course is absolutely free, there is no capitation fee, there is no Rs.12,000 advance, everything free, food, clothing, shelter, medical, whatever it is, everything is provided, all the books are provided and the wealth of the scriptures were presented in front and then at the end of the training course also, there is no question of enforcing, because this is a lifestyle which cannot be enforced, so again choice is given, if you feel to dedicate your life for the revival of the scriptures, wonderful, otherwise, you can go back and again join the society, earn your money, get married. दयानन्द स्वामिजि used to tell, when you are studying, study well, don't too much worry about your future, afterwards, even if you want to get a job, I will get a job for you, if you want to get married, I will find a girl also for you, now study sincerely.

Then even after the students showed interest, they were asked to live such a life for a few years with yellow dress, like an apprentice course or something like that and only afterwards, if they are convinced and they enjoy, they were given संन्यास. संन्यास is the most wonderful thing, if you love it and संन्यास is the greatest hell if your mind is not tuned towards that and it is a greatest hell because form संन्यास there is no return. It is one way traffic. So what I want to tell is ब्राह्मण profession should be chosen out of love and it will be greatest joy, a different type of joy. Now कृष्ण comes to क्षत्रिय कर्म. Everybody cannot take to ब्राह्मण कर्म, Lord कृष्ण knows. भिन्न रुचिः लोक. Everybody cannot take to same profession. Then कृष्ण says if you love something else, take to that, that can be क्षत्रिय कर्म and what is क्षत्रिय कर्म. He says: शौर्यम् तेजः धृतिः दाक्ष्यम् क्षत्रिय means a ruler, a king or a soldier who has to maintain the law and order of the society and he has to protect धर्म and he has to punish the अधार्मिक people and if required he should be ready for entering the battle field also. Naturally, he must be a man of धैर्यम् courage. If he is going to run away, seeing a cockroach, how can he come to this profession, he should be शौर्यम् – courage, valour, heroism, must be there for क्षत्रिय profession, तेजः – not being overwhelmed by the strength of the enemy, not being cowed down upon, the capacity to overpower the enemy is तेजः – power; धृतिः, धृतिः means perseverance, धृतिः – willpower, all these we have seen earlier, three types of willpower and then दाक्ष्यम् – resourcefulness, the capacity to take quick decisions, so sometimes we will get enough time to think and act, but when crisis comes I cannot say I will think and act, when the neighboring country is attacking, he should not say after one month I will decide what to do, he himself will not be there, problem will be solved for good, so there are crisis situation. In fact, for a ruler, every moment, any administrator, even a company head, globalization situation change all the time. I should have the resourcefulness to take quick decisions, it is called प्रत्युत्पन्न

मति, that is called दाक्ष्यम्. Then युद्धे च अपि अपलायनम् – not running away from the battlefield, before entering the battlefield, he should think well, but once he had entered, he should fight it out and even if death comes, he should welcome it, he should not run away and कृष्ण is very much particular about using this word you know why, what is this book, you should not forget this, this is भगवद्गीता and in भगवद्गीता, who is teaching whom, Lord कृष्ण is teaching अर्जुन, where he is teaching, not in विद्यामन्दिर, He is teaching in the battlefield and अर्जुन is about to run away and therefore कृष्ण is taunting अर्जुन, running away from the battlefield is never befitting a क्षत्रिय, युद्धे च अपि अपलायनम्. Then दानम्, a क्षत्रिय, a ruler has to give grants to all the people, all the artists are patronized by the king in the olden days. Artists, scientists and even the ब्राह्मणs who don't have any learning, for their infrastructure, गुरुकुलम्s, etc., क्षत्रिय has to visit the गुरुकुलम् and provide whatever is necessary. Now the government has got variety of grants, what they are doing is not known, that provision is there, a क्षत्रिय has to promote all sciences, arts, culture, everything and therefore दानम्. Then ईश्वर-भावः च means leadership. To be in the forefront, so he should be in the forefront and lead, he should not sit under the chair in a corner, any situation comes he must have the magnetic personality, even physically he should have that imposing personality is required. That is why even in आहार or food for क्षत्रिय strong food meat, everything was allowed. If he were to eat only ladies finger and eggplant, he will be like a drumstick and he will fall when blown by the enemy. He should have muscles and be a body builder, etc., but that is not required for a ब्राह्मण and it is not possible also. Because ब्राह्मण leads a life of austerity, for a क्षत्रिय it is required, therefore ईश्वर-भावः means leadership qualities, they are all क्षात्रम् कर्म, क्षात्रम् कर्म means that is the profession of a क्षत्रिय. And स्वभावजम् also is born based on his स्वभाव or character. If the personality is not there, what is the use of giving all the weapons to

him, he should have that tendency. So स्वभावजम्. This is क्षत्रिय कर्म. Then what is वैश्य शूद्र कर्म.

Verse No .44

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८-४४॥

कृषि-गौरक्ष्य-वाणिज्यम् वैश्य-कर्म स्वभावजम् ।

परिचर्या-आत्मकम् कर्म शूद्रस्य अपि स्वभावजम् ॥ १८-४४॥

कृषि-गौरक्ष्य-वाणिज्यम् स्वभावजम् वैश्य-कर्म (अस्ति) अपि (च) शूद्रस्य परिचर्या-आत्मकम् कर्म स्वभावजम् (अस्ति) ।

So वैश्य profession is commerce or business. So distribution of materials, whether you take a factory or whether you take a farm, all things are not produced in one and the same place, in different places different things are produced. Naturally, we require distribution of the produced and that profession is वैश्य कर्म, कृषि, कृषि means agriculture, we can include industry also, because that also does production, then गौरक्ष्यम्, गौरक्ष्यम् means cattle rearing, because that was important in those days, cattle played an important role in economy. Even now it is playing, so गौरक्ष्यम्, then वाणिज्यम्, वाणिज्यम् means commerce or business or exchange, all these are वैश्य कर्म, taking care of the economic well-being. So, क्षात्रम् कर्म is defense, वैश्य कर्म is economy. Which is important for the country? All are important, imagine business is running and there is no defense at all, means like in 1962 China came, we were going with batons, it seems, they had come with guns and we didn't have anything, because we said हिन्दि-चिनि भाइ-भाइ, so we could not defend and they took अरुणाचल प्रदेश and again they voluntarily stopped, we could not do anything, कारगिल we know, so we require defense and if all the people join defense, then also it is useless, economy of the country is to be taken care of, that is also important and in all these professions, we require people who have to take important decisions. All these three

professions involve skill and leadership. King also should have discrimination and leadership. ब्राह्मण of course should have discrimination and leadership in his field, वैश्य business person should have that leadership and discrimination. Then there are people who do not have leadership qualities. They cannot lead, they can only follow. They will do what they are told, not one thing more. They are the unskilled people and they are called शूद्र by character, we are not talking about birth here, that शूद्र गुण whoever has got, since he doesn't have leadership, let him serve the other three groups of people. Either do service to a ब्राह्मण in his ब्राह्मण profession, when he does a big याग he requires assistance, be an assistant, or be an assistant to a क्षत्रिय, or be an assistant to a वैश्य, that is शूद्र कर्म, which is called परिचर्या, परिचर्या means service in which decision making is not involved, decision making is not that easy. There are many people, even simple thing, even the dress they cannot decide. What to buy, this or that, doubt everything, how can they be leaders, therefore you take to service, परिचर्या-आत्मकम् कर्म शूद्रस्य स्वभाव and स्वभावजम् कर्म and what is the most important thing to be noted is all the four professions are equally important for the society organism. If you take society as an organism, all these four groups are like the four organs of the society, never look down upon any profession.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 45-47

From the 41st verse onwards, in this 18th chapter, Lord कृष्ण is condensing the two main topics of भगवद्गीता, viz., कर्मयोग and ज्ञानयोग. Of these two topics, कर्मयोग is being summarized in these verses from 41st to 49th. And here Lord कृष्ण is emphasizing स्वधर्म, कर्मयोग in the form of offering one's own profession or one's own occupation or occupational work as a worship to the Lord. We know the worship of the Lord in the temple and in the पूजा room, where the Lord is invoked upon as an idol and varieties of उपचारs are done, that type of worship is known to all. Here Lord कृष्ण says converting the very life and every activity that we undertake into a form of offering to the lord is the best form of कर्मयोग, this कृष्ण has clearly mentioned in the 9th chapter,

यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत् ।

यत् तपस्यसि कौन्तेय तत् कुरुष्व मत् अर्पणम् ॥ ९-२७॥

It is a very important in the 9th chapter and in the 3rd chapter also, Lord कृष्ण has emphasized this:

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०॥

Thus कृष्ण has mentioned this in several chapters that He emphasizes in this summary portion. And as part of that, He talked about four types of professions possible. One is the teaching profession called ब्राह्मण कर्म and when we talk about the teaching in our tradition, we refer to that teaching which refines the student internally. Educating a student in physics or chemistry is important, but according to our tradition, that is only a by-product, learning certain skills in certain fields is only a by-product, the primary education of the child is internal molding or character building, making the child a humane human being. Because if that internal transformation is not brought about, whatever education he gets he will abuse that education for cheating the society, for exploiting

the society. Even a doctor, if he doesn't have character but doctoral or medical knowledge, he can run a kidney racket in his medical profession. So he is a knowledgeable person, perhaps he went through a college and got education in the field of medicine, but more important than education is the character building, if character building takes place, any skill will be used for serving the society. If the character is not built, any skill can be used for abuse or cheating. And therefore in our tradition, primarily education means character building, internal molding and along with that I learn some other skills also, may be engineering or medicine or economics or art or anything for that matter. And since teaching primarily involves the moral and spiritual growth of a child, the teachers play a very very very very (you can put any number) important role in the society and therefore teachers are called **ब्राह्मणाः** who are in alignment with the **वेद**s. Because a teacher is supposed to use the **वेद** for the moral and spiritual evolution of the child. And therefore **ब्राह्मण कर्म** is considered to be teaching, along with secular skills the teacher has to help the student grow morally and spiritually. And therefore **ब्राह्मण कर्म** is important profession and a society which respects the teachers will be a healthy society. In fact, we can measure the internal health of the society from the respect the society gives to the teachers. In the **वैदिक** society, the teachers are the **ब्राह्मण**s enjoyed a very very high status. Even in daily prayers, **गोब्राह्मणेभ्यः शुभमस्तु नित्यम्**, why they prayed for the well-being of the **ब्राह्मण**s, because they are the molders of the next generation, the children. Thus **ब्राह्मण** profession it may be, which is teaching profession or **क्षत्रिय** profession, administration and defense or **वैश्य** profession, agriculture and commerce, or **शूद्र** profession, assisting the other three groups and **कृष्ण** says all these four professions are equally sacred, they are like the four organs of the body called the society, just as every organ is equally sacred in the body, every profession is equally sacred, therefore you need not feel any complex, whatever be your

profession, feel proud, feel proud of yourselves, whatever be your profession, without comparing yourselves with others. And once you have learned that profession, the next stage is what? Converting that occupation into a form of worship and therefore your पूजा is not half-an-hour a day but entire working hours is a continuous पूजा and if you are taking OT, over-time, you are doing extra पूजा. And if your profession has to be converted into a worship, there must be a transformation in your attitude, converting your occupation into a पूजा, happens by a conversion, a transformation in your attitude and what is that attitudinal transformation, हे अर्जुन! I will teach you. In fact, कृष्ण himself is a great teacher. So he is going to teach अर्जुन how it is to be done in the following very very important verses. All these verses are beautiful, दयानन्द loves these verses, he can go on and on and on commenting upon these verses. We will read verse no. 45.

Verse No .45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८-४५॥

स्वे स्वे कर्मणि अभिरतः संसिद्धिम् लभते नरः ।

स्वकर्म-निरतः सिद्धिम् यथा विन्दति तत् शृणु ॥ १८-४५॥

स्वे स्वे कर्मणि अभिरतः नरः संसिद्धिम् लभते । स्वकर्म-निरतः (नरः) यथा सिद्धिम् विन्दति, तत् शृणु ।

To convert कर्म into कर्मयोग, you don't have to change your profession. First कृष्ण says whatever be the profession in which you are, you don't have to change at all. You have to only change the attitude with which you undertake those activities and therefore first कृष्ण emphasizes, continue in your profession. स्वे स्वे कर्मणि अभिरतः – remain in your own profession, once you have chosen a profession, don't go on changing it, because you develop skill and excellence in any field only by long practice. As they say, practice makes a man a perfect, it requires time and practice. If I keep on changing the

profession, I will never get excellence in any field. Therefore take your own time to choose the profession, but once you have chosen, stick to it, whatever be the comments of the society, society will have its own comment, society will look upon certain professions as prestigious at a particular time, that means what: more girls will be ready to get married to that boy, prestigious means you will get girls. And as the society changes, the value also changes. Therefore don't be enamored by the prestige attached to it by the fluctuating society, you choose either by heredity or by your स्वभाव, choose a profession and thereafter continue in that and your aim to excel in that field and therefore कृष्ण says, स्वे स्वे कर्मणि – in one's own chosen profession, अभिरतः – one should learn to be fully involved, fully dedicated. You do more and more research in improving the quality, in improving the facility. If you are a teacher, you can try to learn more and more the subject you are teaching and in any subject, there is infinite scope for learning, learn more and more, you should know minimum ten times more than what you are teaching, minimum ten times. And if you can make it hundred times more than what you teach, wonderful, thousand times more than what you teach, still wonderful, in that particular field itself you can work to excel and not only that if you are teacher or a head or leader, most important faculty required is communication. Every leader has to communicate to the subordinate, whatever be the field in which you are working and therefore communication skills you can do research, so that there is no gap, you tell something to the subordinate, he understands something and he does something and you keep shouting. And therefore in any field, you can try to put your heart and soul, i.e., the meaning of the word अभिरतः. 'रम्' means reveling, enjoying, अभिरम् means intimately enjoying, which means putting your heart and soul in whatever you are undertaking, अभिरतः, by taking to that, संसिद्धिम् लभते नरः – by changing the attitude and by doing it properly you can gradually grow spiritually, even the most worldly activity can

contribute to inner growth, if it is properly handled, therefore संसिद्धिम्, संसिद्धि means चित्त शुद्धिः, very careful, संसिद्धि means चित्तशुद्धि and चित्त शुद्धिः means purity of mind, or to put in technical language, साधन चतुष्टय सम्पत्ति or to put in another language, ज्ञानयोग्यता or to put it in another language, more and more interest in spiritual knowledge. So interest in spiritual knowledge should increase, that is the indication of successful कर्मयोग. Therefore नरः, नरः means a being human, संसिद्धिम् लभते. And how to achieve that, he says: स्वकर्म-निरतः यथा सिद्धिम् विन्दति तत् शृणु. In the next following verses, I will teach you how कर्म will produce चित्त शुद्धिः, how remaining in worldly action, you can attain चित्त शुद्धिः, that methodology I shall teach you in the following verses, तत् शृणु – may you listen to carefully. This is conversion of कर्म into कर्मयोगः and what is that: read verse no. 46, the crucial verse.

Verse No .46

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६॥

यतः प्रवृत्तिः भूतानाम् येन सर्वम् इदम् ततम् ।

स्वकर्मणा तम् अभ्यर्च्य सिद्धिम् विन्दति मानवः ॥ १८-४६॥

यतः भूतानाम् प्रवृत्तिः (अस्ति), येन इदम् सर्वम् ततम् (अस्ति) तम् (ईश्वरं) स्वकर्मणा अभ्यर्च्य मानवः सिद्धिम् विन्दति ।

Very important verse. If कर्म, by which I mean your profession, whatever be your occupation, if it has to be converted into a worship, you have to change your attitude towards three factors, there are three important factors involved and towards all the three, you have to discover and develop a very very healthy attitude. Those three factors are:

a) No.1 कर्म, your attitude towards your own actions.

b) No.2, कर्म-फलम्, whatever you do is going to produce a consequence, it may produce success, it may produce failure, the

people around may praise you, the people around may criticize you, people around may acknowledge your contribution, the people around may not acknowledge, all these are consequences of your action, which we call कर्म-फलम्. People around may be utterly ungrateful to you. Ingratitude of others is also a कर्म-फल, No.2 is कर्म-फलम्. You do the work and somebody gets the promotion, you do the motion and others get the promotion, another कर्म-फल, this is the second factor.

c) No.3: the third and most important factor involved is ईश्वरः, the कर्म-फल धाता. The result of every action is determined by ईश्वर, the cosmic judge, who knows all the laws of कर्म and who produces the result according to the laws of कर्म and gives me what I deserve, not what I desire or expect, sometimes rarely what I desire and what I get coincide but that coincidence is very very rare, most of the time, my expectation and the actual consequence, there is a very very big gulf and the producer of the कर्म-फलम् is called कर्म-फल धाता, ईश्वरः.

So what are the three factors, कर्म, फलम् and धाता, धाता means KP धाता, कर्म-फल धाता, initial you put properly KP धाता, कर्म-फलम् and धाता, develop a healthy attitude if you want कर्म to become a worship. And what is the attitude towards कर्म? constantly remember that this कर्म is going to be an offering to the Lord. Whether I like it or not, all the कर्मस I do will have to go into the hands of the Lord, because Lord has to generate the फलम्, or whether you like it or not it is going to go to god, then why can't you make it an offering and once you look upon the कर्म as an अर्पणम् or offering, then my attitude towards कर्म should be healthy. First I learn to enjoy the कर्म, however gross the कर्म may be, I learn to enjoy धृति-उत्साह-समन्वितः, learn to cheerfully do, don't do for somebody else's sake, don't do with a gloomy face, cheerfully do whatever you have to do. Therefore first thing is what: learn to enjoy and the next attitudinal change is since it is going to become an offering to the Lord, I should try to improve the quality of the कर्म. Not for the sake of the boss, not for the sake of the promotion, not for the

sake of an award, let them be a by-product, I tried to excel in my actions, because it is going to the Lord. Therefore always learn to excel or improve the quality of action, even if you are writing in your letter pad, many doesn't know how to tear the paper in the pad, haphazardly they tear, tearing some here and tearing some there, etc. You have to watch स्वामि विन्मयानन्द doing it, every small action he expects excellence. He will not like if you do it haphazardly. And when you fold that, they fold as they like; it should be correctly with the corners touching each other, and when you put in the cover, put it properly and when you paste, don't paste all over, put the gum properly and for affixing the stamp, the eternal source water is the tongue and he doesn't like that, properly apply and stick it properly. People say I don't have time, स्वामिजि विन्मयानन्द was one of the busiest person in the world, but still he maintained excellence in every small thing he did, including folding his own kerchief and putting in the pocket, that also he does perfectly, you can do it, you should do it. So, excellence in whatever you do, because it is an offering to the Lord. That is healthy attitude towards the कर्म. Then the next thing is what? Attitude towards कर्म-फलम् and I should remember, that कर्म has gone to the hands of the Lord, because Lord is the कर्म-फल धाता and since the कर्म has gone to the Lord, whatever फलम् comes is coming from the Lord's hand and therefore it is a just result. There is no unfairness on the part of the Lord, we have no right to judge the कर्म-फलम् as fair or unfair, because our knowledge of laws of कर्म is heavily limited. With a limited knowledge what right I have to judge the कर्म-फलम् as just or unjust, remember when I am receiving the कर्म-फलम्, not only my actions of present जन्म have to be taken into account, भगवान् has to take into account, the कर्म's of the past जन्म also and therefore I accept it as a प्रसाद from the Lord for my own learning. Therefore the attitude towards कर्म-फलम् is प्रसाद भावना, this is the second important thing, अर्पण भावना in कर्म, प्रसाद भावना in फलम्. And the next important

thing is attitude towards God, because in the beginning, we look God as a person located in the पूजा room, or located in the temple, or still worse located in some वैकुण्ठ लोक or कैलास लोक, that attitude is OK for the sake of पूजा. For पूजा purposes I have to locate the Lord, otherwise how can I offer flowers, therefore Lord is located for पूजा purposes but I should know that Lord is not a located-individual but Lord is an all-pervading principle. And therefore कृष्ण says in the first line, यतः प्रवृत्तिः भूतानाम् – Lord is the source, प्रवृत्ति means उत्पत्ति, उत्पत्ति means origin or source of भूतानाम् – of all the things and beings, learn to look upon God as जगत् कारणम्. Lord is not a person in the world. God is not a person within the world, but God is the very cause of the world, who existed even before the emergence of the world. And once I look upon God as कारणम्, next thing that I should remember is cause pervades all the effects, cause pervades all the effect, just as gold pervades all the ornaments, wood inheres all the furnitures, clay pervades all the earthen wares. So if God is the कारणम् and the world is a product, where is the Lord? Lord inheres. आकाश, वायु, अग्नि, आपः, पृथिवी, not only पञ्च भूत, but also the पञ्च भौतिक प्रपञ्च, everywhere the Lord pervades. If the Lord as a cause pervades all over, what will be the form of the Lord? All pervasiveness and form don't go together. Simple logic. If there is a form, it is not all-pervading; if it is all-pervading, it cannot have a form. The space is all-pervading, the space does not have form, God is all-pervading, God cannot have the form. Therefore कृष्ण says, येन इदम् सर्वम् ततम्. येन means by God. यतः means from God the creation has come and by God the creation is formlessly pervaded in what way the Lord pervades, as the harmonizing intelligence principle. Just as your physical body is pervaded by intelligence or life principle, चेतन तत्त्वम् pervades your body, similarly, the entire material cosmos is pervaded by an intelligent principle. My eyes see your body but the sentiency of your body, the intelligence pervading your body, my eyes don't see. If

there is a dead body and a live body, eyes cannot see the difference, even though the live body is pervaded by a life principle. Similarly, the cosmos is pervaded by a live, sentient, intelligence, harmonizing principle that I learn to appreciate as ईश्वर, I continue to worship my इष्ट देवता, but I look upon the इष्ट देवता as the symbol of the formless intelligence. इष्ट देवता is not God. इष्ट देवता is a representative, a symbol for the formless organizing intelligence, this awareness may you develop. Just as we appreciate formless love, we do talk about love, what is the form of love, we are able to appreciate, we are able to appreciate anger, what is the form of anger, it is formless, we are able to appreciate beauty, even though it doesn't have a particular form, so a sensitive mind can sense formless thing, that is called transcending the form. You should sensitize the mind to appreciate the formless intelligence and whatever you do mentally visualize as an offering to formless intelligence, 'He is in the pillar also, He is in the speck of dust also,' He can't be seen through the bare eyes because It is formless intelligence and That pervades the universe, therefore change the attitude towards the Lord. दयानन्द स्वामिजि uses the word Order. Learn to look upon the Lord as the Order in the universe. And a scientist will understand order as the cosmic laws, which govern the universe. Therefore appreciate It as intelligence, appreciate It as Order, sensitize your mind to see the Lord everywhere, then the whole universe becomes a temple and thereafter for worship, you don't require a special temple, you don't require a special flower, you don't require a special आसनम्, भगवान् is present at any place and what is the flower, whatever you do is a flower and in fact, that is the prayer we chant every day before the class,

आत्मात्वम् गिरिजा मतिः परिजनाः प्राणाः शरीरम् गृहम्

पूजा ते विषयोपभोगरचना निद्रासमाधिस्थितिः ।

संचारस्तु पदोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो

यद्यत्कर्म करोमि तत्तदखिलम् शंभो तवाराधनम् ॥ शिवमानसपूजा ४ ॥

Every word I speak also, I should learn to look as an offering to the Lord, then you will be careful in maintaining the quality of the word, if it is an offering, you will not talk meaningless words, you will have quality control, therefore कृष्ण says, यतः प्रवृत्तिः भूतानाम् येन सर्वम् इदम् ततम् – God is the causal intelligence pervading the universe, look at God as the all-pervading one and तम् अभ्यर्च्य – worship that all-pervading God, who is in your office also, whatever be the office that Lord is present in your office also and how do you worship, don't look for flowers and नैवेद्यम् स्वकर्मणा – in the office every letter you write or every file you clear or if you a doctor every patient you treat, everything that you do make it as an offering to the Lord. कृष्ण uses the word, स्वकर्मणा – by your own duty you worship the Lord. And what will happen as a result? सिद्धिम् विन्दति मानवः – this will even without your knowledge it will refine you, it will purify you, because when the result comes you don't resist the result, you don't criticize God, you only ask a question, what lesson can I learn from this experience. The भोक्ता is converted into a learner. In संस्कृत, a learning person is called a प्रमाता. भोक्ता does not look for joy from कर्म-फल, he doesn't look for joy from कर्म-फल, he only asks a question, what do I learn from this कर्म-फल? And he derives joy not from कर्म-फलम्, he derives joy from कर्म itself. Normally what do we do? We expect आनन्द from कर्म-फलम्. कृष्ण says that is dangerous, because कर्म-फलम् is not under your control. Therefore if you expect happiness from कर्म-फल, you will have tension all the time, because you don't know whether कर्म-फलम् will be to your expectation and most of the time it is not to your expectation, therefore you will have unhappiness. Therefore कर्मयोगि doesn't expect happiness from कर्म-फलम्, he derives happiness from कर्म itself and from कर्म-फलम् what does he expect? Not happiness, but learning, education. In fact, sorrowful experiences contains maximum education. Just as snake's poison contains medicine also, if you go to snake park, you will find, they

extract medicine from poison. Similarly, if you have a learning mind, you can learn from happy experiences, in fact, you can learn more from painful experiences also. Thus कर्मयोगि is that person who gets joy from कर्म and learning from कर्म-फलम्. And that learning will lead to what? सिद्धिम् विन्दति मानवः – that learning will lead to चित्त शुद्धिः and such a learner alone is called मानवः, मानवः means an intelligent person, a man of discrimination is one who learns from experiences, a man of indiscrimination reacts to the कर्म-फलम् and a reacting mind cannot learn. A reacting mind wastes valuable experiences, a कर्मयोगि maintains समत्वम् and learns from experiences. Continuing;

Verse No .47

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८-४७॥

श्रेयान् स्वधर्मः विगुणः पर-धर्मात् स्वनुष्ठितात् ।

स्वभाव-नियतम् कर्म कुर्वन् न आप्नोति किल्बिषम् ॥ १८-४७॥

विगुणः स्वधर्मः स्वनुष्ठितात् पर-धर्मात् श्रेयान् (अस्ति), स्वभाव-नियतम् कर्म कुर्वन् (नरः) किल्बिषम् न आप्नोति ।

The normal tendency of human mind is when it has taken to one type of profession, it always compares that profession with the other profession, human mind tends to compare, not only profession, anything whether it is dress or food or house or anything we tend to compare and always it appears the other one is better than what I have. ‘Distant pastures are greener’, there is an English proverb. ‘The grass is always greener on the other side of the fence’. Therefore our tendency is to think that the other profession is better. When I take to ब्राह्मण कर्म then क्षत्रिय, वैश्य, शूद्र कर्म will appear better, when I take to क्षत्रिय कर्म, the others will appear better, कृष्ण says don’t compare and keep on changing. You will never perfection in any field and therefore try for perfection in whatever you have taken. Therefore he says, स्वधर्मः श्रेयान् – for you the best profession is your profession, whatever

profession you have taken to, learn to look at it as the best and you can excel in any field and therefore स्वधर्मः श्रेयान् and this is very important, because अर्जुन is now trying to change स्वधर्म. Because it is uncomfortable and inconvenient, therefore he argues with कृष्ण, भैक्ष्यम् अपि श्रेयः, I think it is better to do तपस् in the forest. So कृष्ण gives a strong warning, it all will appear so many people who are in the city, when they go to an आश्रम or ऋषिकेश, they say, they say they want a flat on the bank of गङ्गा and wants to stay there and it will be better, etc., do some service, it will be better, many people say. I give them a strong warning, don't make it a firm decision, you go there and stay for a few months and see, equally vehemently you will feel चेन्नै is better than ऋषिकेश. Any doubt, try. Don't ask me whether you have tried or not, you try. There are many people who are in the आश्रमस struggling to get out. That is why somebody went to the आश्रम and asked where is that स्वामिजि, the head of the आश्रम, the reply was that he has gone to the next आश्रम for peace of mind. All these are stories, remember in every profession in every place, there are plus points and minus points and therefore कृष्ण argues स्वधर्मः श्रेयान्, be where you are and enjoy it. पर-धर्मात् श्रेयान् – it is better than somebody else's profession, until you choose you can adjust a little here and there, but you should decide and stick to that and विगुणः अपि – even though you have not reached perfection in your profession it doesn't matter, even if you are not that skilled in your profession doesn't matter, because if you are at it wholeheartedly, you can learn any skill. Therefore, He says विगुणः अपि – even though you are not perfect now, in due course, you can make it perfect. Make it perfect means what: there is no such thing called perfection, there is scope for infinite refinement, including cooling the coffee, that requires a skill, many people even don't know how to drink. You can work in any field. Then what do you do? स्वभाव-नियतम् कर्म कुर्वन् – take to a profession, either in keeping with heredity or in keeping with your स्वभाव or inclination, you do it,

enjoy it, be cheerful and try to improve it, never be stagnant in a particular field, कुर्वन् किल्बिषम् न आप्नोति – and sometimes, as अर्जुन's profession is the profession involves हिंसा, even though हिंसा or violence is supposed to be unhealthy, when a person takes to certain professions, हिंसा becomes part of it, if the profession is army or police, he will have to use Baton once in a while, you cannot help it and अर्जुन has to fight that involves killing. Therefore even if it involves हिंसा, that हिंसा which is part of your duty, हिंसा is not done for the sake of violence, but it has been taken to for the sake of धर्म, that violence will not create पापम्. Therefore, कृष्ण says: अर्जुन even if you kill people, it will not be a पाप कर्म at all and imagine the hangman's duty, hangman you know, those who have to give the capital punishment, somebody will have to implement that, professional killer, what to do, even if hanging is converted into lethal injection, even if that is given, somebody has to do that, therefore even if there is violence as part of स्वधर्म, it will not harm you, because your motive is not violence, but धर्म रक्षणम्. And therefore किल्बिषम् न आप्नोति. Then in the next verse कृष्ण says every profession has plus and minus points called occupational hazards, even for a संन्यासि, they are there. Therefore don't look at the negative points, they will be there, you have to learn to ignore that. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्त्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 48-51

Lord कृष्ण is giving a summary of कर्मयोग in these verses beginning from the 41st verse up to 49th verse and we were seeing 47th verse in the last class and Lord कृष्ण points out that कर्मयोग is worshipping of the Lord through any profession that a person undertakes. Through any profession a person chooses, he directly contributes to the world, the benefits of the society. Social benefit is the direct outcome, but to convert it into a religious worship one should have the attitude of offering that action to the Lord and Lord कृष्ण points out any type of profession is OK. And as we were seeing in the last class, the profession can be chosen based on our own स्वभाव or inclination, aptitude or it can be based on the heredity also and Lord कृष्ण points out that whatever profession you choose, learn to enjoy that, have commitment, never compare your profession with another's, because ultimately any type of profession has got its own plus points and minus points. We have an expression: occupational hazard, occupational hazard means whatever occupation you take, you will have problems, if it is a traveling job, plus points and minus points are there, non-traveling job plus and minus points, if you are running your own company, plus and minus points, if you are working under someone, plus and minus points, if you are working for an American company from India, there are wonderful plus points and terrible minus points also and कृष्ण says learn to accept the minus points also and don't keep on changing. So, He says:

श्रेयान् स्वधर्मः विगुणः परधर्मात् स्वनुष्ठितात् ।

One's own धर्म chosen based on heredity or स्वभाव, that is श्रेयान्, the best and स्वभाव-नियतम् कर्म कुर्वन्. So by taking to an occupation which suits one's स्वभाव, किल्बिषम् न आप्नोति, a person doesn't attain किल्बिषम्, because he is dedicating it to the Lord. And Lord कृष्ण is emphasizing this here in the गीता context because अर्जुन's स्वधर्म happens to be a स्वधर्म in which he has to take to violence for

the sake of धर्म. And nobody likes war, nobody can recommend violence and especially when it involves killing thousands of people and all of them are his own kith and kin and it also involves even भीष्म, द्रोण and others, who are fatherly figures, that स्वधर्म is certainly सदोषम् अपि स्वधर्म, a स्वधर्म which involves blood-shedding. कृष्ण says even though it involves violence you cannot afford to get out of it, because somebody or the other has to join army also. Everybody cannot do business, everybody cannot become Brahmin, everybody cannot be a servant somewhere, we require army also, police also and therefore it will not give you पापम्, even violence will not give पापम् if it is meant for धर्म रक्षणम् and as one's own धर्म. Up to this we saw in the last class. Continuing; Verse no.48;

Verse No .48

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८-४८॥

सहजम् कर्म कौन्तेय सदोषम् अपि न त्यजेत् ।

सर्व-आरम्भाः हि दोषेण धूमेन अग्निः इव आवृताः ॥ १८-४८॥

हे कौन्तेय! सहजम् कर्म सदोषम् अपि न त्यजेत्, धूमेन अग्निः इव हि सर्व-आरम्भाः दोषेण आवृताः (सन्ति) ।

Almost the same idea as given in the previous श्लोक, every occupation has its own plus and minus points. Seeing the minus points, don't give up your occupation, सहजम् कर्म न त्यजेत् – may you not give up your स्वधर्म, which has born along with you. Whether you are choosing the occupation based on स्वभाव or whether you are choosing based on heredity, either way the धर्म is born along with you, because your स्वभाव is also born along with you. So whatever be the basis of choice the occupation is born along with you. And therefore सदोषम् अपि, even though it has certain minus points, न त्यजेत्. And the minimum minus point that every profession has is boredom. When you take to one particular job regularly, first it is exciting and after one

week, the same thing you get bored, any job. So suppose you see the priest in the वेङ्कटाचलपति temple and you are waiting in the queue for hours and at the end you get the दर्शनम् for few seconds, whatever be the time and definitely you will feel how nice it will be for the priest, because all you are struggle is for that half a minute and the priest is all the time there, what a lucky person he must be, in fact, it is better that I take up his job, but you look at him, the moment he gets a gap he comes out and he looks for some fresh air, so that means what, you envy him, he wants to come out of that. Therefore boredom is a natural consequence one has to find out one's own method of fighting boredom and the only method is innovation of one's own profession, whether it is mechanical or skilled profession, we have to find out our own method of creativity and innovation, otherwise like a baby throwing the toy every moment, this person also will for one week do something and another week something else, he will never stick to anything. And when a person doesn't stick to anything, there is no possibility of growth at all. And therefore कृष्ण gives here a strong warning, सदोषम् अपि न त्यजेत् – even though it has disadvantages don't give up. And what is the reason? Because सर्व-आरम्भः, आरम्भः in this context means कर्म, the regular dictionary meaning of the word आरम्भः is beginning, but in this context आरम्भः means कर्म, we can translate as occupation or profession. So सर्व-आरम्भः means any profession, ब्राह्मण कर्म or क्षत्रिय कर्म or वैश्य कर्म or शूद्र कर्म, all the कर्मs are आवृताः – associated with, enveloped by दोषेण – its own minus points. There is no perfect profession at all, it is your attitude which makes any profession enjoyable, there is no enjoyable profession, it is a mind which makes the mind enjoyable and if the mind does not have the skill of enjoying, any profession will become dull and therefore change your attitude. This is the uniqueness of वैदिक tradition, they never ask you to change the set-up. Materialistic approach is what, always change things, if you bored with a particular

type of dress, there are varieties of dress changing, therefore, science advances to cater to your whim and fancy, they produce varieties of clothes. If you bored with hairstyle, they discover umpteen varieties so that you can change. So materialism talks about successful change of the surrounding, वेद talks about the successful change of the attitude, so that you can be contended with any set-up that you are in. And therefore सर्व-आरम्भाः any set-up or any profession is surrounded by दोषः, minus point, like what, धूमेन अग्निः इव – just as fire is enveloped by smoke, just as fire is enveloped by smoke, similarly, every profession has got its own minus points. Continuing;

Verse No .49

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ १८-४९॥

असक्त-बुद्धिः सर्वत्र जित-आत्मा विगत-स्पृहः ।

नैष्कर्म्य-सिद्धिम् परमाम् संन्यासेन अधिगच्छति ॥ १८-४९॥

सर्वत्र असक्त-बुद्धिः जित-आत्मा, विगत-स्पृहः (नरः) परमाम् नैष्कर्म्य-सिद्धिम् संन्यासेन अधिगच्छति ।

So what will be the consequence of a कर्मयोग way of life? Up to which stage कर्मयोग will take a person and beyond that stage what should a कर्मयोगि do that is being said. And here we should remember कर्मयोग will prepare the mind alright, but कर्मयोग can never give liberation. कर्मयोग can never give Self-knowledge also. So one has to follow कर्मयोग up to साधन चतुष्टय सम्पत्तिः, preparation and that is said here, असक्त-बुद्धिः. So first He defines the कर्मयोगि. कर्मयोगि is one who is सर्वत्र असक्त-बुद्धिः – one who is not attached to any external factor. The one who gradually grows out of external attachments, by discovering the fact that the world is neither a source of joy nor a source of sorrow, world is neither a source of joy nor a source of sorrow, so world cannot be blamed for our problems nor should the world be dependent for our joy, this can easily be understood by

applying a little logic. If any external factor is a source of happiness, all the people who have that external factor, they must be happy. If money is source of happiness, all the rich people must be happy. But we find there are many rich people who are very miserable, in fact, commit suicide also and there are many poor people who are happy without wealth also. So from this it is very clear that money cannot be responsible for either. Similarly, if wife is the source of happiness, all the people who have wives must be happy. But you find that everybody is busy now-a-days. You see the paper, everybody is kicking out, that is more and more, somebody divorces and somebody is waiting for marriage. So from that it is clear, wife is not the source of joy nor sorrow. Similarly, everything. Therefore, the world is not the cause of joy or sorrow, then who is the cause, if world is not the cause and I do experience joy and sorrow, other than the world there is only one thing, what is that, I who am confronting the world, that I alone must be the cause of sorrow and also the cause of happiness. Then वेदान्त says that is true, I am the cause of joy and I am the cause of sorrow also, therefore the change required is not outside, but in myself and what type of change is required, वेदान्त says when 'I' is misunderstood, I don't have a clear knowledge of 'myself' and when I have a misunderstanding about my 'real nature', the misunderstood 'I' becomes the cause of sorrow. अज्ञात अहम् is दुःख कारणम् and the very same I, when it is properly understood that I is the cause of joy, अज्ञात-अहम् दुःख कारणम्, ज्ञात-अहम् सुख कारणम्. Therefore if I want to convert sorrow into joy, I have to only convert what the misunderstood 'I' into the understood 'I', that is called Self-knowledge. In छान्दोग्योपनिषत्, नारद the most popular person comes to सनत्कुमार and he tells to सनत्कुमार: "I have got all the qualifications, I have got so many miraculous powers also and I am the most popular person, I am the त्रिलोक सञ्चारि, without passport or visa, diplomat passport I have and I am the best musician also and

सोऽहं भगवः शोचामि ॥ छान्दोग्योपनिषत् ७-१-३ ॥

Still I am missing something in life, I don't know what is lacking, but I have heard one thing,

“तरतिशोकमात्मवित्” इति आत्मविच्छूतं ह्येव मे भगवत् दृशेभ्यः ॥
छान्दोग्योपनिषत् ७-१-३ ॥

So नारद tells सनत्कुमार, that Self-misunderstanding is the cause of sorrow I have heard and therefore Self-knowledge will take me across संसार. To understand this one has to do कर्मयोग for minimum 50 years, to understand that my problem is non-understanding, to understand that my problem is non-understanding of what? My real nature. It will take years to get this maturity. That is what He says, असक्त-बुद्धिः, this कर्मयोगि is no more attached to the set-up, because he knows set-up has nothing to do with one's pleasure and pain and therefore he is a man of detachment and विगत-स्पृहः and he doesn't have a desire for a new set-up, not attached to the present set-up, not craving for a new set-up, so विगत-स्पृहः. स्पृहः means desire, सक्ति means attachment. What is the difference between attachment and desire? Attachment is towards something which I have and desire is for something which I don't have. कर्मयोगि has transcended both राग and काम. And how? By the practice of कर्मयोग. And not only he has practiced कर्मयोग, parallelly he has practiced उपासना also. उपासना is also an integral part of कर्मयोग which is सगुण ईश्वर ध्यानम्. Meditation upon सगुण ईश्वर. That is why in our tradition, that is also kept as an integral part of daily prayer, any पारायणम् you want to do, in the beginning stage, we have

अथ ध्यानम् । क्षीरोधन्वत् प्रदेशे शुचिमणि विलसत् सैकते मौक्तिकानाम् ।
॥ श्रीविष्णुसहस्रनामस्तोत्रम् ॥

If you want to chant ललितासहस्रनाम,

अथ ध्यानम् । सिन्दुररुन विग्रहम् त्रिनयनम्

You want to chant रुद्रम्,

अथ ध्यानम् । आपाताल-नभःस्थलान्त-भुवन-ब्रह्माण्ड-माविस्फुरत्

Any daily prayer you want to do, ध्यानम् is inbuilt, but only thing that also we chant in express speed, अथ ध्यानम् means now meditation. That श्लोक also we chant kada-bada and finish it off. They are all meant for visualizations, so that you get a control over your sense organs. Through ध्यानम्, you get शरीर निग्रहः, because 15 minutes you have to sit, body control you will get and sensory control you get because you take the sense organ away from the external world. Then मनोनिग्रहः, thus through उपासना, one gets self-mastery, self-integration, self-organization, self-control. Therefore कृष्ण uses the word, जित-आत्मा, here the word आत्मा means body-mind-sense-complex, here the आत्मा doesn't mean सत्-चित्-आनन्द आत्मा, careful. Here the word आत्मा means the body-mind-and-sense organs, जितम् means mastered, अष्टाङ्ग योग is also a typical discipline for that, daily पूजा, etc., are the disciplines. Because we learn to sit for some time without distraction. So all these benefit of what, कर्मयोग, he becomes असक्त-बुद्धिः – free from attachment, विगत-स्पृहः – free from desires, जित-आत्मा – master of his own equipments, सर्वत्र – under all circumstances and this alone is technically called साधन चतुष्टय सम्पत्ति. Is this an end-in-itself? No. Hereafter alone, the crucial साधन has to begin, which is called ज्ञानयोगः. Therefore कृष्ण mentions that in the next line, संन्यासेन, संन्यास literally means renunciation and according to tradition, संन्यास is the lifestyle of a monk and that lifestyle is designed for वेदान्त विचार. Very description of संन्यास आश्रम is meant for systematic वेदान्त श्रवण, मनन and निदिध्यासनम्. Therefore, the word संन्यास represents ज्ञानयोगः. So whether a person becomes a संन्यासि or not, external संन्यास is not relevant, if a person takes external संन्यास and does everything else other than वेदान्त विचार, it is useless. On the other hand, even if you continue in गृहस्थ आश्रम, if you systematically do वेदान्त विचार, you are all संन्यासि only. Therefore don't worry, संन्यासेन is equal to ज्ञानयोगेन, by the

practice of ज्ञानयोग, नैष्कर्म्य-सिद्धिम् अधिगच्छति. नैष्कर्म्य-सिद्धि is the name of मोक्ष or Self-knowledge, आत्मज्ञानम् or मोक्ष is called नैष्कर्म्य-सिद्धि, the literal translation of this word is the state of actionlessness, सिद्धि means the stage or state or the goal and नैष्कर्म्यम् means actionlessness, that is the literal meaning and here it has got technical connotation, you should not literally take that it is a state where you drop all the actions, it is not so. State of actionlessness means the state of knowledge, wisdom, that I am ever the actionless आत्मा. This wisdom is called actionlessness. The mind also will continue to be active. But through ज्ञानयोग, I discover the fact I am not the active body, I am not the active mind, but I am the Consciousness-principle which is ever actionlessness, ever actionless. And what is the definition of Consciousness, do you remember? If you remember that only you will understand this.

- i) Consciousness is not a part, product or property of the body.
- ii) Consciousness is an independent entity, which pervades and enlivens the body.
- iii) Consciousness is not limited by the boundaries of the body and
- iv) The Consciousness survives even after the fall of the body.

These four facts about आत्मा the चैतन्यम् he knows and not only he knows these facts, he has trained his mind to claim that I am not the changing body, I am not the changing mind, I am not the changing sense organs, but I am this Consciousness which blesses all these activities. And it this is the goal one has to attain through the practice of वेदान्त श्रवण, मनन and निदिध्यासन. Therefore कृष्ण says: ज्ञानयोगेन नैष्कर्म्य-सिद्धिम् परमाम्, which is the ultimate destination, purification of mind is intermediary destination, Self-knowledge is the ultimate destination, that this person attains. Continuing; Verse no.50;

Verse No .50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८-५०॥

सिद्धिम् प्राप्तः यथा ब्रह्म तथा आप्नोति निबोध मे ।

समासेन एव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८-५०॥

हे कौन्तेय! सिद्धिम् प्राप्तः (मानवः) यथा ब्रह्म आप्नोति, तथा मे समासेन एव निबोध, या (च इयं ब्रह्म-प्राप्तिः) (सा) ज्ञानस्य परा निष्ठा (वर्तते) ।

With the previous verse, कृष्ण concludes the topic of कर्मयोग which started from verse no.40 and at the concluding verse that is the last verse, कृष्ण said अर्जुन you cannot end your साधन with कर्मयोग, you have to go through the ज्ञानयोग also to attain liberation. And when कृष्ण referred to ज्ञानयोग, कृष्ण assumes that अर्जुन remembers what is ज्ञानयोग, because he has discussed ज्ञानयोग in the 2nd chapter, 4th, 5th, 6th, 7th, 13th, 9th, 14th chapter, in all these chapters, कृष्ण has discussed ज्ञानयोग and therefore कृष्ण assumes that अर्जुन remembers. But अर्जुन's look at कृष्ण is so strange, that when he was speaking about the four points of Consciousness, he seems to think that he has not heard it before! Then only कृष्ण remembers, Oh! अर्जुन has forgotten. Therefore out of his infinite compassion, without asking the student to write imposition, or to stand-up on the bench, कृष्ण condenses ज्ञानयोग in these verses, from 50 to 55. 50 to 55 is ज्ञानयोग condensation. And as I said ज्ञानयोग consists of three stages, श्रवणम्, मननम् and निदिध्यासनम्. What is the definition of श्रवणम्? Consistent and systematic study of the Vedantic scriptures for a length of time under the guidance of a competent teacher, a non-forgetful teacher!! Even if the student forgets but a teacher should not forget, that is why competent teacher. This is श्रवणम्. And मननम् is not confining to श्रवणम् alone, doing at least some home work, going back and trying to recollect what is the definition of आत्मा, what is the definition of अनात्मा, this is called मननम्. And finally निदिध्यासनम् is dwelling upon the teaching so that it becomes my own second nature. It is not enough that I know that Consciousness is different from the body, I have to regularly practice, I am not the body, body is only a

temporary medium for me, I am the Consciousness-principle who am transacting through the body. Only then I will be free from the fear of death, after some time the body will go away, the mortality of the body is not my own mortality, body may go away and the transaction may end, but the end of transaction is not my own end. So thus my real nature, I have to regularly claim which requires quality time. And therefore Lord कृष्ण suggests, allot some quality time for Vedantic meditation, in which you can temporarily become a संन्यासि, not external संन्यासि, internal संन्यासि you can become, you can forget your father role, your mother role, your husband role, wife role, employer role, employee role, you forget all your roles and become a sincere Vedantic seeker and dwell upon your real nature. Thus कृष्ण here emphasize the importance of Vedantic meditation. Without Vedantic meditation, श्रवणम् is incomplete. Remember the example I give, when you add sugar to your coffee, you may put two spoons or three spoons and you drink the coffee, there is no sweetness at all. And you wonder why it is not sweet coffee, milk or anything and then what you do? Add two more spoons and drink, no sweet at all, not sweet at all and you add some more, any amount you add, it will not give sweetness. What is important is adding should be followed by mixing. So adding is important or mixing is important? Which is important? Suppose I say mixing is important, this fellow doesn't add sugar at all, and go on mixing, nothing will happen and another person goes on adding, no mixing. These are the two types of students: one type of student does श्रवण, but doesn't do निदिध्यासनम्. They are adders, not mixers and there is another type of student, who says I won't attend classes. Attending the class is adding the sugar, I will do only Vedantic meditation, आत्म ध्यान. What is आत्मा? If you ask, he says he doesn't know. How can you do आत्मध्यानम्, without listening to आत्मा? Without श्रवण, निदिध्यासनम् is impossible, without निदिध्यासनम्, श्रवण is incomplete (you should not say: impossible). Shall I repeat?

Without श्रवण, निदिध्यासनम् is impossible, without निदिध्यासनम्, श्रवण is incomplete. Therefore all are important, श्रवण, मननम् and निदिध्यासनम्. In these verses 50 to 55, कृष्ण is highlighting the निदिध्यासनम् part, otherwise called Vedantic meditation. In the भगवद्गीता, Vedantic meditation has been very elaborately discussed in a particular chapter, do you know the chapter in which Vedantic meditation is thoroughly, comprehensively and totally discussed? One important chapter, that is the 6th chapter of गीता, titled, ध्यानयोगः or आत्म-संयम-योगः, कृष्ण has elaborately studied. The 6th chapter is condensed in these verses. Now look at the श्लोक. He says, सिद्धिम् प्राप्नोति – a seeker attains सिद्धिः, सिद्धिः means purity of mind, ज्ञानयोग्यता or साधन चतुष्टय सम्पत्ति or Vedantic qualification, preparatory qualifications are called सिद्धि and it is attained by following what? By कर्मयोग, that we have to supply that. By कर्मयोग, a seeker attains preparatory qualification and after that, सः ब्रह्म आप्नोति, we have to supply through ज्ञानयोग, through कर्मयोग he has attained सिद्धि, which is preparatory qualification and through ज्ञानयोग ब्रह्म आप्नोति, ब्रह्म means ब्रह्मन्, he attains ब्रह्मन्, because through ज्ञानयोग he gains the knowledge that ब्रह्मन् is not different from me at all. It will be a very great revelation, because through ज्ञानयोग he comes to know that whatever I have been seeking outside they are not available outside. That is first startling discovery, whatever I am seeking outside, that is not available outside, peace will not come from outside, आनन्द will never come from outside, whatever आनन्द seems to come from outside is a fake आनन्द, real आनन्द never comes from outside, security will never come from outside, this is the first startling discovery and the next startling discovery is all of them are already my nature, शान्ति is my स्वरूपम्, security is my स्वरूपम्, आनन्द is my स्वरूपम्. Thus he attains them through knowledge and ज्ञानस्य निष्ठा, not only he attains ज्ञानम्, by the practice of ज्ञानयोग he attains ज्ञान निष्ठा. So ज्ञान निष्ठा, निष्ठा means spontaneity, ज्ञाननिष्ठा means

spontaneity in knowledge. And what do you mean by spontaneity in knowledge? By spontaneity what we mean is whenever in life a difficult situation come, whenever a crisis or problem comes in life, वेदान्त must be available to help you without any difficulty, it must be easily and effortlessly accessible to you. So I will define spontaneity as effortless accessibility of this knowledge whenever there is crisis in family, like people say I want to have some fluid money in hand, for what purpose, because whenever I need for emergency, it must be available or else it will be in some bank, in some fixed deposit and today is holiday because of विनायक चतुर्थी, etc. Therefore what is the use of having money if it is not readily accessible, therefore every intelligent householder what does he want, some cash should be there, why he wants? Because he wants that to be effortlessly accessible when there is crisis. Just as you want to local money to be effortlessly accessible, similarly, the Vedantic wisdom should be available when? not in the विद्यामन्दिर class on Sundays between 6 and 7. What is the use, when the problem arises in the house, there is crisis, financial crisis, health crisis, children do some mischief or big mischief they do, when situations come to me, this knowledge must be there. I may first ask 'What' and in two minutes, वेदान्त should come to my rescue and I should say 'So What'? Only one minute allowed to ask What, the next moment वेदान्त should surface and you should be able to say even for the worst tragedy So What? This if you are able to do then वेदान्त has worked, that is called ज्ञान निष्ठा. So therefore through ज्ञानयोग, one attains ब्रह्मन्, one attains ज्ञाननिष्ठा, ब्रह्म प्राप्ति and ज्ञाननिष्ठा प्राप्ति both are one and the same. They are not different at all and हे अर्जुन! I shall tell you how through ज्ञानयोग one will attain this निष्ठा and He says, समासेन निबोध मे, I am going to summarize this ज्ञानयोग, it is going to only brief, because 18th chapter is supposed to be not a teaching chapter, it is supposed to be reminding chapter, so I will teach you in brief. So listen. Continuing;

Verse No .51

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ १८-५१॥

बुद्ध्या विशुद्धया युक्तः धृत्या आत्मानम् नियम्य च ।

शब्दादीन् विषयान् त्यक्त्वा राग-द्वेषौ व्युदस्य च ॥ १८-५१॥

विशुद्धया बुद्ध्या युक्तः, धृत्या आत्मानम् नियम्य च, शब्दादीन् विषयान् त्यक्त्वा, राग-द्वेषौ च व्युदस्य,

As I said before, ज्ञानयोग consists of three parts, श्रवणम्, मननम् and निदिध्यासनम्. कृष्ण wants to deal with निदिध्यासनम् more than श्रवणम् and मननम्. And therefore he presents श्रवण and मनन in three words, विशुद्धया बुद्ध्या युक्तः. May you go through श्रवणम् first, that is study the उपनिषत्s or study वेदान्त very clearly, it is exactly like college education. Vedantic study is not different from any other study because there also there is a syllabus and it is covered in a systematic manner. वेदान्त is also a thorough शास्त्रम् and it is to be studied in a systematic manner. There are how many topics? There are certain important topics:

- a) जीव स्वरूपम् – the nature of individual,
- b) the ईश्वर स्वरूपम् – the nature of God,
- c) जगत् स्वरूपम् – the nature of the world,
- d) बन्ध स्वरूपम् – the nature of संसार,
- e) मोक्ष स्वरूपम् – the nature of मोक्ष and
- f) साधन – the method by which you go from bondage to liberation.

How many topics? 6 topics. जीव स्वरूपम्, ईश्वर स्वरूपम्, जगत् स्वरूपम्, बन्ध स्वरूपम्, मोक्ष स्वरूपम् and साधन. That is the systematic spiritual discipline by which you go to from बन्ध to मोक्ष. And each topic has to be very thoroughly studied. When you go to individual, अन्नमय कोश, प्राणमय कोश, अवस्था त्रयम्, शरीर त्रयम्,

very big topics. And if you talk about world, पञ्च भूत सृष्टि, पञ्चीकरणम्, very big topics. Then when you come to भगवान् निमित्त कारणम्, उपादान कारणम्, it is a very big topic. And suppose you study जीव स्वरूपम् for one month and then one decade gap, (to remember in the next week itself is a big problem!!) and then you study जगत् स्वरूपम्. By that time, you forget जीव स्वरूपम्, by the time you come to ईश्वर, जीव and जगत् are forgotten, you have to keep all of them in mind, because we are trying to understand all of them in a comprehensive manner. Therefore just as physics requires a systematic and consistent study, to become a physics graduate you have to go through 20 years of education. In normal course, if you fail in between it will increase, just as chemistry requires 20 years of regular and systematic study, वेदान्त is much more comprehensive शास्त्रम्, therefore that also requires a thorough study. People think spirituality is just sitting for भजन् or ध्यानम्. They think that is sufficient. People forget that spirituality involves thorough study, it is an education which requires all the involvement. That is why also I tell that at least you try to summarize the class by writing notes or find out some victim outside and share, catch hold of someone, try to teach. They will surely run away if they see you again. Try to find out some method to remember and assimilate. Therefore कृष्ण says through श्रवण and मननम्, you should gain doubtless knowledge of your real nature. Doubtless knowledge is called विशुद्ध बुद्धिः. विशुद्धम् means clear, doubtless, बुद्धिः means knowledge or intellect you should have a doubtless knowledge or a doubtless intellect, both are the same, an intellect which has got knowledge without doubt and this is possible only through systematic श्रवण and मनन. And once you have done that, now श्रवण is not compulsory because the teaching has been received, so what is compulsory is what, sugar has been added, you have to stir and how to do that, spend some time alone and try to bring the knowledge to your intellect and look at yourselves as revealed by the शास्त्र, replace the

अहङ्कार-I, which is the familiar-I and replace it by the साक्षि-I, the higher-I, the आत्मा-I. And that is going to be discussed in these verses, the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 51-53

In this 18th chapter of the गीता, which happens to be a summary of the entire भगवद्गीता, Lord कृष्ण repeatedly talks about the two main योगs or साधनs in the form of कर्मयोग and ज्ञानयोग. कर्मयोग itself कृष्ण summaries, three times in this chapter itself and ज्ञानयोग also he summaries twice in this chapter. First He summarized ज्ञानयोग from the 13th verse up to the 17th verse, wherein the emphasis was given to the systematic study of the scriptures under the guidance of an आचार्य, otherwise ज्ञानयोग in the form of श्रवणम् was highlighted before. Now once again कृष्ण talks about ज्ञानयोग but now highlighting the role of निदिध्यासनम्. From verse no.50 up to verse no.55, we get the second summary of ज्ञानयोग, emphasizing निदिध्यासनम्. And as I had said in the last class, the primary or the only purpose of निदिध्यासनम् is to assimilate the knowledge that we have received, निदिध्यासनम् is not meant for acquiring knowledge, निदिध्यासनम् is not meant for validating this knowledge, निदिध्यासनम् is only meant for the assimilation. And this निदिध्यासनम् we were seeing in the माण्डूक्य कारिका also, same topic is parallely going. I said निदिध्यासनम् primarily consists of dwelling upon the teaching, which we have already received from the आचार्य. Even though we know the essence of the teaching, we dwell upon it so that it enters it to every cell of our personality, remember the example adding sugar is not enough, whether it is milk, coffee or tea, you have to mix it with every droplet of the liquid. Otherwise you will be adding sugar but it will not make any difference at all. And therefore श्रवणम् is like adding the sugar, in निदिध्यासनम् alone we are mixing the sugar called शास्त्र ज्ञानम्. And as we saw yesterday, we can dwell upon this teaching in several ways. The mind has to dwell on the teaching that is important, it can be accomplished by any method and I gave you the example even repeated listening can be a form of निदिध्यासनम्. When you listen for the first few times, you are gaining knowledge, but after gaining knowledge,

you continue to listen, you are not gathering any new information, but you are only digesting it. Therefore repeated hearing is a form of निदिध्यासनम्, repeated reading of the शास्त्र is a form of निदिध्यासनम्, repeated writing of the content is a form of निदिध्यासनम्, repeated discussions among the students, that discussion is also a form of निदिध्यासनम् and finally when a person shares this knowledge with another person, that sharing or teaching is also a form of निदिध्यासनम्. In all these forms of निदिध्यासनम्, we give importance to the mind dwelling on the teaching, we are not particular about the physical posture. We don't insist that you should listen to the class only sitting in पद्मासनम्. If I say that, next class, half the hall will be empty, sitting itself is difficult and not only that, somehow you struggle and put the पद्मासन and somebody should help you to pull out the leg once the class is over. Here we don't insist on your physical posture, because वेदान्त is primarily associated with the mind receiving the knowledge. Therefore you hear it in any posture, you lying down and hear, doesn't matter, as long as you avoid dozing off. Thus reading, writing, hearing, discussing, teaching, whatever be the physical posture, is a form of निदिध्यासनम्. And in addition to all these forms of निदिध्यासनम्s, we have got another version of निदिध्यासनम् in which we give importance to the physical posture also. And this form of निदिध्यासनम् is also accepted in the शास्त्र. A person can take to that form of निदिध्यासनम् and if it is inconvenient or impossible, a person need not take to that form of निदिध्यासनम्, it is an optional version, in which the यौगिक methods of meditation are employed. Even though it is not compulsory, the mind alone has to dwell on the teaching, just to assist the mind, to give support to the mind, we can take care of the external postures also and therefore in this version of निदिध्यासनम्, we make use of the पतञ्जलि's अष्टाङ्ग योग stages. And when such a form of निदिध्यासनम् is practiced, it is called समाधि अभ्यासः and this समाधि अभ्यासः of निदिध्यासनम्, कृष्ण

himself has talked about in the 6th chapter. And in this version of निदिध्यासनम्, you give importance to your external layers of personality also. And six stages are mentioned in पतञ्जलि योग, they are आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान, समाधि. आसन means sitting in an appropriate and comfortable posture. I don't want to go into the details, C/o the 6th chapter, this is supposed to be a summary. Therefore you sit in an appropriate comfortable posture and make sure that your body, head and neck are in one straight line, समम् काय-शिरः-ब्रीवम् धारयन् अवलम् स्थिरः etc., आसन. And then प्राणायाम you practice, so that the pranic flow in the physical body is also smooth and well harmonious, because the flow of प्राण and the calmness of the mind are interconnected. When pranic flow is disturbed, the mental harmony is disturbed and therefore पतञ्जलि says that you practice प्राणायाम, which कृष्ण also accepts and mentions.

स्पर्शान् कृत्वा बहिः बाह्यान् चक्षुः च एव अन्तरे भ्रुवोः ।

प्राण-अपानौ समौ कृत्वा नास-अभ्यन्तर-चाश्रिणौ ॥ ५-२७॥

This comes at the end of the 5th chapter, He says, before you start dwelling upon the Vedantic teaching, make sure that your breathing is also normal. Just as in the Olympic weight lifting, what he wants to do is the lifting the weight, but you can see that he stands in front of the weight for some time and closes the eyes and takes a few breathing, after all he is going to lift with the hand, because they have found that they are all interconnected. Thus आसन is given importance, प्राणायाम is given importance, in fact, before all our वैदिक rituals प्राणायाम is made compulsory because concentration in rituals, concentration in जप, concentration in ध्यानम्, all can be achieved by प्राणायाम. Therefore immediately after शुक्लाम्बरधरम्, ॐ भूः, catch the nose, they don't know what is प्राणायाम, so आसन, प्राणायाम, then, प्रत्याहार, deliberate withdrawal of all the sense organs which is called प्रत्याहार, this is the third stage in meditation and then धारण, the mind is withdrawn from all the अनात्मा विषय, all the objects consisting of the

world, the body and even the mind. So the mind is withdrawn from everything else and the attention is focused upon the साक्षि चैतन्यम्, the witness-Consciousness-principle, because of which I am aware of all these things and this turning the mind and fixing upon the आत्मा is called धारण and then comes of practice of ध्यानम्, in which I try to retain my attention upon the आत्मा itself for a length of time. are you able to see the difference between धारण and ध्यान? Fixing is धारण, retaining is called ध्यान and up to ध्यानम् the willpower is involved, effort is involved, struggle is involved, because the mind tends to run away like a baby or a monkey. And once a person has deliberately dwelt on the आत्म चैतन्यम्, अहम् चैतन्य रूपोऽस्मि, नित्योऽस्मि, शुद्धोऽस्मि, असङ्गोऽस्मि, etc., after some time, the mind gets naturally absorbed in the thought and once the mind gets sucked into the state of absorption, it is spontaneously abiding in the teaching, that no willpower is required, this natural or spontaneous absorption in the आत्मा is called समाधि. And all these कृष्ण has elaborately discussed in the 6th chapter, wherein He said

आत्म-संस्थम् मनः कृत्वा न किञ्चित् अपि चिन्तयेत् ॥ ६-२७॥

यतः यतः निश्चरति मनः चञ्चलम् अस्थिरम् ।

ततः ततः नियम्य एतत् आत्मनि एव वशं नयेत् ॥ ६-२८॥

यथा दीपः निवातस्थः नेङ्गते सोपमा स्मृता ॥ ६-१९॥

To the absorbed mind, कृष्ण gives an example for this mind, like a flame which is kept in a protected enclosure. Just as the flame does not flicker at all, it is steady, similarly, the mind of a person in समाधि is also absorbed, absorbed in what, अहम् ब्रह्मास्मि or अहम् शरीर विलक्षण अस्मि, any teaching that is given at the time of श्रवणम्. From this it is clear that a निदिध्यासनम् can be practiced only after successfully listening for some time. If you call a person and ask him to do आत्मध्यानम्, he will ask what is आत्मा, therefore, आत्मध्यानम् is possible only for a person who has systematically studied the scriptures

and have done अवस्थान्नय विवेक, पञ्चकोश विवेक, शरीरत्रय विवेक, I am the witness of the waking state, I am the witness of the dream state, I am the witness of the sleep state and I am not affected by the events happening in these states. If you have studied all these through Vedantic texts what he has already learnt he can dwell upon. In fact, Vedantic meditation is nothing but re-living the Vedantic class. श्रवणम्, replayed is निदिध्यासनम्. There is no difference between श्रवणम् and निदिध्यासनम् at all. In श्रवणम् the recording player is functioning and in निदिध्यासनम् the replay is functioning. And suppose you don't record and you want to replay. What you will get? You can only play if recorded, therefore श्रवणम् is the mental Vedantic activity with the assistance of a गुरु, निदिध्यासनम् is the same mental Vedantic activity without the assistance of a गुरु, गुरु पूर्वक वेदान्त चिन्ता is श्रवणम्, गुरु रहित वेदान्त चिन्ता is निदिध्यासनम्. And when a person remains absorbed in the teaching for a length of time, वेदान्त becomes my own second nature and that is called ज्ञान निष्ठा and only when the teaching is assimilated, it will be available during crisis, during the problems, during loss of things, during loss of people, during loss of health, during loss of youth or during the शनि दश, राहु दश, all these are coming, during that if it has to be useful, you have to spend time. There is no shortcut, you have to give time for the teaching and that too quality time. Who says: Not me, Lord कृष्ण is saying, we have seen the introduction in the 50th verse and now we are seeing the 51st where he talks about the importance steps of निदिध्यासनम्, Vedantic meditation, समाधि अध्यासः. And what is the first stage, कृष्ण said, बुद्ध्या विशुद्ध्या युक्तः, if you have plan of Vedantic meditation make sure that you have studied वेदान्त, make sure that you have gone through श्रवणम् and मननम्. Therefore विशुद्ध बुद्धि means an intellect which has got clear knowledge of the Vedantic teaching. And what to do you mean clear knowledge? Is there something called unclear knowledge? Yes, there is unclear knowledge called vague knowledge.

Therefore clear knowledge means a knowledge which is free from all doubts. वेदान्त talks about three important factors which are intimately associated with our life: one is the world, what is this world? Then it talks about myself who am confronting the world, who am constantly affected by the world and its happenings. Therefore, 'I' वेदान्त talks about, 'the world' वेदान्त talks about and 'God as the cause of both,' जीव जगत् कारण भूत ईश्वर - all these three basic things वेदान्त talks about and the interesting thing is what वेदान्त teaches is totally different from what we have understood about ourselves. I think I am mortal, वेदान्त says that you are immortal, I think the world is real, वेदान्त says that there is no world at all and I think God is far away and totally different from me. वेदान्त says, God can never be away or different from you. With regard to each thing, what वेदान्त says is diagonally opposite to my conception, and therefore a thorough study is required to clearly assimilate ब्रह्म सत्यम् जगत् मिथ्या, जीवः ब्रह्म एव न अपरः and this reception of thorough knowledge is accomplished by श्रवणम् and मननम्. That is what कृष्ण says, विशुद्ध्या बुद्ध्या युक्तः, after thorough study of Vedantic scriptures with a clear knowledge. Then धृत्या आत्मानम् नियम्य च, if you have to spend time upon Vedantic teaching, you should feel worth, because the mind is very very economical, especially with regard to time, the mind is economical, if the mind feels that something is unimportant, it will go away from that subject matter. Suppose you chant विष्णुसहस्रनाम, because the mouth knows how to chant, because I know it by-heart, ॐ विश्वम् विष्णुः-वषट्कारो, then kada kada, kada, for the 20-30 minutes the mouth can chant, then the mind beings to think that this 15-20 minutes can be used better, for chanting my attention is not required, therefore why I can't utilize these 20 minutes of विष्णुसहस्रनाम chanting for something else. And mind happily runs all over, where the mind considers is very important. If there is an important talk in office, office is important for me, विष्णुसहस्रनाम is not important, because a

mechanical mouth can do that work, therefore the mind does that, so the mind knows only one language, what it values there the mind goes. So the absorption is directly proportional to the value we attach, we never lack concentration, we all have got plenty of concentration, but concentration is directed towards the things which we consider important and if Vedantic meditation should naturally happen, वेदान्त must be a thing that I value. And once I have value, then even in office you think of वेदान्त, because whatever I value the mind goes, a scientist wherever he goes he will think of only that, a chess player wherever he goes he thinks of chess only. Therefore, धृत्या – by the willpower, you discover the value of वेदान्त and turn your mind towards the teaching. So धृति means बुद्धि निश्चय, that this 15 minutes of Vedantic meditation will be useful to me, this निश्चयम् should be there. So धृति means conviction regarding the worth of Vedantic meditation. Therefore धृत्या आत्मानम्, here आत्मा means the mind and sense organs, नियम्य means turning away from worldly thoughts. Then शब्दादीन् विषयान् त्यक्त्वा – turn the sense organs from the relevant sense objects, शब्द, स्पर्श, रूप, रस and गन्ध, may you drop at least at the time of meditation, for 15-20 minutes turn the sense organs away, to use the पतञ्जलि language, it is called प्रत्याहार, प्रति आहरति, आहरति means withdraw the sense organs. Then राग-द्वेषौ व्युदस्य च – make sure that you have handled the problem of रागः and द्वेषः, because the mind will only go to such things where you have रागः or द्वेषः. There are hundreds of people walking on the road, they are all neutral people, you are neither attached to them nor do you hate them. What happened in so many countries and you read the news item, you are not worried at all. Suppose something happens in New Zealand, for many people it doesn't register at all, it never disturbs at all, but suppose some member of the family is there in New Zealand, then in meditation that thought comes. Why? Because I have got a रागः in that particular thing. Therefore रागः and द्वेषः are responsible for dragging the mind

towards the thing. And therefore learn to transcend your राग-द्वेष. In fact, this must have been practiced at the level of कर्मयोग itself, I should not tell here at all. At कर्मयोग level itself we must have done. But कृष्ण knows that we all have come to वेदान्त through backdoor and therefore we have come to निदिध्यासनम् like an M.Sc. Maths students, 4+5 is equal to 10 or 11 is the only doubt. Like that, निदिध्यासनम् we are talking about. राग-द्वेष we have not handled at all. So कृष्ण reminds that you have to handle. व्युदस्य means transcend, don't allow them to disturb you in meditation. So these are all not actual निदिध्यासनम्. These are only preparatory step, we gave a special title for this preparatory step in the 6th chapter of the गीता. I don't know whether you remember, those preparatory step were called अन्तरङ्ग साधनानि. In the 6th chapter whatever we saw, अन्तरङ्ग साधनानि, बहिरङ्ग साधनानि, ध्यान स्वरूपम्, ध्यान फलम्, ध्यान प्रतिबन्ध परिहारम्. And in the अन्तरङ्ग साधन itself, I talked about 8 steps, all those things we have to recollect here. Continuing;

Verse No .52

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८-५२॥

विविक्त-सेवी लघु-आशी यत-वाक्-काय-मानसः ।

ध्यान-योग-परः नित्यम् वैराग्यम् समुपाश्रितः ॥ १८-५२॥

विविक्त-सेवी, लघु-आशी, यत-वाक्-काय-मानसः, नित्यम् ध्यान-योग-परः, वैराग्यम् समुपाश्रितः (च),

कृष्ण doesn't give all these instructions in an orderly manner. In the 6th chapter also he did not maintain an order. Here also he doesn't maintain an order. We only have to reshuffle. First we have to take care of अन्नमय कोश, then gradually we should come to प्राणमय कोश and then we come to मनोमय कोश and there also sense organs first, then the mind, then we come to विज्ञानमय कोश, it is a gradual process. कृष्ण does not here concentrate on the order. So विविक्त-सेवी,

choose a relatively secluded place where the external disturbances will be minimum. So **विविक्तः** means secluded place. And elsewhere He will say **एकाकि**, preferably be alone, going for group meditation and doing all other things except that! Therefore, try to be **एकाकि**. Not only that, it will be a nice training also to leave alone, it is very very important faculty we have to develop, because ultimately we have come alone and when we are facing serious problems also, we are alone, because others can never understand the problem and in the old age, we have to be alone and especially in the night, when we don't get sleep and all others are snoring away. You have to face yourselves alone and suppose in the hospital, ICU unit, let us hope such things don't happen, but who knows, only doctor says: I See You. Doctor will see you. Nobody will see you, others say I don't see you. So it is a fact that we are traveling alone, we are born alone and we have to die alone. Since this is an inevitable fact of life, why can't we learn to spend some time alone, this meditation will help that and therefore **कृष्ण** says, **विविक्त-सेवी** and alone means don't go with the walkman, gone, it is a talkman or go with a cell and go on talking, what is the use, don't take anything, just be yourselves, it is an important lesson, everyone of us has to learn. I told you when **स्वामि चिन्मयानन्द** conducted the **साधन** camp in **सिध्वरी, हिमाचल प्रदेश**, he used to tell every **साधक**, the camper should go out and spend some time alone. Because in that area, there is a vast area, where a person can stay alone. There it is possible, not in **चैन्नै**. You know what the campers do? They know **स्वामिजि** is around and he may be watching and they all go alone and they have an understanding that they will meet there and in every place there will be two or three persons together, **दयानन्द स्वामिजि** says that the greatest tragedy is we cannot face ourselves, being alone is facing myself, being alone is facing my own mind, being alone is facing my own anxieties and concerns, face courageously. So **विविक्त-सेवी, सेवी** means the one who resorts to aloneness, not once in lifetime, as often as possible. Then

लघु-आशी – eating in a regulated manner, eating in a limited measure, लघु-आशी, eating in moderation, all these we have seen, because only when the stomach is not full, the mind will work, if the stomach is too full, all the blood circulation will go to the मध्य-प्रदेश and उत्तर-प्रदेश (the head) will doze off. Therefore लघु-आशी. Then यत-वाक्-काय-मानसः and learn to master all your organs, so this is a repetition, which He has said in the last verse, वाक् means organ of speech, काय means the physical body, मानसम् means the mind, all of them are यतम्, यतम् means withdrawn from the external world and वैराग्यम् समुपाश्रितः – taking to, resorting to or invoking detachment and कैवल्योपनिषत् gives a beautiful tip, it says at least mentally become a संन्यासि at the time of Vedantic meditation, don't be afraid, only mentally and only 20 minutes and thereafter you can take all. So at the time of meditation, you tell, I am not a husband, I am not a wife, I am not a father, I am not a grandfather, I am not an employer, I am not an employee, all these roles invoke a सङ्ग and every association will cause its own type of disturbance, tell yourselves, I am not related to anything and ultimately that is the fact because all the worldly relationships are temporary and incidental. They were never there before the birth and they will never be there after the death, it is for a few decades that is there, only permanent relationship is with the Lord alone, because ईश्वर संबंध was in every जन्म, whereas मनुष्य संबंध is not in every जन्म, in the last जन्म whether I was a मनुष्य or not is itself doubtful or whether I was a buffalo. So drop all the incidental relationships and invoke only three relationships: ईश्वर संबंध, गुरु संबंध and शास्त्र संबंध. कैवल्योपनिषत् gives this tip. Therefore वैराग्यम् समुपाश्रितः and if you are worried about your family members, who will take care of them after me, if that worry comes you tell yourselves, nothing to worry, भगवान् will take care of all of them in a better way, in fact, they are praying for, when this person will 'leave.' We think that we are

protecting them, they want to protect them from us, this is the truth, therefore hand over all the responsibilities to the Lord with this prayer,

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥ ९-२२॥

अहम् means not me, but कृष्ण. Hand over the charge, everything will be perfectly fine, everything will be better without me. Therefore वैराग्यम् समुपाश्रितः. Then, ध्यान-योग-परः. Now you have got a free body, free sense organs, free mind and free intellect, use that time for dwelling upon the शास्त्रम्. Therefore कृष्ण says परः. परः means be committed to, be sincerely wholeheartedly diligently committed to ध्यान-योग – the साधन of Vedantic meditation. If a person has not studied वेदान्त, then also he can practice meditation, but before Vedantic study the meditation is called, उपासना, which is meditating upon our own इष्टदेवता, in the form of राम, कृष्ण, etc. But here we are talking about meditation after Vedantic study, therefore what is the substance of meditation, there is one truth, behind God, behind the world and behind this body-mind-complex and that one truth is I the सत्-चित्-आनन्द आत्मा,

ब्रह्मैवाहमिदम् जगच्च सकलम् चिन्मात्रविस्तारितम् सर्वम् चैतदविद्याया
त्रिगुणयाऽशेषम् मया कल्पितम् ।

इत्थम् यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले चाण्डालोऽस्तु स तु
द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ मनीषापञ्चकम् २ ॥

I, the Consciousness, am the substratum of this body, this world and even God's body, so dwelling upon this truth is called ध्यान-योग-परत्वम् and we should very carefully note, Vedantic meditation is not a thoughtless state. Thoughtless state is the meditation prescribed in the पतञ्जलि's योगशास्त्र, we the Vedantins defer from पतञ्जलि's योग, we accept his आसन, प्राणायाम, प्रत्याहार, all OK, but our meditation is different from the पातञ्जल योग, we dwell upon अहम् ब्रह्मास्मि.

मनोबुद्ध्यहंकार वित्तानि नाहम् । चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥
निर्वाण षट्कम् १॥

It is a thought which I have to deliberately entertain. And this is called सजातिय वृत्ति प्रवाहः. May you, हे अर्जुन! Practice that. Not now, after महाभारत war. Or else, अर्जुन will sit there itself, as it is he wants to avoid the war. Therefore, you have to add, after महाभारत war you should practice. Continuing;

Verse No .53

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५३॥

अहङ्कारम् बलम् दर्पम् कामम् क्रोधम् परिग्रहम् ।

विमुच्य निर्ममः शान्तः ब्रह्म-भूयाय कल्पते ॥ १८-५३॥

अहङ्कारम् बलम् दर्पम् कामम् क्रोधम् परिग्रहम् (च) विमुच्य, निर्ममः, शान्तः, (नरः) ब्रह्म-भूयाय कल्पते ।

And during the practice of the Vedantic meditation, several emotional disturbances can happen. And they do happen and if they happen it is because of the traces of आसुरी सम्पत्, which I have enumerated in the 16th chapter of the गीता. So कृष्ण talked about certain traits which will disturb the mind and therefore they have to be weeded out. In the शास्त्र, it is called दुर्वासना क्षयः. So certain unhealthy patterns of thinking will certainly disturb the mind and therefore you have to carefully weed them out, as we were seeing in yesterday's class,

उत्सेक उदघेयद्वत्कुशाग्रेणैकबिन्दुना । मनसो
निग्रहस्तद्वेदपरिखेदतः ॥ माण्डूक्य कारिका ३-४१ ॥

Lots of weeds are there in the garden called the mind. We have to weed out that first, check it. And what are some of the weeds, not all, some of the weeds? Here by weed I mean unhealthy pattern of thinking. No.1 अहङ्कारः, अहङ्कार means अनात्म अभिमान. This strong

identification with the body. A Vedantic student should never encourage that, he has to repeatedly remind the body has come from the पञ्चभूतs, it is a temporary gift given for Vedantic study, not for eating, it is given for Vedantic study and after using the body, I have to return it to the पञ्च भूतs and that is why repeated reminder is given by applying the ash, so that you will be told that the body will be reduced to what, ash alone or if he is a वैष्णव, ऊर्ध्वपुण्ड्रम्, therefore, whether it is called limestone soil or ash, don't get attached to your body. You have to protect the body, but you cannot get attached and this देह अभिमान is called अहङ्कारम्. Then बलम्, बलम् means power, holding on to the power and position, either in an organization or in any particular institution or in the family itself, I don't want to give up my power, even though the next generation has come and they have to take over, son is growing up, daughter-in-law has arrived, grandchildren are there, they themselves want gradually take over and the शास्त्र says, become a guest in your own house, but this person wants to interfere with everything and everything that happens he must be informed. Nobody should go out without telling me, 85 years old and any moment he may pass away and still he wants to hold on to that power. So, बलम् means attachment to power, holding on to power, remember what I say: 'Even if I give up the body I won't give up the key.' That is called attachment. So बलम्. Then दर्पम्, दर्पम् means arrogance, if I have accomplished something in life, I have got a few awards or degrees or I am a self-made man, दयानन्द स्वामिजि, says he is the most difficult man, constantly he will say I am a self-made man, I started from scratch and now I have become a millionaire all the time talking about his biography only. So he says give up your arrogance, self-aggrandizement. Then कामम् – materialistic desires, which are endless, I don't want to dwell upon them, because we have seen in the 3rd chapter, कामः एषः क्रोधः एषः etc. Then क्रोधम् – wherever काम comes, the क्रोधम् is bound to come, काम means expectation, when

expectations are there I am an irritable person, higher the expectation higher the irritability, because when the expectations are not fulfilled, I will shout at those people. Therefore, काम and क्रोधम् go together, therefore handle them. Then परिग्रहम्, परिग्रह means possession. वेदान्त always values a simple life, bigger the possession or more the possessions, greater the distraction and therefore अपरिग्रहः or simple life is always prescribed, especially for a spiritual student. And if a person cannot practice that in earlier stages, at least gradually you reduce things, right from dress onwards, 73 dresses are there, what to do? We require a few dresses and again other things also, therefore drop or reduce your possessions and शङ्कराचार्य will say take संन्यास. Whenever he gets a loophole he will say take संन्यास. I am not going to tell you that; reduce the possessions. Then निर्ममः – not only give up the देह अभिमान, also give up the अभिमान towards the possessions, ममकारः. So अहङ्कार and ममकार. So the difference between अपरिग्रहः and निर्ममः is: अपरिग्रहः means reducing the possessions but even if I reduce the possessions, I will have to hold on to minimum possessions. Some minimum possessions even a संन्यासि cannot avoid, towards those possessions what should be the attitude and that is here presented as निर्ममः, even towards the minimum possessions, don't develop too much ownership, always be a trustee of even those possessions, all these belong to the भगवान् and I am using it. Then what will happen, शान्तः – the mind will be naturally tranquil. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 53-56

In these verses, beginning from the 50th verse up to the 55th verse of the last chapter of the गीता, Lord कृष्ण is summarizing the ज्ञानयोग साधन, which consists of these stages. The first stage being श्रवणम्, which is systematic study of the Vedantic scriptures and the second stage is मननम्, through which we clear all the doubts with regard to the teaching and make the knowledge into a conviction, a doubtless knowledge and the final stage of साधन, which is the most important stage also and that is the internalization or the assimilation of this wisdom. And this is extremely important because the assimilated wisdom alone will help me, just as digested food alone will help in the nourishment of the body, it is not the amount of food that I consume, but it is the amount of food that I digest that is going to nourish my physical body. Similarly, if my spiritual personality is to be nourished, the food for the nourishment of the spiritual personality is the Vedantic teaching, ज्ञानम् is the आहारः, the food for the nourishment of the spiritual personality and it is not the amount of teaching that I receive that matters, but it is the amount of teaching that I digest. Therefore even though receiving the teaching is very important, the assimilation of the teaching is equally or perhaps more important and therefore Lord कृष्ण emphasizes the साधन of निदिध्यासनम् or assimilation and as I said the primary साधन of assimilation is dwelling upon the teaching as often as possible and also leading an alert life to make sure that my way of life and the teaching that I have they are closer. There is no big divide between what I know and what I am, which will be a spiritual hypocrisy. Talking of वेदान्त and doing all अक्रमs, so that cannot be there. Therefore I have to constantly monitor my thought, word and deed and make sure that there is no gap between what I know and what I am. So thus an alert life is part of निदिध्यासनम्, dwelling upon the teaching is part of निदिध्यासनम्. And here कृष्ण presents Vedantic meditation or समाधि अभ्यास, which we are seeing in the माण्डूक्य

कारिका, this Vedantic meditation is also a form of निदिध्यासनम्. In Vedantic meditation, I turn my mind away from all other things and exclusively dwell upon the teaching. And कृष्ण talked about the various stages of preparation in these verses, 51 and 52 and 53. How one should be seated in a comfortable posture, how one should withdraw from external disturbances and how one should die to the relative worldly roles of life, which are only incidental, which are only वेषम् that we have and removing all of them, I invoke my real I. And कृष्ण said having observed all these conditions, ध्यान-योग-परः भवेत्, that is the crucial thing, ध्यान-योग-परः means one should be committed to the meditation upon the teaching. परः means it is not a casual hobbish approach but one should be sincere and serious. परः means तात्पर्यवान् and ध्यान-योग, शङ्कराचार्य divides these two words and ध्यानम् and योग and he translates योग as समाधि. Thus ध्यान-योग-परः means one should remain totally absorbed in this teaching, at least for some time, as often as possible. Up to this we saw in the last class. And in the 53rd verse, we are seeing the second line, विमुक्त्य निर्ममः शान्तः if a person practices this Vedantic meditation for a length of time, then ब्रह्म-भूयाय कल्पते, he learns to dis-identify from his superficial personality called अहङ्कार. अहङ्कार is the inferior I, the lower-I, the changing I, consisting of the physical body-mind-complex. And this person learns to dis-identify from this finite I and learns to identify with the higher-I, which is nothing but the चैतन्य तत्त्वम्, the Consciousness-principle. And what is Consciousness? Do you remember? Consciousness is not a part, product or property of the body, (only if you do निदिध्यासन, you will remember it) it is an independent entity which pervades and enlivens the body, it is not limited by the boundaries of the body, it survives the death of the body. And when you practice meditation, you don't use the word it for Consciousness, now what is the mistake we are doing, whenever we refer to Consciousness, we are referring to as 'third person singular.'

And when it comes to the body, we spontaneously take as ourselves using the first person. In निदिध्यासनम्, what do we do, instead of using the word it, you train yourselves using the word 'I.' I am not part, product or property of the body, I am an independent formless Consciousness, which pervades and enlivens this body, (you have to say "this" for the body) and I am not limited by the boundaries of the body and I continue to survive even after the fall of the body, the surviving-I will not be accessible through this body, this phone No. is dead, I the surviving-Consciousness am not accessible through this body, but I continue to be accessible through innumerable other bodies, thus I am space-like all-pervading, formless, all accommodating Consciousness-principle. This I have to drill into my mind, until it becomes spontaneous to me. Of course, when I transact with the world, you need not tell this and confuse the people and somebody ask you, who are you? You say "I am not part of the body, product or property of the body" etc. You keep this in the mind and there you can give biography, date of birth and all those things, but in the background, let the तम्बुर श्रुति be there, I am behind the body, I am not the body and the moment I learn to identify with the formless Consciousness-principle, I can very very boldly claim 'अहम् ब्रह्मास्मि', until I spontaneously identify with चैतन्यम्, I will not be comfortable with अहम् ब्रह्मास्मि. When dis-identification from the body is natural and identification with Consciousness is spontaneous, I can very boldly say अहम् ब्रह्मास्मि. Who says? Lord कृष्ण. Look at the श्लोक, ब्रह्म-भूयाय कल्पते, such a meditator, कल्पते – is fit to become one with ब्रह्मन्, such a person is fit to become one with ब्रह्मन्, 'to become one with ब्रह्मन्', not that I become ब्रह्मन्, I own up the fact that I am the Consciousness which is ब्रह्मन्, after all the word ब्रह्मन् means what: boundless and from Consciousness standpoint I don't have boundaries, what is the difficulty in owning up that fact, as body if I say I am all-pervading, it is confusion, but as Consciousness if I claim I am all-

pervading, where is the aberration. Therefore such a person will comfortably say अहम् ब्रह्मास्मि. Therefore ब्रह्म-भूयाय, भूय means भावः, so ब्रह्म-भूय means ब्रह्म भावः, ब्रह्म भावः means ब्रह्म ऐवयम्, ब्रह्म ऐवयम् means oneness with ब्रह्मन्. So in निदिध्यासनम् alone, one owns up the teaching and therefore निदिध्यासनम् alone can produce the benefit of Vedantic study. श्रवणम् is an incomplete ज्ञान साधन, therefore through श्रवणम् one cannot hope to get the complete benefit of वेदान्त. If I want to get complete benefit, it requires निदिध्यासनम्. How many minutes? People want crash programs, because people are in a hurry. It is not minutes or hours or days, weeks or months, we have identified with the body for how many decades and how many जन्मs, therefore I am the body notion is so entrenched deep into the mind and therefore if I have to de-condition my mind it requires lot of time and that is why in the 6th chapter, भगवान् said that tirelessly one has to practice निदिध्यासनम्. In fact, if you ask, शङ्कराचार्य will go one step further and he will say, drop everything and take संन्यास and do निदिध्यासन. I am not asking too much from you, you need not go to that extent, but as often as possible dwell upon the teaching. Continuing; Verse no.54;

Verse No .54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १८-५४॥

ब्रह्म-भूतः प्रसन्न-आत्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मत्-भक्तिम् लभते पराम् ॥ १८-५४॥

ब्रह्म-भूतः प्रसन्न-आत्मा (सन्) न शोचति, न काङ्क्षति, (च) सर्वेषु भूतेषु समः (भूत्वा) पराम् मत्-भक्तिम् लभते ।

So निदिध्यासनम् helps in the assimilation of the teaching and when the teaching is assimilated, it is called ज्ञाननिष्ठा or it is called स्थिरप्रज्ञ or it is called आत्मनिष्ठा, निष्ठा means spontaneously abiding in this knowledge, spontaneously abiding in one's own higher nature. And how do you define spontaneity? स्वामिजि, have I

spontaneity or not how to know? As I said the other day, spontaneity means the knowledge must be accessible to me effortlessly whenever I face problems in life. So like the money available in ready cash form, this knowledge must be easily accessible to me, whenever there is a threat or a problem for me and therefore it is called आत्मनिष्ठा, ब्रह्मनिष्ठा, ज्ञाननिष्ठा, स्थिरप्रज्ञ or जीवन्मुक्तिः. This is called freedom, even when one is alive. Now the question is how can I measure or how can I understand this जीवन्मुक्ति. In what way the जीवन्मुक्ति will be indicated in my life and that कृष्ण talks about here, the जीवन्मुक्ति फलम् He points out. What is that? प्रसन्न-आत्मा, the indication of जीवन्मुक्ति is general quietude of the mind. Like a शान्तः समुद्रः, a calm ocean, a calm lake, the mind is predominantly शान्तः. So मनः शान्तिः is the first indication of जीवन्मुक्ति. Therefore, He says प्रसन्न-आत्मा, here the word आत्मा means the mind, so प्रसन्न-आत्मा means मनः शान्तिः. And what is indication of संसार? It is the opposite, general stressful condition of the mind. If you read the हिन्दु supplement today, in the health feature, they have dealt with the modern problem of stress, the constant stress is the indication of संसार, the general शान्तिः is the indication of मोक्ष. And not only that, न शोचति – a जीवन्मुक्त mind is not easily disturbed, not pained, not overpowered by sorrow. So शोकः or sorrow caused by the events in life also will come down, so न शोचति means he or she does not grieve, he is able to accept the situations calmly. Remember what I said the other day, even if he says What in a shock, in two minutes, he will say, So What? That, ‘What?’ to ‘So What?’ is from संसार to मुक्तिः and this alone कृष्ण said in the beginning of the गीता teaching,

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११॥

ज्ञाननिष्ठाः न grivanthi. They don’t grieve. OK. And न काङ्क्षति, another indication of जीवन्मुक्ति is a sense of fulfillment in life. I am at home with myself, I don’t lack anything in life, I don’t miss anything in

life, the freedom from self insufficiency is another indication, positively presented it is called पूर्णत्वम्. Remember the पूरी example, when the पूरी is put in the oil, it runs about all-over and in the process it is expanding, struggling to become पूर्ण, through various कर्मयोग, उपासना, ज्ञानयोग and when it has become a fully bloomed पूर्ण पूरी, it doesn't run about. Why? आत्मनि एव आत्मना तुष्टः, no more struggle, therefore, न काङ्क्षति, freedom from binding desires and if at all there are desires thereafter, that desire is not born for the sake of पूर्णत्वम्, it is a desire to contribute to the people born out of पूर्णत्वम्, it is not a desire to get but it is a desire to give. Like in the कर्नाटक, when there is sufficient water and it is overflowing and their dams are threatened, what do they do, give to तमिळनाडु. Why? पूर्णः. So पूर्णः they are and therefore it is not out of consideration and all, they are overflowing and therefore they helplessly share, in fact, every ज्ञानि helplessly shares, sharing is natural to him. Therefore desire to take is संसार, desire to give is not a संसार, desire to take is struggle, desire to give is तीला, like भगवान्'s अवतारम्. Therefore, न काङ्क्षति – he doesn't expect even gratitude from the society for what he is doing, because whatever he does is not even for the sake of gratitude, not even for the sake of acknowledgment, not even for the sake of पाद पूजा, nothing, because brimful, therefore share. न काङ्क्षति. And समः सर्वेषु भूतेषु, he enjoys a mind which looks upon everyone objectively. Subjective colorations are removed. When I look at the world from अहङ्कार standpoint, from individuality standpoint I become judgmental, I never live in a public world, I am living in a private world, judging every situation from the standpoint of what benefit I will get, but since a ज्ञानि doesn't judge the situation from अहङ्कार standpoint, he doesn't have a coloration. To use a technical language, he is no more in a जीव सृष्टि, he is no more in a private colored world of his own, but he looks at the world as ईश्वर सृष्टि and when I look at the world objectively, there is no question of राग, द्वेष, all those things

fall down. Therefore सर्वेषु भूतेषु समः, समः means राग-द्वेष रहितः. All these things we have seen before,

विद्या-विनय-सम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि च एव श्वपाके च पण्डिताः समदर्शिनः ॥ ७-१८॥

सम-दुःख-सुखः स्वस्थः सम-लोष्ट-अश्म-काचनः ॥ १४-२४॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ॥ ६-३॥

सर्व-भूतस्थम् आत्मानम्, in the 6th chapter. Every chapter कृष्ण has talked about. Here He briefly mentions, because this is supposed to be summary chapter. Therefore सर्वेषु भूतेषु समः and what is his attitude towards God? What happens to his भक्ति? Because generally there is a misconception that वेदान्त and ज्ञानम् are opposed to भक्ति, ज्ञानम् will displace भक्ति, there is a fear, so कृष्ण wants to remove that, कृष्ण tells ज्ञानम् is not opposed to भक्ति. On the other hand, ज्ञान refines the भक्ति and not only it refines भक्ति, ज्ञानि's भक्ति alone is the highest form of भक्ति. Who says? कृष्ण says. पराम् भक्तिम् लभते, he attains the highest form of भक्ति. In the 7th chapter of the गीता, it was called ज्ञानी भक्ति, आर्तः जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

And otherwise it was called अद्वैत भक्ति, अद्वैत भक्ति is said to be the highest भक्ति. It is generally expressed in the form of closeness. Can you say, that person is very close to me? That means what: we have got such an understanding, we love each other so much, therefore love is indicated by closeness. We express that way also. And not only that, when two people love so much, what do they do, they don't like the distance between them and they embrace tightly, therefore, as the love increases, distance decreases. Distance is inversely proportional to love and अद्वैत भक्ति is the highest form of भक्ति because in अद्वैतम् alone, the distance between God and the भक्त, the ज्ञानि has become minimum. In fact, minimum is not the word, it is zero distance. And therefore the अद्वैत भक्ति is the highest भक्ति. Therefore कृष्ण says, सः पराम् मत्-भक्तिम् लभते, शङ्कराचार्य writes, ज्ञानिम् भक्तिम्, चतुर्थीम्

भक्तिम् लभते, चतुर्थीम् means you should remember the 7th chapter. And this is called what, जीवन्मुक्तिः. Therefore how to find out whether something is happening to us, by the study of गीता, how to check that, you have got certain indicators, the शान्ति should become dominant, शोक should become less, काङ्क्ष becomes less, objectivity increases, these are all the indicators, I used the expression, F I R. Do you remember?

F means the *Frequency* of mental disturbances comes down, the number of occasions, causes that disturb me has to come down, that is frequency reduction.

The second is *Intensity* of reaction. How to measure that? When the reaction is extremely intense, it expresses at three levels - mental, verbal and even physical. सीदन्ति मम गात्राणि मुखं च परिशुष्यति. When the intensity comes down, physical expressions will come down, but mental and verbal, one will be cursing always, so verbal and mental continues and when it comes down still further, verbal reactions come down, physical reactions come down, but mental reactions continue, thus gradually, three to two to one. This is reduction in the intensity.

And final difference is what? Indicator is what? R. *Recovery period*. After getting mentally disturbed, how much time I take to come back to normalcy. The resilience quotient, like IQ, EQ, so is RQ, resilience quotient. Are you able to forget it and continue? स्वामिजि people reserving the seats in the class, we are disturbed, very big problem, they come at 4.30 and put the kerchiefs. Can the गीता students behave like this? Is this right or wrong? Use भगवद्गीता to get out of all these disturbances. These disturbances come at the beginning of the class and if you forget it, it is OK. But after that you don't listen to anything at all. For some people disturbance is from 6 to 7 p.m. class is out. That means resilience is not there. Get disturbed doesn't matter, after the class starts, forget. I have told all that has to be told!! Continuing;

Verse No .55

भवत्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८-५५॥

भवत्या माम् अभिजानाति यावान् यः च अस्मि तत्त्वतः ।

ततः माम् तत्त्वतः ज्ञात्वा विशते तत् अनन्तरम् ॥ १८-५५॥

यावान् यः च अस्मि, (तं) माम् तत्त्वतः भवत्या अभिजानाति, ततः तत्त्वतः माम् ज्ञात्वा तत् अनन्तरम् (माम्) विशते ।

In the previous श्लोक, कृष्ण completed the topic of meditation with the फलश्रुति. What is the फलम्? जीवन्मुक्ति. What is जीवन्मुक्ति? Reduction in FIR. FIR you should remember always; not the police station FIR. Vedantic FIR. So Frequency, Intensity, Recovery period should get reduced with regard to the disturbances in life situations, this is called जीवन्मुक्ति and this is a gradual process, not that suddenly from 100 count FIR it will come to 0. It is not, it will gradually come down, ज्ञानम् you may get quickly, relatively quickly, but the assimilation and transformation is a gradual process, because of that alone in some Vedantic scriptures, they grade the ज्ञानिs also. Even though the ज्ञानिs should not be graded, because all the ज्ञानि's knows अहम् ब्रह्मास्मि, the grading is done based on the FIR level. So ब्रह्मवित् and ब्रह्मवित् वरः and ब्रह्मवित् वरीयान् and ब्रह्मवित् वरिष्ठः So, 20% less वित्, 40 % वरः, 60% वरीयान्, 80% वरिष्ठः, not exactly written like that, I am giving an example. It is a gradual process. Having talked about निदिध्यासन फलम्, now in this 55th verse, कृष्ण summarizes that निदिध्यासनम् topic. This is a consolidating verse. So कृष्ण says in this manner, हे अर्जुन! भवत्या – by the practice of निदिध्यासनम्, the word भक्ति in this context means निदिध्यासन रूप भक्ति. I had told in the 12th chapter of the गीता, the word भक्ति can be used in the meaning of any spiritual साधन. भक्ति is a word which can be used to any spiritual साधन, कर्मयोग is also called a form of भक्ति, उपासना is also a form of भक्ति, Vedantic श्रवणम् is also a form of भक्ति, it is called

ज्ञानयज्ञ, it is considered to be a form of पूजा, ज्ञानयज्ञ it is called. चिन्मयानन्द, used to name all his lecture series as ज्ञानयज्ञ, because this is also a यागः, in which the fire of knowledge is kindled and the fuels are nothing but the ignorance, the ego, the misconceptions, all these are the fuels that you offer, therefore that is also a form of पूजा only, therefore कर्म is form of a भक्ति, उपासना is a form of भक्ति, scriptural study is a form of भक्ति and even Vedantic meditation is a form of भक्ति, शङ्कराचार्य tells this in the विवेकचूडामणि,

स्वस्वरूप-अनुसन्धानम् भक्तिः इति अभिधीयते ॥विवेकचूडामणि ३१॥

Vedantic meditation is also a form of devotion. And by this भक्ति in the form of Vedantic meditation, what फलम् a person gets, माम् अभिजानाति – a person gets ईश्वर ज्ञान निष्ठा. जानाति means he gets knowledge, अभि means the ज्ञानम् will get converted into निष्ठा. अभिजानाति finally means assimilate this teaching. The teaching about whom? माम्, माम् means भगवान्, about ईश्वर ज्ञानम्, he assimilates and when a ज्ञानि gains the knowledge of ईश्वर, कृष्ण says both the higher form of God as well the lower form of God. ईश्वर in his higher nature called परा प्रकृति and ईश्वर in his inferior nature called अपरा प्रकृति, do you remember these two words, परा प्रकृति is in the 7th chapter, higher nature means the Lord without form, the absolute God who transcends all the attributes. And what is the inferior nature of the Lord? The very Lord obtaining in the relative world, endowed with all the superior virtues, सर्वज्ञत्वम्, सर्वकारणत्वम्, सर्वसृष्टिकारणत्वम्, सर्वपूज्यत्वम्. All these are सगुण ईश्वर स्वरूपम्, therefore यावान् means the सगुण स्वरूपम् and तत्त्वतः यः means निर्गुण स्वरूपम्, तत्त्व means the absolutely real nature, चैतन्य स्वरूपम्. So thus a निदिध्यासक assimilates the knowledge of God both in his higher and lower nature. In the relative field, भगवान् and the भक्त are not one and the same, भगवान् is the total, the macrocosm, I the devotee am the microcosm, in the relative field there is a difference, but at the absolute level, there is neither micro nor macro. There is only निर्गुण चैतन्यम्.

इति अभिजानाति – that person knows and ततः माम् तत्त्वतः ज्ञात्वा – of these two, which one is more important, the knowledge of the higher nature is more important, which is called विज्ञानम्. In the 7th chapter, knowledge of the lower nature is called ज्ञानम्, the knowledge of the higher nature is called विज्ञानम्. And why do we consider the higher nature as superior, निर्गुण ज्ञानम् as superior? The reason is only at निर्गुण level one transcends the time, only at निर्गुण level one transcends division, one transcends space, one transcends time and only when one transcends time, one can transcend mortality, मृत्योर्मा अमृतङ्गमय, अमृतत्वम् is possible only in निर्गुणम्. In सगुणम्, you will not get अमृतत्वम् at all. Why? सगुण means relativity, relativity means time-space-mortality. Therefore कृष्ण emphasizes that, ततः माम् तत्त्वतः ज्ञात्वा – having known Me in my higher nature, तत् अनन्तरम् – as a consequence of that निर्गुण ईश्वर ज्ञानम् माम् विशते – he enters into Me, again “enters”, because once I transcend the time and space and come to the चैतन्यम्, the Consciousness which is beyond time and space, there is nothing to divide me and God. Therefore अहम् एव सः, सः एव अहम् अस्मि, this is called merger. Merger into the Lord is dropping the notion of division caused by ignorance. Ignorance based division dropping. Ignorance based division, what division, भगवान् is there and I am here, that division that is ignorance based and that ignorance based division dropping is figuratively called merger, there is no question of physically traveling, traveling, like train journey, train shunting and joining with a thud sound. Don’t imagine such things, it’s a very silent affair, because it is in the form of understanding. Like the one who wakes up, merges into the waker, the dreamer on waking merges into the waker, which is a pure silent affair, this is also like that. All these are important verses, शङ्कराचार्य writes a very elaborate commentary. And some of the brilliant commentaries in the गीता are found in these verses, especially the commentary on the verse 55 is a very beautiful commentary. Continuing;

Verse No .56

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८-५६॥

सर्व-कर्माणि अपि सदा कुर्वाणः मत्-व्यपाश्रयः ।

मत्-प्रसादात् अवाप्नोति शाश्वतम् पदम् अव्ययम् ॥ १८-५६॥

मत्-व्यपाश्रयः सदा सर्व-कर्माणि अपि कुर्वाणः मत्-प्रसादात् शाश्वतम् अव्ययम् पदम् अवाप्नोति ।

With the previous verse, the ज्ञानयोग topic emphasizing निदिध्यासनम्, निदिध्यासनम् प्रधान ज्ञानयोग topic is over, which started from verse no.50. Now listening to this निदिध्यासनम् and giving up of अहङ्कार अभिमान and owning up of our higher nature and sitting in meditation for long time, hearing all these things, some of the seekers may feel that all these are beyond our reach. It is all too high, I don't think it is for me, this inferiority complex is so powerful and कृष्ण might have found in अर्जुन's face also some such expression - me? leaving this देह अभिमान? possible? feasible? स्वामिजि what are you talking! So many people may feel श्रवण-मनन-निदिध्यासन is too high, even श्रवणम्-मननम् they may not mind, because one has to just come to the class and sit and others are talking. There we don't have to do anything, we have to make sure that we are present. In between you can go out also mentally and come back. In श्रवणम् student plays a relatively passive role, it is the teacher's headache to keep the attention of the student, which is the toughest task. So, getting the attention of a person for sixty minutes, it is a real solid work. I know how difficult it is, when I start ॐ पूर्णमदः, Hearing that पू like a sting of a scorpion they jump and rush. So much impatience is there and I wonder how I made them sit for one hour and therefore I pat myself!! So there the responsibility is for the teacher. In निदिध्यासनम्, the teacher is not available, therefore it may appear tougher, so कृष्ण out of compassion comes down, हे अर्जुन! or any seeker for that matter, if you consider

that you are unfit for ज्ञानयोग, don't worry, concentrate on कर्मयोग, just keep coming to the class, nothing wrong, but focus on कर्मयोग साधन. Thus from verse 56 कृष्ण again comes down, like the game of परमपदम् (snake and ladder). So through ladder he climbs straight to ज्ञानयोग and he comes down through the snake to कर्मयोग. So from verse no.56 up to verse no.62 again coming down to कर्मयोग. And this कर्मयोग कृष्ण has already talked about from verse no.41 to 49. Again he is coming, but he makes a slight shift in the emphasis. Previously when he talked about कर्मयोग, he emphasized स्वधर्म. Always be aware of your responsibility, repeatedly all the politicians and PM is telling, people are always talking about the rights, people generally don't remember the responsibility. Our society is responsibility based society, we don't talk about rights at all. Because our approach is if everybody does his duty, the other person's rights are taken care of, husband does the duty to wife, wife need not go for women's liberation and women's right, etc. Similarly, father does his duty to the children and the children do their duty to their parents. It is duty प्रधान. But generally we tend to go to the right प्रधान. So कृष्ण said, forget your rights and all, concentrate on your duty and enjoy discharging the duty. Thus स्वधर्म was highlighted in that portion. Whereas in this portion, कृष्ण is highlighting the attitude of भक्ति. There are many people who are very much aware of their responsibility and they do discharge them perfectly well, but they forget the other dimension of कर्मयोग and that is ईश्वर भक्ति. Without devotion to God, कर्मयोग doesn't exist, as दयानन्द स्वामिजि repeatedly says, There is no secular कर्मयोग. कर्मयोग means Lord has to come, I may not know the highest निर्गुणम् ब्रह्म, I do not know, I need not know, I can have my own concept of ईश्वर, as the creator of the world or the ultimate truth of the creation and I can symbolize the formless God with any particular form, which we call as इष्ट देवता भक्ति, which is very very useful. And this ईश्वर भक्ति, at the time of कर्मयोग, should express in two-fold ways, which

we have seen several times, one is ईश्वर अर्पण भावना and the other is प्रसाद भावना. That is every contribution of mine, whatever I do, I take it as an अर्पणम् to the Lord. And then whatever be the consequences - favorable, unfavorable, neutral, any consequence that comes, I take it as प्रसाद. This ईश्वरार्पण प्रसाद भावना – कर्माणि अर्पण भावना, कर्म फले प्रसाद भावना – this is extremely important and that is going to be the highlighted in these verses. The details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 56-60

Lord कृष्ण gave the summary of ज्ञानयोग in six verses beginning from the 50th verse up to 55th verse. And this ज्ञानयोग is the final साधन that a person has to go through and this ज्ञानयोग alone liberates a person from संसार and this ज्ञानयोग has three stages of साधन, that is श्रवणम्, मननम् and निदिध्यासनम्. And Lord कृष्ण highlighted the निदिध्यासनम् or the Vedantic meditation part of ज्ञानयोग. And hearing this, a seeker may feel diffident, that I am not at all ready for this level of ज्ञानयोग, because कृष्ण talks about withdrawal from all activities, learning to live alone, वित्त-सेवी and लघु-आशी, कृष्ण is asking us to reduce eating, which is very very difficult, therefore hearing all these things, a speaker may feel that these are all too high for us and we are all ordinary people not yet ready. Thus some seekers may feel that, but I am sure that you will not feel that, because you are all advanced seekers, but there may be some people who feel diffident with regard to ज्ञानयोग and to such people कृष्ण comes back to the topic of कर्मयोग once again. In fact, कृष्ण has talked about कर्मयोग several times, but being extremely important, he repeats this once again. Previously while talking about कर्मयोग, कृष्ण emphasized the importance of स्वधर्म अनुष्ठान.

स्वे स्वे कर्मणि अभिरतः संसिद्धिम् लभते नरः ॥ १८-४७॥

स्वकर्मणा तम् अभ्यर्त्य सिद्धिम् विन्दति मानवः ॥ १८-४८॥

Previously while talking about कर्मयोग, धर्म was emphasized and that too स्वधर्म was emphasized. And everyone has to follow स्वधर्म, according to one's own designation in the society. People ask the question, what is स्वधर्म? Fundamental doubt, what is स्वधर्म? The simple definition of स्वधर्म is that whatever be the set-up in which you are, you make sure that you don't disturb the set-up, that is the first स्वधर्म and if possible positively contribute to the happiness and well-being of the set-up. This is the simplest definition of स्वधर्म. If you are a member of a family, which you are, your स्वधर्म means your life

should be such that by your life, first family doesn't come to suffer, that is the first thing and the next positive thing is by my existence, the family must benefit or to put in another language, what I take must be lesser than what I give and extend it to other set-up also, if I am part of an organization, if I am an employee of a company, if I am a citizen of the country, as somebody nicely said, don't ask what the country has done to you, have you ever asked what you have done to the country. Therefore स्वधर्म means living in harmony with the set-up and contributing to the harmony and the growth of the set-up and it can be extended to the religion also, I claim myself to be a हिन्दु, what do I do to my religion, that also I should ask, all these things will come under स्वधर्म, my contribution to the family, to the country, to the society, to the environment, to the religion, all these are called स्वधर्म. And कृष्ण said कर्मयोग means offering the स्वधर्म, doing the स्वधर्म to the surroundings. And how do you do that, in the form of worship of the Lord. स्वकर्मणा तम् अभ्यर्त्य सिद्धिम् विन्दति मानवः. This is the कर्मयोग discussed before, where the emphasis is on your effort and your action. Now कृष्ण is going to discuss कर्मयोग from another angle and that angle is success in कर्मयोग not only depends on your effort, it also depends upon the grace of the Lord. Don't lose sight of ईश्वर अनुग्रहः. I have often said the पुरुषार्थ, the individual effort and ईश्वर अनुग्रहः, the grace of the Lord are like the two wings of a bird. Just as a bird can fly, only with the help of both the wings. Similarly, spiritual growth requires not only our effort, but also ईश्वर अनुग्रहः and therefore, in this part of कर्मयोग, the ईश्वर अनुग्रहः is highlighted. And how do you reap ईश्वर अनुग्रहः? कृष्ण says, it is by taking shelter or surrender unto to the Lord. Thus ईश्वर शरणागति or ईश्वर भक्ति is an integral part of कर्मयोग and therefore from 56 up to 62, which I introduced in the last class, कृष्ण talks about कर्मयोग emphasizing शरणागति and अनुग्रहः. And of course, we should remember, a कर्मयोगि does not have ब्रह्मज्ञानम्. If he is a ब्रह्मज्ञानि, he is no more a

कर्मयोगि. Remember कर्मयोगि is trying to purify the mind and after purification, he has to follow ज्ञानयोग, after ज्ञानयोग, he has to gain ज्ञानम्, after ज्ञानम् alone, he is going to become a ब्रह्मज्ञानि, a कर्मयोगि is an अज्ञानि. This one should remember. कर्मयोगि is a pucca अज्ञानि. He is working towards knowledge, for knowledge, he doesn't have knowledge. Since he doesn't have knowledge of ब्रह्मन् of ईश्वर, totally, at the time of कर्मयोग he only appreciates God in the form of an इष्ट देवता. He doesn't have the knowledge ईश्वर स्वरूपम् and he doesn't know अहम् ब्रह्मास्मि. He knows there is someone called ईश्वर, because scriptures talk about God and that ईश्वर is the निमित्त कारणम्, ईश्वर is the उपादान कारणम्, ईश्वर is omnipotent and omniscient but he doesn't know the essential nature of God. Therefore as a कर्मयोगि, he only visualizes God as a person and that is called इष्ट देवता भक्ति. And therefore a कर्मयोगि has इष्ट देवता भक्ति and he surrenders to that Lord and seeks the grace of the Lord. And how does he do that, कृष्ण explains, मत्-व्यपाश्रयः – first take shelter in Me, व्यपाश्रयः means शरणम्, shelter, refuge. That means what? First tell yourselves that my ultimate source of strength and the security is God alone. You can have your relations around, you can have your people around, you can love them, you can take care of them, but if somebody asks who is your ultimate support, who is your ultimate support, our general tendency is to name someone in the family. कृष्ण tells us to drop that practice. You need not push them away, but learn to say that my ultimate support, my ultimate security, my ultimate source of strength is भगवान् alone. Which means भगवान् will take care of me, though he may not come directly, through someone or the other. Even if all the family members are all over the world (that is the present condition), in India no child is around, one is Canada, another is in America, another is in Europe and this old husband and wife stuck in चेन्नै. We don't feel like going there, because one has to get stuck in the house, what to do? How do I know who is going to come to my rescue in my old age. And even if I send

email to them, by the time they plan and get the passport renewed as his passport is expired, before this person's expiry, who knows who is going to come to our rescue, better learn to draw strength from ईश्वर and if ईश्वर's grace is there, somebody will come and if ईश्वर's grace is not there, nobody will be around also. Remember, दशरथ's example, he had four children, all gems and ultimately, when he had to die nobody was around. Who decides? I am not frightening you, what I am telling is train your mind to draw strength from ईश्वर and this is called मत्-व्यापाश्रयः. And how to do that? Invoke the इष्ट देवता in the heart and remember that the Lord is in the heart all the time and it is Vedantically also true,

यो वेद निहितम् गुहायाम् परमे व्योमन् ॥ तैत्तिरीयोपनिषदत् २-१-१ ॥

That is why, when we do the पूजा in the morning, I have told you before, after the पूजा there is यथा स्थानम् प्रतिष्ठापयामि. यथा स्थानम् प्रतिष्ठापयामि means what, I am sending the Lord back to his own place, why because there is accommodation problem. How can I keep the Lord permanently here. Therefore invite the Lord for the पूजा and send back, even गायत्री, गच्छ देवी यथा सुखम्. गायत्री will be sent. Now the question is what do you mean by यथा स्थानम् प्रतिष्ठापणम्? I think that the Lord is sent back to His place which is somewhere else, you should remember, the Lord's original place is what? Our own हृदयम् only. For the sake of पूजा, we keep outside. Otherwise we have to put अभिषेक on our head! God is here inside. You cannot put on your head. For the sake of एकादश द्रव्य अभिषेक, you intelligently keep Him outside and then after the पूजा is over, you put back here (heart), what is the idea? That refuge, Lord is in my heart all the time. This is the meaning of मत्-व्यापाश्रयः. This is the first meaning. There is a higher more important meaning also. Taking refuge in God also means taking refuge in God's teaching. Taking refuge in the Lord means taking refuge in God's teaching. Like taking refuge in a doctor means whatever instructions he gives for my physical well being, I should

follow. What is the use of taking refuge in doctor and violating every instruction he gives. Taking refuge in doctor is following his instructions. Similarly, मत्-व्यपाश्रयः has a second meaning, i.e., शास्त्र-व्यपाश्रयः, taking shelter in भगवान्'s teaching, which is in the form of वेद and which is also in the form of गीता. And therefore take shelter in गीता, how, by following the lifestyle prescribed. Then the next question is what is the lifestyle prescribed in the वेद and गीता? सर्व-कर्माणि अपि कुर्वाणः – perform all the actions you want to do, whether it is worldly actions or religious actions, लौकिक कर्म or वैदिक कर्म, you can do all those actions, but what is the prescription of the गीता, offer all of them as a नैवेद्यम्, oblation to the Lord. स्वकर्मणा तम् अभ्यर्च्य सिद्धिम् विन्दति मानवः, you offer flowers at the time of पूजा, but later, every action is an offering, therefore सर्व-कर्माणि अपि सदा कुर्वाणः, you have supply the word, ईश्वर अर्पण भावनया कुर्वाणः, may you perform. And then what will happen? मत्-प्रसादात् – by my grace and receiving every consequence as ईश्वर प्रसाद, gift from the Lord, मत्-प्रसादात्, ईश्वर-प्रसादात् आप्नोति, you will certainly attain your goal. What is that goal? पदम् आप्नोति, पदम् here means मोक्ष पदम्, the goal of liberation. And what type of goal it is? शाश्वतम् पदम्, which is eternal and also अव्ययम् पदम्, which is undecaying. So, this eternal undeclaring permanent goal of मोक्ष you will attain. But here we should be very careful, every श्लोक we should be alert. So by following this कर्मयोग regularly will मोक्ष automatically come. No No No. Because we have repeatedly said, without ज्ञानम् मोक्ष is not possible. Therefore we have to supply an expression that you will attain मोक्ष gradually by going through the various stages and what are the stages, purity of mind, thereafter the ideal condition for वेदान्त श्रवण, thereafter attainment of ज्ञानम् and thereafter attainment of मोक्ष. चित्तशुद्धि, गुरु प्राप्ति, श्रवण प्राप्ति, ज्ञान प्राप्ति द्वारा you will attain मोक्ष. Therefore you start कर्मयोग properly. Continuing;

Verse No .57

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मत्त्वितः सततं भव ॥ १८-५७॥

चेतसा सर्व-कर्माणि मयि संन्यस्य मत्-परः ।

बुद्धि-योगम् उपाश्रित्य मत्-चित्तः सततम् भव ॥ १८-५७॥

(त्वं) सर्व-कर्माणि चेतसा मयि संन्यस्य, मत्-परः (सन्), बुद्धि-योगम् उपाश्रित्य, सततम् मत्-चित्तः भव ।

This is explained further, बुद्धि-योगम् उपाश्रित्य – may you to take to the discipline of बुद्धियोग, which is another name for कर्मयोगः and it is called बुद्धियोग because it involves two important attitudes. So कर्मयोग involves two important भावना, here the word बुद्धि means भावना. And what are those two important भावना? As a कर्ता, I take every कर्म as an offering to the Lord and therefore I don't hate any कर्म. So a कर्मयोगि who has got ईश्वरार्पण भावना should treat every कर्म as offering to the Lord, therefore whatever he has to do, there is no question of you like it or dislike it, I love to do whatever I have to do. But it is little difficult, it's boring. There is no question boring, etc., any कर्म you have to do, learn to love and enjoy. And this is very important for अर्जुन, because now अर्जुन has what a terrible duty, which involves bloodshed. Therefore whatever you have to do, in office, you are under the control of the boss, whatever you are supposed to, there is no question of liking or disliking or you will lose the job. Where is the question of like and dislike when I am an employee. And at home, this person has to be an obedient husband, therefore, whatever the wife asks, the other way around also, I have to do several things, it is not my राग-द्वेष based. Therefore don't judge the action based on your राग-द्वेष, I have to do and therefore I learn to love to do, and I enjoy, even if internally you are not enjoying at least have a pleasant face. This is called भावना No. 1. which is called बुद्धि No.1. And the second thing is what? Every experience that comes to me is coming from the Lord,

therefore I never judge any experience based on राग-द्वेष. The moment I judge an experience based on राग-द्वेष, I will classify it as pleasant, unpleasant and thereafter I will begin to react. And here कृष्ण says, never judge whatever has come is welcome. This welcome भावना, आगते स्वागतम् कुर्यात्, is भावना No.2. Therefore कृष्ण says बुद्धि-योगम् उपाश्रित्य. Accept every कर्म that you have to do, accept every experience that you have to go through, accept the choice-less, accept the choice-less and unfortunately, in life, 75% is choice-less, 75% is choice-less. You know why, past is choice-less. Why? Over. You cannot change the past. Present is choice-less. Why? It has already come. So past is choice-less, present is choice-less. What about future? In future, because of our free-will, perhaps we do have some choice. But in future also, many of the things we don't have choice. Our age will increase or decrease, you may give a smaller figure, last year you said 50, now you say 49. You may give a different figure but age increases. Therefore, most of the situations are choice-less, acceptance of the choice-less is the main thing. Therefore the बुद्धि can be called समत्व बुद्धियोग also. So ईश्वर अर्पण प्रसाद भावना रूप बुद्धियोग or समत्व बुद्धियोग, समत्व बुद्धि means accept, don't react. And with this बुद्धियोग or कर्मयोग, what do you do? सर्व-कर्माणि मयि संन्यस्य, here the word संन्यस्य means dedicating. Normally the word संन्यस्य mean renouncing, but, very careful, in this particular context the word संन्यस्य is not renouncing but offering or dedicating, dedicating what? सर्व-कर्माणि – all the actions that you do. So मयि संन्यास. How do you do that? चेतसा – by your attitude or भावना, ईश्वर अर्पण भावनया संन्यस्य. When you are doing all these things, you must be very clear about the goal, because this is very important, because कर्मयोग is relevant only if the goal is spiritual. For a materialistic person कर्मयोग cannot be relevant because a materialistic person gives importance to external factors, because his strong belief is happiness depends upon external factors. Whereas a spiritual seeker is one, who is strongly

convinced that happiness does not depend upon external factor but it depends upon the internal growth. Therefore to be a कर्मयोगि, my main aim should be internal growth only. Keeping the goal as God. So God is the goal or मोक्ष is the goal or ज्ञानम् is the goal, or चित्तशुद्धि is the goal, you may say, that is the immediate goal. So the goal must be चित्तशुद्धि, गुरु प्राप्ति, ज्ञान प्राप्ति, मोक्ष प्राप्ति. Therefore मत्-परः – keeping Me as the goal. Then what about materialistic things? It is not that कर्मयोगि neglects them. But he considers them as an incidental needs in life, but he never looks upon them as the primary thing. They are by-products, not the goal. This is very important. मत्-परः सन् बुद्धि-योगम् उपाश्रित्य – taking to कर्मयोग; मत्-चित्तः सततम् भव – never forget Me. I should never get out of your Mind. So सततम् means always, मत्-चित्तः भव, If you are working, God is there in what form? ईश्वरार्पण भावनया, I offer, therefore God is involved, if I am going through any experience, then also God is involved, in what form? God is giving me the experience, therefore I accept it, as a कर्ता also ईश्वर plays a pivotal role, as a भोक्ता also ईश्वर is important for me. And all the time, I am either a कर्ता or a भोक्ता. The only time you are not a कर्ता or भोक्ता is when? Doze, when you are sleeping. But at that time, कृष्ण doesn't ask you to remember God, because you cannot. Therefore, during all the waking hours, either I am a कर्ता or a भोक्ता. Either way it is ईश्वर centric lifestyle. Continuing;

Verse No .58

मत्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ १८-५८॥

मत्-चित्तः सर्व-दुर्गाणि मत्-प्रसादात् तरिष्यसि ।

अथ चेत् त्वम् अहङ्कारात् न श्रोष्यसि विनङ्क्ष्यसि ॥ १८-५८॥

(त्वम्) मत्-चित्तः (सन्) सर्व-दुर्गाणि मत्-प्रसादात् तरिष्यसि । अथ त्वम् अहङ्कारात् न श्रोष्यसि चेत् विनङ्क्ष्यसि ।

Such a कर्मयोगि, who has an ईश्वर centric life, wherein ईश्वर is involved, whether a person is कर्ता or भोक्ता, will learn from every single experience of life, every single experience has something to teach. Only if I have a relaxed calm mind, I have got a learning capacity, a disturbed mind can never learn from any experience and therefore he will repeat the same mistake again and again. As somebody nicely said, committing mistake is the privilege of a human being, that privilege God doesn't have. Poor God cannot commit mistakes. You know, we are greater than God. One thing God cannot do, we can do? What is that? The privilege of committing mistakes and we all do commit mistake and we need not feel bad about it. But what the scriptures say is repeating the mistakes is foolishness. So an intelligent person commits mistakes, alright, but he learns. Why does he learn? Because कर्मयोग helps him enjoy a सम-बुद्धि,

सिद्धि असिद्धयोः समः भूत्वा समत्वम् योगः उच्यते ॥ २-४८॥

When the mind is calm, the intellect is bright and when intellect is bright, from every single experience I learn, that is called maturity. And when I learn and grow mature, I discover the fact that Self-knowledge alone will solve the human problem. And here every experience will teach me and painful experiences teach more than pleasurable experiences. So even pain has got a message. So भगवान् gets two things done through pain: one is exhausting the कर्म, through pain alone we exhaust कर्म and भगवान् does another important thing and what is that? Educate a person through that experience. And that is why those planets which generally give troubles and difficulties, if you ask the astrologer, they will say that they are the planets which are ज्ञान कारकन्, ज्ञान कारकन् mean those who give ज्ञानम्. When the world says, that those planets are givers of trouble, शास्त्र says they give maturity. But if I have to learn from pain, it is possible only when my mind enjoys समत्वम्. And a कर्मयोगि enjoys समत्वम् and he learns very fast from every pleasure and pain. Just as even snake's poison

contains medicine in it, even the worst pain has got education, valid lessons. This is the inner growth achieved by कर्मयोगि. And not only that कृष्ण says, in the spiritual path certainly there will be obstacles. Anything will have obstacles and better the thing more the obstacles, श्रेयान्नि बहु विघ्नानि भवन्ति महतामपि ।

Any good कर्म you want to do obstacles will come. Whenever you plan to come to the गीता class obstacles will be there. आध्यात्मिक, आधिभौतिक, आधिदैविक obstacles are bound to come. कृष्ण says, if you are a कर्मयोगि, by the grace of the Lord those obstacles also you will also circumvent. So He says: मत्-चित्: – keeping Me in your mind, with the help of My grace, i.e., ईश्वर अनुग्रहः, मत्-प्रसादात्, प्रसाद means अनुग्रहः – by My अनुग्रहः, सर्व-दुर्गाणि तरिष्यसि. Here the word दुर्ग means obstacles, not दुर्गा लक्ष्मी सरस्वती. You cannot take that दुर्गा here, that दुर्गा is आकारान्त स्त्रिलिङ्ग. Here the दुर्गम्, दुर्गम् means obstacles, दुर्गाणि plural number. All the obstacles, either coming from yourselves in the form of ill-health, diseases, wandering mind; imagine I am here, but I don't hear! Not because deaf, my ears are so powerful that my neighbors talk I can very well hear. There is no hearing problem. But मनस् is not under my control. That is called आध्यात्मिक obstacles or surrounding obstacles or any other obstacle, त्रिविध दुर्गाणि तरिष्यसि – अर्जुन you will cross. And now कृष्ण gives a warning. In spite of all these advertisements and all these incentives and all these encouragements if you refuse to follow कर्मयोग it will lead to your spiritual downfall. Therefore He says, अथ न श्रोष्यसि चेत् – on the other hand, if you don't listen to my sincere advice, because of what? अहङ्कार, because of your ego, ego will always come to the forefront, why I should follow somebody else's suggestion, after all I am a human being, I have freedom, I have got right to do whatever I want, I will follow my own path, if that ego comes, अहङ्कारात् – because of your ego न श्रोष्यसि चेत् – if you refuse to listen to me, विनङ्क्ष्यसि – you will perish. Here the word perish does not mean

physical death, but here the word perish means spiritual destruction. You will get the benefit of being born a human being, benefit of being born a human being is मोक्ष प्राप्ति, that unique benefit you will lose. Continuing;

Verse No .59

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ १८-५९॥

यत् अहङ्कारम् आश्रित्य न योत्स्ये इति मन्यसे ।

मिथ्या एषः व्यवसायः ते प्रकृतिः त्वाम् नियोक्ष्यति ॥ १८-५९॥

यत् अहङ्कारम् आश्रित्य 'न योत्स्ये' इति मन्यसे, (तत्) एषः ते व्यवसायः मिथ्या (एव अस्ति), प्रकृतिः त्वाम् नियोक्ष्यति ।

So in this verse, कृष्ण is explaining further, what He said in the previous श्लोकs, न श्रोष्यसि विनङ्क्ष्यसि is explained here. What is कृष्ण's advice? कृष्ण says: अर्जुन, you are a राजसिक person, you are born क्षत्रिय, you are an embodiment of रजोगुण, therefore you have to lead an active life at least for the time being and now if you refuse to go by your रजोगुण and give up this war and decide to go to forest in the name of संन्यास or in the name of spiritual साधन, you go there and try to withdraw from actions, it will miserably fail because, that is not your nature. Therefore if a person has high सत्त्वगुण, then that person doesn't have a tendency to be active, then it will be a nice to go to an आश्रम and do ध्यान and study the वेदान्त systematically etc., but the problem is you are रजोगुण personified and if you give up the war and go to forest, what will happen? You should be studying वेदान्त, श्रवण-मनन-निदिध्यासन and you will feel highly uncomfortable after the initial few days, then you look around and meditate for 10-15 minutes and then you begin to look around and see some people and gather all of them. If there are many संन्यासिs, form an association called SWO – 'sannyasi Welfare Organization' and start working for them and if they don't have कुटिया, you will build them, you do this and do that and fly

to दिल्ली, representation, seat reservation, something or the other you will work for. Because sitting quiet is not easy. So whenever people say, स्वामिजि, I will go and settle in an आश्रम for the rest of life. I generally don't criticize the आश्रमs and साधुs, generally I tell them don't decide it for good, go and stay there for some months and then decide. If everything is fine, you continue, otherwise you come back. So many people give all the money to the आश्रम, all their money and earning and they get some house or some कुटिया there. And they would have given in writing also, that after my life, the कुटिया belongs to the आश्रम and all my money also belongs to the आश्रम and after 2-3 months comes varieties of problems, because everywhere people are there, people means राग-द्वेष, I don't like him, this group and that group, etc. and thereafter you will feel चेन्नै was better. Everything is: 'The grass is always greener on the other side of the fence', never decide permanently. If you have any such plans, nothing wrong with that plan, but I will suggest that go, don't give all the money, keep it in the bank and stay there for some time and mostly you will come back, OK. All these have to be deleted, I think. These are all fads. अर्जुन, it is not all that easy to withdraw and when people withdraw without maturity, politics, when you withdraw with maturity, you dwell on the शास्त्रs. When you withdraw without maturity, you dwell on the other's lifestyles. What that स्वामि does, why is he keeping the door closed always. Is he sleeping always? Even the window curtains are closed always, I want to see what is happening inside, etc. Mind will not remain quiet. Therefore अर्जुन, listen to me, यदि अहङ्कारम् आश्रित्य – if you hold on to your अहङ्कार and न योत्स्ये इति मन्यसे – if you refuse to fight out of sheer adamancy. If you refuse to listen to me, एषः ते व्यवसायः – this resolve of yours, मिथ्या – will be in vain, will not work for you, your withdrawal from activity will not work for you, maximum you will withdraw from this activity and it will be replaced by another activity. You may give up here some computer business or

so and there you will start some रुद्राक्ष business, because from Indonesia you get cheap रुद्राक्षम् and in India रुद्राक्षम् is costly. So you import and you sell and live. You will think, therefore business mind रुद्राक्ष or स्पटिक माला business the mind will go. Instead of that, be here and do your business with धर्म and attend the Sunday class and it is very nice to get मुक्ति here and now. Who says? Lord कृष्ण. So, एषः व्यवसायः मिथ्या, it will not work and why it will not work, प्रकृतिः त्वाम् नियोक्ष्यति – your राजसिक nature will not allow you to remain quiet. So here प्रकृति means स्वभाव and स्वभाव means राजसिक nature. Therefore the rule is: Go by your nature. Continuing;

Verse No .60

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ १८-६०॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुम् न इच्छसि यत् मोहात् करिष्यसि अवशः अपि तत् ॥ १८-६०॥

हे कौन्तेय! (यतः) स्वभावजेन स्वेन कर्मणा निबद्धः (त्वं) यत् मोहात् कर्तुम् न इच्छसि, तत् अवशः (सन्) अपि करिष्यसि ।

So अर्जुन remember the rule, everybody has a स्वभाव, either you are सत्त्व प्रधान or रजः प्रधान or तमः प्रधान. Whatever lifestyle you choose must be in harmony with your स्वभाव, then alone there will not be a strain in your personality. Otherwise you cannot survive in that for long time, you will kick that and change your profession or remain in that and change your activity, something you will do. Therefore he says: स्वेन कर्मणा निबद्धः – everyone is bound by his own type of कर्म, a particular type of कर्म or activity, everyone is bound and this कर्म is determined by what, स्वभावजेन – it is determined by the स्वभाव and this स्वभाव will not go away even after ज्ञानम्. A very interesting thing that you can watch, even ज्ञानिन्स have got their own स्वभाव. No doubt they have gained the knowledge, I am not the body, I am not the mind, I am the आत्मा which is निर्गुण, but even though they know I am

निर्गुण आत्मा, they possess a body-mind-complex which has got a particular स्वभाव. And this स्वभाव will decide what the ज्ञानि, even ज्ञानि does after ज्ञानम्. So there are so ज्ञानिs who are withdrawn, their nature is withdrawal, therefore they don't want to remain in the society, they go ऋषीकेश, they go to उत्तरकाशि or they go to गंगोत्रि, there are some स्वामिs who live round the year they live in गंगोत्रि only. In fact, for six months in a year, that place is not even inaccessible, surrounded by six feet snow and yet they remain there. You cannot see a single human being for six months, you will get mad, you will not be able to talk to even a single person or else you will talk in the sleep. So we have to talk to someone, but there are some स्वामिs like that and there are some other ज्ञानिs, they are ज्ञानिs all right but still their स्वभाव is they would love to be in the society and they would love to be active and there are स्वामिs and स्वामिs who have travelled round India, they have travelled the world, in fact, they have been busier than the most busy executive. What makes one ज्ञानि active ज्ञानि and one ज्ञानि a passive withdrawn ज्ञानि, even that is decided by स्वभाव and therefore कृष्ण here says: You are bound the activities by स्वभाव and कर्तुम् न इच्छसि – if you don't want to do that action, which is governed by स्वभाव. मोहात् – it is because of your delusion, you are trying to avoid what cannot be avoided and what is that you cannot avoid, your स्वभाव and स्वभाव based lifestyle you cannot avoid and if you try to escape from that, it is मोहः, it is delusion and will not succeed in that, you go anywhere, your स्वभाव will push you into activity. You change from ब्रह्मचर्य to गृहस्थ आश्रम; imagine a person who is highly सात्त्विक and you send him to गृहस्थ आश्रम, he will be misfit in गृहस्थ आश्रम and it will be a trouble for the wife, always to push him out of the house for activity. Therefore, if संन्यास स्वभाव is there and you put him in the गृहस्थ आश्रम, it is problem for all and कर्म स्वभाव is there, if you put him in an आश्रमम्, it will not work, it is impossible and therefore कृष्ण says, करिष्यसि – you will take to that action which you tried to avoid,

you will take to that action, अवशः अपि – helplessly. A राजसिक person will be busy, whether one is ब्रह्मचर्य आश्रम, गृहस्थ आश्रम, वानप्रस्थ आश्रम, or even संन्यास आश्रम and why don't you accept your स्वभाव and take to a lifestyle in harmony with स्वभाव. Therefore don't take to संन्यास, be here and do your duty, get the wisdom and be free. This is कृष्ण's advise. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 61-64

In this 18th chapter of the गीता, Lord कृष्ण is summarizing the entire गीता teaching, which mainly consists of two-fold साधन, कर्मयोग, the first one and ज्ञानयोग, the second one. And कर्मयोग contributes to the preparation of the mind, which we called ज्ञानयोग्यता प्राप्ति and ज्ञानयोग is the primary साधन through which we have ज्ञानप्राप्ति: and ज्ञानम् alone gives liberation. This is the main teaching. And any other spiritual साधन that we know will have to fall within one of these two alone. If somebody talks about pilgrimage, going to बद्री, केदार, रामेश्वरम्, etc., it will have to come under कर्मयोग, if a person practices प्राणायाम, etc., it will come under कर्मयोग, if a person does a variety of social service, it will come under कर्मयोग, if a person sings भजन्s, it will come under कर्मयोग, if a person performs a variety of वैदिक rituals it will come under कर्मयोग only. All the other साधनs will come under कर्मयोग and any साधन which will indirectly help in ज्ञानप्राप्ति, that all will come under ज्ञानयोग. If you are studying संस्कृत language, generally people won't come near and even if they come, they will get वैशग्यम् at the shortest time. Even though it is not directly the study of the scriptures, when you are studying language to help you in ज्ञानयोग, that will be a part of ज्ञानयोग, equipping yourselves intellectually. You study, तर्क शास्त्र, मीमांसा शास्त्र, all for understanding original text or शङ्कराचार्य भाष्यम्, they all come under ज्ञानयोग, because it helps you in gaining ज्ञानम् and if you are studying the गीता text by-heart or उपनिषत् text by-heart that also will help you in doing this enquiry. Therefore it will come under ज्ञानयोग. In short, all the साधनs should fall under these two alone. That is why Lord कृष्ण said in the 3rd chapter:

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नम ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-३॥

He only mentioned these two योगs. And in the 12th chapter, I talked about भक्तियोग and there I mentioned भक्तियोग is not an independent

or separate साधन, but it is a common name given to कर्मयोग plus ज्ञानयोग. The beginning stage of भक्तियोग is called कर्मयोग and the advanced stage of भक्तियोग is called ज्ञानयोग, there is no भक्तियोग as a separate योग I said and therefore the essence of गीता is कर्मयोग plus ज्ञानयोग is equal to liberation. And since भगवद्गीता is a teaching borrowed from the original scriptures known as the वेदs, that you should not forget, वेदs are the original scriptures, गीता has borrowed from the वेदs. So when I say गीतासार, it is also वेदसार, essence of वेद also is the same, what is that कर्मयोग plus ज्ञानयोग is equal to liberation. कर्मयोग dealt with in वेद-पूर्व and ज्ञानयोग dealt with in वेद-अन्त भाग. And since these two are the primary साधनs, in the 18th chapter, कृष्ण is talking about these two repeatedly. कर्मयोग itself He talks three times and ज्ञानयोग also He repeats and towards the end also, He is again and again summaries these two only. And from verse no.50 to 55, we saw the summary of ज्ञानयोग, emphasizing the Vedantic meditation or निदिध्यासनम् and now कृष्ण reverts back to कर्मयोग topic once again from verse no.56 to 62. Previously from verse no.41 to 49, He talked about कर्मयोग, He is repeating that from 56 to 62, with only a slight difference, there He emphasized स्वधर्म here emphasizing भक्ति or the attitude of devotion. And there we saw verse no.60 in which कृष्ण said अर्जुन you will have to do कर्म in life because कर्म alone contributes to the purification of the mind, you have to contribute to the society through some form or the other form of कर्म and since you cannot escape कर्म, better choose a कर्म which will suit your personality and that is why depending upon सत्त्व प्रधान or रज प्रधान, you choose one profession or the other. If you don't know how to choose, go by heredity, जाति-wise you choose कर्म, जाति means heredity or गुण-wise you choose your कर्म and in this 60th verse, कृष्ण emphasized स्वभाव or गुण based choice of profession, by गुण we mean your aptitude or your inclination. And as I said, we emphasize the inclination because only then you love your profession. If you choose a

profession merely for the sake of money, your life is something and your profession is something, there is a constant strain in the personality and as I said, you always look for the week end, because by Friday you are weakened, you will be tired because whenever you do something which you don't like, in one hour you will be tired. Whenever you do something you don't like, you will be tired in one hour, when you do something you love even 18 hours a day you don't feel that. And therefore कृष्ण tells अर्जुन, your गुण is रजोगुण and if you go to हिमालय cave and try to meditate, it won't work, therefore don't unnecessarily try to run away. So स्वभावजेन स्वेन कर्मणा निबद्धः – you are bound by a profession which is born out of your स्वभाव, therefore don't try to go against your nature. Remember, this argument should not be abused and a thief should not argue, my aptitude is in picking the pocket, etc. Then the police will say our aptitude is putting you in jail, therefore remember, whatever aptitude which falls within धर्म, if I tend to love anything which is अधार्मिक, then even if it is my inclination, I have to change. As long as it is a धार्मिक one, you can choose a profession which is धार्मिक and which is also in keeping with your life. मनुस्मृति beautifully says, आत्मनः प्रियम् च, any profession you choose you should like also. And if you say, I got a job I don't like, because the employment market, getting the job is itself difficult, where is the question of choosing, if you get a job that you don't like, what to do: I have told you the method, learn to love the job you got. In fact, you can like anything. As दयानन्द स्वामिजि says, even cockroach you can like. Anything, you can change your mind to like. Therefore, अर्जुन, your profession has to be क्षत्रिय profession and if you try to escape from that, you will not be able to do that, अवशः अपि तत् करिष्यसि – helplessly you will fight, instead of in कुरुक्षेत्र, in the forest you will fight with somebody or the other. That you do it here itself. Up to this we saw. Continuing; Verse.no 61;

Verse No .61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१॥

ईश्वरः सर्वभूतानाम् हृत्-देशे अर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्र-आरूढानि मायया ॥ १८-६१॥

हे अर्जुन! यन्त्र-आरूढानि सर्वभूतानि मायया भ्रामयन् ईश्वरः सर्व-भूतानाम् हृत्-देशे तिष्ठति ।

So once you have chosen a profession or any work through which you have decided to serve the society, because purity is only by giving, by taking mind can never be purified, त्यागेन एव चित्तशुद्धि, त्यागेन एव मोक्षः also, any kind of spiritual growth requires giving. Therefore through any type of profession you contribute to the society and that will be called कर्म, but it is not enough that you do कर्म, it has to be converted into योगः. And how do you convert कर्म into कर्मयोग? That method कृष्ण gives in these two verses and that method is converting that कर्म into an offering unto the Lord. The very profession should become a type of flower and your performance should become an offering to the Lord. And if you convert it into an offering, two things will happen. The first thing is you should not do it with curse, because it is going to the Lord and therefore it should be done sincerely and wholeheartedly. And not only that, it should be done cheerfully also. An indication of कर्मयोगि is cheerfulness and sincerity. You should not say that for the salary they give, this kind of work is enough! Salary is incidental, we don't say salary is not required. Three times or four times or many times a day we get hungry. Therefore nobody says money is not required. The quality of the work should never be tied to the compensation, because compensation is looked upon as अवान्तर फलम् or a by-product, the primary purpose is worship of the Lord, therefore be sincere and be cheerful, whatever be the profession and if I have to offer to the Lord to which temple I should

go, in office there is no picture of the Lord etc., if you say, Lord कृष्ण says, you need not go in search of any shrine or temple, because the original residence of God, you know what, you will say वैकुण्ठ or कैलास, बद्रीनाथ, or रामेश्वरम्, Lord कृष्ण says that the original residence of the Lord is your own heart and in the heart which is otherwise called the mind, the original Lord is there in the form of साक्षि चैतन्यम्.

सत्यम् ज्ञानम् अनन्तम् ब्रह्म । यो वेद निहितम् गुहायाम् परमे व्योमन् ॥
तैत्तिरीयोपनिषत् २-१-१ ॥

All the other residences are not the real residences of the Lord. The only place is your own heart, therefore कृष्ण says: हे अर्जुन! *Note this very clearly*, ईश्वरः हृत्-देशे तिष्ठति – to practice कर्मयोग and to offer your कर्म to the Lord, you don't require idols or pictures or shrines or temples, we are chanting daily before the class, आत्मा त्वम् गिरिजा मतिः सहचराः प्राणाः शरीरम् गृहम्, शरीरम् is the गृहम्, देहो देवालयः प्रोक्तः body is the temple, जीवो देवः सनातनः the very जीवात्मा is none other than the परमात्मा. Therefore हृत्-देशे, हृदय देशे, why कृष्ण says हृदयम्, because according to the scriptures, हृदय is the place of the mind. The location of the mind, according to the शास्त्र is not the brain, but it is the heart, which heart, right side or left side? One heart you have. That heart only is the स्थानम्. Then the question will come, the Lord resides in the heart of only महात्माs and ज्ञानिs, I should have a महात्मा or a ज्ञानि around. That doubt may come. कृष्ण says, No No, Lord resides in the heart of everyone, सर्व-भूतानाम् हृत्-देशे – whether one is a saint or a sinner, a criminal or a scholar, in everybody's heart the Lord is there, the only difference in the case of a saint, he has purified the mind and therefore Lord's presence more manifest, whereas in the case of people, whose minds are full of impurities, Lord is not absent, but Lord's presence is not manifest. It is like a gold which is old one, old-gold and also the gold that has been refurnished, that gold has extra shine, there is no difference in the gold, in one place

the gold is manifest because it has been cleaned, in the other it is not not. Therefore कृष्ण says in your heart also, God is fortunately there. हे अर्जुन! हृदय देशे, is equal to अन्तःकरणे, in what form He is there? साक्षि चैतन्य रूपेण – in the form of witness-Consciousness, witness of what? The witness of the presence of thoughts as well as the witness of the absence of thoughts, every thought is known by Me and even the absence of thought is known by Me, it is known because of which awareness, that awaring Consciousness is ईश्वरः तिष्ठति. What does the Lord do? He says: सर्वभूतानि भ्रामयन् – enlivening all the living being, remaining in the heart the Lord enlivens every living being. By enlivening we mean the Lord lends Consciousness. Because the physical body by itself is inert-principle, it doesn't have a life of its own, that is what we see after death the body is decaying matter, the mind doesn't have Consciousness of its own, the sense organs are also made up of subtle matter and all these material vestures are now live and sentient, because of borrowed Consciousness, if they enjoy borrowed Consciousness, there must be somebody to lend. So कृष्ण says here the One who lends Consciousness is called आत्मा, therefore भ्रामयन् means what: enlivening, energizing, activating, which alone, we beautifully read in केनोपनिषत्,

श्रोत्रस्य श्रोत्रम् मनसो मनो यद् वाचो ह वाचम् स उ प्राणस्य प्राणः ॥
केनोपनिषत् १-२ ॥

Eye is eye because of Consciousness, ears are ears because of Consciousness and if that Consciousness or life is absent, the ears are there but no hearing, eyes are there but no seeing, the doctor opens the eye lid and uses the torch and see and no response at all. Therefore भ्रामयन्, भ्रामयन् means activating all the भूतानि, here भूतानि means what: स्थूल, सूक्ष्म शरीराणि, which are जड by themselves. And how does the Lord activate? An example is given, यन्त्र-आरूढानि इव, you have to supply the word इव, like the dolls which are activated by a machine inside, like dolls which have been activated by a machine or

battery, just wind and then leave the doll, it will talk, walk and do everything or even the robots, like that they don't have life of their own, but because of the battery inside, the fan doesn't have the power of its own, but there is the electricity inside, similarly, the bodies are activated by the Lord. But here a doubt may come, once we give the puppet example it can be misunderstood. There is a chance of misinterpretation if one does not pay proper attention. So, स्वामिजि you say all of us are puppets and भगवान् is making all us active, therefore all the bad कर्मs that are done by the individuals, who must take responsibility? भगवान् is only making the thief do the thievery. Then who should be imprisoned? Doubt will arise. Therefore very careful, I have analyzed this elaborately in the 11th chapter. I have discussed, निमित्त-मात्रम् भव सव्य-साचिन्, we should remember, भगवान् is only lending general life or Consciousness to us, but the type of action that we do is not determined by भगवान्, but it is determined by our free-will only. And what is the example that we give? Like the petrol in the car, petrol energizes the car and gives the power to the car for its running, but petrol does not determine the direction of the running, it is determined by the driver, भगवान् is not the driver, भगवान् is like the petrol who enlivens, but whether I should do good or bad actions, who should decide, I should decide. Therefore भगवान् is called सामान्य कारणम्, our free-will is called विशेष कारणम्. So this verse is talking about भगवान् as the सामान्य कारणम्. He is like the petrol who enlivens all the vehicles. And how does भगवान् do all these things? मायया – because of His माया शक्ति, भगवान् is not only able to create all the world and the body, but He is able to enliven also, because of His माया शक्ति. Continuing;

Verse No .62

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२॥

तम् एव शरणम् गच्छ सर्व-भावेन भारत ।

तत् प्रसादात् पराम् शान्तिम् स्थानम् प्राप्स्यसि शाश्वतम् ॥ १८-६२॥

हे भारत! (त्वं) तम् एव सर्व-भावेन शरणम् गच्छ । तत् प्रसादात् पराम् शान्तिम् शाश्वतम् स्थानम् (च) प्राप्स्यसि ।

And what should you do? Since that Lord is there in your heart enlivening your body and mind, you offer all the कर्मs to that Lord and also take the support of the Lord in your spiritual progress. That Lord alone has to give you वित्तशुद्धि through your कर्म. Because भगवान् is the कर्म-फल-धाता, every कर्म can produce two types of पुण्यम्, one is called spiritual पुण्यम् and another is called material पुण्यम्. Material पुण्यम् is that which will give you all the material benefit, house, family, etc. and again spiritual पुण्यम् means what: opportunity to study the गीता. And also the capacity to come here, if you are coming here, it is because of what: पुण्यम्, may be of this जन्म or your earlier जन्मs (if you have any doubts of this जन्म), some time we have done. So the Lord has to give you वित्तशुद्धि, therefore surrender to the Lord by saying, ममोपात समस्त दुरितक्षयद्वारा, let राग-द्वेष काम-क्रोधs all go away. Therefore कृष्ण says, तम् एव शरणम् गच्छ – may you take refuge in that Lord by offering all the कर्मs to that Lord, तम् एव – that Lord. What is meant by that Lord? The Lord described in the previous श्लोक. Who is the Lord described in the previous श्लोक? The heart residing Lord, the Resident of the heart; to that Lord may you offer. तम् एव शरणम् गच्छ. And what type of surrender it should be? सर्व-भावेन – wholeheartedly, sincerely, with श्रद्धा and भक्ति may you offer. Whether that कर्म will give you material benefits or not we don't know, but if you offer the कर्म to the Lord spiritual growth is definite, material successes and failures are dependent on so many other factors. That is why in spite of our शरणागति also failures come materially. स्वामिजि, I broke the coconut to the Lord and then only started, yet I failed. Material results may come or may not come, because we don't how powerful is the obstacles, but spiritual growth is not a doubtful thing, it is definite,

न इह अभिक्रम-नाशः अस्ति प्रत्यवायः न विद्यते ।

स्वल्पम् अपि अस्य धर्मस्य त्रायते महतः भयात् ॥ २-४०॥

In the 2nd chapter भगवान् said. Therefore सर्व-भावेन, भाव means what: भक्ति or reverential attitude, सर्व-भावेन means wholeheartedly (if you are writing wholeheartedly, be careful about the spelling, it is w.. h.. o.. l.. e, not h..o..l..e, there should not be a hole in the heart!). So, wholeheartedly you surrender to me and तत् प्रसादात् and once you hand over the responsibility to the Lord, Lord will take you step by step. He will give विवेकम् in good measure, all the वैराग्यम् that are absent will be given and replenished, He will give शमादि षट्क सम्पत्ति, then मुमुक्षुत्वम्. All the qualifications will be given, at the appropriate time गुरु will be given, opportunity for knowledge, everything भगवान् will give, you are in safe hands. तत् प्रसादात् – by ईश्वर अनुग्रहः. And even if you don't know what is the next step, भगवान् knows like purchasing the right ticket and getting into the right train, you need not know what are the stations to be crossed, the driver will take you through the appropriate stations, भगवान् will accompany and take you. So, तत् प्रसादात् – by His grace you will reach the destination. What is the destination? शाश्वतम् स्थानम् प्राप्स्यसि – the permanent or the infinite goal of मोक्ष, the destination of मोक्ष, the eternal, you will attain. And what is the indication of मोक्ष? Whether it has come or not, how will you know? Will there be any color change in my skin? कृष्ण says the indication of मोक्ष is पराम् शान्तिम् – spiritual progress is indicated by abiding relaxation, abiding peace, abiding poise, abiding equanimity is the indication of मोक्ष. Therefore कृष्ण says: पराम् शान्तिम् प्राप्स्यसि. How? By going through all the necessary steps which is चित्तशुद्धि, then गुरु प्राप्ति, is the next step, then श्रवण प्राप्ति, means listening and then it should lead to ज्ञान प्राप्ति, which will lead to मोक्ष प्राप्ति, these are the various stations that you will go through. With this कृष्ण concludes the कर्मयोग summary, which he started from verse no.56. Continuing;

Verse No .63

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८-६३॥

इति ते ज्ञानम् आख्यातम् गुह्यात् गुह्यतरं मया ।

विमृश्य एतत् अशेषेण यथा इच्छसि तथा कुरु ॥ १८-६३॥

इति गुह्यात् गुह्यतरं ज्ञानम् मया ते आख्यातम्, एतत् अशेषेण विमृश्य यथा इच्छसि तथा कुरु ।

Now कृष्ण wants to formally conclude the गीता teaching in these four verses 63 to 66. He is formally concluding, because he has repeated कर्मयोग three times. He started 18th chapter with कर्मयोग, but with a new name (I don't know whether you remember), and that name was सात्त्विक संन्यास and thereafter he summarized कर्मयोग a second time, from 41 to 49 and third time, he summarized from 56 to 62. Three times He has given कर्मयोग summary. Then ज्ञानयोग also He summarized twice, from verse 13 to 17, He summarized one time and then from 50 to 55, He summarized again. Now he feels summary itself I have repeated several times and अर्जुन is intelligent enough and therefore it is not necessary again to repeat, thinking so कृष्ण Himself concludes with इति – thus, in this manner, ज्ञानम् ते आख्यातम् – I have given you the गीता teaching. So very valuable important गीता teaching I have imparted to you, which started from 2nd chapter 11th verse, इति should be taken as beginning from the 2nd chapter 11th verse, what is the verse? अशोच्यानन्वशोचस्त्वं up to the previous verse i.e., 18th chapter 62nd verse, I have very elaborately taught you the गीता शास्त्र, which is the सार of the वेदs. And don't take this teaching for granted, just because I have so easily given to you and also I have not charged you, for anything uncharged the value is less!! so therefore just because I have not charged you and just because I have immediately accepted to teach you, the moment you said शिष्यस्तेऽहम् I started अशोच्यानन्वशोचस्त्वं, therefore don't take this teaching for

granted, this is the rarest teaching, गुह्यतरम् ज्ञानम्, गुह्यतरम् means greatest secret, there are so many secrets in the world and in the मन्त्र शास्त्र also the मन्त्रs are not revealed, all those secrets are there, but this आत्मज्ञानम् is more secret than all other secrets. Therefore गुह्यात् गुह्यतरम् – rare teaching I have given to you and ultimately I don't want to tell you what you should do. अर्जुन's question was what, should I fight or should I not?

तत् एकम् वद निश्चित्य येन श्रेयः अहम् आप्नयाम् ॥ ३-२॥

Here कृष्ण says: I don't want to tell you, do this or do that, because you are a thinking human being, you should not lead your life based on other people's advices. If you have to live by other people's advices, then why should I give you बुद्धि, I would not have given you बुद्धि. Since I have given you intellect and the thinking power, you draw information or knowledge from all sources, you use the other people to learn but every decision ultimately you yourself should make, you should be responsible for your life. We are not like dogs, so you are not a puppet or a dog, you are a thinking human being and not only that, if I take decisions for you, you will ultimately depend upon me for every small thing, including, what dress I should wear today. In India it happens, age is above 60, षष्ट्यब्दपूर्ति is over, but even for small decisions, I have to consult my mother and father, they will say, that is not the correct thing, up to a particular age when I cannot think and decide I can go by others' advices, but beyond that age I have to decide. Then does that mean that I should not listen to other people? Listen to others, elders are there, parents are there, गुरुs are there, शास्त्रs are there, listen to all, gather input from everyone but you should decide and also you should face the consequences of your decision and generally our problem is we don't have the courage to face the consequences. Therefore we always blame someone. Here कृष्ण says: अर्जुन, I am not going to decide for you. My aim is educate you and not to command you and therefore एतत् अशेषेण विमृश्य –

whatever I have taught, you analyze and you find out where you stand in spiritual ladder, because the decision will depend upon the spiritual level of the person. Until चित्तशुद्धि, कर्म is important. After चित्तशुद्धि, one has to gradually reduce कर्म. Whether I should do more कर्म or more Vedantic study is not a uniform advice, since the level of the student varies, for one person he should increase कर्म for another person he has to decrease कर्म. So how can we give uniform advice? A doctor cannot say that all the people with the headache should take aspirin, that is dangerous because, headache can be caused by 2500 causes, including family members, the spouse itself can cause headache. So how will aspirin help? Therefore, remember, there is no uniform spiritual advice, for one श्रवणम् is more important, for one कर्म is important, for one जप is important. Therefore you should understand what is the role of every साधन and I should introspect and see where I stand and accordingly I have to decide. Therefore कृष्ण says, एतत् विमृश्य – understand this very well by analysis and thereafter यथा इच्छसि – whatever you decide as the appropriate course of action for you, according to your need. यथा इच्छसि तथा कुरु, so this is the job of every elderly person. So there are many people dependent on us for their decision, we can certainly help others in taking decisions, but ultimately, they should not depend on us, they should be able to decide by themselves, because we are not going to be permanently there, our children cannot eternally ask us for everything, they must be able to decide. Giving independence to others is appropriate education, but if I have to give independence to others, I should be strong enough, because we are dependent on others depending on us. Do you understand? I will repeat. We are dependent on others depending on us. So our son regularly was asking, now after marriage he is not consulting us, but his wife, previously he was asking the mother for advice, now he is asking the wife. The mother gets angry, angry with the daughter-in-law, until her arrival he used to ask my advice for

everything, now she feels neglected because of the daughter-in-law. Our problem is we want others to depend upon us. Wanting to be wanted is a form of संसार. Wanting to be wanted by others is a form of संसार and as long as I want to be wanted by others I will keep them under my control, for each and every thing you should ask me and do, thus we order. कृष्ण says: That is not at all correct, gradually help them to become independent of you. Healthy parenting is making the children independent of the parent, healthy teaching is making the student independent of the teacher. कृष्ण says I am a true teacher, therefore I am not going to command you, यथा इच्छसि तथा कुरु. Continuing;

Verse No .64

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १८-६४॥

सर्वगुह्यतमम् भूयः शृणु मे परमम् वचः ।

इष्टः असि मे दृढम् इति ततः वक्ष्यामि ते हितम् ॥ १८-६४॥

सर्वगुह्यतमम् परमम् वचः मे भूयः शृणु । मे दृढम् इष्टः असि, इति ततः ते हितम् वक्ष्यामि ।

So कृष्ण gave freedom to अर्जुन in the previous श्लोक. And that means what? Now अर्जुन has to use his free-will and remember free-will is that which can be used or which can be abused also. In fact, स्वामि दयानन्द describes free-will as that which can be abused. And therefore कृष्ण gave the freedom, but still out of compassion, कृष्ण is worried, अर्जुन after learning all these 18 chapters, thoughtfully he may choose the wrong course. Like that example, the ceiling is very low, the door is very low therefore, they said, be careful, ceiling is very low, therefore you have to bend your head and this person wanted to be careful, so he bent his head from here itself and then what did he do? Exactly when he came under the room, he raised his head and got bumped. So there are two mistakes, one is called thoughtless mistake,

other is called thoughtful mistake. So, कृष्ण is worried, अर्जुन may after 18 chapters may decide wrongly, therefore once again, He doesn't want to command, 'you fight' He doesn't want to say, therefore he says once again I will summarize the गीता; everything is over. मङ्गलम् has been sung. He says, 'once again.' Therefore भूयः – once again, सर्व-गुह्यतमम् शृणु – the greatest secret of this teaching, परमम् वचः – My greatest words, my supreme words, which is the rarest one, मे शृणु – listen to Me, hear from Me. And why कृष्ण is repeating again and again? Does कृष्ण wants to be wanted or will कृष्ण be affected by अर्जुन's wrong decisions? When we try to give freedom to our children, what is our problem, we are willing to give freedom but our worry is what, if they make a wrong decision, we are going to be hurt, that is why we are hesitating to give freedom, I can give freedom to the children only when my heart is ready, I will not be affected when the children make wrong decisions. Similarly, the गुरु can give total freedom to the disciple, only when the गुरु is not going to be affected by the wrong decisions. Therefore कृष्ण says here that not because I will be affected by your wrong decision, whatever you take decisions I will not be affected, but still I am repeating because इष्टः असि – because of My compassion towards you and also you have taken refuge in Me. Therefore I feel responsible, therefore मे इष्टः असि and that too not ordinarily दृढम् – you are very very dear to Me and therefore, not because I will be affected by your decision, भगवान् will never be affected by anybody's right or wrong decision, He has given us all freedom, He says you do what you want, but be ready to face the consequences. I have given you the correct warning, I have written correctly in the board, you take the decision and face the consequences. ततः ते हितम् वक्ष्यामि – I am telling you what is good for you. And what is that? He is going to summarize once again, the entire गीता.

Verse No .65

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८-६५॥

मत्-मनाः भव मत्-भक्तः मत्-याजी माम् नमस्कुरु ।

माम् एव एष्यसि सत्यम् ते प्रतिजाने प्रियः असि मे ॥ १८-६५॥

मत्-मनाः, मत्-भक्तः, मत्-याजी (च) भव, माम् नमस्कुरु (एवं कृत्वा त्वं) माम् एव एष्यसि । (इति) ते सत्यम् प्रतिजाने, (यतः त्वं) मे प्रियः असि ।

These two verses are the final final final summary of the गीता, considered to be one of the important श्लोकs, both 65 and 66 are very important. The 65th verse summarizes कर्मयोगः and 66th verse summarizes ज्ञानयोगः. So, previously he had several verses to summarize to कर्मयोग and several verses to summarize to ज्ञानयोग, but now here one verse summary of कर्मयोग and one verse summary of ज्ञानयोग. That means these two verses contain the entire गीता! So even if you forget the गीता, which you should not, even if you forget then these two verses are सार सार. And in this कर्मयोग summary, कृष्ण tells a God-centered lifestyle is कर्मयोग. An active God-centered lifestyle in which I contribute to the society, which is the first stage of life, an active God-centered lifestyle in which I contribute to the society is कर्मयोग. Then what will be ज्ञानयोग? A withdrawn knowledge-centered lifestyle will be called ज्ञानयोग, in the next verse. So this is the essence. The exact meaning of the verse, we will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णत्पूर्णमुदव्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 65-66

Up to the 64th verse of the 18th chapter, Lord कृष्ण summarized the entire भगवद्गीता teaching consisting of two main साधनs, viz., कर्मयोग and ज्ञानयोग. He summarized कर्मयोग three times in this chapter and He summarized ज्ञानयोग twice in this chapter and Lord कृष्ण feels satisfied with his summary and therefore He told अर्जुन that I have told everything that I wanted to say. I don't want to impose any idea upon you, I don't want to impose any decision upon you, you have to make your decision based upon My teaching. Therefore कृष्ण said विमृश्य एतत् अशेषेण यथा इच्छसि तथा कुरु, I am only a गुरु to enlighten you but I am not here to take decisions on behalf of you. And after saying this much, कृष्ण is still worried in a corner of His mind. Even though predominantly He feels confident that He has taught him well, but still कृष्ण feels a little bit diffidence, after hearing all the 18th chapters perhaps अर्जुन may take a wrong decision and therefore once again कृष्ण feels like summarizing the entire गीता, for which He gave in the introduction in the 64th verse, सर्व-गुह्यतमम् भूयः शृणु, even though I have completed My teaching, but still on parting I will summarize the whole teaching once again, which कृष्ण wants to give in the next two verses, i.e., the 65th and 66th verse, which is going to be the final summary of the भगवद्गीता and as I said in the last class, the 65th verse is the summary of the कर्मयोग and the 66th verse is the summary of the ज्ञानयोग. Both are very important verses, we will see now. Verse no.65;

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८-६५॥

So in this verse, Lord कृष्ण summarizes कर्मयोग which is nothing but a religious way of life, a God-centered way of life. And this religious way of life which कृष्ण has been teaching in all these chapters, begins with two main साधनs, the religious way of life begins with two main साधनs.

➤ One साधन is allotting its exclusively some time daily for prayer, allotting daily exclusively some time for prayer. So prayer is the first साधन for religious life. Depending upon the convenience it may be half an hour or one hour or three quarter of an hour, it is compulsory for a religious way of life. No excuses are allowed. And preferably, the time allotted should be in the morning, so that the impact of the prayer will continue throughout the day. So if one can allot time twice a day, wonderful, but if it is only once, preferably in the morning and that too preferably before or during the sunrise, which means we have to get up early. So watching TV till 1 a.m. HBO or AXN and then getting up 10 a.m. in the morning, that business won't work out. Get up either before or during the sunrise and allot some time for prayer, it can be in the form of पूजा, if one knows or it can be in the form of पाठ्यणम्, reading the scriptures or it can be in the form of जप and if the नाम जप is done mentally, it becomes a form of ध्यानम् also. जप itself is ध्यानम् when it is done mentally. So this is one important साधन, I will call it prayer.

➤ The second important साधन of religious life which people do not emphasize now-a-days is a thorough study of the भगवद्गीता, which is called the स्वाध्याय, which is called ब्रह्म यज्ञः, we are supposed to study the original वेदs themselves. But, since the भगवद्गीता is the essence of the वेदs, one गीता book thorough, complete, comprehensive study, by study I don't mean learning to chant, I mean the learning of the meaning of the शास्त्र is second, compulsory and important religious साधन.

So prayer and study of the गीता,

गेयम् गीता नाम सहस्रम् भगवद्गीता किञ्चिदधीता ।

शङ्कराचार्य tells in भजगोविन्दम्, everyone of you should study the गीता. So prayer and गीता study is the beginning of religious life. And if a person begins with this, sooner or later, a person finds a big

transformation in life. Because by the study of the scriptures, one begins to know more about oneself, more about the world and more about God - जीव, जगत्, ईश्वर are understood more clearly and which brings about a total transformation in our perspective or outlook and not only there is a transformation in the outlook, there is a transformation with regard to our perspective of life and its goal. For what purposes we live, what should we achieve. With regard to life and its goals also there will be a transformation in the outlook. This is the next stage of religious life.

And when a person continues these two, which two? Prayer and study, which are compulsory throughout, like the तम्बुर श्रुति it should be there, not only there will be a transformation in perspective, *God enters the life of that person*. God is no more someone distantly present beyond the cloud, God becomes an integral part of this life. *God becomes a companion or partner in his or her life* and God in the form of इष्ट देवता, in the form of राम or कृष्ण becomes an integral part, his regular prayer includes:

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।

श्रीमान् नारायणो विष्णुर्वासुदेवोऽभिरक्षतु ॥श्रीविष्णुसहस्रनामस्तोत्रम्
१०८॥

God is my primary companion and help. Other people may be available, may not be available, my primary companion and my primary relationship is God alone, in the form of my इष्ट देवता. This is the entry of God as a partner or companion, this is the next stage.

And if a person continues to the religious life, sooner or later, he discovers God is not only my companion in my life, the scriptures point out that God is the ultimate goal of life also. Previously I considered God is only a companion in accomplishing worldly goals, God was never considered a goal at all. Goals are different. God is only a companion to help me in achieving the goal, but sooner or later, God is

discovered not only as a companion and a help, but God occupies the list of my goals of life. There are so many goals, 7847 goals are there (just a number, you can put any number) and in that list, previously God was not included, God is only a help in fulfilling these goals, but now God is not only a companion but God enters the list of my goals. The moment enters the list of my goals, God gets a new name, God as a goal is called मोक्ष. The moment God enters the list of goals, God is given a new name. What is the name of God now? मोक्ष. And once God or मोक्ष has entered my list of goals, I am called a spiritually religious person. Until now, I am only an ordinary religious person, not spiritually religious. An ordinary religious person is converted into spiritually religious person, when? When God is no more a mere companion, God is my goal also. When God or मोक्ष is one of the goals, I am called a मुमुक्षु. So this religious person has now become a मुमुक्षु, the moment God has become one of the goals of life and still he will continue the fundamental religious साधन. What are the two? Remember, prayer and study, that should be continued. Then what happens?

God was occupying my list of goals as one of the goals of life and in the list, it was occupying some remote position. If there are 7847 goals, God occupied the 7847th position and if this religious life continues, the ranking of God improves. Poor God also is ranked by us. So from 7847th, it become 46th, then 45th God climbs the ladder, as my rating of God as human goals increases. And after several months or years or decades or perhaps जन्मs, God reaches the top of the list. So instead of being one of the goals of life, God becomes the top primary goal and as a मुमुक्षु also, he has evolved from मन्द मुमुक्षु to मध्यम मुमुक्षु, मन्द मुमुक्षु to मध्यम मुमुक्षु. What is the difference? For a मन्द मुमुक्षु, God is one of the goals, somewhere down below, but for a मध्यम मुमुक्षु, spiritual seeker, God occupies the topmost position, it is the greatest पुरुषार्थ. And still he should continue the religious life, consisting of

two things. What are those two things? Prayer and study, which should not be left out. Then what will happen?

Once God-desire occupies the top goal of life, gradually the God-desire gets stronger and stronger and stronger, the religious life nourishes the God-desire and as it is nourished, what will it do? The God-desire begins to eat up the other desires. God-desire begins to eat up the other desires. How many? 7847 (till this class finishes I will keep that number), 7846 down below are there, what will it do? This desire becomes so significant and all-consuming and obsessive that slowly, other worldly desires will begin to appear smaller and insignificant, just as for a grown up person, desire for toys will gradually drop and you don't have any regret also, you do have any regret, in those days I had desire for toys, now that desire is gone, not only it has gone, you don't have any regrets, in fact, even you don't publicize it everyone, "you know, I don't have toy desire.? If you publicize, it means some problem is there. So this is called transcendence or growing out of finite and smaller desires and all of them are consumed by what? मोक्ष इच्छा, ईश्वर इच्छा or मुमुक्षुत्वम् and a time comes when all other goals disappear and in the entire list there is only one goal and what is that? God or मोक्ष. And when it is only one goal, can you call it the topmost goal? When you say topmost, there should be a list, then only top or bottom comes. There is no list at all, there is only one. From topmost goal to only goal. How is the progress? One of the goals to topmost goal to only goal.

When God is one of the goals, the person is called मन्द मुमुक्षु. When God or मोक्ष is the topmost goal, is called मध्यम मुमुक्षु. When God becomes the only goal, he/she is called, उत्तम मुमुक्षु. Thus कर्मयोग or a religious way of life, will gradually nourish him and will take this person up to what? उत्तम मुमुक्षु and this उत्तम मुमुक्षु is called साधन चतुष्टय सम्पन्न अधिकारि. This is the height of कर्मयोग. And once a person has reached this stage, wherein there is only one goal in life and

that is मोक्ष, कर्मयोग has done its job. Now he is ready for what? The next level of साधन called ज्ञानयोग. So the first level is presented in this श्लोक, मत्-मनाः भव, etc. and this verse is almost the repetition of the last verse of the 9th chapter. In the 9th chapter last verse, कृष्ण has said the same thing, I will give the running meaning of this verse. And I am not going to elaborate each word, C/o 9th chapter 34th verse. So what is this running meaning of this religious way of life? मत्-मनाः भव – keep Me in your mind, let your life be God-centered life, may you not forget the role of God. मत्-भक्तः भव – may you become My devotee, may you develop a devotion towards Me. Initially as a companion love Me, later as one of the goals of life you should love Me, later as the topmost goal of life you should love Me and finally as the only goal of life you should love Me. Thus your nourish your love and devotion to Me, मत्-भक्तः भव. Then मत्-याजी भव – may you worship Me, which alone I pointed out as the first religious discipline, allot some time however busy you may be, preferably in the morning, time for worship and prayer and even those doctors who are talking about stress and strain, even they are talking about some time for prayer and meditation and therefore मत्-याजी भव mean may you worship Me. And initially you allot exclusive time for worship and later you convert your very regular life into a form of worship, यत् यत् कर्म करोमि तत् तत् अखिलम् शंभो तव आराधनम्. So, two types of worship, one is exclusive worship which is direct worship and the second is indirect worship. And what is indirect worship? Converting your very life into a form of worship. Which is important? Both are important, both direct and indirect worship should be there, मत्-याजी भव. माम् नमस्कुरु – may you surrender unto Me, may you take refuge in Me for facing the challenges of life, for facing the crisis of life, for facing the failures of life, for facing the losses of life, every moment of life is a challenge, if you want a shock absorber, may you have Me. मत्-चित्तः सर्व-दुर्गाणि मत्-प्रसादात् तरिष्यसि and if you follow this,

माम् एव एष्यसि – you will reach the goal of life, which is Myself, मोक्ष. So, माम् एव एष्यसि, not directly, but coming through ज्ञानयोग, which is the next stage of life, so through ज्ञानयोग you will reach Me. सत्यम् – this is 100% guarantee, I am giving you a guarantee card, not 3 months valid or 6 months valid, eternally valid and ते प्रतिजाने – I am promising to change, You see the transformation in yourself, here the peculiar problem that the human being faces is only if he sees the transformation he will study the गीता and only if he studies the गीता he will see the transformation. Marry to get rid of madness, on curing insanity another mad will marry him/her. Therefore this is a catch 22 situation. He says I will study गीता if You promise transformation and I say I will promise transformation if you study गीता and people are not willing to see the transformation. Somewhere you have to begin, therefore experiment and see. प्रतिजाने – I am not promising, कृष्ण is promising, you see the change in your life and this promise also is not a commercial promise, प्रियोऽसि मे – you are dear to Me, therefore I will never give you a false promise, therefore it is reliable, believe Me, start your religious life. This is the first stage called कर्मयोग. Now कृष्ण is going to present the second stage of ज्ञानयोग,

Verse No .66

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६॥

सर्व-धर्मान् परित्यज्य माम् एकम् शरणम् व्रज ।

अहम् त्वा सर्व-पापेभ्यः मोक्षयिष्यामि मा शुचः ॥ १८-६६॥

(त्वं) सर्व-धर्मान् परित्यज्य माम् एकम् शरणम् व्रज, अहम् त्वा सर्व-पापेभ्यः मोक्षयिष्यामि, (त्वं) मा शुचः ।

So this is the final ज्ञानयोग summary of the गीता and this is also the final teaching verse of the गीता, the later verses are only winding up verses and therefore this is called the चरम श्लोक, चरम श्लोक means the final teaching verse. The teachings started from the 11

verse of the 2nd chapter and the teaching is concluded in the 66th verse, therefore this is called चरम श्लोक and therefore considered to be a very important श्लोक. And even though this is a summary of ज्ञानयोग, कृष्ण does not directly mention ज्ञानम् anywhere in the verse. If you look at the whole verse, nowhere the word ज्ञानम् or enquiry or teaching or वेदान्त or विचार, no such word is used. Therefore ज्ञानयोग is hidden in this verse, implicit in this verse, it is not explicitly available. This is last mischief of कृष्ण. Can't he say openly? This verse contains ज्ञानयोग in implicit form. And therefore by superficial study, we will not be able to see any ज्ञानयोग in that. And not only ज्ञानयोग is not evident, superficially seeing this verse can be a confusing verse also, subject to different interpretations. If you look at this simple translation of this verse it will be startling, कृष्ण says, सर्व-धर्मान् परित्यज्य – renounce all धर्म, धर्म means virtues, ethics, morals, पुण्य कर्मs whatever be the translations, literally the sentence means give up all the धर्मs. In fact, throughout the गीता कृष्ण has talked about the importance of धर्म. In fact, he told in the 4th chapter, My very arrival, My very अवतार is for what purpose, do you remember the श्लोक,

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८॥

‘My purpose of अवतार or the very purpose of My arrival is the promotion of धर्म’, He said in the 4th chapter. And how does कृष्ण promote धर्म? By saying, “all of you do धर्म, सत्यम् वद, धर्मम् चर,” isn't it? But here mischievous कृष्ण says, “give up all धर्मs.” How confusing it is. And He had said when धर्म comes down, I will take अवतार and the same कृष्ण says: all of you give up धर्म and that too not one or two धर्म, सर्व-धर्मान्. And this is the most comfortable line also. In कलियुग, all the immoral people, all those people who compromise with values, all unethical people can say that I follow the central teaching of the गीता, which कृष्ण has given in the चरम श्लोक, “give

up all the values” कृष्ण has said, that is what I have been doing all these years and after reading this श्लोक, I don’t have guilt also. Earlier I had some guilt, but now that is also not there. So this is confusion no.1. How can कृष्ण say renounce धर्म?

The next confusion is what? In the latter part He says: माम् एकम् शरणम् ब्रज – you approach Me as the only refuge or shelter, you approach Me as the only refuge or shelter, माम् means Me and शरणम् means refuge of shelter, एकम् means the only shelter and therefore this also creates the confusion. What is the confusion? Only कृष्ण is the ultimate refuge. He says, “if you come to Me only you will get protection.” What does it mean? All the कृष्ण भक्तs declare and in fact, all the वैष्णवs declare and the हरे कृष्ण people declare “कृष्ण alone is the real God, कृष्ण alone is the protector” and therefore don’t worship any other God. शिव will not come to protect, गणपति will not come to protect, even राम they don’t accept. They even change the हरे राम मन्त्र, reverse it, normal मन्त्र is what: हरे राम हरे राम, राम राम हरे हरे, हरे कृष्ण हरे कृष्ण, कृष्ण कृष्ण हरे हरे, is the मन्त्र. They say you should not say like that, because primary God is कृष्ण, therefore you should chant like this: हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे. This is another big confusion. People refusing to go to शिव temple, even they will not say the name, because they read this line कृष्ण has said, “you will get मोक्ष only if you come to Me.” This is another confusion. Just this श्लोक read superficially, not only it does not bring out the implicit ज्ञानयोग meaning, but it also confuses a person.

And therefore शङ्कराचार्य comes to our rescue and brings out the ज्ञानयोग meaning. Now we will see how this conveys the ज्ञानयोग, step by step. Let us take the first quarter, what is that? सर्व-धर्मान् परित्यज्य, the word धर्म, शङ्कराचार्य tells in this context, must include अधर्म also. कृष्ण does not mention that because it has been all the time talked about before, all the scriptures repeatedly say, you have to give up अधर्म, unethical activities and since it is very evident, even without

गीता study, everybody knows, कृष्ण does not mention, therefore your first job is to add अधर्म also in the list and therefore you should read, सर्व-धर्म-अधर्मान् परित्यज्य. Then the next question is what do you mean by the word धर्म? Different people give different meanings by studying the संस्कृत dictionary. In the संस्कृत dictionary if you see the word धर्म, you will get a 108 meanings. How to do you which one should be the meaning? Here the word धर्म has a technical meaning, it is all पुण्य कर्माणि, all the विहित कर्मs are called धर्म, all the proper activities, ethical activities prescribed in the शास्त्रs, in the form of कायिक कर्माणि, proper physical activities, वाचिक activities, proper verbal activities and मानस कर्माणि, proper mental activities, all put together we will call पुण्य कर्माणि. Then naturally the word अधर्म will mean the opposite of that, all the unethical improper activities, कायिक, वाचिक, मानस पाप कर्माणि. So धर्म is equal पुण्य कर्माणि, कायिक, वाचिक, मानस पुण्य कर्माणि and अधर्म means कायिक, वाचिक, मानस पाप कर्माणि and the word सर्व means all पुण्य-पाप कर्मs. In short, all कर्मs. कर्म means what activities. Because all कर्मs should come under either proper and improper activities, therefore the literal meaning of the first quarter is, “renounce all activities,” renounce all actions is the literal meaning.

Now the problem is: How can a living being renounce all the actions? It is impossible for a living being to renounce all the actions which कृष्ण himself has declared before: न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्मकृत् ॥३-१॥ in the 3rd chapter And in the 18th chapter, कृष्ण said न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । ... ॥ १८-११॥ No living being can give up all the activities totally, and in the 5th chapter कृष्ण said, Even the survival requires certain basic minimum activities, even the greatest संन्यासि who has given up all कर्मs will have to do the minimum activity of eating, drinking (drinking means water, not something else, you have to be careful), cleaning, all these activities are there. Total activities can be given up only at the time of death, when

other people will become more active to dispose of the body. Therefore the first mischief we find here is that कृष्ण is giving an improper impossible advice, what is that? Give up all the कर्मs. Now we have to find out what is the significance of this statement and the significance of this statement you can understand only if you remember the teachings contained in all the previous chapters, because this is supposed to be summary. Therefore कृष्ण assumes that you remember the teachings said before. And what is the teaching given by कृष्ण? कृष्ण said in the previous chapters that all the कर्मs or actions belong to the body-mind-complex alone. It is a very important teaching that कृष्ण gave, all the कर्मs belong only the body-mind-complex,

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ॥ ३-२७॥

In तत्त्वबोध language, the शरीरम् alone has got कर्म and therefore, as long as I am identified with the body-mind-complex, as long as I am identified with the body-mind-complex, all the actions of the body-mind-complex will belong to me alone and the identification with the body-mind-complex is called देह अभिमान or अहङ्कार,

अहङ्कार-विमूढ-आत्मा कर्ता अहम् इति मन्यते ॥ ३-२७॥

When I have अहङ्कार, when I have got देह अभिमान, identification with the body-mind-complex, then all the कर्मs belonging to them, will become what? My कर्मs. Therefore, if you have to give up all the कर्मs, it is possible in one way and in fact, it is possible only in one way and what is that? Give up your देह अभिमान, identification with the body-mind-complex, which means the notion that I am the body, I am the mind. Identification with body-mind-complex means what? The notion, the idea that I am the body, I am the mind. Therefore कर्म त्याग is equal to देह अभिमान त्यागः. Again you see where He is going, very technical verse, कर्म त्याग means देह अभिमान त्याग, देह means body-mind-complex, अभिमान means identification, identification with what, the notion that I am the body and the mind.

Then the next step is: I can give up the देह अभिमान, I can give up the body-mind identification only if I know that I am someone different from the body-mind-complex. I can give up देह अभिमान only if I know that I am someone different from the देह, which is called देही. In the 2nd chapter itself, from the 12th verse up to the 25th verse, कृष्ण takes lot of pains to teach that you are not the body, you are not the mind but you are the देही, different from the देह. Then who am I? I am the आत्म चैतन्यम्, the Consciousness-principle and what type of Consciousness, which is not part, product or property of the body, which is an independent entity which pervades and illumines the body, enlivens which is the limited by the boundaries of the body and which survives even after the fall of the body. (Very good: 100% marks) Therefore I am the आत्मचैतन्यम्, which is अकर्ता and अभोक्ता. So this is called आत्मज्ञानम्. And when I get आत्मज्ञानम्, what is the consequence? I give up the देह अभिमान and when देह अभिमान is given up, then all the कर्म's of the body, that अभिमान also I give up, as said in the 5th chapter,

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् स्वपन् श्वसन् ॥ ५-८॥

अहम् न एव किञ्चित् करोमि. Therefore, remember the three steps, कृष्ण asks you to give up

- सर्व-कर्म,
- कर्म त्याग is accomplished by देह अभिमान त्याग,
- देह अभिमान त्याग is accomplished by आत्मज्ञानम्, which is called जीवात्मा स्वरूप ज्ञानम्.

Therefore सर्व-धर्मान् परित्यज्य means gain the knowledge of the जीवात्मा स्वरूपम्. सर्व-धर्मान् परित्यज्य means gain the जीवात्मा स्वरूप ज्ञानम्. What is the knowledge? No कर्म belongs to me, all the कर्म's belongs to the body-mind-complex and I have no connection with the body-mind-complex. This is the first stage of ज्ञानयोग, which is

called जीवात्मा स्वरूप ज्ञानम्, in technical language, त्वम् पदार्थ ज्ञानम्.

Then the next stage of ज्ञानयोग is परमात्मा ऐक्य ज्ञानम्, which will come in माम् एकम् शरणम् ब्रज. माम् एकम् शरणम् ब्रज is परमात्मा ऐक्य ज्ञानम्. सर्व-धर्मान् परित्यज्य is जीवात्मा स्वरूप ज्ञानम्, माम् एकम् शरणम् ब्रज is परमात्मा ऐक्य ज्ञानम्. How do you say so? That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 66-69

In the verses 65 and 66 of the 18th chapter, Lord कृष्ण gives the final summary of the गीता teaching, 65th summaries the कर्मयोग साधन and the 66th verse summarizes ज्ञानयोग साधन and with the 66th verse, the actual teaching part of the गीता is over. From the 67th verse onwards, we get only some concluding verses talking about the glory of the teacher, student, the teaching, etc. and since the 66th verse is the final teaching verse, it is called चरम श्लोक and because of the expression शरणम् व्रज occurring in this verse, it is also called शरणागति श्लोक. शङ्कराचार्य points out that through this शरणागति श्लोक, Lord कृष्ण is talking about ज्ञानयोग साधन and in this verse,

- The first line talks about ज्ञानयोग and
- The second line talks about ज्ञानयोग फलम् viz., मोक्ष.

ज्ञानयोग consists of two stages and the two stages are presented in the two quarters of the first line, सर्व-धर्मान् परित्यज्य is the first stage of the ज्ञानयोग and माम् एकम् शरणम् व्रज is the second stage of the ज्ञानयोग.

- a) सर्व-धर्म परित्याग is stage one,
- b) ईश्वर शरणागति is the stage two.

And I explained the stage one in the last class, सर्व-धर्म परित्याग ultimately means knowing the real nature of the जीवात्मा, जीवात्मा स्वरूप ज्ञानम् alone is सर्व-धर्म परित्याग. How do you say जीवात्मा स्वरूप ज्ञानम् is सर्व-धर्म परित्याग? I explained in the last class, सर्व-धर्म परित्याग literally means renunciation of all the noble कर्मस, सर्व-धर्म परित्याग literally means renunciation of all the noble कर्मस and here we should not take it literally and the give up the noble कर्मस, doing noble कर्मस itself is little difficult and if at all someone is doing somehow if that also is dropped then what to do? Therefore सर्व-धर्म परित्याग should not be literally taken, but it should be understood in the figurative language. What is the figurative meaning? Let the body-

mind-complex continue to do पुण्य कर्म, they should not drop the पुण्य कर्म, because धर्म alone will save the society, an अज्ञानि has also to perform धर्म, noble actions, even a ज्ञानि should perform noble कर्म, लोक-सङ्ग्रहम् एव अपि सम्पश्यन् कर्तुम् अर्हसि ॥ ३-२०॥

कृष्ण said in the 3rd chapter: धर्म, पुण्य कर्म, noble कर्म should not be given up whether one is an अज्ञानि or a ज्ञानि. Let the body-mind-complex continue the धर्म. Then what do you do? You gain the knowledge of your true nature. And when I gain the knowledge of my true nature, I know that I am not the body, I am not the mind also, but I am the साक्षि चैतन्यम्, which is अकर्ता and अभोक्ता. And when I gain the knowledge that I am अकर्ता and अभोक्ता, what does it mean? I am neither a doer nor an enjoyer, at once I know that all the कर्म belong to अनात्मा, no कर्म - पुण्य कर्म or पाप कर्म is related to me, the real-I. So a ज्ञानि will continue to do noble कर्म, but a ज्ञानि will never claim “I am doing noble कर्म.” Then what will a ज्ञानि claim? In my presence, in the presence ‘me’, the अकर्ता, अभोक्ता आत्मा, the body-mind-complex is performing the action. This disowning of the action, this dis-identification from the action is called ज्ञान कर्म संन्यास. And this topic has been particularly discussed elaborately in the 4th chapter. The entire 4th chapter you have to revise, because this is the summary to understand how a ज्ञानि does धर्म but doesn’t claim I am doing the धर्म, I am the साक्षि चैतन्यम्. So सर्व-धर्म परित्याग means अकर्तृ स्वरूप ज्ञानम्, जीवात्मा स्वरूप ज्ञानम्. This is the first part of the ज्ञानयोग.

Now we will go to the second part of the ज्ञानयोग. What is that? माम् एकम् शरणम् व्रज. माम् व्रज means approach Me. व्रज means approach, come or reach. माम् means Me. And who is making this statement? The Lord, Lord कृष्ण. Therefore माम् व्रज means approach the Lord. Now the question is what is the meaning of approaching the Lord? What is the meaning of the word Lord or ईश्वर? And this also we have analyzed throughout the गीता and I would like to remind that the word ईश्वर has

three different meanings according to the context. The word ईश्वर or God has three different meanings according to context.

The first meaning is एकरूप ईश्वरः – God as a personal ईश्वरः, as राम or कृष्ण or विनायक, a finite personal god is the meaning of ईश्वरः. The first meaning, whenever Lord कृष्ण says that I am born on such and such time and I have destroyed such and such असुर and I am a friend of अर्जुन, etc., there 'I' the Lord means the एकरूप ईश्वर, देवकी पुत्र ईश्वर, V. कृष्ण, V means Vasudeva's son. V. कृष्ण, personal-localized-finite-god subject to arrival and departure. अष्टमि and नवमि. कृष्ण अष्टमि and राम नवमि, that is the first meaning of God.

The second meaning of ईश्वर or God is अनेकरूप or विश्वरूप ईश्वरः, whose description we saw in which chapter? एकादशोऽध्यायः. Lord said, I am the all-pervading universe and all forms are My forms, this is called अनेकरूप ईश्वरः.

The third meaning of God is the highest nature and in fact, the real God (if this is real god, what about the other two, I am not telling). So the third meaning is the real God, real ईश्वर, which is neither एक रूप nor अनेकरूप but अरूप ईश्वरः, निर्गुणम् ब्रह्म, which was presented as परा प्रकृति in the 7th chapter (I will give the reference of respective chapter and you can do the home work) परा प्रकृति it was mentioned. Therefore when कृष्ण says that you should approach Me, in this context the question is which Me कृष्ण is referring to एक रूप, अनेकरूप or अरूप? We conclude in this context, माम् refers to the अरूप ईश्वर, the highest nature of God, which is called निर्गुणम् ब्रह्म, कृष्ण the परमात्मा or कृष्ण परमात्मा, who is all-pervading सत्-चित्-आनन्द स्वरूपम्, मया ततम् इदम् सर्वम् जगत् अव्यक्त-मूर्तिना ॥ ९-४॥

He said in the 9th chapter. So माम् means कृष्ण परमात्मानम् ब्रज and that is why, कृष्ण uses an adjective एकम्, एकम् means without a second, that which is only One and that which is अद्वितीयम्, that which is without a second, therefore it means the infinite ब्रह्मन्. सजातीय

विजातीय स्वगत भेद रहितम् परम् ब्रह्म. Upanishadic expressions. If you understand it is OK, otherwise leave it. Only remember this much, माम् एकम् refers to infinite formless कृष्ण परमात्मा. And माम् एकम् ब्रज – approach the all-pervading परमात्मा.

Now the question is how will the जीवात्मा approach the all-pervading परमात्मा? How will the जीवात्मा approach all-pervading परमात्मा? If you analyze, the very word *approach* is a wrong word. Why it is a wrong word? You can approach someone who is far away from you. If the Lord is in one place in वैकुण्ठ or कैलास, in the name of शरणागति you can travel, travel and you can go to the Lord and reach him. But if the real कृष्ण is all-pervading, where is the question of traveling and reaching. And therefore here the word ‘reaching’ is also a figurative expression. Just as ‘धर्म परित्याग’ is only figurative, ‘reaching’ the Lord is also figurative because the all-pervading Lord can never be reached because the all-pervading Lord is never away from Me. And if the Lord is never away from Me, what do you mean by ‘reaching.’ By ‘reaching’ what we mean is at this moment, we have a notion, we have a false notion, that the Lord is different from me and away from me. At this moment, we have a false notion that परमात्मा is different from me and परमात्मा is away from me, both this difference and distance are false notions. And therefore ‘reaching’ परमात्मा is the dropping the false notion, that *I am different from परमात्मा* and that *I am away from परमात्मा*. These two wrong notions dropping is reaching the Lord.

Now the question is: How do you drop these two false notions? What are the two false notions? Division and distance between जीवात्मा and परमात्मा are the two false notions. And how do you drop these two false notions? The answer is: any false notion is dropped by right knowledge. And therefore I have to drop these two false notions by the right knowledge. What is the right knowledge? Between जीवात्मा and परमात्मा, there is neither a division nor a distance. Between जीवात्मा and परमात्मा, there is neither a division nor a distance and this

knowledge is called जीवात्मा-परमात्मा ऐवय ज्ञानम्. Therefore what is ultimate शरणागति? There are people who give different meanings to शरणागति, but the ultimate शरणागति is nothing but जीवात्मा-परमात्मा ऐवय ज्ञानम्, by which I drop the idea that I have to reach परमात्मा and this is called माम् एकम् ब्रज. And this जीवात्मा-परमात्मा ऐवय ज्ञानम् alone is called महावाक्य ज्ञानम्, the knowledge of the वैदिक teaching, तत् त्वम् असि. And when the वेद teaches तत् त्वम् असि, how does the student receive the knowledge? Student should not say तत् त्वम् असि to the गुरु, the student should convert तत् त्वम् असि into अहम् ब्रह्मास्मि. This ज्ञानम् is शरणागति. And how do you gain this knowledge? वेदान्त श्रवण-मनन-निदिध्यासन द्वारा. And how do you do श्रवण-मनन-निदिध्यासनम्? With the help of a गुरु. And who has said this? Lord कृष्ण himself,

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥

Therefore may you gain this knowledge, अहम् ब्रह्मास्मि.

And what is the advantage of this knowledge? What is the benefit of the knowledge, अहम् ब्रह्मास्मि? Lord कृष्ण says: माम् एकम् शरणम् परमात्मा alone is the ultimate refuge from संसार. If you want to save yourselves from संसार, परमात्मा alone is the ultimate refuge, because परमात्मा alone is beyond time and space. Other than परमात्मा, anywhere you go, any 'where' you go, it is a place, any 'where' I go, it may be वैकुण्ठ or कैलास or ब्रह्म लोक, anywhere you go, it is a particular place and place means time also will be there. Therefore wherever you go, you cannot escape from time. And Time is called संसार, because time alone is responsible for birth, decay, disease, death, separation, etc. Therefore by going elsewhere you don't save yourselves, but by recognizing the timeless, spaceless, formless, attributeless ब्रह्मन् alone, by recognizing that ब्रह्मन् alone, you will save yourselves from संसार. Therefore शरणम् ब्रज, come to ब्रह्मन् as your ultimate shelter. So with this ज्ञानयोग summary is over.

Now in the second line कृष्ण gives the ज्ञानफलम्. If you gain this knowledge, what will happen? अहम् त्वा मोक्षयिष्यामि, I shall give you the फलम् for your knowledge, because भगवान् is both कर्मफल धाता and ज्ञानफल धाता. He alone gives the फलम् for all your साधनs, whether it is in the form of कर्म or whether it is in the form of ज्ञानम्, भगवान् alone will give the फलम् for all your साधनs, therefore कृष्ण says I will give you the ज्ञानफलम्. And what is the फलम् of ज्ञानम्? सर्व-पापेभ्यः मोक्षयिष्यामि – I shall release you from all the पापम्s - सञ्चित पापम्, आगामि पापम्, प्रारब्ध पापम्, from all the पापम्s I will release you. And according to वेदान्त, पुण्यम्s also will come under पापम् only, only difference is पापम् is iron chain, पुण्यम् is golden chain, but both are shackles only. पुण्यम् is also considered a shackle because पुण्यम् also is responsible for पुनरपि जननम्, पुनरपि मरणम्. Neither पुण्यम् will save you from birth death cycle nor पापम् will save you from birth-death cycle, both of you will keep you within संसार. Therefore if you want मोक्ष, you have to transcend both पुण्यम् and पापम्.

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमम् साम्यमुपैति । ॥
मुण्डकोपनिषत् ३-१-३ ॥

मुण्डकोपनिषत् beautifully says, a ज्ञानि transcends both पुण्यम् and पापम्. So सर्व-पुण्य-पापेभ्यः सञ्चित आगामि प्रारब्ध कर्मेभ्यः त्वाम् मोक्षयिष्यामि, I shall release you. And therefore मा शुचः – do not grieve, there is a solution for the problem of संसार.

And thus शङ्कराचार्य in his commentary points out that शरणागति, the ultimate, is the only ज्ञानम् and there is no शरणागति, other than ज्ञानम्. And this शङ्कराचार्य elaborately establishes in his commentary by giving various reasons also. Why do we interpret शरणागति as ज्ञानम्? Because generally we think शरणागति means doing नमस्कारम् and lying down itself or we think शरणागति is नामजप, various meanings various people give, how dare शङ्कराचार्य give the meaning of ज्ञानम्. And शङ्कराचार्य gives reason. It is not my

interpretation, but that is the correct meaning. And why do we say that it is the correct meaning? शङ्कराचार्य says firstly we should know that all the वेदs uniformly mention that ज्ञानम् alone will give मोक्ष. So, wherever मोक्ष फलम् is mentioned, you should understand the साधन mentioned is ज्ञानम्. This is the declaration in the वेदs, not once or twice, hundreds of times.

तमेवम् विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । ॥
पुरुषसूक्तम् १७ ॥

ज्ञानम् alone will give मोक्ष, nothing else. ज्ञानम् is not even one of the paths, this is the **only** path. Not only that, in one place the उपनिषत् beautifully says that ‘without ज्ञानम् you can get मोक्ष, if you fulfill one condition’ And what is the condition? The उपनिषत् says, ‘you have to roll the sky like a mattress.’ Are you able to comprehend? You have to go to the eastern, western or northern end, and there is blue sky like a canopy and you have to roll it like a mattress and bring it and then you will get मोक्ष without ज्ञानम्. Means what? You cannot roll the sky and therefore you cannot get मोक्ष by any other method. If कृष्ण says शरणागति gives मोक्ष, शरणागति is equal to ज्ञानम् alone, because वेद repeatedly says that ज्ञानेन एव मोक्ष. This is one important point to be noted. And then in the भगवद्गीता itself कृष्ण himself has repeatedly said that ज्ञानम् alone gives liberation:

अशोक्त्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥

ज्ञानिs alone will get liberation. This is the very beginning of the गीता and later कृष्ण talks about varieties of साधनs like कर्म, भक्ति, etc. There also कृष्ण says कर्मs, all types of कर्मs, will not give you liberation, all your कर्मs have to culminate in आत्मज्ञानम्. कर्मs themselves will never give ज्ञानम्, never give मोक्ष. कर्मs should take you to ज्ञानम् and ज्ञानम् alone will give liberation,

सर्वम् कर्म-अखिलम् पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

If you don't come to ज्ञानम्, any amount of कर्म will not give liberation. Who says? कृष्ण has said and even when he comes to भक्ति in the 7th chapter, कृष्ण clearly says that all the भक्तs are wonderful and great but I want to assert one thing, only that particular भक्त is the greatest one and who is that particular भक्त? That भक्त who has come to ज्ञानम्,

उदाहृतः सर्वे एव एते ज्ञानी तु आत्मा एव मे मतम् ।

आस्थितः सः हि युक्त-आत्मा माम् एव अनुत्तमाम् गतिम् ॥ ७-१८॥

You may practice varieties of भक्ति, but the ultimate level of भक्ति is what, वेदान्त श्रवण-मनन-निदिध्यासनम् and through that the अज्ञानि भक्त has to convert himself into a ज्ञानि भक्त and a ज्ञानि भक्त alone will be liberated. कृष्ण says in the 7th chapter, in the 9th chapter, in the 12th chapter and therefore, you may practice any form of कर्म, any form of भक्ति, any form of शरणागति, but the ultimate शरणागति is अहम् ब्रह्मास्मि इति ज्ञानम्. कृष्ण also endorses that teaching. And therefore शङ्कराचार्य concludes that सर्व-धर्मान् परित्यज्य is ज्ञानयोग as the ultimate means of liberation. And with this final summary कृष्ण concludes the entire गीता teaching and from the following verse we get some other aspects of the गीता teaching. We will read.

Verse No .67

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८-६७॥

इदम् ते न अतपस्काय न अभक्ताय कदाचन ।

न च अशुश्रूषवे वाच्यम् न च माम् यः अभ्यसूयति ॥ १८-६७॥

इदम् ते न अतपस्काय, (च) न अभक्ताय, न च अशुश्रूषवे, न च यः माम् अभ्यसूयति (तस्मै) कदाचन वाच्यम् ।

In this verse Lord कृष्ण talks about four qualifications required for गीता study. If these four qualifications are there, गीता study will be highly beneficial and if the qualifications are lesser and lesser,

proportionately the benefit also will be lesser and lesser. And if this qualification is zero, the benefit also will be zero, perhaps the benefit may be for the other members of the family, as for some time he will be out of the house, so they tell in their houses, why can't you go the गीता class and why are you cutting our necks by staying here itself, giving us trouble, give some trouble also to the स्वामिजि! So what are the four qualifications? Qualifications are presented in different ways. In तत्त्वबोध, it was presented as साधन चतुष्टय सम्पत्ति, but here कृष्ण presents in a different form. What are those four?

1. तपस् or discipline, especially religious or spiritual discipline is the first qualification.
2. The second qualification is भक्ति, reverence or devotion to God and गुरु. So भक्ति to God and गुरु, the उपनिषद् says:
यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ श्वेताश्वरोपनिषद् ६-२३ ॥

The one who has got ईश्वर भक्ति and गुरु भक्ति, he will get the knowledge, it is said, therefore भक्ति is a second qualification.

3. The third qualification is शुश्रूषा, deep interest in the study of the गीता, a desire for knowledge, which is called जिज्ञासा. So शुश्रूषा, normally the word शुश्रूषा is used in the meaning of service, गुरु शुश्रूषा, पितृ शुश्रूषा, मातृ शुश्रूषा पति शुश्रूषा (in olden times! I will not tell that now.) varieties of शुश्रूषा. Now you can say पत्नी शुश्रूषा, serving the husband, serving the wife. So, शुश्रूषा is generally translated as service, but the real meaning of the word शुश्रूषा is: श्रोतुम् इच्छा, the root √श्रु means to hear, to listen and the suffix, षा means desire. So, शुश्रूषा means desire to listen to गीता teaching. So that is शुश्रूषा. And if that desire is not, even if you come and sit here, you will be here but you won't hear. This is what happens when you force someone from your family and bring to the class. So somebody comes as a guest, you cannot leave them and come and so you bring them here, but that

person is not interested and he will be suffer. So शुश्रूषा means desire for study must be there.

4. And the fourth qualification is: अनसूयः. अनसूयः is a non-critical mind, never approach the scriptures with a motive of criticizing or finding fault with the scriptures, just as the atheistic people, just as the नास्तिकs, just as the DMK or the DK people will study the वेदs, the गीता, their aim is to find fault with them. Never approach that attitude, you will be the loser and therefore अनसूयः means a healthy attitude of श्रद्धा. The scriptures are valid and if I reverentially approach I will be benefited, the scriptures are valid and if I approach reverentially, the scriptures will bless me. That positive attitude is called अनसूयः. This is not only required for गीता, for any pursuit in life, even when you approach a doctor, if you don't have faith in the doctor, even the best medicine will not cure and if you have got faith in the doctor, even if he gives a dummy medicine, water injection, 'I am cured instantly if this doctor gives,' that attitude is called श्रद्धा. These are the four important qualifications.

And Lord कृष्ण instructs all the गीता teachers, so Lord कृष्ण addresses all the गीता teachers and says: Oh गीता teachers note it: if there is anyone who doesn't have these four qualifications and if he wants to study गीता, don't teach, just avoid them. It will not bless, it will only be a waste of time. Therefore he says इदम् ते – this गीता teaching which I have given to you, ते प्रोक्तम् (you have to supply) – which has been given to you, imparted to you, हे अर्जुन! न वाच्यम् – should never be given to the following people, never be given to the following people. And who are the people whom it should not be given? अतपस्काय न वाच्यम् – the one who doesn't have discipline and that too religious and spiritual discipline and if you ask me what is religious and spiritual discipline, the answer is C/o 17th chapter. In 17th chapter, three types of आहार, three types of यज्ञ, three types of तपस् also, कायिक तपः, वाचिकम् तपः, मानसम् तपः, not only that, सात्त्विकम्

तपः, राजसम् तपः and तामसम् तपः, six types of तपस् were mentioned in the 17th chapter. Those people who at least attempt to follow that, may not be able to follow 100%, at least there must be a sincere attempt to follow those disciplines, through those people, those who do not even attempt, never give the गीता teaching. Similarly, न अभक्ताय वाच्यम्, (add अ to everything) अभक्ताय न वाच्यम् – never give this गीता to an atheistic person, अभक्त means who is a non-devotee, who is a नास्तिका, that person also you don't give, कदाचन – at any time; he will only criticize. Somebody asked, कृष्ण advises all the people to be humble, never to be arrogant, never to talk to of oneself, अमानित्वम्, अदम्भित्वम्, never glorify yourselves, be humble, He says and in the entire गीता कृष्ण is talking about His Glory only, (this angle I didn't know, how they think) So, कृष्ण is all the time talking about His glory only, that means कृष्ण is the most arrogant person in the world. In the 10th chapter throughout He talks about his विभूति, 11th chapter He talks about himself, therefore कृष्ण is arrogant, therefore you should not study गीता. Thus if he has got a perverted mind, anything you can interpret wrong. In fact, after I say this you also may get that idea and say that it is correct. What is wrong? कृष्ण is arrogant. Remember, when you talk about your glory identifying yourselves with ब्रह्मन्, I, as ब्रह्मन्, you talk the glory, it is a fact, it is not arrogance. But identified with the body-mind-complex, as an Individual अहङ्कार if you talk about your glory, it is arrogance. We should know the difference between what is fact and what is arrogance. Therefore अभक्ताय न वाच्यम् and न च अशुश्रूषते वाच्यम् – never give this teaching to one who is interested in learning, not only it is true for गीता for anything if a person doesn't have interest how can you talk to that person. In fact, if you forcibly talk, next time, he sees you from a distance, he will take a different route, even if it means taking one mile extra. Therefore never talk to one who is not interested in listening and ultimately, यः माम् अभ्यसूयति – that person who criticizes, finds fault

with Me and My teaching, he is also unfit to listen to गीता, therefore these four people you never teach. On the other hand, those who have तपस्, भक्ति, शुश्रूषा and अनसूय, you give this knowledge. Continuing;

Verse No .68

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ १८-६८॥

यः इमम् परमम् गुह्यम् मत्-भक्तेषु अभिधास्यति ।

भक्तिम् मयि पराम् कृत्वा माम् एव एष्यति असंशयः ॥ १८-६८॥

यः इमम् परमम् गुह्यम् (ज्ञानं) मत्-भक्तेषु अभिधास्यति, (सः) मयि पराम् भक्तिम् कृत्वा, असंशयः (सन्) माम् एव एष्यति ।

In the following श्लोक, कृष्ण is glorifying three types of people by saying that all these three groups of people are dear to me. Even though everyone is dear to the Lord, these three groups are very dear. Who are they?

No.1. Anyone who teaches भगवद्गीता to other people is dear to Me. A गीता teacher, a गीता गुरु is dear to Me. Now you will be jealous of me! Don't worry, three groups are there.

Next one He says is a गीता student is very dear to Me. Every गीता student is very dear to me, this is the second group.

And the third group is even a casual गीता listener is dear to Me, that means one who just comes and sits in the class, whether he understands or not, the one who even casually sits in the class even that person he is dear and great and will get benefit.

Therefore, teacher, the student and a casual listener all the three are glorified here and of these three also, who is the dearest one? Unfortunately or fortunately कृष्ण says a गीता teacher is very very dear to Me, because he is doing the work which I want to do. In fact, I took अवतार for spreading and reviving the वैदिक wisdom and since all the गीता आचार्यs are assisting Me in the preservation and propagation

of the सनातन धर्म, which is the aim of the Lord, कृष्ण says they are all My group and therefore they are very very dear to Me. Look at the श्लोक, यः इमम् परमम् गुह्यम् अभिधास्यति – suppose a person teaches or shares this most secret wisdom, so now and then कृष्ण will say secret secret, because when one says secret, we are curious, that is the human tendency and therefore to generate the interest He says secret. Therefore परमम् गुह्यम् – the great secret of Self-knowledge, what is secret is sacred also, the most sacred spiritual wisdom, suppose a person shares with whom, मत्-भक्तेषु – with the people who have got the four qualifications, भक्त represents all the four - भक्ति, तपस्, शुश्रूषा and अनसूय, to those people suppose a person shares and how does he shares, भक्तिम् मयि पराम् कृत्वा – with great reverence. Indirectly कृष्ण is instructing every गीता आचार्य, when you share this knowledge don't be arrogant, remember that it is a teaching of the Lord, therefore, with that reverence a teacher should impart. Not only शिष्य should have भक्ति, गुरु also should have भक्ति. Therefore पराम् भक्तिम् and गुरु's भक्ति is of which type of भक्ति, out of the four - आर्तः, अर्थार्थी, जिज्ञासु, ज्ञानि? The fourth type of भक्ति, i.e., ज्ञानि. Therefore पराम् भक्तिम्, चतुर्थीम् भक्तिम्, अद्वैत भक्तिम् कृत्वा, suppose a person shares, माम् एव एष्यति असंशयः – he is definitely liberated and he will become one with Me. That means he will attain जीवन्मुक्ति and विदेहमुक्ति. Continuing;

Verse No .69

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ १८-६९॥

न च तस्मात् मनुष्येषु कश्चित् मे प्रिय-कृतमः ।

भविता न च मे तस्मात् अन्यः प्रियतरः भुवि ॥ १८-६९॥

मनुष्येषु च कश्चित् तस्मात् प्रिय-कृतमः मे न (अस्ति), तस्मात् अन्यः भुवि प्रियतरः च मे न भविता ।

And in this verse, कृष्ण places a गीता teacher or गीता instructor as the greatest and the dearest person. Therefore He says, मनुष्येषु सः प्रिय-कृतमः, सः means what? Whoever preaches or shares the गीता wisdom with other people, he is मनुष्येषु – among all the human beings, प्रिय-कृतमः – he is the dearest person to Me, because he is doing the dearest work of Mine. भगवान् does many things,

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ॥ ४-८॥

but among various अवतार कर्मs, the dearest job for the Lord is perpetuation of the वैदिक tradition, because perpetuation of this teaching alone is the perpetuation of धर्म, perpetuation of harmony, perpetuation of peace and therefore he is doing a work which is dearest to Me and therefore he himself is dearest to Me and not only he is dearest, He says in the future also, there will be no one in the future dearer to Me than a गीता आचार्य, therefore भविता च – in future also there will not be अन्यः – anyone else, प्रियतरः – who will be dearer to Me than the गीता आचार्य. From this you can also get a note. What is that? If there is a chance catch hold of some victim, some one, pray for him first and share whatever knowledge you gather, you share with other person. It is ब्रह्म यज्ञ and भगवान् will be very very happy. स्वाध्याय प्रवचने च, these two are our duties, only then the knowledge will be perpetuated. Therefore भुवि – in this world, there is no one who is dearer to Me. Hereafter the student has to be glorified, which we will do in the next class, so that you will come.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, VERSES 70-78

With the 66th verse, सर्व-धर्मान् परित्यज्य of the 18th chapter, Lord कृष्ण has formally concluded His गीता teaching to अर्जुन. And from the 67th verse onwards we are getting some winding up verses consisting of four topics.

- a) Firstly, कृष्ण talks about the संप्रदाय विधिः, the rules for teaching the गीता and the learning of the गीता. What are the conditions for the successful transference of गीता from a गुरु to a शिष्य. In short qualifications for गीता study. We call it संप्रदाय विधिः, this is one topic.
- b) Then the next topic is the glorification of गीता आचार्यः, the teacher of the भगवद्गीता, गुरु स्तुतिः.
- c) Then the next topic we get is not only the गुरु is great, as I said in the last class, the शिष्य s are also really great, therefore शिष्य स्तुति, the glorification of the student.
- d) And finally उपसंहारः, the conclusion in which सञ्जय comes and completes the discourse formally.

Of these four topics, we have completed the first topic, viz., the qualifications required and Lord कृष्ण mentioned four of them in the 67th verse and they are तपस्, भक्ति, शुश्रूषा and अनसूयः. And after that, in the two verses, 68 and 69, Lord कृष्ण glorifies the गीता teacher, whoever dedicates his life for the transmission of or the propagation of the गीता teaching, these two verses also we completed in the last class. And Lord कृष्ण said that the गीता teacher will get two-fold result: one is of course he will attain liberation, he will merge into Me. And the second is even while living, that गीता teacher is the dearest to Me, प्रिय-कृतमः. This is the glorification of the गीता teacher. Now we have to see the glorification of the student, which is more important for you. Therefore I will not dwell upon the teacher glorification too much, I will come to the student glorification, which you are all waiting for. Verse no.70;

Verse No .70

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८-७०॥

अध्येष्यते च यः इमम् धर्म्यम् संवादम् आवयोः ।

ज्ञान-यज्ञेन तेन अहम् इष्टः स्याम् इति मे मतिः ॥ १८-७०॥

यः च आवयोः इमम् धर्म्यम् संवादम् अध्येष्यते, तेन ज्ञान-यज्ञेन अहम् इष्टः स्याम् इति मे मतिः ।

These two verses 70 and 71 are शिष्य स्तुति or शिष्य महिमा. And Lord कृष्ण divides the students into two categories. One is a qualified and serious student of the गीता. Serious does not mean 102 degree temperature. Serious means committed student, who is the उत्तम variety, serious qualified student and the second type of student is unprepared and therefore only a casual student. So the one whose approach to the गीता is a casual approach, such a student is the inferior, the second one. And the study of the qualified student, कृष्ण calls अध्ययनम्, and the study of the unqualified student कृष्ण calls श्रवणम्. So, अध्ययनम् means serious systematic committed study, श्रवणम् means casual hearing, let some noble thoughts fall on my ear, we may get some good points, at least one or two jokes I'll get, etc. So that is also another approach - casual, hobbish approach. And कृष्ण says both types of students are great and both are going to get great results. And you know what are the results? The higher students will get मोक्ष itself and the casual student will get स्वर्ग. Definitely you will come to the class!!! Whatever be the type of student, minimum promise is स्वर्ग. Wonderful! And maximum promise is मोक्ष. Any one of them is sure to get. कृष्ण says, look at the श्लोक, यः इमम् संवादम् अध्येष्यते – suppose a qualified and a serious student studies the भगवद्गीता carefully, with attention and what is this गीता, आवयोः संवादम् – which is in the form of a dialogue between कृष्ण and अर्जुन. And what type of dialogue it is? धर्म्यम् संवादम्, धर्म्यम् means that which is based on the

वैदिक teaching, any teaching of the वेदs is called धर्मः and धर्म्यम् means that which is in keeping with the वैदिक teaching and the भगवद्गीता is not an independent philosophy of कृष्ण, कृष्ण himself has repeatedly admitted, हे अर्जुन! I don't have a new philosophy, the वैदिक wisdom has now deteriorated, I am only reviving, resuscitating the वैदिक teaching in the new name of भगवद्गीता. Therefore धर्म्यम् means that which is in keeping with the वैदिक teaching. Such a great dialogue whoever seriously, systematically, regularly studies अध्येष्यते and what is he practicing, ज्ञान यज्ञेन – he is practicing a great यज्ञ, a great याग called ज्ञान यज्ञ, where the fire is not the local fire, but it is the fire of knowledge. In the गीता class, what we are kindling is not the local fire, but we are kindling the ज्ञान-अग्निः, we saw in the गीता itself,

ज्ञान-अग्निः सर्व-कर्माणि भस्मसात् कुरुते तथा ॥ ४-३७॥

And therefore this is called ज्ञान यज्ञ, in which the oblation is ignorance, we are not offering the local oblations, but our own ignorance is offered, ignorance based confusions are offered, ignorance based अहङ्कार, the ego is offered and every student is practicing ज्ञान यज्ञ. And in the 4th chapter Lord कृष्ण said ज्ञान यज्ञ is the greatest याग,

श्रेयान् द्रव्यमयात् यज्ञात् ज्ञान-यज्ञः परन्तप ॥ ४-३३॥

Compared to all the other यागs that people do, this ज्ञान यज्ञ is the greatest यज्ञ and every serious student is practicing ज्ञान यज्ञः and कृष्ण says through that ज्ञान यज्ञ every student is worshipping the Lord. Even though there is no photo, even though there is no idol, even though there is no picture, in this class also we are all worshipping the Lord alone. Therefore कृष्ण says अहम् इष्टः, इष्टः means पूजितः – I am worshipped. It is an invisible form of worship, because materials are not offered, the invisible ego is offered. And not only he is practicing the greatest यज्ञ, for this यज्ञ the फलम् is मोक्ष itself, that मोक्ष फलम् is not mentioned in this verse, we have to add that, not only such a

student worships Me, Lord कृष्ण says, for that ज्ञान यज्ञ he is going to attain both जीवन्मुक्ति as well as विदेहमुक्ति. Thus every serious गीता student is a मुक्त पुरुषः and whether you are a serious student or not, you have to decide, I don't want to pass a judgment on you. Now कृष्ण is going to talk about the next level of the student, the casual and unprepared student. What will happen to him? कृष्ण says:

Verse No .71

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभान् लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥ १८-७१॥

श्रद्धावान् अनसूयः च शृणुयात् अपि यः नरः ।

सः अपि मुक्तः शुभान् लोकान् प्राप्नुयात् पुण्य-कर्मणाम् ॥ १८-७१॥

श्रद्धावान् अनसूयः च यः नरः (इदं) शृणुयात् अपि सः मुक्तः (सन्) पुण्य-कर्मणाम् शुभान् लोकान् अपि प्राप्नुयात् ।

Suppose there is a casual student, who doesn't have all the qualifications, who is not very serious about मोक्षः itself. There are many people who openly confess, स्वामिजि, I want to make it clear that I am not interested in मोक्ष, etc. Thus there are many people who have not understood or looked into the full significance of मोक्ष and therefore they are not interested in the ultimate spiritual goal, but they come to गीता for some practical worldly benefits or at least to some efficiency in their profession, because गीता promises that also, योगः कर्मसु कौशलम्, they will all quote that, there are many people who prescribe गीता for lowering the blood pleasure also. For what not all they are using the गीता! Therefore, those people who do not have मुमुक्षुत्वम् and who have got a casual approach, such a student suppose listens, but even though he is casual in his approach, he has got श्रद्धा and अनसूय, otherwise he cannot even come to the class, he may not be interested in मोक्ष, but he has got a reverence for the गीता and the Lord. Therefore कृष्ण says this person is casual, but श्रद्धावान्, he has faith in the efficacy, in the validity of the गीता and अनसूयः च – one who doesn't

approach the गीता critically, with the motive of finding fault, that अनसूयः, suppose such a person शृणुयात् अपि यः नरः – he is only casually listening and not even fully, listens to 10 minutes and then travels all over the world, mentally, not physically, suppose such a casual listening takes place, कृष्ण says: सः अपि – even for such a student, I have told you before how one old आन्ध्र तेलुगु lady regularly attending my गीता classes without knowing one single English word. But she could regularly come because her faith is that the गीता sound even if it falls on the ears, it is पुण्यम्. And I knew that she did not understand English, when one day she brought to me a safety pin and I enquired for what? And she said that you are adjusting your अङ्गवस्त्रम् on and off, why can't you put a safety pin. Because she doesn't understand the language and therefore she has been watching what all भरतनाट्यम् मुद्राs I am doing. And therefore even for that तेलुगु lady, anyone who sits here and even sleeping in this class doesn't matter, no problem, सः अपि मुक्तः – he will be freed from all the पापs from this पुण्य कर्म. Such a श्रवणम् will not come under ज्ञानयोग, it will come under कर्मयोग or पुण्य कर्म and for that पुण्य कर्म which he does, मुक्तः – he gets rid of his पापम् and शुभान् लोकान् प्राप्नुयात् – after death he will get a better next जन्म, शुभ लोक means superior लोक, पुण्य लोक. And what type of लोकs they are? पुण्य कर्मणाम्, which higher लोकs can be attained by doing big यागs, सोमयागम्, रुद्रैकादशिनी, अतिरुद्रम्, महारुद्रम्, for all those big big rituals, whatever higher लोक will come, the same higher लोक you can get without doing any ritual if you are listening to गीता. Who says? कृष्ण. Don't ask me, कृष्ण himself promises. Therefore स्वर्ग is the फलम् for casual श्रवणम्. Thus in these two verses 70 and 71, शिष्य स्तुति has been done.

Now Lord कृष्ण is curious to find out which category of student अर्जुन is and कृष्ण must be very curious, because he has only one student! 18 chapters and only one student and अर्जुन is left off, nobody to listen

even. Compared to that my lot is far better. Therefore कृष्ण is asking अर्जुन what category you are:

Verse No .72

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ १८-७२॥

कच्चित् एतत् श्रुतम् पार्थ त्वया एकाग्र्येण चेतसा ।

कच्चित् अज्ञान-सम्मोहः प्रनष्टः ते धनञ्जय ॥ १८-७२॥

हे पार्थ! त्वया एतत् एकाग्र्येण चेतसा श्रुतम् कच्चित्? हे धनञ्जय! ते अज्ञान-सम्मोहः प्रनष्टः कच्चित्?

So हे पार्थ! अर्जुन, did you listen to my teaching sincerely as an उत्तम अधिकारि? एकाग्र्येण चेतसा श्रुतम् कच्चित्? प्रश्नार्थे कच्चित्. Did you listen to My teaching एकाग्र्येण चेतसा – With one pointed mind, with total attention, wholeheartedly did you listen to My teaching? And if you have been a serious student, then the result that you get will be अज्ञान नाशः ज्ञान प्राप्ति and therefore कृष्ण asks, as a serious student did you destroy your Self-ignorance. अज्ञान-सम्मोहः प्रनष्टः कच्चित्? Here also कच्चित् is question mark. Did your ignorance and ignorance caused conflicts destroyed. And what is the basic conflict अर्जुन had? I hope that you have not forgotten the first chapter, whether to fight or not to fight, so ignorance and ignorance based conflict, did all of them प्रनष्टः – end, हे धनञ्जय! हे अर्जुन! I know that you are going to get definitely स्वर्ग फलम्, but a true teacher doesn't want a student to get an inferior स्वर्ग, but the teacher wants the student to get the साक्षात् मोक्ष itself. अर्जुन are you a मुक्त पुरुष? In short, otherwise, am I a qualified teacher? Remember, it partly reflects upon the efficiency of the teacher also. Therefore कृष्ण is concerned about Himself as the जगत् गुरु, गीताचार्य. Therefore अर्जुन, I am yearning to know whether you are मुक्तः or not. Then अर्जुन has to answer, for a change, कृष्ण is very curious. All ears on what अर्जुन is going to tell and thank God अर्जुन says कृष्ण I am a superior student and You are a great teacher

and the communication has been successful and my ignorance is gone and conflict is also gone. And thank God अर्जुन tells that, if अर्जुन doesn't tell that, Chapter 19 will have to start, OK. Whether Chapter 19 is required or not wholly depends on अर्जुन's answer.

Verse No .73

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८-७३॥

नष्टः मोहः स्मृतिः लब्धा त्वत् प्रसादात् मया अच्युत ।

स्थितः अस्मि गत-सन्देहः करिष्ये वचनम् तव ॥ १८-७३॥

हे अच्युत! त्वत् प्रसादात् (मे) मोहः नष्टः, मया स्मृतिः लब्धा, (अहम् गत-सन्देहः स्थितः अस्मि, (इदानीं) तव वचनम् करिष्ये ।

In this verse अर्जुन gives the crucial answer for which कृष्ण is eagerly waiting, and कृष्ण's curiosity अर्जुन knows. So he says, "Gone is my delusion." He could have said: "My delusion is gone." But if he says *my* delusion, still कृष्ण has to wait for another extra second, because the answer can be "My delusion 'is *not* gone" Also. Therefore knowing कृष्ण's impatience perhaps, अर्जुन instead of saying delusion is gone, he says *gone is my delusion*, just as आञ्जनेय said. Had he said, सीताम् दृष्टः, then राम will be suffering one extra second, because after saying सीताम् either it could be seen or even not seen. And therefore he says, दृष्टः सीताम्. Like that there it is दृष्टः, here it is नष्टः. नष्टः means is gone. What is gone? मोहः – both my delusion as well as ignorance, अज्ञानम् and delusion, in technical language मोहः is called अध्यासः, अज्ञानम् and अध्यासः, both of them are gone for me. And how did the ignorance go? Ignorance can go only by one method, what is that? By the arrival of knowledge. Darkness can go only on the arrival of light, similarly, ignorance cannot go by the practice of शिर्षासनम्, so that the ignorance can be crushed, so when you stand on your head, the ignorance gets crushed, it won't work, perhaps because of extra

blood circulation, ignorance may get more nourished. Remember, ignorance can go only by knowledge. So, स्मृतिः लब्धा – knowledge has been gained by me. Whenever we say knowledge, remember, जीवात्मा-परमात्मा ऐक्य ज्ञानम्. In the context of वेदान्त, ज्ञानम् means only जीवात्मा-परमात्मा ऐक्य ज्ञानम्, that is called स्मृतिः. Normally the word स्मृतिः means memory, in this context, स्मृतिः means knowledge. And then अर्जुन is worried, if he claims that he has gained knowledge and ignorance is gone and it may lead to arrogance, विद्या गर्वः can be the worst type of ego or arrogance. All other arrogance has got a cure, but arrogance born out of knowledge, there is no cure. Therefore अर्जुन is worried it may lead to arrogance, therefore he adds, हे कृष्ण! if I have gained knowledge and my delusion is gone, by Your grace. And what do you mean by the grace of the Lord, in the भगवद्गीता? The grace is only in the form of systematic teaching, there are so many other types of grace, चाक्षुष अनुग्रह, स्पर्श अनुग्रह, blessing through touch and blessing through sight, varieties of प्रसाद or अनुग्रह are mentioned, if knowledge has to come, the प्रसाद or grace has to be only in the form of systematic teaching. As I have repeatedly said, if knowledge can be transferred by touch, कृष्ण could have done that in the battle field itself, which is very convenient, touching the head like भस्मासुर and कृष्ण did not touch, कृष्ण did not give knowledge through sight. From that it is clear, ज्ञानम् can be transferred only by systematic teaching. Perhaps the powers can be transferred, सिद्धिः can be transferred, ज्ञानम् can never be transferred. If such a shortcut is there, in all the colleges the physics teacher can ask all the physics students to stand in a line and keep the hand on the every head and say over. It is not happening. Our problem is in spite of teaching, one doesn't understand, how can just 'seeing' give you knowledge. Therefore remember, गुरु अनुग्रह is teaching. Therefore त्वत् प्रसादात् is equal to त्वत् उपदेशात् or त्वत् बोधनात्, it has gone, my ignorance and delusion have gone and therefore स्थितोऽस्मि गत-सन्देहः. Now I

don't have any doubt whether fighting is धर्म or अधर्म. That was his doubt,

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे ॥ २-७॥

I don't have any conflict, therefore I have decided to fight this righteous war. Therefore अर्जुन says: तव वचनम् करिष्ये, I shall follow your instructions. If I am an अज्ञानि, to do my duty for the वित्तशुद्धि, if I am a ज्ञानि, I have to do my duty for I don't know whether you remember, we saw in the 3rd chapter, a ज्ञानि has to continue to do his/her duties for लोक संग्रहः. Either way, you cannot escape from the duty. कृष्ण has taught and therefore अर्जुन says: I will fight this war, even though the duty happens to be unpleasant duty. And when this was heard कृष्ण got liberation a second time as it were! Even though कृष्ण is already liberated, He was in great आनन्द on hearing this, My effort has fructified. So with this कृष्ण also became silent, because कृष्ण has nothing to teach, अर्जुन also become silent because अर्जुन has no more questions. If both of them become silent, what to do? सञ्जय, the master of ceremonies, comes and concludes the गीता संवाद.

Verse No .74

सञ्जय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ १८-७४॥

इति अहम् वासुदेवस्य पार्थस्य च महात्मनः ।

संवादम् इमम् अश्रौषम् अद्भुतम् रोम-हर्षणम् ॥ १८-७४॥

इति अहम् वासुदेवस्य महात्मनः पार्थस्य च इमम् अद्भुतम् रोम-हर्षणम् संवादम् अश्रौषम् ।

So now the scene has changed, we are no more in the battlefield, now we are in front of धृतराष्ट्र and सञ्जय, because सञ्जय is reporting the whole thing to the blind धृतराष्ट्र. Therefore सञ्जय

says: हे धृतराष्ट्र! हे राजन्! not only अर्जुन was fortunate enough to receive the गीता teaching, indirectly, I was also blessed enough to receive this teaching, because व्यास had given a special telepathy by which सञ्जय could know everything that is happening. Not only what is happening in the battlefield, what is happening even in the mind of अर्जुन, सञ्जय could see. And therefore सञ्जय expresses his gratitude, इति – in this manner, इमम् संवादम् अहम् अश्रौषम् – I heard this beautiful sacred dialogue which took place between वासुदेवस्य पार्थस्य च, between वासुदेव – Lord कृष्ण and पार्थ – अर्जुन. And what type of अर्जुन and वासुदेव? महात्मनः – the great one, the glorious one and this महात्मनः adjective can be added to both कृष्ण and अर्जुन, कृष्ण is of course महात्मा, the great one. Now अर्जुन is also महात्मा because, he was fortunate enough to receive the teachings straight from the Lord. Straight from horse's mouth, Straight from हयग्रीव – horse-headed Lord. Here कृष्ण was not horse-headed, just used that expression because in English we have that idiom, straight from the horses' mouth. And what type of dialogue it is? अद्भुतम् – there are no words to describe it, it is wonder of all wonders, most wonderful and also रोम-हर्षणम् – it is so wonderful that even my physical body feels the thrill and my hairs on the body are standing on end, they say horripilation is taking place to indicate the extent of his feeling. So this thrilling and wonderful dialogue I also overheard. And how could I get this capacity? सञ्जय says I am indebted to व्यासाचार्य, because of whose grace alone, I developed this extraordinary power, ESP – Extra sensory perception I got.

Verse No .75

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ १८-७७॥

व्यास-प्रसादात् श्रुतवान् एतत् गुह्यम् अहम् परम् ।

योगम् योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयम् ॥ १८-७७॥

व्यास-प्रसादात् स्वयम् योगम् कथयतः योगेश्वरात् कृष्णात् एतत् परम् गुह्यम् अहम् साक्षात् श्रुतवान् ।

व्यास-प्रसादात् अहम् श्रुतवान् – I could hear this dialogue only because of the grace of व्यासाचार्य who blessed me with दिव्य चक्षुः. Just as कृष्ण blessed अर्जुन with दिव्य चक्षुः in the 11th chapter, व्यास has blessed सञ्जय with this दिव्य चक्षुः. Therefore by व्यास's grace, श्रुतवान् – I could hear. What? एतत् परम् गुह्यम् – this supremely secret knowledge, because it is not easily available, all types of courses are available all over the world, you name a science it is available, but ब्रह्मविद्या is the rarest teaching and such a rare teaching, which is secret and therefore only sacred, the उपनिषत् says:

श्रवणायापि बहुरभिर्यो न लभ्यः ॥ कठोपनिषत् १-२-७ ॥

many people are yearning for this teaching, because of some obstacle or other they are not able to, and I always observe one interesting feature wherever I take class, the immediately surrounding students don't come, generally, exceptions are there. I was taking class in some quarters, they will come from so many places, including from काच्चीपुरम्, but people from that colony will not come, at least to see whether chickpea, vada is available or not for that they won't come. Even if it is closely available, we should have the mind to make use of. Just as they say: the one who lives on the shores of गङ्गा, rarely takes bath in it. Therefore सञ्जय says: I was blessed enough to get this sacred and rare teaching and I have got extra good fortune because I didn't hear from a local human being but I listened from साक्षात् भगवान् himself, योगेश्वरात् कृष्णात् – from Lord who is the Lord of the all the योगIs, all the teachings, I heard this योगम्. This word योगम् should be connected with गुह्यम् परम् of the first line, एतत् परम् गुह्यम् योगम्, योग here is the teaching, I heard and साक्षात् कथयतः – it is not an indirect teaching, but it is the direct teaching from the Lord and why did अर्जुन get the teaching? Not भीष्म, द्रोण, कर्ण, धर्मपुत्र, people have big debate to find out why अर्जुन got the teaching, Patti mandram

(village court). And they look for extraordinary and rare reasons. But the reason is very simple, अर्जुन got the teaching because he asked for it, only that, शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्. I am surrendering, please teach me, he said. So you ask, it will be given. So साक्षात् स्वयम् कथयतः That is why पार्थाय प्रतिबोधिताम् भगवता नारायणेन स्वयम्, that has said here.

Verse No .76

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ १८-७६॥

राजन् संस्मृत्य संस्मृत्य संवादम् इमम् अद्भुतम् ।

केशव-अर्जुनयोः पुण्यम् हृष्यामि च मुहुः मुहुः ॥ १८-७६॥

हे राजन्! (अहम्) केशव-अर्जुनयोः इमम् पुण्यम् अद्भुतम् च संवादम् संस्मृत्य संस्मृत्य मुहुः मुहुः हृष्यामि ।

सञ्जय says हे धृतराष्ट्र! when I look back and think of my good fortune, I am extremely ecstatic about that. मुहुः मुहुः हृष्यामि – I feel the ecstasy, extreme happiness, when I look back to the teaching that I received, संस्मृत्य संस्मृत्य, when I bring to my mind again and again. What? इमम् अद्भुतम् पुण्यम् संवादम् – this wonderful and sacred dialogue, when I go through flashback, the more I think of it, the more I feel thrilled. And what type of dialogue? केशव-अर्जुनयोः – the dialogue which took place between Lord कृष्ण and अर्जुन, अहम् हृष्यामि – like people having the reminiscences, so if you have gone to कैलास मानसरोवर or बद्रीनाथ or केदारनाथ or a world tour even, when you look back and enjoy, same thing reminiscence सञ्जय provides here. Then one question that people ask is if you like the भगवद्गीता very much, tell me among the 18 chapters, which one you like the most? Everyone has this question. Like in a movie, which scene you liked the most, similarly, here also, सञ्जय tells, I liked all the chapters, but सञ्जय's choice is the 11th chapter, which is said in the next verse.

Verse No .77

तत्त्व संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ १८-७७॥

तत् च संस्मृत्य संस्मृत्य रूपम् अति-अद्भुतम् हरेः ।

विस्मयः मे महान् राजन् हृष्यामि च पुनः पुनः ॥ १८-७७॥

हे राजन्! हरेः तत् च अति-अद्भुतम् रूपम् संस्मृत्य संस्मृत्य मे महान् विस्मयः (भवति), (अहम् पुनः पुनः हृष्यामि च ।

हे राजन्! धृतराष्ट्र, when I look back into every chapter, of course कृष्ण did not teach in the form of chapters, remember, when कृष्ण taught अर्जुन, He didn't say प्रथमोऽध्यायः or द्वितीयोऽध्यायः etc., it is व्यासाचार्य who compiled and presented in this form, for the sake of communication I am using that expression, when I look back into the entire teaching, हरेः अति-अद्भुतम् रूपम् संस्मृत्य – what strikes my mind, what is well itched in my mind is हरेः अति-अद्भुतम् रूपम् – the wonderful विश्वरूपम् of the Lord, which the Lord is the limitless one, consisting of all forms and names, that alone comes to my mind. And when I think of this विश्वरूपम् महान् विस्मयः मे – I am wonderstruck, I am stunned, I am thrilled, I am stupefied, I am overwhelmed, I have no words to describe. So विस्मयः means आश्चर्यम् हे राजन्! धृतराष्ट्र and हृष्यामि च पुनः पुनः – I bring that vision to my mind again and again and I enjoy again and again. So with this सञ्जय also has expressed his feelings. Now सञ्जय concludes the whole गीता in the last verse.

Verse No .78

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८॥

यत्र योगेश्वरः कृष्णः यत्र पार्थः धनुर्धरः ।

तत्र श्रीः विजयः भूतिः ध्रुवा नीतिः मतिः मम ॥ १८-७८॥

यत्र योगेश्वरः कृष्णः यत्र धनुर्धरः पार्थः, तत्र श्रीः, विजयः, भूतिः, ध्रुवा नीतिः (च इति) मम मतिः (अस्ति) ।

So here सञ्जय says the गीता teaching is alive even now, at all times the गीता teaching is alive, wherever Lord कृष्ण is remembered and wherever अर्जुन is remembered, their remembrance, by the law of association, will bring the गीता teaching. Therefore यत्र योगेश्वरः कृष्णः – wherever कृष्ण is there as the गीता आचार्य, as the ब्रह्मविद्या गुरुः, as the teacher of वेदान्त, योगेश्वरः means ब्रह्मविद्या गुरुः and यत्र पार्थः धनुर्धरः – wherever अर्जुन is there wielding his bow, धनुर्धरः means wielding the bow. Bow represents स्वधर्म अनुष्ठानम्, because for अर्जुन, स्वधर्म is धर्म रक्षणम् and धर्म रक्षणम् requires the bow and arrow. And therefore wherever there is a person following the स्वधर्म, so wherever such a student and such a teacher are there, there the गीता wisdom will be there, it will never die. So many thousands of years are gone, even now the गीता is alive and kicking. What is the proof? We are still studying. Our very class is the proof the glory of the गीता and कृष्ण says wherever गीता teaching is there, all these benefits also will be there. What are the benefits? The primary benefit is मोक्ष, but कृष्ण does not mention that because many are not interested in that. मोक्ष they don't want. Therefore कृष्ण enumerates the other worldly benefits, श्रीः means wealth, विजयः – success, भूतिः – prosperity, all other forms of prosperity and नीतिः – justice or fairness, all these things, wealth, prosperity and success and all of them will be there, इति मे मतिः – This is my verdict, this is my observation and all these will not be there for a short period, but ध्रुवा – they will be permanently present. Therefore even if you don't want मोक्ष, you are interested in money, better read गीता, if you want to pass your examination better read गीता, if you are attending an interview better read गीता, (just reading गीता is not enough, you have study what is required for the interview also), read गीता also and prepare also, success is yours. This is my verdict, Who says? सञ्जय tells and therefore गीता is ever valid. With this the entire भगवद्गीता teaching is over.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥ १८॥

Thus, ends the 18th chapter of the गीता, which is titled मोक्ष-
संन्यास-योगः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

CHAPTER 18, SUMMARY

Today I will give you a summary of the 18th chapter of the गीता. In the भगवद्गीता, the 2nd chapter and the 18th chapter are considered to be very important chapters, because Lord कृष्ण summarizes the entire गीता in these two chapters. In the 2nd chapter, Lord कृष्ण summarizes the whole गीता as an introduction. It is an introductory summary, उपक्रम संक्षेप. And this summary given in the 2nd chapter, भगवान् magnifies from the 3rd chapter onwards up to the 17th chapter. 3rd to the 17th is the elaboration of the 2nd chapter and then at the time of conclusion, the Lord summarizes the entire गीता once again in the 18th chapter. It is the concluding summary, उपसंहार संक्षेप. Thus introductory summary, expansion and concluding summary. This is the style of the गीता. I have talked about this before also. When you hear the news in the radio or television, they start the news with the summary and then they elaborate the initial summary and then at the time of conclusion, they recapitulate again. Thus summary, expansion, summary is the method of any teaching. And भगवान् adopts the same method and therefore the 18th chapter is considered to be a very important chapter and it is the biggest chapter also, consisting of 78 verses. And this chapter is called मोक्ष-संन्यास-योगः, the chapter dealing with संन्यास or renunciation. It is called मोक्ष संन्यास योगः to differentiate this chapter from the 5th chapter, the 5th chapter is also called संन्यास योगः. So, to avoid confusion, the 5th chapter is called कर्म संन्यास योगः and the 18th chapter is called मोक्ष संन्यास योगः. But only we should be careful in understanding the meaning. कर्म संन्यास योगः, we know the meaning, the chapter dealing with the renunciation of कर्म and then what is मोक्ष-संन्यास-योगः? The chapter dealing with the renunciation of मोक्ष? मोक्ष has not come, where to renounce? We have to be careful in translation, कर्म संन्यास is renunciation of कर्म, मोक्ष संन्यास is renunciation 'for' the sake of मोक्ष. There you cannot use 'of' but for the sake of मोक्ष. This is the

18th chapter. With this background, we will enter into the summary of the chapter. I will divide the entire chapter into five portions for the convenience of our analysis. First I will enumerate those five portions, thereafter I will summarize each part.

◆ The first portion is संन्यासः or renunciation, संन्यास, this is from verse no.1 to 12.

◆ Then the second part is from verse no.13 to 17, in which कृष्ण deals with आत्मस्वरूपम्, the nature of the real Self or the real nature of the Self, the nature of the real Self or the real nature of the Self or the real nature of the real Self, whichever way you want to call it, आत्मस्वरूपम् is the second topic.

◆ Then from the 18th verse up to the 40th verse, 18 to 40, कृष्ण analyzes six topics, six topics for analysis or analysis of six topics, What are those six topics? I will explain later, this is just seeing the division.

◆ Then the fourth topic is from verse no.41 to 66 and in this portion Lord कृष्ण summarizes कर्मयोग and ज्ञानयोगः, the two योगs which happen to be the central theme of the गीता, the two योगs, कर्मयोग plus ज्ञानयोग, this is the fourth topic from 41 to 66.

◆ Then the fifth and final topic is the conclusion, उपसंहार, winding up of the 18th chapter, as well as the entire गीता dialogue. This is from verse 67 to 78.

Thus संन्यास, आत्मस्वरूपम्, analysis of six topics, two योगs and conclusion, these are the five portions of the 18th chapter. Now I will take up each one and give you the gist of the Lord's discussion.

i) The first portion is संन्यास. Lord कृष्ण is forced to discuss the topic of संन्यास, because अर्जुन wants a clarification regarding संन्यास. So the chapter begins with अर्जुन's question in which अर्जुन asked the Lord, हे कृष्ण! is there a difference between the words संन्यास and त्याग? Because dictionary-wise संन्यास also means

renunciation, त्याग also means renunciation. So अर्जुन asks, are they different or the same and what is the significance of the words. In short, what is संन्यास or renunciation? Lord कृष्ण explains that terms by way of answering अर्जुन's question. Here, we have to note that the word संन्यास and त्याग according to कृष्ण are both one and the same, they are synonymous. संन्यास is equal to त्याग is equal to renunciation. Then the question is what is meant by renunciation? And this word renunciation has two meanings, one is the primary meaning and the other is the secondary meaning. One is called मुख्य संन्यास and the other is called गौण संन्यास, primary renunciation and secondary renunciation, there are two. Primary renunciation is prescribed only for those people who have attained all the qualifications for Self-knowledge, evolved students, purified students, refined students, prepared students, who are called साधन चतुष्टय सम्पन्न अधिकारि - for those prepared students the scriptures talk about primary renunciation, otherwise called मुख्य संन्यासः. And this primary renunciation is in the form of leaving the family, leaving the society, breaking all the relationship with everyone in the society and dropping all the possessions, all these are the meaning of primary renunciation. What does it mean, leaving the family, leaving the society, leaving the job, you have to leave the job when you leave the society, society includes job. Leaving the family, society, job, breaking all relationships and giving up all the possessions, not even extra dress, no bank balance, this total physical giving up is called मुख्य संन्यास. This is accepted and permitted for those who are advanced spiritual students. And according to Lord कृष्ण, अर्जुन is not an advanced student, which is proved from the 1st chapter, he could not even think of imaginary separation from kith and kin, where is the question of renunciation for अर्जुन, when अर्जुन cannot even withstand imaginary separation from भीष्म and द्रोण. Therefore, अर्जुन, according to कृष्ण, is not ready for primary renunciation. Therefore कृष्ण does not discuss primary

renunciation in the 18th chapter. In this संन्यास portion, कृष्ण quietly avoids a discussion of मुख्य संन्यास. It is called आश्रम संन्यास, it is called काषाय वस्त्र संन्यास. That कृष्ण avoids and कृष्ण deals with the second संन्यास, which is the secondary संन्यास, compromised version, figurative संन्यास, in संस्कृत it is called गौण संन्यास. And therefore Lord कृष्ण in this portion strongly advises अर्जुन, अर्जुन you should not give up your family. You should not give up your कर्म. You should not give up anything, if you give up your कर्म, it will be a wrong renunciation in your case, because you are not ready for renunciation, without being ready if you renounce things, it will come under तामस संन्यास and राजस संन्यास. Improper renunciation by an immature person is called राजस तामस संन्यास. Improper renunciation by an immature person which is an escapism, कृष्ण calls राजस, तामस संन्यास. Therefore अर्जुन never take to that, be in कुरुक्षेत्र and do your duty. And if you remain in गृहस्थ आश्रम and do your duty and renounce your राग-द्वेष, which are binding expectations from the society. When we are in the family, in the आश्रम, in the society, our greatest problem is expectations from others, these binding expectations alone are responsible for mental turbulence. If you renounce your सङ्कल्प, which are in the form of binding expectations, building castles, fantasizing future, how my son is going to become, that fantasizing you give up, plus 2 itself is doubtful and we go on building dreams. Avoid the सङ्कल्प and that is called सात्त्विक संन्यास, which is the संन्यास required for immature people. सात्त्विक संन्यास, which is remaining in the society, doing the duty and avoiding binding expectations and thus Lord कृष्ण says अर्जुन give up your राग-द्वेष, fight this war, you are a सात्त्विक कर्म संन्यासि.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८-१२॥

And if you act in this manner, whatever be the outcome of the महाभारत war, you will be willing to accept the outcome without

anxiety, without fear or worry, this समत्वम् alone is the संन्यास, which is required for you. So thus सङ्कल्प त्याग पूर्वक स्वधर्म अनुष्ठानम्, Lord कृष्ण prescribed from verse no.1 up to verse no.12. This is first topic, संन्यास in the secondary sense of the term.

iii) Now we will go to the second topic, which is from verse no.13 up to 17, in which Lord कृष्ण talked about our real nature, our higher nature, which we do not know by ourselves and because of which ignorance alone, we are suffering from problems and this higher nature is called आत्मस्वरूपम्. And this आत्मस्वरूपम् is none other than चैतन्य स्वरूपम्, pure Consciousness. And what is the nature of the pure Consciousness? For my satisfaction I will quickly enumerate,

- a. Consciousness is not a part, property or product of the body,
- b. Consciousness is an independent entity which pervades and enlivens the body,
- c. Consciousness is not limited by the boundaries of the body, therefore it is all-pervading like space,
- d. then fourthly and finally and importantly, this Consciousness does not perish even when the body disintegrates.

So first note the presence of that Consciousness in that body, if you have any doubt, pinch your body and see whether you are conscious of the pain and instantaneous realization of the pain means that you are conscious of the pain. And having identified this Consciousness, I have to learn to identify with that Consciousness which means instead of claiming the body as myself, I have to start practicing, body is a dress which I am temporary wearing,

वासांसि जीर्णानि यथा विहाय (local dress we wear for a day or a half a day), this dress I have been wearing from the date of birth and there is a wear and tear and one day this dress I will discard, cast off. How can the arriving departing body be myself? I am the formless Consciousness, who am operating through this temporary body, body

comes, body goes, I ever am. And then Lord कृष्ण says अर्जुन, that is not enough, you have to note another very important nature of this Consciousness and that is the Consciousness is अकर्ता and अभोक्ता. I, the Consciousness, neither act in this world, nor does this I, the Consciousness reap the result of the action, because anything all-pervading cannot perform any action. This space does not perform any action, the space does not and cannot act, similarly, I am अकर्ता and अभोक्ता, in my presence the material factors consisting of five components that alone performs

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८-१४॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १८-१६॥

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १८-१७॥

These are very very important श्लोकs, from 14 to 17. कृष्ण says the various पञ्च कोशs are performing the action, कोश means the material factors, the material body, the material प्राण, the material mind, they perform the actions in my presence, but I myself do not do any action, just as the light is pervading the hall, we do actions in the presence of the light, but the light itself does not perform any action. My hand is moving, light which illumines the hand does not move at all. Similarly, I am अकर्तृ, अभोक्तृ चैतन्यम् अस्मि and this knowledge is extremely significant because once I know I am अकर्ता, अभोक्ता. I know the सञ्चित, आगामि, प्रारब्ध, none of them belongs to me. Because सञ्चित, आगामि, प्रारब्ध, all of them are what, कर्म-फलम्. When कर्म itself does not belong to me then how come will its results? You reap what you sow. So the one who does alone has to reap, I am neither a doer or a reaper, receiver of the कर्म-फल, which means I am नित्य मुक्त स्वरूपः, पुण्य-पाप अतीतः, सञ्चित, आगामि, प्रारब्ध वर्जितः, उत्तम, मध्यम, अधम

जन्म रहितः. Even जन्मs do not belong to me, because जन्मs are determined by कर्मs. When कर्मs are not there, how will जन्म take place? OK जन्म is not there, will पुनर्जन्मम् will come? How will that be, when जन्म is not there? Therefore I am ever free, this knowledge is called आत्मस्वरूप ज्ञानम्. This Lord कृष्ण has elaborately dealt with in the 2nd chapter, from verse no.12 to 25, कृष्ण has highlighted this and therefore he summarizes this topic in five verses 13 to 17. This is the 2nd topic, आत्मस्वरूपम्.

iii) Then from 18th to 40th verse, I said Lord कृष्ण analyzes six topics which will give a comprehensive picture of the entire गीता teaching. कृष्ण has ingeniously chosen six topics. If these six topics are understood properly, the entire गीता teaching is clarified. What are those six topics? ज्ञानम्, means knowledge, कर्म – action, कर्ता, means the doer, बुद्धिः – intellect, धृतिः – willpower and सुखम् – happiness. ज्ञानम्, कर्म, कर्ता, बुद्धिः, धृतिः, सुखम् – knowledge, action, doer, intellect, willpower and happiness. These are the six topics He takes and each one of them कृष्ण divides into सात्त्विक, राजसिक and तामसिक varieties, in each of them it is divided into three and if we can understand this division, then we have got clarity regarding the भगवद्गीता teaching. I am not going to elaborate each of them, then it will not be summary, it will be re-teaching of the 18th chapter. But we can have a general understanding of this classification. I have pointed out this before. Whatever contributes to spiritual growth is सात्त्विक variety. The criterion for classifying something as सात्त्विक is that which promotes spiritual growth, the inner growth is called सात्त्विक, whether it is food, whether it is action, whether it is relationship. Anything in the world, if it contributes to the growth, it is सात्त्विक, spiritual growth. Then what is तामसिक? The opposite of it, whatever contributes to the spiritual downfall, whatever contributes to spiritual downfall, spiritual slip, spiritual retrogression is called तामसिक variety. Whether it is food, whether it is dress, whether it is even

relationship, you can classify into सात्त्विक, राजसिक and तामसिक. So these are the two opposites. Then what is राजसिक variety? Whatever contributes to material growth, but leads to spiritual stagnation. A lifestyle in which there is material growth, I am becoming richer and richer, I have got more and more number of industries and several houses and any number of cars, thus materially I am growing, but I am so much materially involved that there is no time:

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः

वृद्धस्तावत् विन्यासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ भजगोविन्दम् ७
॥

I am the richest person but there is no time for religion, no time for spirituality, no time for जप, no time for पूजा, no time for गीता class. And the society looks upon him as a successful person. Thus that which makes a person materially successful but spiritually the one who is stagnating, that person has got a राजसिक lifestyle. So thus, anything which leads to spiritual growth is सात्त्विक, spiritual stagnation is राजसिक, spiritual downfall is तामसिक. Stagnation means he will neither go up or comes down, he remains in the same position, spiritually. If we remember this norm, we can adjust our life in such a way that first we make sure that we don't go down spiritually. First see to that, whether you are earning gain or not, see that you are not losing the capital. Because spiritually we have come up to this level, at least we are human beings, that is a great accomplishment. So, see to it that you don't go down and then gradually trying to go upwards. This is the hint Lord कृष्ण gives through these six topics from 18 to 40. And you should remember that even happiness कृष्ण divides into सात्त्विक, राजसिक and तामसिक. There also a pleasure which contributes to spiritual growth, a pleasure which contributes to spiritual stagnation and certain types of lowly pleasures, they are all pleasures and kicks alright, but they lead to spiritual downfall. All immoral pleasures are

pleasures, but spiritually slipping down. This is the third portion of the 18th chapter.

iv) Now we will go the fourth part, which is from verse no.41 to 66. In this portion alone, which is important and central part of the 18th chapter, कृष्ण summaries these two main spiritual disciplines, viz., कर्मयोगः and ज्ञानयोगः, the entire spiritual journey can be divided into these two.

And what is the definition of कर्मयोग? We have seen this often, *proper action plus proper attitude* is कर्मयोगः, proper action plus proper attitude is कर्मयोग. And what is proper action? Lord कृष्ण defines स्वधर्म अनुष्ठानम्, performance of one's own duty. Duty to oneself, duty to the family, duty to the society, duty to the religion and duty to the environment. I am born with many duties. No doubt I would like to enjoy life, our scriptures say you can enjoy life, but you have to fulfill your duties also. And the next question is how to determine my duty? How to do it? In those days, the duties were determined based on वर्ण and आश्रम,

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८-४१॥

Depending upon your वर्ण - ब्राह्मण, क्षत्रिय, वैश्य or शूद्र. Similarly, depending upon your stage of life, whether you are a student, householder or monk, a संन्यासि, you have to do your duty. And if the वर्ण-आश्रम धर्म basis you don't accept, because now वर्ण-आश्रम धर्म is declining, nobody follows that, then the next option is what, according to your nature contribute to others, your life should involve giving, your life should involve contribution. That I have to take things from outside, scriptures need not teach. Why because we are experts in grabbing. So therefore कृष्ण does not talk about that, कृष्ण says you can take but more important than taking is, you have to give also. According to शास्त्र, your contribution must be more than your

consumption, only then it is spiritual success. There is a difference in the definition of spiritual success and material success. What is the definition of material success? When the contribution is less than the consumption. When I take more and give less, I am considered to be a successful person, this big book, just Rs.10, I just purchased, what is inside I don't know! So we always judge success in terms of getting a bigger share and giving the lesser. This is the definition of material success. The definition of spiritual success is contribution is more than consumption, in terms of your knowledge, your energy, your time, your capacity, your good wishes, your smile. Contribution of smile, do we contribute smile, cheapest contribution is contribution of smile, even there we are very very stingy. So this is the proper action. What is proper action? Any action in which I contribute. Then what is proper attitude? Which is the second part of कर्मयोग. The proper attitude is whatever you do see it as an offering to the Lord and whatever be the consequence accept it as the प्रसादम् from the Lord. Any blessed action, you look upon as offering, it is called ईश्वर अर्पण भावना and whatever you receive, you have प्रसाद भावना,

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८-४७॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४८॥

Whatever you do, do it as an अर्चन to the Lord. This is the proper attitude. Thus *proper action plus proper attitude* is equal to कर्मयोग and what is the benefit of कर्मयोग? Purification of the mind.

Having condensed कर्मयोग in these portions, Lord कृष्ण condenses ज्ञानयोग साधन also, which is the next stage, which everyone has to go through. They are not optional courses, everybody has to go through, both कर्मयोग as well as ज्ञानयोग. And ज्ञानयोग consists of three-fold exercises.

➤ The first exercise or part of ज्ञानयोग is consistent and systematic study of the Vedantic scriptures for a length of time, under the guidance of a competent teacher, called श्रवणम्. Study गीता properly and regularly. This is part one.

➤ The second part of ज्ञानयोग is whatever I have received, I dwell on it and make sure that it is acceptable to my intellect, whatever I receive I make sure that it is acceptable to my intellect, so that there are no doubts. This is called मननम्. श्रवणम्, मननम्.

➤ And then the third part of the ज्ञानयोग is called निदिध्यासनम्. Even after conviction, I have to remain in that knowledge for a long time like the pickled mango in that salt-soaked container. Similarly, in the भगवद्गीता teaching each one of us should become a pickle and it should through osmosis enter every cell of my personality that whatever I do this knowledge is there to help me out. This internalization is called निदिध्यासनम् and Lord कृष्ण in this portion emphasizes निदिध्यासनम्.

विविक्तसेवी लब्धवाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८-५२॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुक्त्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५३॥

You have to assimilate. It is not for a day or two. A week or two a month or two or a year or two, it has to be for decades, that in स्वप्न also I should see myself as a free person. Thus कृष्ण summarizes ज्ञानयोग, highlighting the निदिध्यासनम् part. Then he concludes His whole teaching in the most important 66th verse:

सर्व-धर्मान् परित्यज्य माम् एकम् शरणम् व्रज ।

अर्जुन give up, सर्व-धर्मान् परित्यज्य. We saw giving up धर्म is nothing but giving up of the देह अभिमान, because all धर्म, अधर्म etc., belong to the body alone, therefore धर्म परित्याग is देह-अभिमान-परित्याग, give up your body identification. After that, माम् एकम् शरणम् व्रज, choose

to identify with the देही, आत्मा which is the real कृष्ण. So dis-identify from the body is सर्व-धर्मान् परित्यज्य, identify with the आत्मा is माम् एकम् शरणम् व्रज. And if you do this, अहम् त्वा सर्व-पापेभ्यः मोक्षयिष्यामि. Then you are instantaneously free. Thus Lord कृष्ण concludes the teaching with the 66th verse. This is the fourth topic.

v) Now comes the fifth topic, from verse no.67 to 78, in which व्यासाचार्य winds up the whole 18th chapter as well as the भगवद्गीता. And in this four qualifications are mentioned for the study of the गीता. And what are those four qualifications? तपस्, भक्ति, श्रद्धा and अनसूय. तपस् means life of discipline, भक्ति means devotion, then श्रद्धा means deep faith in the validity of the भगवद्गीता and then finally शुश्रूष, शुश्रूष is desire for learning. Thus discipline, devotion, deep faith and desire for learning, these four are important qualifications. And then Lord कृष्ण glories the गीता teacher as well as the गीता student. He said the teacher will get मोक्ष and the teacher is dearest to Me and the student depending upon what type of student he or she is, either he will get the minimum स्वर्ग or maximum मोक्ष. Therefore better continue your गीता study. And then Lord asks अर्जुनः अर्जुन which type of student you are and अर्जुन answers I am the best student and has grasped Your teaching and I have got knowledge and I am free from all the conflicts,

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाव्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८-७३॥

And then सञ्जय comes and gives his final remarks, addressing धृतराष्ट्र he says: Oh राजन्! Not only अर्जुन was fortunate, I was also fortunate to listen because of the grace of व्यासाचार्य, I got this ESP or telepathy, that I overheard the भगवद्गीता and I also enjoyed this teaching and सञ्जय says that the best chapter I liked is the 11th chapter of विश्वरूपदर्शनम् and then सञ्जय concludes with a remark:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥ १८-७८॥

The benefit is not only अर्जुन and सञ्जय, whoever invokes Lord कृष्ण and whoever invokes the अर्जुन in him, the real seeker in him and whoever invokes the गीता teaching, he will have all success in life - material as well as spiritual success. With this concluding remark of सञ्जय, the 18th chapter as well as the entire भगवद्गीता is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

Greatness Of The गीता

Our culture, that is the Indian culture, is based upon the वैदिक scriptures and therefore we can look upon the Indian culture as the वैदिक culture itself. And वैदिक culture happens to be a religious culture. A lifestyle which is based on वैदिक culture can never be separated from religion. Life and religion are inter-twined. So Indian culture is वैदिक culture. वैदिक culture is a religious culture and a religious culture means a God-centered culture. And therefore in our culture, God plays a very very important role, our day begins with the remembrance of the Lord; not with bed coffee. That is the materialistic culture, which we are tending to borrow from outside, Indian culture, वैदिक culture, religious culture means that the day has to start with सुप्रभातम्, सुप्रभातम् is सुप्रभातम् only when it is associated with the Lord. And not only our day begins with the Lord, throughout the day also, everything is intimately associated with the Lord, even when we brush the teeth we are supposed to pray to the देवताs presiding over the tree, because they use the twig from the tree to brush the teeth. Now only plastic has come, we require plastic देवता, in the olden days it was the twig from the tree, therefore वनस्पति देवता i.e., god associated with the tree is prayed to and the prayer is Oh Lord! when you remove the dirt from my teeth, don't stop with that, remove the dirt from my mind also and thereafter the स्नानम् involves the remembrance of the Lord. We look upon the स्नानम् as an अभिषेकम् done to the Lord who is within us and thereafter wearing the cloth involves prayer to the presiding deity of the clothes called रेवती देवता, wearing cloth is associated with the Lord, thereafter eating is associated with the Lord, in fact, right from the waking up up to going to bed, even before going to bed, we remember or we are supposed to remember the Lord. And not only from the beginning of the day up to the end of the day, our entire life right from conception starts with the remembrance of the

Lord. The very conception of baby happens with the chanting of the वैदिक मन्त्र and the parents themselves are supposed to remember the Lord, so that the conceived baby will be well refined and cultured, thus the conception is associated with the Lord and ultimately the cremation also is a याग in which we offer our very physical body into the होमकुण्ड. The fire, the cremation fire is अग्नि देवता, until now, we are offering varieties of things to अग्नि देवता, at the time of death, we offer this very body, of course we won't be there to offer, our relations, children or somebody offers the very body to the Lord. Thus from conception to cremation, our life is God-centered life, from waking up up to sleep our life is called God-centered life. And why do the वैदिक scriptures prescribe a God-centered life? The reason is according to the scriptures, our primary relationship is with the Lord alone, God is our creator and we are the created beings, God is the cause and we are the effect and therefore in the form of the parent and child, in the form of the कारणम् and कार्यम् we are related to the Lord in every जन्म, not only in this जन्म, but in every सृष्टि, in every जन्म, we are related to the Lord as the cause and effect. And all our other relationship with the people of the world, they are all only temporary relationship. The longest relationship with any individual can last only for one life. Our relationship with our parents and mother can maximum last only for one life, because in the previous life we had some other parents, may be buffalo parents, who knows and in future life, if there is one, (because we are all liberated!), we will not have the same parents. That means any human or other relationship is only incidental/temporary empirical and relative. Whereas the primary and fundamental relationship is only with the Lord and therefore the वेदs repeatedly remind us, never forget the fundamental relationship. In your worldly interaction, you are busy forming other relationship and nourishing other relationship, that is all wonderful but it should not be at the cost of that fundamental relationship. And therefore the वेद gives a very

strong warning, the moment you lose sight of the fundamental relationship with God, your life becomes directionless, your life will have varieties of problems, it is like a rudderless boat, a directionless boat, because you have forgotten, you have lost that fundamental relationship and therefore our scriptures give a warning, real prosperity in life is nothing but the non-forgetfulness of the fundamental relationship with the Lord. And if that fundamental relationship is forgotten, even if you become very very rich materially, even that materially prosperous life will be full of problems. Even richness will create problems, the moment that original संबन्ध is forgotten, therefore the scriptures remind us

सम्पदो नैव सम्पदः विपदो नैव विपदः ।

विपद् विस्मरणम् विष्णोः सम्पद् संस्मरणम् हरेः ॥

Tragedy is forgetting the Lord, prosperity is remembrance of the Lord. The material prosperity is not real prosperity and the worldly tragedies are not real tragedies, but the real tragedy is losing sight of this fundamental relationship and therefore the वैदिक life involves understanding this fundamental relationship, preserving this relationship between me and God and also nourishing this basic relationship. Understanding, preserving and nourishing my relationship with the Lord is a religious God-centered lifestyle. And for this purpose our वैदिक culture, our religious culture prescribes varieties of religious practices. Because any relationship can be maintained only when you spent some time to preserve the relationship. Now they are writing articles how to preserve husband-wife relationship. Previously we never knew this problem because once married, you are booked for good, there is no choice. It is God-created relationship. Therefore in the olden days, they never had to struggle to maintain the husband-wife relationship. But now-a-days, one important thing exercise in life, how to keep my wife husband has to bother all the time and how to keep my husband, the wife has to worry. And they prescribed several exercises

and one of the exercises they prescribe (I shouldn't be reading all these, but anyway), how to preserve a wife? Why should a संन्यासि read? I read for your sake, so that I can share it in the class. So one of the exercises they prescribe is give quality time with the husband, quality time with wife, quality with children, they say, unless you spend quality time a relationship cannot be preserved, cannot be nourished and the वेदs knew this principle and therefore वेदs prescribed to preserve and nourish the relationship with the Lord also, we should regularly have quality time and exclusive time. Don't talk keeping the TV on. That is not quality time, you have to switch off the television, we can see TV serial later. Quality time means exclusive time, not doing any other jobs at that time and being with that relative at that time and sharing exclusive with that relative, that only will preserve the relationship. Similarly, the relationship with the भगवान् can be preserved only by giving quality time and therefore they prescribed varieties of religious practices, which are much much more in our religion. In other religions, it is a weekly business or yearly business, whereas for us it is very very repetitive and regular. And once there are the religious practices, we should know the theory and principle behind any religious practice. Any practice will be meaningful, any practice will be purposeful only when you understand the principle behind the practice, only when you know the theory behind the practice. Without the knowledge of the principle, without the knowledge of the theory, any practice will become empty ritual, it will become meaningless, mechanical practice. Anything I do without the knowledge of the theory, that will become mechanical, empty, meaningless mumbo jumbo ritual and when any practice is mechanical, sooner or later, it will drop off from one's life, because we will lose interest in those practices. And therefore anything you want to practice, the first step is learning the theory. Theory, knowledge should precede any practice. Whether you want to sing, you want to practice music, there is the

study of theory. They will teach you आरोहणम्, अवरोहणम्. What is स प स? What is आदि ताल? What is रूपक ताल? Otherwise everything will become a बेताल. So you have to learn what are the तालम्s involved, what are the रागs involved, what are the स्वरम्s involved, the more sound your knowledge of theory is the more polished and refined will be your music. Similarly, if you want to practice art, you have to study the theory, you never practice anything without the study of theory. Even for playing tennis, after all I thought you have to hit the ball with the racket, that is tennis, you have to hit the ball, but they say you have to go to the coaching camp, paying Rs.10,000 to 15,000 rupees, how to hold the racket, how to place the foot, how to toss the ball, how to hit the ball. Coaching is involved, study of theory is involved. Anything you want to practice, you can do it well only when you have the sound knowledge of theory. If that is so, all the religious practices also will be meaningful, purposeful, only when I understand the principles behind those religious practices, only when I have the sound knowledge of the theory behind it. And therefore religion involves two things, one is the thorough study of the principles and theory and the other one is practicing whatever principles are theory I have learned. Theory is incomplete without practice. I know how to do every योग, what अर्धमत्येन्द्रासनम् is, what शिर्षासनम्, कुवकुटासनम् is, all आसनम्s, etc. I have gone and studied. How many hours you practice if you ask, He says Nil. So, theory is incomplete without practice, practice is mechanical and empty without the knowledge of the theory. Theory and practice both of them play a very very important role in everything. If that is true in everything, it is true with regard to religion also, every religious practice should be preceded by a thorough study of the theory, principles, philosophy, behind those religious practices. Otherwise even ॐ भूः, we don't know why we are catching our nose and therefore he does like that, like some भरतनाट्यम् मुद्रा, why are we keeping like that, etc., one doesn't know. So everything

that I do, I should know the meaning, purpose, principle, etc. And therefore in वैदिक culture, they prescribed two exercises, first one is the thorough study of the principles behind the religious practices and these principles are enshrined in our religious scriptures. And therefore scriptural study is a compulsory and important and preliminary step. Only if the scriptures are studied, one will know the principles and the philosophy and the theory behind every practice that we do. And this theory must be followed by practice also. Thus study and practice, both of them are equally important, of which the study must be the first thing and the practice must be the later thing. And therefore all our आचार्यs said that everyone has to compulsorily study the scriptures. To understand the theory and principles behind our religious life, स्वाध्यायः अध्येतव्यः and when in the वैदिक tradition everybody went to गुरुकुलम्, whether he is a ब्राह्मण, क्षत्रिय वैश्य or शूद्र, he studied various skills for his livelihood, but all of them uniformly studied, the principles behind a religious life. Therefore the वैदिक study was compulsory for all and in the गुरुकुलम् it was incorporated. And having studied the theory behind the religion in गुरुकुल, when he came out to the society and got married, no doubt, he struck many relationships, but in and through all the relationship, he knew that I should never forget the fundamental relationship with the Lord. Therefore, गृहस्थ lifestyle also became an आश्रम lifestyle, it becomes an आश्रम only when it is God-centered, otherwise it will be श्रम. Whether the married life will be श्रम, श्रम means tension, anxiety, fight and quarrel, whether married life should be श्रम or आश्रम, will depend upon whether it is God-centered or not, it will be God-centered only if I have studied the principles behind the religious life, in ब्रह्मचर्य आश्रम. And later they found the thorough study of our scriptures is an extremely difficult project because our scriptural literature is very vast. 14 sciences or 18 sciences are there, in our scriptures,

अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः पुराणम् धर्मशास्त्रम् च विद्या ह्येताश्चतुर्दश ।

14 branches of science are there in our traditional scriptures. Before वेदs, they themselves are voluminous, along with the commentary. Then the षड् अङ्गानि – the six अङ्गs are there, मीमांसा शास्त्र is there, तर्क शास्त्र is there, पुराणs are there, धर्म शास्त्रम् is there, totally fourteen branches are there. And later if you add the four उपवेदs, like गन्धर्व वेद etc., our literature is too voluminous. And therefore in the भगवद्गीता, Lord कृष्ण tells in the 4th chapter, that our scriptural literature is very vast and the people don't have time to study the scriptures, because we are all busy, right from the morning we have to rush to the office and our time has to suit with America time, because business is with America and you are given a cell phone which you cannot switch off even in the गीता class. So busy and tight and fast is our life, where is the time to study,

अनन्तशास्त्रम् बहु वेदितव्यम् अल्पश्च कालो बहवश्च विघ्नाः ।

यत्सारभूतम् तदुपासितव्यम् हंसो यथा क्षीरमिवाम्बुमिश्रम् ॥

अनन्त शास्त्रम् – scriptures are many, बहु वेदितव्यम् – plenty to study, अल्पश्च कालः – time is very limited and बहवश्च विघ्नाः – the obstacles are too many and therefore यत् सारभूतम् तत् उपासितव्यम् – if you don't have time to study all our scriptures, at least you should study the essence of our entire scriptural literature, just as the swan takes the milk out of a milk water mixture, similarly, at least we have to study the सार of our scriptures. That essence has been given in the form of भगवद्गीता, which Lord कृष्ण himself tells:

सः एव अयम् मया ते अद्य योः प्रोक्तः पुरातनः ।

भक्तः असि मे सखा च इति रहस्यम् हि एतत् उत्तमम् ॥ ४-३॥

शङ्कराचार्य in his introductory commentary says, that people are busy and extrovert, that शङ्कराचार्य said this 1200 years ago, that they are extrovert and their materialistic desires have increased, शङ्कराचार्य

complains during 8th century, कामs means desires have increased, because we have to complete world tour, so many things in the list. And therefore भगवान् कृष्ण has taken the essence of all the शास्त्रs and given in the form of the भगवद्गीता and this one text book is enough to comprehensively understand our entire scriptural literature, to understand what is religious culture, to understand what is वैदिक culture, to understand what is God-centered living, to understand the principles behind every religious practice of ours. And therefore I feel and all our आचार्यs feel that every Indian, every हिन्दु must compulsorily study at least the भगवद्गीता. Thoroughly and systematically, not casually, , thorough and systematic study verse by verse of at least one भगवद्गीता is compulsory. Whether one is a spiritual seeker or not, to understand India, which is our mother land, to understand our culture in which we are born, whether we are materialistic or spiritual, भगवद्गीता study is compulsory for all. If you are a spiritual seeker you can add the उपनिषद्, even if you are not a spiritual seeker, भगवद्गीता study is required, otherwise our religious practices will become mechanical, they will all look empty and gradually we will drop one by one, पञ्च महायज्ञs all are dropped, अग्निहोत्र dropped, उपासना dropped. At least one गायत्री they asked us to hold on to, even the गायत्री मन्त्र is disappearing from our culture and once the religious culture goes away, India will be overpowered by materialistic culture and in materialistic culture we will have everything, but the heart will be empty. In religious culture, materially we may be empty, but the heart will be full. But in materialistic culture, we will be surrounded by a palatial house and all the modern gadgets may be there, but inside there will be emptiness, because materialism is माया, माया is मिथ्या, worthless. Spiritual culture alone will give us fullness. And in the गुरुकुलम् there was an opportunity to study, but now-a-days we don't have the गुरुकुल संप्रदाय and therefore we don't have an opportunity to study even the गीता and that is why we are

trying to at least conduct extra classes on the भगवद्गीता so that the Indian society, the हिन्दु society will have at least a thorough knowledge of the भगवद्गीता, which requires a systematic verse by verse study of the गीता and unfortunately many people do not understand the significance of the study, institutions and organizations are mushrooming and they are prescribing newer and newer practices, all varieties of practices are prescribed, but nobody is highlighting the thorough study of scriptures. Scriptural study is never emphasized by those organizations. We are in the minority group. We are only emphasizing the importance of the study because only then we will know the significance of our हिन्दु way of life. And therefore, if a person understands the importance of the study, that person is indeed blessed and it requires lot of effort and therefore I have to appreciate all those students who have managed to come, class after class after class and in Besant Nagar, we used to run to one temple or the other and somehow or other, some of you or most of you preserved the interest in गीता study and came for so many years and successfully completed the गीता course, I will say it is not only the grace of the Lord, of course it is there, it also is because of your interest and commitment and the value that you had attached and therefore I have to congratulate all of you and congratulate me also. I need not congratulate me, because I don't have any other job. So it is a not a great thing, but you amidst all the other busy schedule, you managed to come and successfully complete, it is a very great achievement, but I want to tell you, perhaps warn you, that the गीता study is not complete by just attending the class only. What you have studied has to be internalized, it has to be assimilated and it has to reflect in your day-to-day life. गीता is not merely for studying, गीता is meant for the living. And they say

आचार्यात् पादमादत्ते पादम् शिष्यः स्वमेधया ।

पादम् सब्रह्मचारिभ्यः पादम् कालक्रमेण च ॥

By attending the classes you gather only 1/4th of the knowledge contained there, 1/4th you get by attending the class. The next 1/4th you have to gather by going back and revising, पादम् शिष्य स्वमेधया. And the next quarter you get by sharing with other people, either in the form of discussion or in the form study group or in the form of teaching, in one form or the other, sharing gives you the next quarter. And पादम् कालक्रमेण च, the last quarter you will gather only by alert living and watching and constantly asking yourselves, “is my life in keeping with the गीता teaching?” So how a गीता student should live, भगवान् कृष्ण has prescribed in several chapters, I have to keep those values and I have to regularly match my life and try to make my life and try to make my life closer to the knowledge. Knowing is called ऋतम्, following is called सत्यम्, ऋतम् and सत्यम् both are important, information and transformation both are important and therefore I would like to tell all of you that don’t think that it is like school books, school books you write the examination, after that, somebody said new तिरुवकुरल्,

कर्क कसडर कर्पवै कट्रपिन् निर्क अदकु तग.

(Lore worth learning, learn flawlessly, Live by that learning thoroughly).

Original कुरल् is: कर्क कसडर – thoroughly study you, then कर्पवै कट्रपिन् निर्क अदकु तग – don’t stop with learning, live according to your knowledge; don’t stop with theory, you practice. This is the original कुरल्, somebody modified it,

कर्क कसडर कर्पवै कट्रपिन् विर्क, एडैवकु तग.

विर्क means sell those books according to the weight. OK, you can do that to your physics, economics and chemistry books, etc., please don’t do that to the गीता book. And therefore in the गीता माहात्म्यम्, it is repeatedly said that you have to regularly study the गीता, it will give you everything in life, material as well as spiritual riches it will give.

And they say if you are not able to study the meaning thoroughly, at least do the पाठायणम् of the गीता regularly, chant 18 chapters regularly, if you cannot do that 9 chapters or 6 chapters or 3 chapters or one chapter or 1/4th of a chapter, or one verse, or at least half a verse. So at least daily do पाठायणम् because many people think गीता is part of महाभारतम् and therefore if you keep that book at home, there will be a quarrel, as though there is no quarrel now. It is not at all true, महाभारतम् or भगवद्गीता पाठायणम् will do no harm and there the माहात्म्यम् tells that all the देवताs will be at home, all the sacred rivers will be at home, even if there are evil forces they will not touch you or your family members and finally the गीता माहात्म्यम् says that even if you cannot chant the गीता श्लोकs, at least repeat the word गीता even that will be very good and if even that you cannot do, they say at least buy a गीता book, in रामकृष्ण मठ and गोरखपुर edition, you get it at low price. And keep at least the book at home, it will do all the good for you and the family. Therefore my request is that you have to continue to study and also share so that you will get the full benefit of the गीता. And with this I will like to conclude my talk.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.